The Land Boyond the Sea-REV. DR. FABER.

The land beyond the fee!
When will life's task be o's
en shall we resen that soft bluhe dark strait whose billows foose? When shall we come to thee,

The land beyond the Sea! How close it often seems, flushed with evening's pe gleams, the wistful heart looks on the strait and dreams! It longs to fly to thee, Ualm land beyond the Sea!

The land beyond the Sea! Gometimes distinct and near It grows upon the eye and ear. And the gull arrows to a threal-like We seem half way to thee, Caim land beyond the Sea! The land beyond the Sea!
Sometimes across the strait,
Like a drawbridge to a castle gate,
The slanting ambeaum ite, and seem if
For us to pass to thee,
Caim land beyond the Sea!

The land beyond the Sea!
Oh, how the lapsing years,
our not unsubmissive tears,
borne, now singly, now in fi

The land beyond the Sea!
How dark our present home:
By the duli beach and sullen foam
Iow wearily, how drearily, we roam
With arms out-stretched to t
Calm land beyond the Sea!

The land beyond the Sea!
When will our toll be done?
footed years! more swiftly run
gold of that unsetting sun!
Homesick we are for thee,
Caim land beyond the Sea!

The land beyond the Sea!
Why fadest thou in light?
Why art thou better seen toward night?
sear land I look always plain, look alway Ight, That we may gaze on thee. Calm land beyond the Sea!

The land beyond the Sea!
Hweet is thine endless rest,
weeter far that Father's breas
by shores eternally possess;
For Jesus reigns o'er thee,
Calm land beyond the Sea!

A DESPERATE STRUGGLE COOLGREANY.

Scenes of Brutality and Bloodshed.

HEROIC DEFENCE OF HEARTH AND HOME

Coolgreany, Sunday Night.

If blood bravely shed confers any sanctity upor a cause, then the cause of Coolgreany is certainly consecrated. It had been arranged by the magistrates that Saturday proceedings should close at twelve in order to give the soldlers and police time to clean up their clothes and repair damages before Sunday. There was one house, however, at that hour to be evicted, so Hamilton pleaded for a few minutes' extension of time to finish it off. The cottage was a small thatched one, with a projecting doorway covered by a huge slate lintel and a small yard and outhouse in front. The tenant's name was Edward Byrne, and most of his furniture was already in the yard when we got there. The door and windows were blockaded, and there was no sign of life within. Coolgreany, Sanday Night.

A SPEEDY REPULSE.

So the crowbar brigade advanced boldly to the attack. A few heaves displayed the slate, which fell with a great crash, and then in a minute the doorway was torn then in a minute the doorway was torn bodily out. Then the emergency men sprang back in a hurry, for three girls atood in a row behind a barricade, two or three feet high, each of them with a pan of boiling water held poised in her haud. Nobody had expected any resistance, and we were all standing listlessly in the yard, but at this spectacle excitement rose instantly to white heat, for it was quite clear that there was going to be a fight. Two tables stood in a yard about ten feet from the door and exactly opposite it, which it is well known are each garrisoned Two tables stood in a yard about ten feet from the door and exactly opposite it, and upon these we sprang to get an unobstructed view. The battle was opened by the cautious advance of three friendly policemen who attempted to enter into negociations with the girls. The latter, however, would have nothing to do with them. "Stand back there," they cried. One constable now approached, and tried a little rush, but he probably wishes now that he had not. For, sure enough, a pan of hot water struck him fairly over the neck and shoulders, and his language and gestures for some time afterwards left no doubt as to his feelings.

THE TRIUMPH OF THE DAY.

THE TRIUMPH OF THE DAY,

The TRIUMPH OF THE DAY.

Then came the great triumph of the day. Woods, the leader of the crowbar gang, and another man drew near to reconnoitre, and put his head cautiously round the corner of the doorway. Rash curiosity—for with the speed of lightning a great yellow steaming stream shot from within and struck him plump on the side of the face drenching him through and through. The delight of the sympathizing spectators at this good shot passes description, and it would probably not be far from the truth to say that hardly a man here was sorry, so extremely not be far from the truth to say that hardly a man here was sorry, so extremely and deservedly unpopular is this creature. He promptly enveloped his head in a handkerchief, and retired to a corner. Then his followers advanced to avenge him, and as soon as eight or nine of them were opposite the three girls, they all sprang at the barricade with a rush.

