DDARD air er ly,

Ave Maria!

too unwell

find out the ected as the

enough to

ext, or even e they could ran home in wife that he hout missing

as follow

heaven and

ar."
the husband.
" continued

bserved the

is improving;

nd I will say

by heart. I

g his throat. om New Ha-the tail and

elated of Car

ian, as an in-hich he com-

vell as of the

house of an

iani was pre-

eminent com-

fifth concert.

repeated by he had never of the com-

asserted that to himself at

piece known rto."

ity to which side, towards

any quarter by the thorny stigation, by entiment and arrived at its

e is but one ter, but one

ow and low, and blood to

may wande

ey cannot be

unless they by that one ditional sub-the Church.

RTREUSE.

le value and France by

in expelling unufacture of

queur, which carried on in is now to be mont, in the considerable sed near the

very critica Any farewel

, may be for-

uled as a deep

in our lives, ing to our hu-make us fat

es are? Would

impetuous in our hearts the

alousies that the fountains

so impatient

build up a who ought to ald we keep

nd neighbors

some wound-

y,our comfort us are break-of interest or our power to

reat German

-five, became priest. His e religion he g of his life, he anchor of mor that he estantism, he

at a soul m

life of error

say give up acrifice for it hings perhaps rt, when one

URCH.

e, my dear

Hail shrine of piety and grace,
Of Jesus' Heart the honored place!
Blissful home of science sure,
Rivulet of virtue pure.—
Within thy precincts chaste,
I Joy and peace did taste!
How cit within thy portals bright
Have I not pray'd for Heaven's light,
Kneit me in adoration meet,
Fondly the Sacred Heart did greet!
How calmly fied each jeweled hour,
And brought rich knowledge as a dower.
Beneath thy balmy shade star-flecked;
Sweet Mary's shrine I've often decked:
I have culled carth's fairest flowers,
Wandering through thy garden bowers,
Wy fancy there did take swift wing,
Of flight, to where sweet songsters sing;
And roamed 'mid a reaim fair and bright,
Which lent sharp vision to my warp'd sight.
Friendship's gold, delightful link,
Thou'st made shining bright methink,
I've tasted its luxurious sweets,
Its sparkling worth my poor heart oft greets.
But higher, brighter, nobler still,
God's ways to bear with patient will,
I've learned while 'neath thy hillowed
Shrine,
Dear oasis, chaste retreat! blessings thine (l voice : t, som bright t; ung us, t among us,"

I've learned while 'neath thy hallowed shrine, shrine, shrine, shrine, shrine, lear oasis, chaste retreat! blessings thine! Life's cares to me were then unknown, I dwelt me in an angel zone! When twilight style with ebon hue, O'er hill and dale, 'tis then I knew, Thy peaceful, calm and holy air, With Jesus' angels watching there. Hail! blooming bower of blissful love, Sweet olive home of the Triune Dove! In Memory's golden page thy name, is written with fondest, truest claim! Dear teachers of the "Sacred Heart." Noble Laddies, skilled in every art! Vestal virgins of the heavenly King! What tribute to ye shall! I grandly sing? Power is not mine to yield ye fame, Nor brill'ant, blazing, lum'nous name: But a blessing rich I invoke on ye, Empyrean bliss for eternity!!!

ENFANT DE MARIE, Hamilton, Ont. Nov 1880. Du Sacre Coeur

Sacred Heart Convent, London, Ont.

WRITTEN FOR THE RECORD

THE RELIGIOUS INSTITUTIONS IN QUEBEC CITY.

THE URSULINE MONASTERY-ESTAB-LISHED 1639

A M. D. G

INSTRUCTION NEEDED IN NEW FRANCE-THE WAYS OF DIVINE PROVIDENCE— ARRIVAL OF THE URSULINES.

[Continued.] PART 2.

Not long after the admittance of Mother Mary of the Incarnation into the Community, one Christmas-tide—in 1631—a mysterious dream shadowed forth her future course. Through a dark and peri-lous way, she groped, hand-in-hand, with a lady whose countenance was unknown to her. A venerable person directed the travellers by a motion of the hand, and they entered a spacious court formed by the buildings of a Monastery. The pave-ment was of white marble, intersected by lines of vermillion. Over all this place seemed to brood the spirit of stillness and peace. On one side rose a chapel of pur-est alabaster, upon the summit of which, as upon a throne, was seated the Blessed Virgin with the Divine Infant. She was gazing upon a desolate country, covered with fogs, and beset with mountains and with fogs, and beset with mountains and precipices. In the midst of these gloomy wastes, the spires and gable-end of a little church could be perceived, just visible above the fogs. The Virgin looked with sadness on the dismal scene before her, and, as Mary of the Incarnation pressed forward, close to her seat, the sweet Mother of Mercy turned towards her with a smile of welcome, and, gently bending down, kissed her forehead. Then she seemed to whisper some message to the seemed to whisper some message to the Divine Infant that concerned the salvation of souls. Mary of the Incarnation had

