atholics know rence; but we ne for keeping tics, as though idals were con-n is sufficiently

10, 1882.

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ex than in all put together. the principles se logical out-ally, was the pticism on the e savage, than and, because it ch authority ; who make so ticism would, d as bad Cath

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A Fancy. BY JAMES BERRY BENSEL.

The tide goes out and the tide comes in.
And gulls hang whitely about the shore;
Our ears grow used to the water's din.
And we heed the bird's quaint flight no

The roses bloom and the roses fade.

The green 'eaves wither and brown and fall; The rook from its old time course has strayed And what does it matter, after all?

We gather moss, from the rolling waves, Or pluck a rose that is red and rare; While their comrades sink into nameles graves, We lay these by with a careless care. And so with friends that are dear and true We love them, ay! with a love like flame But when they pass from our daily view "Tis near—ah, me, is it quite?—the same.

We put the thought of their loves away— A picture, flower, a ring, a book ; We breathe a prayer that they used to pray, And shrine in our hearts a tender look.

But redder roses shall come with spring, Sweeter and larger than these by far; And new, bright mosses the waves will bring. A fresh face shine for our beacon star.

So, what does it count that the sun goe That waves roll out and the roses fall,
That eyelids close over smile or frown?
Ay! what does it count us, after all?

## IRELAND'S SUFFERING FOR THE FAITH.

The Condition of the Catholics of Ireland One Hundred Years ago.

(Bishop Patrick Francis Moran of Ossory in the Dublin Review.) (CONTINUED.)

Mr. Froude has laid great stress on a Mr. Froude has laid great stress on a memorial presented to Government by some Irish Catholic noblemen, in 1775, in which, after referring to a subscription towards the American war, which had been declined, they solicit permission to take arms against the rebels. These few nollemen, however, no more represented the senting of the Livia Catholic and the privy Council in Dublin, offering for the conviction of a bishop or digntary the sum of £150; for every priest, £50; and for the discovery of persons who, being in the possession of a certain amount of property, had nevertheless been guilty of entertaining, concealing, or relieving a priest, £200. Other Acts of Parliament offered nollemen, however, no more represented the sentiments of the Irish Catholics of those days, than did the few Catholic Peers of the present day, who, in the House of Lords, voted against the Compensation for Disturbance Bill a few months ago. There was one other penal months ago. There was one other penal months ago. There was one other penal months ago.

any horse of greater value than £5, and they were every day exposed. a clause was added in the Statute, that no whilst they offered the holy sacrimatter how valuable the horse of the Irish Catholic might be, a Protestant proffering five guineas in purchase was entitled to become the owner. In the deeds of sale and in the leases of the last voice without recognizing the celebrant. deeds of sale and in the leases of the last century, many singular clauses are met buring the day they were clad in frieze with from time to time, such as the like the peasantry, and they usually carprohibition to sub-let to Papists, or to permit a Catholic place of worship on the property; but, perhaps, the most curious clause of all is that which required the tenant to keep "Protes'ant norses." This clause had a double effect: norses." This clause had a double effect: it ensured horses of higher value than £5 for the cultivation of the land, and it kept the tenant more and more at the landlord's mercy, for at any moment, by proffering the legal amount, these horses could be appropriated by the landlord or his agents. Some curious incidents are narrated in connection with this penal restriction. A gentleman of the County Meath, named MacGeoghegan, had his carriage horses seized by some low Pronarrated in connection with this penal restriction. A gentleman of the County Meath, named MacGeoghegan, had his carriage horses seized by some low Protestant neighbor. He did not lay aside his carriage, however, but trained a pair of Spanish oven, and with them continued the bis carriage as he for the Meather of the service as he for the service as the servic to drive his carriage as before. In Water-ford, a Catholic merchant, who had realized a large fortune, excited the jealousy of the Frotestant gentry by the splendor of his equipage, and his horses were accordingly seized on. He had his revenge. He trained four fine bulls, and whenever He trained four five bulls, and whenever the Grand Jury met in Waterford, from Rome, and from Rheims, by long toil and dangerous travelling hither, where