IN THE THICK OF THE FIGHT.

ment, eried, "I'd give a hundred por to be in there with those men."

The fight is the doorway at this moment was nothing less than terrific. The two defenders fought like tigers, and the thick sticks on both sides were flying in the air over the heads of the combatants. Blood was flowing freely from helf a dozen heads, and still the attackers had not gained a foot. "Upon my word," aid one of the military officers afterwards, "I never saw men like those two in my life." "They were more like wild savages," said the magistrate, "than ordinary human beings." The end, however, was approaching. Byrne's fort yielded to the third attack. An emergency man staggered backward, his face and cheat drenched with blood. Hamilton, who had been well in the rear of the attacking party, followed him, and the lot fell back ail together, Edward Byrne was in a shocking state. His face was bleeding badly from a wound on the head, blood was flowing profusely all over him, and he could hardly see for the blood running over his forehead. James Byrne had apparently escaped scot free. The police advanced now, and no further resistance being offered as soon as the defenders saw the balliffs were beaten off for good and all, and the five were brought out prisoners. Taomas Byrne, an uncle, of weak mind, who had taken refuge upstairs in a bed, was also placed under arrest for a time. Every one permitted within the lines rushed forward to wring their hands and say, "Good-bye." "Good girl," "Oh, G.d bless you," resounded from all points.

The little yard soon looked—I state but the fact—like a shambles, or, to be more precise, like a field hospital during an engagement. Besides the scalded Woods two of the emergency men were badly wounded. These Dr. Young, the regimental surgeon, attended to, while Dr. Maloney, the medical officer of Arklow, dressed the wounds of the Byrnes. James Byrne had an artery in his head cut by a blow of the crowbar. This is Dr. Maloney's statement, and bandages becoming exhausted handkerchiefs were requisitioned all round. A little brook formed a pool four feet wide in the yard, and in

did not seem to be having a bad time of it, for they were all stiting on a bench outside the barracks, and the police wereaup plying them with tea and bread and butter, evidently, like brave men, recognizing bravery in others. When they got to Weaford, on their way to jail one of the policemen having them in charge said to Mr. Walsh, the editor of the Weaford People, who met them there, and will provide them with food in prison till they are sentenced, "That's the finest man," alluding to Edward Byrne, "that was ever inside a jail; do all you can for him."

Coolgreany, Monday night.

Order reigns in Wicklow. One eviction of a peculiarly inglorious character has been effected to day, and now the campaign is at an end. A number of families were still to be turned out of their homes, but either the Government, as Mr. Gos

which it is well known are each garrisoned by a score of courageous men who will fight to the bitter end. At any rate the magistrate in command, and several of the police officials, have been given to understand that Brookes' Eviction Campaign has been brought to a sudden close to-day.

A BEDRIDDEN GIRL TURNED OUT.

The first victim this morning was John

The great reservoire of the glements.

paign has been brought to a sudden close to-day.

A BEDRIDDEN GIRL TURNED OUT.

The first victim this morning was John Dunn. He has a daughter of 18 who has been confined to her bed for the past nine years. Nothing matters now however, to such an accomplished gang as this, so out they all came, and Dunn had to lift his daughter from bed and carry her into the road. Then, from half-past nine to half-past twelve the entire force numbering three hundred or more, marched about the country, occasionally clearing a bit of land, but more often without the least conceivable purpose till everybody was tired out, the day being very hot, and Hamilton leading us a regular steeple-chase through thick woods, across growing crops and over innumerable hedges and ditches. At last we reached the little village of Ballyfad and the house of old Mrs. Darcey. She was of course still in bed, and a council of war was held in her kitchen between the sheriff, Captain Hamilton, several members of Parliament, and Fathers O'Neill and O'Donnell.

"DEATH BEFORE DISHONOUR."