migned nations of the earth, it is for Can-ada in particular that her zeal is enkindled. Many times each day, with pressing sup-plications, she pleads for souls, through the Sacred Heart of Jesus;—and still seems to hear our Lord bidding her to seems to hear our Lord bidding her to lend her aid,—"to go to Canada, and there build a house to Jesus and Mary." The Church of Canada was indeed just emerging from the darkness that, through long ages, had covered the land. The Relations which the missionaries in New France began to publish in 1632 found their way to the Monastery, and helped to fan the flame.

It is for the Almighty to provide the way for the accomplishment of His own designs. In what manner this was brought about, we must now relate.

In another distant part of France, near In another distant part of France, near the little town of Alencon, in Normandy, stood the castle of the Seigneur of Vaubogon, the ancestral home of Madeleine de Chauvigny, better known by the name of Madame de la Peltrie. Like Mother Mary of the Incarnation, Madeleine, engaged once in ithe married state through pure compliance with the will of her parents, constantly refused, when these ties were broken, to contract a second engagement. The piety of her early years had ment. The piety of her early years had been remarkable; as a widow she perfected her love of God by the practice of exterior works of charity,—alms-deeds, lodging and serving the poor vicitive. ing and serving the poor, visiting and comforting the sick and the unfortunate. To her, also, the Relations, particularly that of 1635, were as a ray of light, fashioning her future course. One of the holy missionaries had uttered this moving appeal: "Alas! were the superfluous wealth of some of the ladies of France employed to further the conversion of these poor Indians, what blessings would these poor Indians, what blessings would they not draw down upon their own families! What a glorious thing it would be in the sight of Heaven to gather up the precious drops of Jesus' blood and apply it to the souls of these poor heathens!" How many hearts that thrilled on reading this schement appeal turned as soon to this vehement appeal turned as soon to some trivial pursuit, giving no further heed to the voice of Grace! Not so Madeleine. A high and noble purpose filled her soul, while it overwhelmed her with the impression of her own unworthiness. She resolved to go to that heathen land, to gather up the precious Blood of

health! Many difficulties remained to be overcome; family interests changed them to persecutions. Legal proceedings having failed to procure her arrest, those who coveted the wealth she was giving to good works were fully determined to deprive her of her liberty in order to obtain it. Aware of this, and supported by able cas-uists, she adopted measures suited only to extreme cases, such as hers evidently was. *A journey to Paris enabled her to consult Revd. Father Gondren, General of the Oratory and St. Vincent of Paul;—by both these eminent men her devout pro-Aware of this, and supported by able cas-

ject was approved.

It remained to obtain nuns for the pro-It remained to obtain nuns for the proposed foundation. Madame de la Peltrie sought the advice of Revd. Father Poncet, charged with the missions to Canada, and to her great joy learned from him the particulars of the vocation of Mother Mary of the lncarnation. Not many weeks later, the pious widow was at Tours negotiating the affair with the Archbishop. Admitted into the Monastery, Mother Mary recognizes in the stranger the companion with whom, in that mysterious dream, eight years before, she had toiled along a dangerous path through an unknown, desert land.

It was necessary to choose a companion for Mother Mary; this was equally over-ruled by Providence. Not one in that fervent community would have shrunk from the proposed sacrifice; all were anxious, even, to obtain the nomination. One, alone, in her humility, judged herself unalone, in her humility, judged herself unworthy to aspire to such a distinction: yet she was the chosen one. Of gentle mien and delicate health, the youthful and accomplished Marie de la Troche of St. Bernard was of the noble blood of the De Savonnieres. Her vocation to a religious life, at the early age of fourteen, had already cost her parents an immense sacrifice: How was she to obtain the consent either of them or of her community? When God wills, "there is a way," and thus it proved in the case of Mile. de la Troche. Attributing the unlooked for success to the protection of St. Joseph, to whom she had confided all her hopes, Mother M. Bernard exchanged her name for that of St. Joseph; by which name she was ever afterwards known. It remained for that of St. Joseph; by which name she was ever afterwards known. It remained to regulate the temporal affairs of the projected Foundation, and to receive the Archbishop's benediction with their "obediences" or Episcopal authorization. It was their Bill of Sight, their Passport in authentic form, although not issued by the Foreign Office? The assembly was held in the Archbishop's Palace. The venerable Prelate, now eighty years of age, was profoundly moved. When the moment of parting came, he arose, and presenting the parting came, he arose, and presenting the two religious to Madame de la Peltrie addressed her in these remarkable words: Behold the two foundation stones of the temple you are about to erect in the New World to glorify the Almighty. I entrust World to glorify the Almighty. I entrust them to you for this end, according to your demand. May they be two precious stones in the foundation, on the model of the Jerusalem above. May this edifice be a mansion of Peace, of Grace and of Heavenly blessings, more abundant than those of the Ancient Temple of Solomon. May the affice of Health was recall against the

