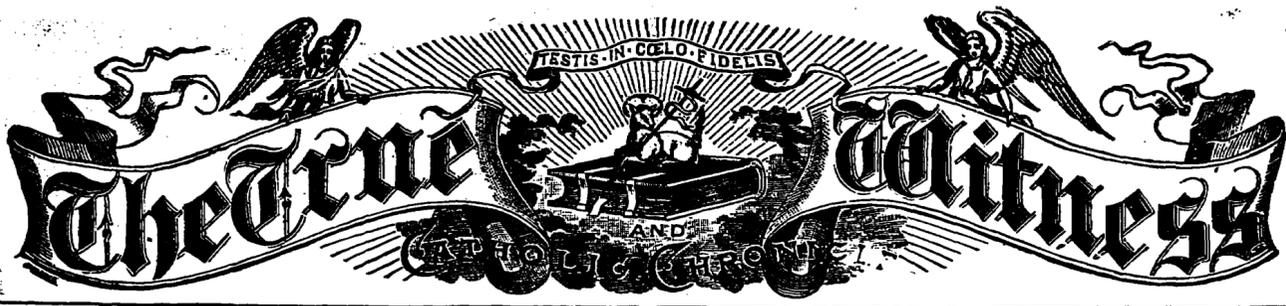


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### A POWERFUL ADDRESS.

#### "THE CATHOLIC CHURCH AND EDUCATION."

REV. DR. CONATY'S SECOND SERMON IN ST. PATRICK'S CHURCH; DELIVERED ON SUNDAY EVENING, THE TENTH NOVEMBER—A MAGNIFICENT EXPLANATION OF THE MOST BURNING SUBJECT OF THE DAY—A VAST CONGREGATION OF APPRECIATIVE LISTENERS.

In our last issue we published Rev. Dr. Conaty's splendid sermon, delivered at High Mass on the occasion of the reopening of St. Patrick's Church. We give, this week, the full text of the evening address; one of the most eloquent ever heard in the grand old church, and given to the largest assembly that ever thronged its aisles since the funeral of the late Hon. T. D. McGee. There was scarcely standing room in the immense edifice, and a complete silence reigned as the Rev. Doctor spoke as follows:—

"There is no other foundation than that which is laid, which is Christ Jesus." 1 Cor. 11, 14.

The Conference which has been suggested is on the important question of education, both as to the history of the Catholic Church in education, as also to the underlying principle which guides the Church in her work in education. We are aware that the age in which we live is claimed to be the golden age of universal free education. Its proud boast is that it has broken the seals from the temples of learning and dispensed with prodigal hand the treasures which had been hidden from the many. It is true that its advance in science has had the stride of the giant, while with princely munificence it bestows the fruits of its labors upon all who are willing to receive them. But it is not true that science owes everything to this age, nor is it true that free education owes its origin to these latter days.

This is an age of iconoclasm. It worships the present and belittles the past. It is lost in complacency of self, and quietly ignores its debt of gratitude to all that has preceded it. It is all sufficient, and regards itself as the only leader of all things. But the mighty river cannot despise the simple, unpretentious spring whence it derives its source of life and power. Neither can it disregard the beautiful lakes, which, emptying into it, give it the strength and volume with which it rushes on to be lost in the great ocean. The ivy-colored ruin tells the tale of a people's history, and the unearched fossil tells of a mighty age long past; so the education of a people, so the science of an age, may be traced back to the genius and character of the men who laid the foundation of the building, now perhaps rebuilt and ornamented into a perfect beauty. It is well for us to be truthful, and truth must lead us to gratitude toward the past, out of which has come the stream that has borne to us on its running waters the heritage of the education and the learning of the nations, before which we sit in admiration of genius and scholarship, to copy the models placed before our student thought.

The strangest thing in educational circles to-day is that while there is much boasting there is but a sneer for the Catholic Church, which is classed as an old fogy institution, with traditions singularly out of place in an age as advanced as ours; represented as opposed to every moral and social improvement, condemning every effort for freedom, and wedded irrevocably to ideas in direct conflict with the best aspirations of man.