A doctor's certificate was produced stating that Mrs. Darcey was not in a fit state to be moved. Hamilton then offered to leave her in the house as long as she liked if she would sign a paper giving up possession and accepting the position of caretaker. Father O'Neill conveyed the invitation to the old lady. "The bullet for me," she exclaimed, "death before dishonour." Hamilton then asked if she would pay half a year's rent, his object of course being to break down the plsn of

but they reckoned without their host, for behind the girls two big men suddenly appeared with good shillelaghs in their hands, and cracks of the cak staffs on the pates of the attacking crowd electrified the spectators. Still the bailiffs were about three to one, and for a couple of minutes the fight regol hotty. Then the bailiffs fell back, two at least of them up with more water. Hamilton himself now rallied the men, and grasping a thick stick, half a dozen more of them rushed at the dauntless two holding the doorway. One of the bailiffs fought with a big crowbar, and a yell of "crowbar" went up from the horror strickens spectators. The seene outside literally bailies adequate description. At this point Dr. Dillon, the curate, was simply jumping in excitement on the table and should can be prived the content of the success of the content of the co

and the reply, he said, "Then I think not postpone the eviction to consuit

Mr. Becoke."

VICTORIOUS.

The victory was wore, and Mr. John Redmond ran out and called for the cheers of the crowd, which came with a will. This concluded the day's proceedings, and is apparently to conclude the evictions on the Brooke extate. It is reported that the remaining tenants will be proceeded against in bankruptcy, and if so the priests will no doubt be summoned to give evidence of the working of the plan of campaign. It is perfectly certain, however, that every priest in the district would spend the rest of his life in jail before doing so. The tenants, it must be borne in mind, offered to pay all their rents with a deduction of 30 per cent., which would still leave them higher than the average valuation by five per cent., and Colonel King Harman admitted the other day in the House of Commons that the average reduction of rents during the month of May had been 13 per cent under the valuation. Brooke's valuations, moreover run very high. Only three or four tenants have been in the Land Court, because those who went, went very early and got trifling reductions, all of which were appealed against, putting them to heavy costs, and the others were thus deferred from applying. Many of the tenants, too, had leases.

The CONCLUSION OF THE WHOLE MATTER.

The tenants' offer was refused, good and entirely fair one though it was, and now this is the result—many families dispossessed; the industry of the disorganized, and the population demoralized; half a dozen men badly injured, and a dozen men and women in jail or out on bail; not a penny of rent collected or to be collected; the eviction campaign itself ignominously abandoned in the middle; and last, though far from least, another huge sum of the British taxpayers' money gone to wicked waste.—Pall Mall Gazette.

TOTAL ABSTINENCE.

THE ONLY ABSOLUTE SECURITY AGAINST

Father Consty in Catholic World.

The lack of true spiritual life is apparent in the condition of modern society. Wealth, honor and pleasure are the objects that engrose men's attention. The great injunction of our Saviour to deny one's self and take up the cross finds little place in our busy, material world. Passion governs, and true development suffers in consequence. Selfishness is the law of the hour. On all sides social reforms are demanded. The body of the people, the subjects and objects of all reform, are appeared to and are played upon by men whose impulse is passion or hypocritical selfishness.

The aim of the Catholic Total Abstinence Union is a religious one; it offers itself as a helper to Church and state in the work of individual and social reform. It tells men that reform can come only Father Conaty in Catholic World.

the work of individual and social reform. It tells men that reform can come only through the grace of God in a spiritual life. It appeals to humanity as redeemed and enobled by Christ, who is the source of all true reform, and without whom society must wither and die as the tree deprived of life giving asp. What society wants is a better manhood—a Christian manhood; living, not for self, but for God; ready to make ascrifices, not for material advantages, but for the elevation of mankind into a virtuous life and union with God. Social reform that builds on humanity separated from God can lead with God. Social reform that builds on humanity separated from God can lead only to the satisfaction of vanity, and soon becomes but a loud sounding word, while men languish and die for want of the proper moral food.

Among the moral evils which help to arouse passion and make selfishness brutal, and so to render social reform difficult, interpresent and the selfishness brutal, and so to render social reform to the selfishness brutal.

intemperance stands prominent. No community is free from its encroachments, no home safe from its contagion. Possessing the body of man, it robs him of mind and

elements. The great reservoirs of the heavens pour down their floods and rush heavens pour down their floods and rush headlong to the sea, gathering madness in their course and scattering destruction in their path; the mighty tempest spreads havoe in its train; gaunt famine and grim war depopulate nations. Men shudder when attempting to estimate the loss of life and property from all these causes; yet not all combined can equal intemperance, which like a mad torrentrushes over the land, scattering along the highways of life the wrecks of broken homes and the hulks of ruined manhood.

life the wrecks of broken homes and the hulks of ruined manhood.