ther Ding Journey commences. At Paris
they form an acquaintance with the Ursulines of the great city, who were destined
later to lend them efficient aid. Queen
Anne of Austria, the Duchess d'Aiguil on,
Aiguil on the Aiguil o and of Brienne and other ladies of quality saw many times the future benefactresses of the poor Indians of Canada; and not without bestowing pious donations as a pledge of affection and esteem.

Their next pause is at Dieppe, where another Convent of Ursulines has inherited the Missionary spirit. A third companion was found there in Mother Cecile Richer of the Cross, who seems, like another Matthew, to have arisen at the first sound

of the Divine Master's voice, ready to follow Him even to the ends of the earth.

The merchant ships, bound for Canada, had taken in their freight,—dry-goods, implements of labor, seed, live-stock, salt, meat,—a miscellaneous assortment, and were only waiting now for a favorable breeze. Among the expected passengers were

THREE NUNS FROM THE HOSPITAL IN

Mothers Mary Guenet of St. Ignatius, Anne le Cointre of St. Bernard and Mary Forrestier of St. Bonaventure, who under the high patronage of the Duchess of Aigthe high patronage of the Dueness of Alg-uillon, were going to Quebec to found a House of their Order: there were also the Rev. Fathers Vimont, Pinet and Chau-monot for the Missions; and now at the latest hour, an unexpected recruit appeared—Madame de la Peltrie and the three Ursulines Ursulines.

*It was on this occasion that the zeal of a pious gentleman of Caen, M. de Bernieres, was awakened for the missions of Canada. After aiding Madame de la Peltrie in a difficult juncture, he remained the devoted friends of the Ursufines, taking charge of their affairs in France with a benevolence worthy of the highest praise. It is a source of the highest praise. It is a source of regret that Mother Mary's letters to him were not recovered: to him, naturally, the state of the Convent, its penury and its resources, must have been stated from year to year.—Glimpses of the Monstery, Vol. I.

To be convention. *It was on this occasion that the zeal

TO BE CONTINUED.

What a multitude of martyrs suffer from headache! either of the nervous or bilious form. The principal cause of the distress is a disordered stomach and liver, for which Burdock Blood Bitters is Before she had taken any step towards the accomplishment of her pious project, she fell dangerously ill, and soon her life was despaired of. In this extremity she made a vow to go to Canada, and to found, in honor of St. Joseph, a Monastery of Ursulines for the instruction of the little Indian and French girls. Suddenly she rose from the brink of the grave to perfect size \$1.00.

THE MANCHESTER MARTYRS.

Sunday, in Dublin, the anniversary of Sunday, in Dublin, the anniversary of the execution of Allen, Larkin, and O'Brien—who were executed in Manchester over ten years ago for the shooting of Police-constable Brett—was celebrated in the usual solemn manner. Notwithstanding the fact that it was not announced in any public way that the demonstration would take place, several thousands assembled at the memorial cross erected in Glasawin. the memorial cross erected in Glasnevin Cemetery, and paid their homage and respect to the memory of the dead three. As each man passes this grave with uncovered head he took up position in front of the cross, and, when all had assembled, Mr. O'-Brien con of the militar. Evaluation cross, and, when all had assemble prisoners, Brien, one of the militar Fenian prisoners, recited the *De Profundis*, in which the large assembly joined. The prayers for the dead having concluded, Mr. J. Leahy addead having concluded, Mr. J. Leany addressed to those present a few observa-tions. He hoped they would, notwith-standing time, keep fresh in their memory the names of Allen, Larkin, and O'Brien, who had died for their country. He called upon them to keep in their hearts the sentiments professed by the noble three, and he was sanging that they would in and he was sanguine that they would in-struct their children and their children's children in the same noble principles. Mr. Leahy having concluded, all joined in pro-cession, and headed by three bands—the cession, and neaded by three bands—the Martyr's, the Phibsborough and a Drogheda band—proceeded to the grave known as the M'Manus plot, where all that is mortal of M'Manus, O'Mahony, Reddin, and M'Carthy lie. Of the two first mentioned