It seems hard to believe that thinking men, students of history, can so far forget the debt which the world of letters owes to the Catholic Church, and in particular to her monks and religious of every age, and especially of the ages so called dark. Can they forget that for 1,500 years the world was governed by her, and that during these long ages of undisturbed possession she held the key to all the treasures of learning, and instead of consigning them, like another Bluebeard, to destruction, she preserved them with sacred care and transmitted them to the ages that malign her while using her gifts?

The world ought not to forget that those monks, whom books have pictured as pampered idlers and voluptuous gluttons, spent their days and nights in transcribing the literature of the ancients, building schools, teaching the illiterate, and giving to the world an example of free schools. The schools of to-day take pride in their work of enlightening men, but they should not fail to see their early types in those schools of Alexandria, Jerusalem, Olessa, Smyrna, Ephesus and Antioch, where, under the shadow of the cathedral of the Roman Catholic bishop, the Gospel of Christ was taught side by side with the classics of Greece and Rome, and the science of numbers from ancient Egypt. As the masters of our schools dilute upon the beauties of education, may they not study to advantage the sayings of the great teachers Origen, Tertullian, Basil and Augustine, who, under the light of the Roman doctrine, taught the second and third centuries the flowers of rhetoric and unravelled the elegancies of classic song?

It is true in later years nations deemed it more honorable to engage in chivalry than study, and relegated learning to the monks; but this brought the monastic system, with its exterior schools, where

the poor of the neighborhood received not only their education free, but also food and clothing. Anglo-Saxon records tell of Theodor, Archbishop of Canterbury, sent by the Pope in 688 to propagate schools in the Anglo-Saxon church, where the classics, the three R's, and music were prominent subjects of instruction, and with rhetoric, astronomy, natural sciences and medicine, formed a course worthy of a school of our advanced age. Glastonbury, Yarrow, Canterbury and Iona had such monastic schools, where for nearly a thousand years history and faith found a common home. And all this in those days when England had the common faith of Christendom and was a faithful subject of Rome. Those were days when for three centuries Ireland was one grand university, whence issued the light which illuminated all Europe, and where, as Count De Montalambert tells us, the poor and the rich, the peasant as well as the prince, had access and paid nothing.

Ireland was learned, and Ireland taught the world for six centuries; and it still becomes the worshippers of a so-called civilization to be blind to the truth that her temples of learning were sealed or destroyed by the Pagan Dane, and some centuries later by the Protestantized Norman and English, whose penal laws would legislate the Irish people into ignorance.

The eleventh century saw the decline of the monastic system and the rise of scholasticism, and the universities of Paris, Padua, Salamanca, Oxford, Cambridge and Bologna developed out of the early schools and became centres of higher thought under the munificence of religious princes and the approbation of Bishops of the Church. The University of Paris was cradled in the sanctuary of Notre Dame. Near the foundations of them all you will find the monks, and in nearly all of them Irish monks, fleeing from Erin or as missionaries from Iona, bearing with them the precious manuscripts of the Irish, which are to-day the wonder and delight of European university scholars.

Religious differences culminating in the Reformation crippled the work of the Church, and especially in the English speaking world kept the work of the Church from the pages of history lest the Reformation be without a reason for existence. Such is the source by which scholarship is now recognized. The work of the ages is the work of to-day. See the Catholic Church in every land. See it here in America, with its system of schools covering the land with the highest forms of educational power. School and college and university opening their doors to the rich and poor alike and dispensing learning to all. The work of old was not fully renewed until our Summer Schools began to give to the masses of the people what our colleges give to the few. Under the inspiration of the Church and in answer to the demands of the people the professors of our colleges and university, our clergy and laity in scholarship, willingly come to these Summer Schools to answer the questions in which the people are interested, in religion, in science, philosophy, history and literature. At Plattsburgh, by the banks of Champlain, with wood and mountain scene, our Catholics gather in their days of rest to revive some of the monastic schools of old and hear the wisdom of ripe scholarship. What a record we might make of our Church in her efforts for the education of the people in every line of mental endeavor. Far beyond the horizon which limits the vision of many who rail against the Church is a vast array of scholars, not national, but universal in all the sciences, in every language and every country.