The state is forced by intemperance to increase its charities a hundredfold and more, to enlarge its prisons and reformatories for self-protection. Labor, in battling for its rights, finds itself handicapped by intemperance, and robbed of more of its earnings than by the most grinding of monopolies. The church, placed on earth

its earnings that by the most grinding of monopolies. The church, placed on earth to save man's soul by leading him into the spiritual life, finds in intemperance an antagonism which neutralizes her efforts, paralyzes her energy, and disgraces her good name. This will explain why men are called upon to combine against this monster slayer of humankind.

Indeed, it is not strange that in considering the evils caused by drink, men have been led to regard drink as an evil in itself, not to be used, but banished from the land as a field whose very touch defiles. The Catholic total abstinence movement sprang into being from esseutially Christian hatred of drunkenness and pity for its victime. Because Catholics realize the

against it is order to break its hold on humanity, to succor the suffering, to lift up the fallen, and to strengthen the week.

Can a higher or better motive for union be proposed than this act of sacrifice by which some wretched brethren may be redeemed from the thraidom of drink and made freemen? Men say this makes hypocrites and pharisees. We shall find these everywhere and under all banners. They are not confined to the ranks of total abstainers. Were more of the best men in society to lead in this as in other movements, many of the disturbing elements might be eliminated.

The movement suffers from the vapid utterances of some who imagine that total abstinence is a religion in itself, and that they have by the pledge, as if by magic, been elevated into a position of moral superiority over their fellow mortals. But Catholic total abstinence makes no such claim. It affirms that the pledge is one means to the great end, and a very efficient one. It claims that it leads to thrift and providence; that it helps to preserve a sound mind in a sound body; that it guards man's heart for God's love. It should make better men and better Christians, holding with St. Ambrose that sobriety is the mother of infidelity.

In other matters men availed it,

In other matters men overlook much; in total abstinence nothing. It is considered in advance as franticism and bigotry bordering on false and heretical principles. Men sometimes forget that Catholic total abstinence may party prohibition are totally different. The former hates drunkenness, the latter hate drink. The one asserts that the use of liquor is not in itself an evil, while the other calls it an evil under any and all circumstances. Catholic total abstinence may accept prohibition in certain cases as a method of curtailing a traffic grown into monstrous proportions—an extreme remedy, a sort of war measure. It asserts that drink. Selling is not always sinful, nor sinful in itself. But it affirms that as a matter of fact, and here and now, it is fraught with the dest

does not assert the principle of the evil of drink, but it builds itself on the evil of of drink, but it builds itself on the evil of drunkenness. It recognizes the truth that all things in nature are made for man's use, and are consequently good in themselves. It condemns no man for using these goods, but, noting the ruin which results from abuse, it warns men of the danger even in the use.

The battle is really between the saloon and the home. The saloon has fastened

danger even in the use.

The battle is really between the saloon and the home. The saloon has fastened itself upon society as an ulcer living upon the life blood of the people. The saloon, building itself upon the ruins of broken lives and shattered homes, spreads desolation everywhere, respecting no class or sex. The Union recalls the countless boys ruined, the fathers changed into destroyers of their little ones, the industry paralyzed, the prisons filled, and it saks each saloon how much of this is its work.

It calls on the law to place about the saloon such reasonable restrictions as will remove as far as possible the evils that spring up from it. It demands the enforcement of those laws for the protection of home. The arrogance of the saloon and the power it wields in political affairs, all for its own interests and against those of society have awakened a stronger interest in the cause of total abstinence organized on Catholic principles.

The Joke of the Week.

The New York Evening Sun gives this

inimitable dialogue:

"I say, my man, have you any English papers?" asked a tall gentleman with andy side whiskers, a single eyeglass and a very baggy trousers, of the newsdealer at the City Hall station of the Third avenue elevated railroad yesterday.

"Cert! Wh

answer.
"I beg pardon, but I don't see them."
"Yer ain't blind, are yer? Dere dey
are right under yer nose."
"But, surely, you are mistaken, don't
you know? These are not English

"Day're not, eh? What are they,

"Dutch?"

But, my good man, you mistake my meaning. I want English papers."

"Well, dem's English."

"Oh, no."

"I say dey are."