it is needlese to refer to the conspicuous part which they took in political move-ments. Reddin, it will also be remember-ed, was convicted for taking part in the "Manchester rescue," for which he was "Manchester rescue," for which he was sentenced to five years' penal servitude. After the expiration of his time from the great hardship he received in prison his health broke down, and he died a few months after his release. Colour-Sergeant M'Carthy, of the 53rd Regiment, is the fourth occupant of this plot, and met his untimely and sudden death from similar causes as those suffered by Reddin. He was not a week out of prison as a "pardoned" political prisoner when he died suddenly in Morrison's Hotel, Dowson Street. denly in Morrison's Hotel, Dowson Street, from heart disease accelerated by hardship. Each processionist passed the grave with uncovered head. The processionests then uncovered head. The processionests then visited the grave of Anne Delvin, the famous and faithful servant of Robert Emmet; the grave of Donoghue, who was shot dead at Tallaght; Edward Duffy, arrested with James Stephens, who died in Millbank Prison; and the graves of the brethers Stowell, who also met their death through prison discipline in the Naas Gaol.

THREATENED EXPULSION OF NUNS.

An esteemed correspondent sends us the ollowing extract from a letter just received from his daughter, who is a nun in

I suppose you see by the papers how badly affairs are going on in France, and how all the congregations are being sent away. In one place the fathers barricaded their place as well. their place so well that no one could enter. of the Ancient Temple of Solomon. May the efforts of Hell never prevail against it no more than against the Holy Church itself. And since this House is to be built for God, may He fix his dwelling there, as the Father and as the Spouse, not only of the nuns I confide to you, but of all who may accompany them, or who will live there after them, to the end of time!"

These solemn words, the farewell blessing, the last will and testament, as it were, of the aged Prelate, are never read without the solutions of the dead of the solution of the Observation of the not heard the words but she knew their purport, and her heart burned more than ever for the conversion of pagan nations.

A year later, the mystery was removed by an interior call to devote herself to found a Monastery of her Order in Canada. Henceforth, while praying for all the benighted nations of the earth, it is for Canighted nations of the earth, it is for Canighted nations of the incarnation had not best will and testament, as it were, of the aged Prelate, are never read without emotion by the daughters of Mother Mary of the Incarnation, who would fain believe them a prophecy.

A last adicu to their dear Monastery, to their dear Monastery, to their beloved Mothers and Sisters, and their long journey commences. At Paris the last will and testament, as it were, of the aged Prelate, are never read without it was his own men that he formerly commanded who were ordered to turn them out, so when the superior of the Oblita tenters had once been a general, and it was his own men that he formerly commanded who were ordered to turn them out, so when the superior of the Oblita tenters had once been a general, and the believe them a prophecy.

A last adicu to their dear Monastery, to their dear Monastery, to their long journey commences. At Paris they form an acquaintance with the Ursumeans the soldiers entered and took pos-session. At Tours the superior of the Obgot notice to leave in January, and they were only established here last year after we were. Everyone says that we shall not be touched, but I don't put much faith in that when we see they have the pure says that we shall not be touched, but I don't put much faith in that when we see they have the pure says they have been says that when we see they have the pure says they have the have the hav that when we see those almost beside us driven away.

A CATHOLIC BISHOP'S POVERTY.

A reference was recently made in this column, says the *Catholic Times*, to the modest sums of money which the Catholic Bishop of England leave behind them in this world when they are called to a better. Church poor," he says in his will, "and I leave it possessing nothing but a few boons and a little furniture. The former I bequeath to Mgr. Lavigerie for his Arab insttutions, and in testimony of my profound veneration for his Apostolic virtues and intrepid faith. To my pious aud excellent mother, I leave my humble furniture, that she may dispose of it, and so be able to pass the last days of her life in less penury. pass the last days of her life in less penury.