It is often a cause for wonder that men who live in the great world and profess acquaintance with current events, a knowledge of distant schools and the scholarship of remote peoples, should be so blindly ignorant of what is going on at their very doors, and constantly repeat the foolish accusations that the Catholic Church is a foe to the education of the people and an ally of ignorance.

Now, we come to the question, What is the underlying principle of the Catholic Church in the educational movement to-day? The answer is, that it is the same underlying principle for which the Catholic Church itself exists. It is to establish the kingdom of God in the lives of men. It is to diffuse the truths of Christ confided to it. It is to preserve Christianity by making Christianity the soul of education. The Catholic Church builds its education upon belief in Jesus Christ. It starts with the principle that man is soul and body—soul as well as body, and soul more than body—that the whole man, physical, intellectual, spiritual, is to be equally developed and developed together; that the most important part of a man is his soul, because it is the immortal part. In its education, it directs attention to the end for which man has been created, and all its education is to fit a man to reach that end. It takes no chances. It believes that man is a moral being; that his highest and best gifts are not intellectual, but spiritual—that spirit dominates. It looks upon nature as a book in which man reads God! That man's spoken word should be the expression of his internal thought in order to be true, and as this internal thought is only true when it squares with God's truth—so all education is simply to teach the truth of God. To know God's word, and make man express that thought in his thought and in his language; that the word of God is the truth of God, and the knowledge of God is truth. Is not this the noblest ideal of education? Is not this a power, and a good which all education

worthy of the name should consider not merely as a force, but as a necessary and essential force? The educational thought of the Catholic Church is that life should be the imitation of Christ, who is God's word and God's expression of life.

Education which merely reads nature and rises no higher than nature is dwarfed and not fully developed. It is stunted and not full grown. Christ is that which explains all things, mirrors all things. Where Christ is not, is darkness and not light, death and not life, the shadow of truth and not truth itself. Education which eliminates God is but the shadow and not the substance, thistles and not grapes, the dead sea apple and not the rich, ripe fruit. Where intellect is trained and not heart as well, it is but the development of one side and the neglect of the other; the training of one limb and the numbing of the other; making the limping, halting creature, who lacks beauty, symmetry, and strength; making the dwarf and not the man, the hideous and not the beautiful, the abnormal and not the perfect.

The Roman Catholic Church, in the educational idea, views man as a whole; sees in him, not merely an animal to be trained, a mind to be developed, but a body and soul to be educated in all their faculties for the end of their creation; a body in its faculties to be trained in all its parts, and a soul in its faculties to be fitted to guide the body. A man is one in his personality, so should be one in his education—a perfect harmony of action, and all in a character befitting a Christian and a child of God and man.

Those who reject the supernatural, who blindly follow reason, who find in life the only reasons for life, will sneer at this position; but we are now defining and defending Catholic truth, and not rationalistic, agnostic ideas. Neither are we arguing with these latter, but simply stating the facts of our belief. With a mission from God to teach the Gospel, the Catholic Church has demanded and demands that the Gospel principles should be the life, the soul, of the education of her children; that religion should be the atmosphere in which man's training should be perfected; that Christ should be the ideal character upon which man should mould his character. Hence, from the beginning, as at present, the Roman Catholic Church has stood and stands for Christian education—the education which brings Christ into the school-room as well as into the Church, and makes him a model of all character. This thought possessed the Church from the beginning, and fought Grecian and Roman philosophy. It Christianized art and philosophy, in order to teach both its duty to the children of God.

The Catholic Church in the educational movement of to-day speaks not only in the school-room, but also in art, in architecture and in music.