"Oh, no, those are American papers. I want London papers. Haven't you the

"You surpise me. But you surely have the London Times?"
"Naw I ain't. Yer must tink I'se a fool ter keep country papers what der ain't no sale fur. Sich chaps as you makes me tired," and the newsdealer leaned back and took a chew of tobacco.

The Englishman looked at him in silent amazement for a moment, and then said:
"Well, give me a copy of the Poll Mall

"Well, give me a copy of the Poll Mall Gazette. I know you must keep that,"
The newsdealer turned to wait on another customer, and as he did so he said in a tone of intense sarcasm:
"Oh, yer betcherlife I got dat, an' de Royal Court Journal, an de Punkville Blad der, an' de Slab City' Ristocrat. Only I ain't got 'em here. Dey's in de safe. Jist yer stand der till de cashier comes back from Canady an' I'll git 'em out fur yea."

OUT-DOOR PREACEING.

By the Rev. George F. L. Bas London Tablet.

Advice is sought in this paper upon two points: (1) Is it well to attempt out-door preaching? (2) if well, in what method will the attempt be most prudently made? Under the first question the remarks now offered will refer to the country or the near neighborhood of large cities than to the cities themselves. In many, probably in most of such localities the more direct object of out door preaching would be the conversion of non-Uatholics, and indirectly only the recovery of the lost Catholic or the preservation of the falling. If, however, anywhere out-door preaching proved successful in drawing non-Catholics into, or even towards the Church, the support given to half-hearted Catholics would not be small. It may be argued in favor of attempting out door preaching.

1. That, as a matter of fact, the Church does not seem to be leying hold (not certain).

be small. It may be argued in favor of attempting out door preaching.

1. That, as a matter of fact, the Church does not seem to be leying hold (not certainly to that extent which we could desire) of the masser—the uneducated and poor, or indeed of any but the more educated and thoughtful classes. The non-Catholic poor do not come to us—among our own poor too many, without exaggerating our losses—fall away. If, then, the ordinary endeavors have not as yet succeeded, it may be well to try others, unless strong objections can be urged against them. Whether the new once will succeed can scarcely be proved without trial. Solvitur ambulando.

2. It would be in favor of success that our less educated fellow countrymen, or many of them, have come to regard outward shows of zeal, like out door preaching, as almost the sign of truth in religion. The love of the poor, they say, is a clear, easily understood sign of truth, and the love of the poor is shown by going out amongst them. It can hardly be denied that there is some truth in this. Zeal for souls is a mark of the true faith—we are little likely to win souls if we do not show that we are zealous about them; and such zeal cannot be made visible to the masses to day, can hardly be presented to their eyes in a way which they shall understand, except in some such manner. While Catholic zeal exercises itself in more hidden, if more solid ways, other bodies are meanwhile forcing themselves upon the eyes of the people with a display of outward zeal which to them shows like a mark of the true religion, and which, of course, like all other marks, is in fact ours.

3. Still more, the uneducated have come to connect the orderly service within the Church with the idea of selection that the activation that the activation that the content is not a solution.

in fact ours.

3. Still more, the uneducated have come to connect the orderly service within the Church with the idea of religion that is not the poor man's religion, and which is indifferent to his soul. The divers Protestant heresies have become almost class-religion: in the Church of England for the rich; Congregationalism for the tradesman; Methodism for the poor. Between the Church of England and the poor there is a great gulf fixed; the poor think us, as in fact we are, more like the Church of England than the religions which they love better; and if we would win the poor, it is well to show them that we are no worshippers of respectability, and are willing to do anything and everything sinless for their souls' sake.

4. Again, the English poor having lost all notion of dogmatic truth, not viewing religion as in any way intellectual; connect true religion with the excitement of emotion. Now to such a people who have wholly lost the notion of eacrifice, who have no glimmering of the doctrine of the Eucharist, who place religion in the excitement of emotion, and who think of a Church as not meant for the poor man, our worship must be singularly uninviting. That we are a Church, that our buildings are many of them beautiful and costly, that our priests are educated men, that our sermons treat of high things, and our

among the religious of the upper class. Our Low Masa, if not aristocratic, is wholly incomprehensible and eutirely without excitement; our High Mass is more aristocratic, more incomprehensible, and with nothing whatever in which they can take part. If in the evening there are a few hymns to take part in, they are at sea again with the Latin of Vespers and Benediction, and the same lack of excitement. If then we do not go out to seek the poor, there seems very little chance of their coming to us. If conversious are to be made to any extent which would relieve the pressure of non-Catholicism on our own poor, it is altogether necessary that we should show in a strong unmistakable way, sympathy with the masses. The people must not condemn us as a Church which has upon it the evil sign that there "to the poor the Gospel is not preached." There may be other and better ways of showing this sympathy; falling these, out-door preaching would show us to have zeal for the souls of the poor to be no class religion, and to allow some place to the emotions in religion in due subordination to our higher nature.

higher nature.