to court obscurity, for they knew too during all the long period of the penal well that their hold en such property depended on its being hidden from the THE ARCHEUSHOP OF ARMAGH, DR. BERNARD gaze of Irish Protestants. When Mr. Smith was in search of materials for his "History of Kerry," and visited Glencara, a small estate belonging to the O'Connell family, so happily hidden in the Kerry mountains that it had escaped confiscation, he received a great deal of kindness from its proprietor, but the request was received a great deal of kindness from its proprietor, but the request was received a great deal of kindness from its proprietor, but the request was received a great deal of kindness from its proprietor, but the request was received a great deal of kindness from its proprietor, but the request was received a great deal of kindness from its proprietor, but the request was received a great deal of kindness from its proprietor. from its proprietor, but the request was made to him that the family should be left unnoticed in his work. "We have warrants for his arrest. Another of our from its proprietor, but the request was made to him that the family should be left unnoticed in his work. "We have peace and comfort here," said Mr. O'Connell, "we love the faith of our fathers, and amidst the seclusion of glens we enjoy a respite from persecution. If you make mention of me or mine, the solitude of the sea-shore will no longer be our security the Sassenab will said the search of Juster, generally real search of Juster, generally used to the sea-shore will no longer be of the sea-shor

Mr. Lecky, in his "History of England in the Eighteenth Century," having at considerable length set forth the sufferings and disabilities of the Irish Catholics, which I have the highest considerable and the sufferings and disabilities of the Irish Catholics, which I have the highest constant to the suffering and the suffering and the suffering and the suffering t which I have thus briefly sketched, con-cludes with the remarkable words:—"It would be difficult in the whole compass of history to find another instance which such various and such powerful agencies concurred to degrade the character and to blast the prosperity of a na-tion." And he adds the following glow-ing eulogy on the fidelity of the Irish

people:"They clung to their old faith with a constancy that never has been surpassed, during generations of the most galling persecution, at a time when every earthly motive urged them to abandon it, when all the attractions and influence of property and rank and professional eminence and education were arrayed against it. They voluntarily supported their priesthood with an unwearying zeal, when they themselves were sunk in the most abject poverty, when the agonies of starvation were continually before them. They had their reward. The legislator, abandoning the hopeless task of crushing a religion that was so cherished, contented himself with providing that those who held it should never rise to influence or wealth, and the Penal Laws were at last applied almost exclusively to this ord? almost exclusively to this end."

THROUGHOUT THE WHOLE PERIOD OF PER-

priesta was never broken. As was to be expected, however, many were the sufferings of those devoted men whilst they endeavored to minister to their flocks. It was enacted under William III. (7th and 9th William III. chap. 25) that all the Catholic archbishops, bishops, and other clergy should depart the kingdom under penalty of imprisonment and transportation; and did they at any time return to Ireland, they were to be considered guilty of high treason, and to suffer accordingly. In 1704 this Act was in part relaxed. A certain number of the parochial clergy, duly registered, were to be tolerated in each one, but were he to exercise his spiritival archives. priests was never broken. As was to be

each one, but were he to exercise his spir-itual duties except within that district he incurred all the former penalties. New difficulties, however, very soon awaited the privileged clergy thus registered. An edict was published commanding them to take the oath of adjuration; and as all, with scarcely an exception, refused to stain their conscience by such an oath, all alike were thenceforward subjected to the direst penalties of the law. At any moment they were liable to be arrested and thrown into prison, and sent into exile thrown into prison, and sent into exile.

The better to give effect to those enactments, the Irish Parliament, in 1709, passed a resolution declaring that

TO INFORM AGAINST A PRIEST was an honorable act, deserving the na-tion's gratitude. A reward was voted of #250 for the discovery of a bishop or vicar-general or other dignitary, and of £20 for the arrest of any other clergyman, secular or regular. Besides these Parliamentary grants, other rewards were offered from time to time by the grand juries, and as late as 1743 a proclamation was issued by the Privy Council in Dublin, offering for months ago. There was one other penal enactment, so peculiar in its restriction, that it merits to be referred to.

CATHOLICS WERE ALLOWED TO HAVE HORSES,
but it was not permitted them to have but it was not permitted them to have

Spenser had contrasted the negligence of the "idle ministers," the creatures of a cor-rupt patronage, who "having the livings of the country opened unto them, with-out pains and without peril, will neither for any love of God, nor for zeal for religion, nor for all the good they may do by winning souls to God, be drawn forth of horses were achad his revenge. their warm nests to look out into God's harvest," with the zeal of Papist priests, total and dangerous traveling inter, where streets,

THE GENTRY FLYING BEFORE HIM IN ALL DIRECTIONS.