I see before me a mighty cathedral, its Gothic spires and arches, all telling of Christian architecture. On its walls I read the names of Michael Angelo, Bramanti, Pugin and Keeley; I hear its organ strains resound through its aisles, and the music of heaven seemed adapted to earthly ears, and I hear the names of Mozart, Haydn, Palestrina and Gounod. I see its paintings, the Da Vincis and Fra Angelico's. I ask whence their inspiration? I look at the altar and there, there I find it. In Jesus Christ, the Victim of the Sacrifice, the High Priest, in Him who is the foundation stone of Christian faith.

Now, can any man look upon the Christian Catholic temple as it stands in the world to-day and not attest to the work which it is doing in education? For, after all, education is not merely in the master's word from his desk to the pupils seated in the forms before him. Education is in everything that tends to develop the human mind, to ennoble the human heart, to educate, instruct and perfect man. As a cathedral in its massive form rises from the earth, and its Gothic arches spring into being, and its lofty spire, like an uplifted finger, points to heaven; it tells a story of the Church in education. In her, architecture and the mighty names of a Michael Angelo, a Bramanti, a Pugin and a Keeley shine from her walls. The song that resounds through her aisles is freighted with the names of men who have seemed to have heard the heavenly strains and adapted them to earthly ears. Mozart, Haydn, Palestrina, Rossini, Liszt, and Gounod have been great because of the sweet influence of the holy sacrifice in honor of which their sweetest music was written. Painting venerates her for the soul which filled a Raphael, a Da Vinci and a Fra Angelico.

Truly the Catholic Church is the mother of art. I look at my country's history and what do I find? The Catholic Church blessed Columbus discovering a new world, and De Soto and Marquette finding a mighty river. She it is who gave refuge to Dante, exiled from his native Florence. She crowned Petrarch as a lyric poet. She honored De Cusa proclaiming the truth of the solar system. She encouraged art and science, and her children, lay and cleric, in every age, have been blessed by her in their efforts to read all the secrets of nature. She is the friend of progress, but it is progress with God. She is the foe of that science which is merely material and seeks to destroy God. She is a foe to that advancement which means infidelity, but she has ever championed and champions to-day that science which seeks to know God better by striving to understand his works; that progress, social, intellectual and religious, which tends to secure to man his true rights as a child

of God destined for heaven. She is too old to be deceived by the notion that aesthetic culture or mind development alone can save nations, for she can remember Greece and Rome, whose downfall she witnessed. It is useless to tell her that morality independent of religion is a sufficient basis for public education, for she will tell of pagan philosophy which failed to save society.

And so the Catholic Church stands for education to-day, but Christian education, because she knows Jesus Christ and believes in him. Be loyal to her teachings, be loyal to her rights. Study her history in education. Remember that liberty, enlightenment and progress are new names of very old things; that the Catholic Church is the mother of liberty, enlightenment and progress because she is the teacher whom Christ sent into the world, and Christ brought liberty and true enlightenment. Be true to her and you will be true to Him, for He is the only true foundation.

#### MONTREAL FREE LIBRARY.

**The Annual Autumn Tea on Saturday**  
The seventh annual autumn tea in aid of the Free Library on Bligny street was held on Saturday afternoon at Hall & Scott's rooms on St. Catherine street, which were crowded to overflowing.

Excellent tea, coffee and cakes in abundance were supplied by the lady organizer, Mrs. C. F. Smith. Chrysanthemums diffused a fragrance decidedly Japanese throughout the hall.

Mrs. Guerin, with her usual tact and excellent management, succeeded in making the bun-bun table more attractive than ever.

The assistants were Mrs. E. Guerin, the Misses Danseur, Miss Maude McShane, Miss Sexton, Miss Geoffrin, Miss Duhamel, and Miss Sicoite. At the flower table the ladies assisting were: Mrs. Herbert McKeon, Miss Burstall, Miss Bonet, Miss Smith, Miss Toner, Miss Mercier and Miss Burns.