Lastly, an immense number of fellow-Lastly, an immense number of fellowcountrymen are sunk in utter indifferentism; and to those who profess religion of
any sort (including Catholics) a great proportion sin through lukewarmness. The
attention of men needs to be aroused, and
their minds compelled to think of religion by somewhat of excitement and stir.
So long as the Catholic priest goes on in
the quiet every day manner, Catholics
are simply registered in men's minds
as one of the sects, and put aside without further thought. While it seems possible that out-door preaching might
do good, it is difficult to put into words
any solid argument against it. We all
instinctively shrink from it perhaps,
because it seems vulgar, and we might say
that being vulgar it is calculated to bring
the Caurch into contempt and so repel that being vulgar it is calculated to bring the Church into contempt and so repel the more thoughtful from us. To preach the gospel to the poor anywhere is not of course in itself vulgar; and men would probably soon come to see the difference between the roadside preacher of small education who has no church in which to conduct more solemn service, and the educated priest, representing a body full of dignity, who leaves his church for the time with no conceivable object but win-ning the souls of the poor. The little ning the souls of the poor. The little ridicule that might at first be excited

would soon die down.

It may be asked in what way preaching to non Catholics will affect our own people. To myself it seems that our failure to make converts is one of the

chief assisting causes of the leases to the faith which occur but too frequently. The pressure on Catholics would be greatly lessened if the power of the Church were made more visible by a large influx of converts. When instead of this, missions die out, or remain stationary at best, unstable Catholics are still further weakened in their faith. Moreover, Catholics who have already lost half their faith and more than half their love, are attracted towards the emotional services outside the Church, and are tempted to contrast the comeliness and carnestness, as it seems to them, of the half-educated speaker, with the more difficult sermons, the deeper

comeliness and earnestness, as it seems to them, of the half-educated speaker, with the more difficult sermons, the deeper doctrine, and the less emotional devotion of their own Church. Do we need to find, within the walls of the Church as well as without thems, for our rude undeucated English, 'phpular devotions analogous to those of Italy and France, but suited to the English character?

I have not ventured to speak of the direct action which out door preaching might have upon our people in the streets of cities; others, perhaps will speak on this point. So far as my own little experience goes, there are probably many of our own people who seldom, if ever, enter a church, and who might be touched by the words of a priest. Whether for these other efforts such as personal visiting, etc., might not be better I should be inclined to doubt; and I can conceive of dangers, such as the exciteing, etc., might not be better I should be inclined to doubt; and I can conceive of dangers, such as the excitement of religious animosity and the like. As regards the second question, more than one mode has been suggested in which out door preaching might be carried out. The simplest idea is that of preaching only, delivering an exhortation or instruction in court or alley or village green. An objection to this is the labor of the individual priest; the exertion of speaking aloud in the open air being very great. A second might be that, unless the preacher were specially gifted, his words might fail in attractive power. A more elaborate scheme is to hold a kind of service. The fact of the preaching, and its day and hour, would be made widely known; there would be two or three priests, with a sufficient number of singers, with perhaps a crucifix or picture of the crucifixion, or banner; hymns such as non-Catholics might join in—for example, "Pilgrims of the Night"—would be printed and distributed; each priest should speak once shortly, say ten or fitteen minutes, with a byum following each. The subjects of the discourses would be if on doctrine, on such doctrine as is already partially accepted by the masses, such as the Atonement; drawing them on little by little to more Catholic views. But they need not be all on doctrine; they might be simple explanations of parables, readings from Scripture, pictures from our Lord's life, or the Old Testament; or again, from saints' lives, or from the history of the Church in all times, Testament; or again, from saints' lives, or from the history of the Church in all times, especially in our own country, etc. Leaf-lets might be distributed at the end. Another idea is to make the out-door

Another idea is to make the out-door meeting only preliminary to a gathering in-doors, either in a school-room or to a service in the church. To my mind it is, I confess, a question whether good is done, indeed whether harm is not done by the presence of non-Catholics at Mass or Benediction. It is impossible that they can in the least degree comprehend what is going on; if non-Catholics were invited to the church it might probably be well to remove the Blessed Sacrament.