I bought it, it is true, in the days of my
priesthood; but God will pardon me, I
hope, for leaving to her who gave me life,
who so loved me, to the most indigent of

contrast with the facts and figures which such testaments as that of Monsignor Gillard bring to light. The writer, Mr. James Godkin, was a Protestant, and is, we believe, since dead. He took the trouble to extract from the Registry of the Court of Probate, the amount left by the Irish Protestant Bishops who died between the years 1822 and 1867. The result of the investigation proved that twenty of these ecclesications. gation proved that twenty of these ecclesiastics left behind them an aggregate of £861,868, or 43,093 each on an average, in personal property alone- and not includ-ing any real property the deceased may have purchased, nor any settlement he may have made on members of his family, nor any stock he may have transferred to avoid legacy dnty. Compare the accumulated possessions of these "Bishops of a poor another column.

Church" (as they actually called them-selves) with the effects of yet another eccle-siastic—stationed in Ireland too—of "the worldly Church of Rome," Monsigner usell, the late Pres dent of Maynooth, the largest some mentioned in whose will is £20 (and that is left for religious purposes) and we shall know in which Communion—the Catholic or the Anglican the ministers divide their portion with poor and realise the apostolic warning that, as we brought nothing into this world, so it is certain warners. certain we can carry nothing out.

CATHOLIC NOTES.

The venerable Father Damen, S. J., now in his sixty-seventh year, retains much of his old-time strength and activity. He has just concluded a successful mission

Suppose all the Jews were to move out of Germany, bag and baggage, brains and gold, the Rothschilds leading off. Would not the day after the completion of this modern exodus be a very blue day for Ger-

A distinguished foreigner, visiting this country, remarked that the United States was the greatest country he ever saw for well-dressed beggars. He referred to the young men who hang around the entrance to churches. Only paupers do so abroad.

Catholic Spain has in proportion to her copulation, more children at school than Protestant England has—England, with 34,000,000 inhabitants, having 58,000 scholars; while Spain, with 17,000,000 people, has 20,000 scholars, attended by 3,000,000 scholars; while Spain, with 17,000,000 people, has 20,000 schools, and 1,600,000 scholars.

Madame Bridget O'Neill of the Order of the Sacred Heart, and whose death took place recently in St. Louis, had spent twenty-five years of her life among the

The King of Sweden has offered an asy lum in his dominons to the Italian Bar-nabites of Paris, whose Superior was once Confessor to the late Queen Dowager, his mother.

The Rome correspondent of the Freit-The Rome correspondent of the Freitburg Liberte says that at the next Consistory, which will take place in the commencement of December, His Holiness the Pope will create a number of new cardinals. He states, on good authority, that amongst the prelates who will be called to receive the honors of the purple are his Grace Archbishop McCabe, of Dublin, and Mgr. Ricci Paracciani, Majordomo of His Holiness. of His Holine

Don Albertino, a clergyman of much talent, who edits the Osservatore Cattolica of Milan, has received a letter telling him o prepare for death, as a committee has een appointed to kill him. The pretext of this murderous hostillity was an article in the Osservatore against Garibaldi, writ-ten, not by Don Alb rtino, who was at the time absent from Milan, but by one of the subeditors, and disavowed by Don Albertino on his return from the Catholic Con-gress at Como. The assassination of Ferenzona for the publication of a life of Garabaldi proves that the threats of the sects are not intended to be without ful-

It is a remarkable fact, unnoticed as yet by historians, that our Holy Father Pius IX, whose last moments were devot d to the restoring of Scotland to her place among the nations of the earth, should have been called to his reward on the day so closely identified with the Scottish nation. Plus IX. died on the 6th February, on the eve of the anniversary ary, on the eve of the anniversary of Queen Mary Stuart's martyrdom, and may we not believe that Providence specially willed thus to associate the venerated and saintly Pius IX. with Scotland's martyred sovereign, whose two hundred and ninetythird anniversary was commemorated on tragedy having taken place the 7th Feb. ruary, 1857.

A BRAVE CAPUCHIN.

A French officer, who fought in the war of 1870, relates the following incident in L'Univers: "I had fought all day, and as night fell I received a bullet in the shoulder as well as a wound from the bursting of a shell. The obscurity did not permit my men to see me fall. The earth was saturated with rain, and I lay in a furrow filled with water. Shortly before daylight a flash saluted my eyes, and one-ping on. a flash saluted my eyes, and opening my lids I saw a man, lantern in hand, leaning over me. He was a Capuchin, and was accompanied by two boys. 'My brother, you are wounded,' he said, 'and I will rethis world when they are called to a better. The ast will of a Frenchman, late v raised to the Episcopaecy, furnishes us with a pathetic illustration of the same sort of holy poverty. Monsignor Gillard, Bishopelect of Constantine and Hippo, died comparatively young, worn out by services rendered as chaplain on the battlefields of his country—notably at Sedan, where he was wounded. "I entered the Church poor," he says in his will." and I voice beggel of him to lay me down and fly from what appeared to be a certain death. I am sent by God,' he responded 'and we are all in His hands. His pace did not become either more rapid or more slow. He simply told the children to run as fast as they could, and bore me calmly to the ambulance." There the officer was nursed to health by the Capuchins and the Sisters of Charity; and as his case was only one of thousands, he rises now in indignation expent the property of the capuchine of thousands are not in the capuchine. nation against the wickedness of the ministrators who insult the soldiery by com-pelling them to assist at the expulsions, even to the battering down of doors.