Mrs. Monk has already made her reputation in musical circles, and in organizing the programme was ably assisted by Miss Teresa Macdonell and Miss Sharpe. Amongst those who contributed to the afternoon's enjoyment were: Miss McAndrews, whose singing was much appreciated; Mr. Ed. Quivron, whose clarinet playing was greatly admired. Miss Howard's really fine voice created a favorable and lasting impression. Mr. Algernon Read Taylor sang as usual with much skill and expression. Miss Macdonnell's piano solos were a great addition to this very successful programme. Mrs. Monk and Miss Sharpe were the accompanists. Mrs. McCarthy is the president of the library and is indefatigable in her efforts on its behalf.

The only appeal for aid to the public is through these annual afternoon teas, to which all the flowers, candles and refreshments are donated and sold for the benefit of the library. There are 6000 volumes. These have been lent and re-lent during the year. So that 16,000 changes have appeared on the books.

#### THE BELLS OF ST. HENRI.

The ceremony of blessing the new bells of the St. Henri Church took place Sunday afternoon, in presence of an immense throng of the faithful of the parish. Monsignor Fabre, who was accompanied by several of the clergy from the city, and Rev. Father Decarie, cure of the church, performed the religious exercises, which were marked with much earnestness and devotion. The function took place in front of the sacred edifice. A covered platform had been erected, which was gaily decorated with flags and banners, and in which were placed the four new bells, a description of which has already been published in these columns.

At the close of the proceedings the bells were rung, their beautiful clear tone being much admired. The bells have been named "Leon," "Remi," "Henri" and "Edouard Charles," the latter being called after Archbishop Fabre. There were also very interesting religious exercises during the day conducted in the church, which was elaborately and beautifully decorated for the occasion.

After the blessing of the bells, a sumptuous banquet was held in the Town Hall. Dr. Lanctot presided in the absence of Mayor Dagenais, who was indisposed, and among the large number present were: Hon. J. E. Robidoux, Senator Desjardins, Recorder Larocelle, Councillors Delorme, Labrecque, Senecal, Guay, Rev. Father Decarie, parish priest; Messrs. Larose, Godard, H. Lachapelle, and Chief of Police Masse.

#### GRAND ENTERTAINMENT AT ST. GABRIEL'S.

On Thursday evening last the doors of St. Gabriel's academic hall were thrown open to a vast concourse of people eager to be entertained by the members of St. Gabriel's Total Abstinence and Benefit Society, who had secured some of Montreal's finest talent for the purpose of permitting their many admirers to enjoy a very pleasant evening's entertainment. At 8.15 the curtain arose, when on the scene appeared Miss Maggie O'Byrne, St. Gabriel's talented organist, who, jealous of her reputation heretofore acquired, spared no pains in her selection, and was most successful in her rendition of difficult but charming pieces. The rev. pastor then stepped forward, as he was announced to make the opening remarks. He delineated the nature of the society, its workings and successes, and felt happy to be able to say that very few could be found in St. Gabriel's so dead

to all sense of honor and duty as to be slaves of that most vile of curses—intemperance. Then were announced in order the different participants of the evening's programme, of whom each and every one earned well-merited praise, as was evinced by the volley of applause attendant upon their disappearing from the stage. The select and beautiful playing of the Mandolin club was, as usual, highly appreciated.

Special mention is due Mr. Millington for his pleasing selection of songs which, in truth, were captivating, especially as they were so beautifully and carefully sung. All were sorry to have been disappointed in their expectations of hearing Miss Alice Herbert and Miss Lizzie O'Byrne who, unfortunately indisposed through cold contracted, could not entertain their many admirers. The pleasing event of the evening were the remarks of the renowned M. J. F. Quinn, Q.C., who though, as he said, unprepared, showed by the depth of his perception, clearness of ideas and grand delivery, that he was the proper man in whom full confidence could be placed were his services ever needed by the English-speaking people of Montreal. He spoke on Temperance and declared that he from his connection as a lawyer with criminal cases, feared not to assert that 90 per cent of evil perpetrated was due to the abuse of intoxicating liquor.