A Conservative Body.

From the Catholic Citizen A writer in the July Catholic World blames "our Catholic politicians" for evading the school question. They do not push it to the foreground in politics and make it an issue. Touching which we beg to remark that

that our priests are educated men, that our sermons treat of high things, and our music is splendid, all this puts us to them among the religious of the upper class.

Touching which we beg to remark that it is a question whether "our Catholic music is splendid, all this puts us to them politicians" take the same view of this issue as the churchana who mentions the olic politicians" are in need of some edu-cation and a good deal of conversion. Many of them have no idea that religious education and secular instruction should go hand in hand; they are wedded to the popular notion that the Church and the home ought to take care of the child's spiritual knowledge.

The remainder and the greater portion

The remainder and the greater portion of "our Catholic politicians" while believing that Catholic schools are a good thing and should be encouraged, would be in doubt, were the educational question forced into politics, whether they ought to urge a division of the school funds or whether they ought to favor throwing the whole function of education upon private enterprise.

throwing the whole function of education upon private enterprise.

But the great stumbling block with "our Catholic politicians" would be as to the propriety of forcing this matter into politics at all. It would strike them, perhaps, like the scheme of opposing intemperance with constitutional prohibition—not by any means a popular hit for the political advantage of its champions, and liable, from a conservative standpoint, to do more evil than good. "Our Catholic politicians" are a conservative body. They are not reformers or revolutionists. They are prone to train in with the established order of things and with the vested character of institutions. Please look elsewhere for your advocates.

Keep Your House Guarded.

Keep your house guarded against sudden attacks of colic, cramps, diarrhoss, dysentery and cholera infantum. They are liable to come when least expected. The safest, best and most reliable remedy is Dr. Fowler's Extract of Wild Strawbarrs.

Consumption Surely Cared. TO THE EDITOR-

Please intorm your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy free to any of your readers who have consumption if they will send me their Express and P. O. address. Respectfully,
DR. T. A. SLOCUM,

Branch Office, 37 Youge St., Toronto.

Pleasing, soothing, healing, relieving, curing, is the descript on of Nasal Balm, which is receiving a national reputation as a cure for Catarra, Cold in the Head, Hay Fever,

OF MY DEAR UNCLE, JOHN SULLIVAN, DIED

of MY DEAR UNCLE, JOHN SULLIVAM, DIE!
ASCEMSION TRURSDAY, 1887.

Softiy melt the misty shadows
One fair mora in lovely May
Into dawn of tanderest beauty
Into dawn of tanderest beauty
Resy times survra's flogers
Fraces now with tenderest grace,
Picturing how earth and heaven
Meet in one fond embrace
On this feast when earth first sent to
Eden fairest fruit: and flowers,
Well may Heaven shed her sweetest
Smiles on this low earth of ours.
Well may she on each Ascension
still seefs flow'rest fresh and sweet,
That their fragrance years eternal
They may breathe at Jesus feet.
Haste fair angel! while the dewdrops
Still refresh the Virgin's bowers,
In remembrance of His triumph
Jesus claims her fairest flowers.
Quick the genies angel hastened
While a tear-drop dimmed his eye.
Sweet, yet sad, said he, the mission
Calling flowers to plant on high.
Soft he entered at the day break,
And bis look still sadder grew
Heeling a devoted husband
And a father fond and true.
While the loved one-round him gathered
How heart rending was the cry,
Lord have mercy! Christ have mercy!
Holy May, hear our sign!
And his lond wife o'er him bending
Wipes the death dew from his brow,
Long, long years she's Anown and love
him.
Nows he cannot part him now!
Three and thir. y years of wedlock
Bound their hearts more closely here,
"Tis the self-same deb that Jesus
Left this earth to eary heaven!
Cheer up wife, beloved, devoted,
Great the savor to him given.
Now a beam of consolation,
Intersity through that they must part.
Cheer up wife, beloved, devoted,
Great the savor that bethe spray fainter
while his spirit steals away
For 'ins dawn his breath grows fainter
while his spirit steals away
For 'ins dawn here feet for aye,
Cold these hands which helped the needy,
'The generous heart and noble brow,
Yesterday where health was blooming
Cold to death those features now.
But that smile, well-known, good-natured,
Rund his lipe etili gently play,
Speaks of glory that awaits him
On the last ascension day.
Farewell, dear one! Good hearts aching
Pray that ca opens of giory that awaits him
On the last Ascension day.
Farewell, dear one! fond hearts aching
Fray that caim may be thy rest
With that sweet smile mayst thou greet us
In the Mansions of the Blest.
BR. M. CLAMENT, S. S. de Notre Dame,