INSULTS TO THE POPE.

The Protestant missionaries in Rome lose no oppurtunity of insulting the Head of the Catholic Church, in what was once his own city. Signor Ribetti, a Waldensian paster, for whose establishment a bazaar was held a year or two ago under the patronage of the wife of the British Amlassador anyonced lately a lecture. Ambassador, announced lately a lecture on "The Ten Lamentations of Leo XIII." The Questor of Rome very properly in-hibited Pastor Rebetti from committing this public extraores. this public outrage on the Pope.

GREAT MERIT.

All the fairs give the first premiums and special awards of great merit to Hop Bit-ters as the purest and best family medicine, and we most heartily approve of the awards for we know they deserve it. They are now on exhibition at the State Fairs, and we advise all to test them. See

SISTERS OF MERCY.

THE TRIBUTE PAID THEM BY A PROT-ESTANT NOBLEMAN.

A grand bazaar for St. Catherine's Con. vent of Mercy, Edinburgh, Scotland, was opened on Thursday, November 11, by Lord Napier and Ettrick, who at the invitation of Archbishop Strain, made an eloquent speech in which he made a glowing eulogium of the Sisters of Mercy. In conclusion, he said: They, (his hearers) might say that he was credulous—that he might say that he was credulous—that he was enthusiastic in the advocacy of this agency. Well, he had personal grounds for confidence and gratitude to Catholic Sisters of Mercy. It so happened that at an earlier period of his life he held a diplomatic position at Constantinople, under Lord Stratford de Redeliffe. During the distress and the vicissitudes of the Crimeara War, the ambassador called him one morning, and said. "Go down to the post War, the ambassador called him one morning, and said, "Go down to the port You will find a ship there loaded with Jewish exiles, Russian subjects from the Crimea. It is your duty to disembark them. The Turks will give you a house in which they may be placed. I turn them over entirely to your charge." He (Lord Napier and Ettrick) went down to the shore, and there required shows and the shore, and there received about 200 persons,
THE MOST MISERABLE OBJECTS

that could be witnessed, most of them old men and women and children sunk in the men and women and children sunk in the lowest depths of indigence and despair. Has placed them in the cold and ruinous lodg-ing which had been allocated to them by the Ottoman authorities. He was bound ing which had been allocated to them by the Ottoman authorities. He was bound to say he felt very greatly perplexed of suddenly being loaded with that numerous family. He went back to the amdassador and said—"Your excellency, these people are very cold, and I have got no fuel and no blankets; they are hungry, and I have got no food; they are very dirty, and I have got no soap; their hair is in an indescribable condition, and I have got no combs—what am I to do with these people?" "Do," said the ambassador, "go down to the convent of Galata and get a to the convent of Galata and couple of Sisters of Mercy; they couple of Sisters of Mercy; they will put all to rights in a moment." He went down to the convent, saw the Mother Superior, and explained his case. He asked her for two Sisters. She ordered two Sisters into her presence, and told them to follow him. These persons were ladies of refinement and of intellect - cultured Frenchwomen, and Roman Catholics.
HE WAS A STRANGER, A FOREIGNER, AND

A PROTESTANT, and he invoked their assistance for the benefit of Jews. Yet these two women made up their bundles, followed him through the rain without a look, a whisper, or a sign of hesitation. From that n ent his poor fugitives were saved (applause) No one saw the labors of those sisters for months but himself, and they never endeavored to make a single convert. And yet they did make one convert—they made himself (applause). It was true that they did not persuade him of the truth of their religion; but they taught him to be-lieve in the Sisters of Mercy (applause). That was the way that the Sisters of Mercy acted, and they always acted alike. They had all taken the cross in the holy war against misery and sin. They were signed with the same sacred symbol, and as they worked twenty-five years ago on the shores of the Bosphorus, they would work to-morrow in the closes of the Canongate (applause).