As usually St. Gabriel's T. A. & B. Society have reason, judging from their parish and society. Long may they be so. S. K. S. G. F.

#### OBITUARY.

##### THE LATE MISS HATCHETTE.

It is our painful duty this week to record the early death of a promising, widely respected and much beloved young lady, in the person of Miss Ellen Mary Isabel—familiarly Nello—the cherished daughter of our popular fellow-citizen, Mr. John Hatchette, of the Customs Department, Montreal. The sad event took place on the 14th instant, at her father's residence, 1058 Dorchester street. The funeral, which was largely attended by a number of sorrowing and sympathizing friends, took place on Monday morning, to St. Anthony's Church, and thence to Cote des Neiges cemetery. We desire to convey our deep and sincere sympathy to the bereaved father and relatives in this their hour of affliction, and while lamenting the early death of the good and loving daughter that God has taken, we can, with a confidence springing from her truly Catholic life, unite with assurance in the prayers that the Church offers up for the repose of her soul.

##### THE LATE MR. R. L. GAULT.

Mr. R. L. Gault, of the firm of Gault Bros., whose death was announced a few days ago, was an Irishman, and came to this country in his youth. By the dint of courage and perseverance he worked himself up to the position of a leader amongst men in the commercial circles of this city. Although professing a different faith to that of our fellow-countrymen generally, he was ever ready to do a kindly act for them, and during the course of his long and successful career rendered many services in that way in his own quiet and unostentatious manner. We join the citizens generally in expressing our sympathy to the family of the deceased in this sad hour of their bereavement.

#### A PRIEST'S DEATH.

Rev. Hospice Germain, a retired priest, died at the Presbytery of St. Vincent de Paul on Saturday evening, at the age of 69. The rev. gentleman had long been connected with missions, and had been one of the first missionaries to follow the late Archbishop Tache to the Northwest.

#### THE "PASSING-BELL"

Miss Florence Peacock, writing in the Dublin Review, thus speaks of one of many beautiful customs which were destroyed or mutilated beyond recognition at the rise of Protestantism: "In pre-Reformation times what is now usually termed the 'passing-bell,' and rung an hour or two after death, was then really and truly a 'passing-bell'; for it was rung when the soul appeared to be at the point of doffing the mortal for the immortal, but before death had actually taken place. Its object was to let people know by its solemn sound that one amongst them was in extremis, and to remind them that it was their duty to spare a few minutes from the cares of this world to pray that the soul so soon to be beyond earthly help might turn toward God and His saints. Then some time after death had taken place, it was again rung; and this time it was known as the 'soul-bell,' and was sounded to let all know that the time for earthly contrition had passed away, and to beg them to pray for the final repose of the departed."

The custom of ringing the passing-bell before the death of a parishioner, says the *Ave Maria*, will surely commend itself to the clergy, and could easily be restored, at least in towns and villages. It was a public act of faith and charity, as beautiful as it must have been helpful to the fleeing spirit.

There are but two biographers who can tell the story of a man's life. One is the person himself, the other is the Recording Angel. The autobiographer cannot be trusted to tell the whole truth, and the Recording Angel never lets his books go out of his own hands.

#### ST. BRIDGET'S CHURCH.

##### Reopening Ceremonies Took Place on Sunday.

St. Bridget's Parish was en fete in a religious sense on Sunday. Special ceremonies were held in the church in the morning in commemoration of the repairs which have been done to the interior of the sacred edifice. Archbishop Fabre was present, assisted by the Rev. H. Cousineau, superior of the College of St. Theres, and Rev. Father Daniel, S.J., of the Church of the Immaculate Conception. Solemn High Mass was sung, the High Priest being the Very Rev. Canon Bruchesi, of St. James Cathedral. The celebrant was the Rev. Father Larue, procurator of the seminary, the deacon being the Rev. Father Picotte.