CHRIST IN THE EUCHARIST.

THE HISTORY OF THE FORTY HOURS' ADOR-

The Church has adored Christ in the Eucharist ever since that great Sacrament was instituted, but it is only in times comparatively modern that the most Holy Sacrament has been publicly exposed for the veneration of the faithful.

The procession of the Blessed Sacrament on Corpus Christi was probably introduced some time after the institu-tion of the feast, under Pope John XXII, who died in 1333. We cannot be sure that even then the Blessed Sacrament

THE EARLIEST VESSELS

in which it was carried seem to have ridden it completely from view. Thier found in a vellummissal dated 1873 miniature picture of a bishop carrying the Host in procession, the monstrance in which it is borne having sides partly followed the state of t of glass. We may thus reasonably conclude that in the fourteenth century th that in the fourteenth century it he came common to expose the Host a other occasions—that is, of public discounters that is, of public discounters that is, of public discounters that is, or public discounters that is not public discounters that is other occasions—that is, of public distress—and generally the Blessed Sacra ment was exposed for forty continuous hours. This devotion is still familiar the Catholics throughout the world s

EXPOSITION OF THE BLESSED SACRAMEN The Host after High Mass (the Mass Eposition) is placed on a throne above the altar in the monstrance. Persons a appointed to relieve each other nigl and day in watching and praying befor it. On the second day a Mass pro pa (for peace) is sung, and on the third the Host again is placed in tabernacle aft a High Mass (that of deposition.) The first introduction of this devotion.

The first introduction of this devotic was due so far as can be ascertained, Fr. Joseph, a Capuchin of Milan, which died in 1556. He arranged the for hours' exposition in honor of the tin that our Lord spent in the tomb. In 15 Pius IV. approved the custom of a association called

THE CONFRATERNITY OF PRAYER THE CONFRATERNITY OF PRAYER
or of Death. They exposed the Host
forty hours every month. In 1592 Cle
ent VIII, provided that the public a
perpetual adoration of the Blessed Sr
rament be exposed on the altars of t
different churches at Rome. The for
hours in one church succeed
those in another, so that the Blessed Sac
ment is always sposed in the same chur those in another, so that the Blessed Sacment is always exposed in the same chur the whole year round. Earlier than the in 1550, the Jesuits in Macerata expotence of the Blessed Sacrament for forty hours order to meet the danger of disorder present at that time, and St. Charadopted this devotion for carnival water great zeal. At present the forty hoprayer is observed successively by all parishes, once at least in the year, in United States.

The introduction of this devotion of forty hours seems to have been form.

forty hours seems to have been formational inaugurated in the united states inaugurated in the united state
by Archbishop Kenrick, of Baltimore
1857. To all the faithful who
devoutly visit the church where
Blessed Sacrament is exposed for the
days, and will there remain in prayer
some time, an indulgence of seven y
is granted, and can be gained only o
A plenary indulgence is granted to
who, having made their confession
received Communion, will visit and in
the church when the Blessed Sacram
is exposed to the public veneration,

is exposed to the public veneration, indulgence to be gained only once; it also be applied to the suffrage of the sof the faithful departed, on condit however, that the person will visit church once in each day of the three department of the condition of the church once in each day of the three department of the church once in each day of the three department of the church once in each day of the three department of the church once in each day of the three department of the church of the

church once in each day of the three d
There are numerous rules with re
to the public exposition of the Ble
Sacrament. Twelve lights at least r
burn before the Host. Relics and im
must be removed from the altar of ex
ition, and no Mass celebrated there so
as the Blessed Sacrament is exposed,
cept the Mass of deposition, and the
is not rung at the biasses which are
during the exposition at the other all
—Catholic Home.