THE CHURCH FLOURISHES WITH LIBERTY.

The only Church in America, said Prof. Robert Flint, in a recent lecture in Edinbugh, which has preserved its unity unbroken is the Roman Catholic, and its progress has been extraordinarily rapid. A hundred years ago the Roman Catholics in the States en is the Roman stood to the other inhabitants in the proportion of one to a hundred. Now they are as one to seven. It is natural that they should be confident that their Church has should be confident that their Church has a glorious future before it in the New World. Many persons have supposed that in the free atmosphere of the United States Roman Catholicism could scarcely live, and still less flourish; that before the breath of a still less flourish; that before the breath of a still less flourish; that before the breath of a still less flourish; that before the breath of a still less flourish; that before the breath of a still less flourish; that before the breath of a still less flourish; that before the breath of a still less flourish; that before the breath of a still less flourish; that before the breath of a still less flourish; that before the breath of a still less flourish; that before the breath of a still less flourish; that before the breath of a still less flourish; that before the breath of a still less flourish; that before the breath of a still less flourish; the still less flourish is the still less flourish; the still less flourish is the still less flourish; the still less flourish is the still less flourish; the still less flourish is the still less flourish. Roman Catholicism could scarcely live, and still less flourish; that before the breath of still less flourish; that before the breath of a liberty it would wither away and die. If they had thought of Canadian Roman Catholicism, perhaps they would not have a formed this opinion. They would, unstoubtedly, not have done so if they had understood either the strength of Roman Catholicism or the worthlessness of more Catholicism, or the worthlessness of mere liberty—that is, of liberty dissociated from truth and piety. The facts show that C tholicism can flourish wonderfully in the United States. It is the Romanism of the Vatican which rules there over nearly seven milions of attached, obedient, and heareful distributed. hopeful disciples.

JUSTIN M'CARTHY ON MACAULAY,

Macaulay was not the paragon, the ninth wonder of the world, for which people once set him down; but he was undoubtedly a great literary man. He was also a man of great literary man. He was also a man of singularly noble character. He was, in a literary sense, egotistic; that is to say, he thought and talked and wrote a great deal about his works and himself; but he was one of the most unselfish men that ever lived. He appears to have enjoyed advancement, success, fame and money, only because these enabled him to give pleasure and support to the members of his family. He was attached to his family, especially to his sisters, with the tenderest affection. His real nature seemed only to have thoroughly shone out when in their society. His real nature seemed only to have thoroughly shone out when in their society. There he was loving, sportive, even to joyous froliesomeness; a glad schoolboy almost to the very end. He was remarkably generous and charitable, even to strangers; his hand was almost always open; but he gave so unostentatiously that it was not until after his death half his kindly deed because so unostentationsly that it was not until after his death half his kindly deeds became known. He had a spirit which was absol-utely above any of the corrupting tempta-tions of money and rank. He was very poor a tone time; and during his qoverty he was beginning to make his reputation in the House of Commons. It is often said that a poor man feels nowhere so much out of place, nowhere so much at a disadout of place, nowhere so much at a disadvantage, nowhere so much humiliated, as in the House of Commons. Macaulay felt nothing of this kind. He bore himself as easily and steadfastly as though he had been the eldest son of a proud and wealthy family. It did not seem to have occurred to him when he was poor that money was lacking to the dignity of his intellect and his manhood; or when he was rich that Cherry Pectoral.

money added to it. Certain defects of temper and manner, rather than of character, he had which caused men often to misunderstand him, and sometimes to dis-like him. He was apt to be overbearing in tone, and to show himself a little too confident of his splendid gifts and acquirements, his marvellous memory, his varied reading, his overwhelming power of argu-ment. He trampled on man's puljudices too heedlessly, was inclined to treat ignor-ance as if it were a crime, and to make dulance as if it were a crime, and to make dulness feel that it had cause to be ashamed of itself. Such defects as these are hardly worth mentioning, and would not be mentioned here but that they serve to explain some of the antagonisms which he unconsciously ceated. Absolutely without literary affectation, undepressed by early poverty, unspoiled by later and almost unequalled success, he was an independent, quiet, self-relying man who, in all his noon of fame, tound most happiness in the companionship and the supathy of those he loved, and who, from first to last, was loved most tenderly by those who knew him best. He was buried in Westminster Abbey in the first week of the new year, and there truly took his place among his ares—History of Our One Times.

Advent Prayer.

WRITTEN IN 1877.