The other priests present in the sanctuary were: Rev. Father Lonergan, the parish priest; Very Rev. Father John, Superior of the Oblates of Mary Immaculate, and the Rev. Father LeCompte, O.M.I., Calixte Dupras, J. Trudel, J.J. Rouleau, T. Brunet, P. O'Donnell, Vezeau, Gauthier, Charpentier, Valois, Perron, Gervais, Montgaut, Therien, Leclerc, Robillard and Ethier.

Canon Bruchesi preached an eloquent sermon, founded on the Book of Kings, in the course of which he pointed out that, if the temple raised to the worship and glory of God should be kept holy and be decorated in gorgeous fashion, so far as the means of the congregation allowed, having for their example the temple of Solomon in Jerusalem, the internal temple, the human heart, which should be kept still more holy, and should be ornamented with the graces and blessings of the Almighty.

In the afternoon His Grace blessed the large and costly school of St. Bridget, which was erected by the Rev. James Lonergan, the parish priest, and which will stand as a durable memorial to his zeal and energy, both in the cause of religion and education. The school, which is under the able superintendence of the Rev. Brother Director Andrew, has an attendance of 700 boys. It is characterized by the three essentials of a large educational institution—it is very spacious, it is well lighted, and it is well ventilated. It has been erected on the most approved modern principles of architecture and hygiene. The top story of the school consists of a hall with a large platform, and with a seating capacity of 1,050. Last summer the prizes were distributed to the boys in this hall. It is also used for meetings, entertainments, etc.

The members of the C.M.B.A. assembled in the church in the evening and listened to an eloquent sermon delivered by the Rev. Father Larueque, of the Church of St. Louis de France.

#### THE LATE MGR. O'BRYEN.

The Rev. Martin Callaghan, of St. Patrick's Church, has called a letter from his brother, who is attending the Canadian College at Rome, in which the latter gives a description of the manner in which the news of the death of the late Mgr. O'Brien was received by the Papal authorities and the deceased's late congregation at the church of St. Andrea delle Frato, in that city. The intimation of the distinguished prelate's demise was received, he says, with feelings of surprise, regret and sorrow.

The Pope was most visibly affected by the news of the death of his friend and domestic chaplain, and throughout the whole of the Papal prelates the greatest sympathy was expressed at his sudden demise. On Oct. 31, a solemn requiem Mass was chanted at the Church of St. Andrea delle Frato, the celebrant being Mgr. Kelly, rector of the Irish College in the Eternal City. Among the attendees of the Papal household present were Archbishop Storar and Mgr. Stanley. The service was unusually impressive, the vast church being filled to the doors with an immense congregation.

#### ST. MARY'S CONCERT.

Don't forget the grand concert on Thursday (to-morrow) evening, in St. Mary's Hall, corner of Craig and Panel streets. A splendid programme, an array of talent, cheap tickets and a good object, all should suffice to attract a crowded hall. "Come one, come all!"

#### PERSONAL.

We have to thank Mr. John McCabe, of St. Marthe, P.Q., one of our oldest subscribers and truest friends of the *True Witness*, for his kindness in sending us copies of all the numbers of the paper that were missing from our files. Mr. McCabe drew our attention to a slight mistake in two of the dates that we had given; but as was easily seen the issues required were those of the dates next to those mentioned. In pursuit to notice that so many of our readers are careful readers and very true to our paper, it is encouraging to see that our write is not "written in water" but remains in the households of many.

After the first pain in a family, we learn to look upon the grave in a different light from our former view. We feel a kind of partnership in it. We are strangers no more to its silent and power. The moral nature is improved by that which so anguished the mental. Wishes and hopes become ours, which the world could not give us; and even when we are leaving the earth for ever, we dwell on the probability of those departed Angels watching over the struggles of the Spirit, and being its guides in its flight through distant worlds to the throne of God.