Jesu, Jesu, day fades into night,
And thou my light art dim and far away,
Come near! as when in meek but wondrous might,
Thou ushered in the first fair Christmas out usuered how to Thee and love Thee day;
For I would look to Thee and love Thee Throughout Eternity.
As of old Thou hast loved me.

Jesu, Jesu, as Thou, condescending,
Meekly suffered, love and died for me;
So by Thy strength, in humble worship
bending,
Ioffor body, life, and soul, to Thee,
For I would look to Thee and love Thee
Throughout Eternity,
As of old Thou hast loved me.

Jesu, Jesu, brighten up the gloom That fails anon across the path of life, Triumphant raise my hopes above the tomb. tomb. And soften with thy presence earth's sad

strife,
For I would look to Thee and love Thee
Throughout Eternity,
As of old Phou hast loved me. Jesu, Jesu, may the second Sun, Of Thy long looked for Advent, soon

Arise.
When, ever freed from sing its labor done,
My ran somed soul shall not the eartheast less skies;
For I would look to Thee and love Thee
Throughout Eternity;
As of old Thou has loved me.
As of old Thou has loved me.

ABJURATION OF AN EVANGELICAL MINISTER.

On Sunday, November 14, in the inner Oratory of Santa Maria in Campitelli, Signor Giovanni Piana, of Biella, abjured the errors of Protestantism, which he had held for the space of twenty-three years, and had also taught them during this time. Piana was a Catholic up to the age of twenty, when, as he writes in the document announcing his abjuration, and published in the Osservatore Romano, Evangeli cal preachers came to Biella, and he hed into error. He afterwards preached Protestantism in various cities of France and Italy, until, finally, he was led by a profound study of the Bibe to the conviction that profound study of the Bibe to the convic-tion that Protestantism was nothing else than an imposition. For over a year he considered what course he should pursue, and then recomm nding himself to the and then recomm nding himself to the Virgin Mother of God, for whom he cher-ished a tender and filial devotion since his childhood, he was publicly prayed for in Rome. Carlo Marini, Basilio Bonanni, childhood, he was public, the Rome. Carlo Marini, Basilio Bonanni, and Father Luigi Pasquoli assisted him on his way to conversion, and his abjuration was received by Mgr. Sallua, O.P., Archbishop of Calcedonia, and Commissary of the Holy Office. Piana dedicates his published abjuration to all Evangelical minislished abjuration to all Evangelical minis-ters and to all good Catholics, to the glory of God, and the triumph of truth.

YE OF THE LOVELIEST OF WOMEN.

cinnati Commercial show:
Riverside, Nov. 17, 1880.
To the Editor of the Commercial—"Some 14 or 15 years ago, and shortly before, his sad death, the Rev. Donald McLeod, an honored priest of the Catholic Church, presented me a copy of his "Life of Mary Queen of Scots." On the blank preceding the trite-page was pasted an autograph letter from Washington Irving, in which, after acknowledging the receipt of a copy of the book from the author, he expresses of the book from the author, he expresses his opinion of the unfortuate Queen. It will doubtless interest many readers of the Commercial, as it presents the convictions of that most gifted and learned man and historian. Respectfully, H. C. Loro, Sunny Side, June 12, 1867.

"My Dear Sir—I am infinitely obliged

to you for the copy of your Life of Mary Queen of Scots which you have had the kindness to send me. I have read it with intense though painful interest; indeed, when I had once commenced I could not lay it down until I had finished it, which I did late last evening. You have faithfully and conscientiously accomplished a generous undertaking, the vindication of the memory of one of the loveliest but most unfortunate of women, who after suffering every wrong and in the memory of the loveliest but most unfortunate of women, who after most unfortunate of women, who after suffering every wrong and outrage while living, has been basely vilified in history. You have ably cleared up some of the dark points of her sad story, on which malignity had succeeded in casting a shade, and have shown her as worthy of love as of pity. It is one of the special offices of our literature to call up before its fresh and unbiased tribunal the historical questions of the Old World; to rejudge its judgments of the Old World; to rejudge its judgments and reverse decisions on which death and time had seemed to set a seal. Such an office you have honestly and impartially office you have honestly and impartially executed in regard to poor Mary and her persecutors, and I am mistaken if the world does not pronounce you a 'righteous judge.' In the meantime I shall look with great interest for the volume of Mary's letters, etc., with which you promise to follow up the biography. Very truly, my dear sir, your obliged friend.

"Washington Irving."

"Rev. Donald McLeod."

Go out in the damp air, or sit unprotected in a draught, and your throat will feel sore and your head uncomfertable. You have taken a cold, which you can remove as