A few Catholics continued to retain, in remote places, some portions of their family estates, but they found it necessary to court obscurity, for they knew too well that their hold en such property laws."

tude of the sea-shore will no longer be our security, the Sassenach will scale these mountains, and we shall be driven upon the world without house or that the primate had lived. It is a small that the decabin, and inside, under the thatch, there is a narrow loft, formed of the dried branches of trees, where at times the dried branches of trees, where at times he used to lie concealed, whilst the priestcatchers were in close pursuit. In the adjoining orchard a fine old apple tree is pointed out, under which, like St. Philip Neri on the Janiculum, he was wont to

UP TO HIS KNEES IN WATER,
whilst a troop of military galloped along the road and soured the country in search of him. Dr. John McColgan was ap-pointed to the See of Derry in 1752. When he entered on his episcopal charge, he lived in a white-washed cottage at Muff, in the County Donegal. Soon, however, the storm of persecutiou became more threatening, and he was compelled to take refuge in his native mountains of Caandonagh, in Inishowen. Here he remained for a few days concealed in the house of a Presbyterian farmer, who had often be-friended him. One evening, as this man was engaged ploughing a field, which ex-tended from his house to the river, a messenger came running towards him in senger came running towards him in breathless haste, announcing that a party in search of the bishop was at hand. Without a moment's delay, the farmer unyoked the horses, and setting the bishop THROUGHOUT THE WHOLE PERIOD OF PER-secution the other, never drew bridle till they in Ireland, the succession of bishops and reached the village of Leenankeel. Here

the bishop found a boat, and got in safety to Fannett. They were only a short time

THE PURSUERS ARRIVED IN CARNDONAGH. the waves of the western ocean. Some few months ago an English gentleman paid a passing visit at the house of the venerated Bishop of Kilmore. He was very much struck by the portraits of the bishop's predecessors which adorned the sitting room, but could not conceal his sure that the place of honor between two

of these portraits was allotted to
A HIGHLAND PIPER IN FULL COSTUME.
Still greater, however, was his surprise when he learned from the lips of the bishor that that was he have the first that was here. hop that that was the portrait of one of the most illustrious of his predecessors, who being a skilled musician, availed himwho being a skilled musician, availed himself of such a disguise in order to visit and console his scattered flock. Lr. James O'Gallagher, Bishop of Raphoe, when holding a visitation in the parish of Killygarvan, in the year 1734, partook of the hospitality of its parish priest, Father O'Hegarty, whose humble residence stood on the left bank of Lough Swilly, opposite the fair and fertile district of Fahan. It soon began to be whispered about that the bishop was in the neighborhood, and without delay the priest-catchers were on his track. One evening a note was handed him from a Protestant gentleman his track. One evening a note was handed him from a Protestant gentleman inviting him to dinner. Whilst he read the letter, the messenger said to him in Irish, "As you value your life, have nothing to say to that man," a hint of intended treachery which the bishop easily understood. That night Dr. O'Gallagher retired to rest at an early hour; but as he could not sleep, he rose at midnight and resolved to depart. The good priest, however, would not listen to his doing so, nowever, would not usen to his doing so, and insisted on his retiring again to rest.
"The way is dangerous and lonely," he said, "and it will be quite in time for you to leave at dawn of morning." The bishop tried again to take some rest, but sleep had fled from him, and after a short time he again rose, and long before the morning sun had lit up the cliffs of Bennagallah, Dr. O'Gallagher was on the bridle

road to Cathmullen. At sunrise a troop of the military was seen hastening from Millford. They surrounded Father O'-Hegarty's house, and soon the shout was heard from them, "Out with the Popish Bishop!" A local magistrate, named Bachanan, was their leader, and great was their rage and disappointment when Father O'Hegarty assured them that the bishop had been there, indeed, but had taken his departure. They should have some victim, however, for they did not wish it to be said that their nocturnal excursion from Millford had been made in vain. They accordingly seized the aged priest, and binding his hands behind his back, carried him off a prisoner. The news spread along the route, and the cry was echoed from hill to hill, that their loved paster was being hurried off to prison. A crowd soon gathered, and showed their determination to set him showed their determination to set min free; but Buchanan, raising a pistol, shot him dead on the spot, and threw his lifeless body on the roadside. It is only a few years since a terrible fate befell the late Lord Leitrim. His driver received at the same time his death wound, and fell life-His driver received at the less on the roadside. The name of that driver was Buchanan, and he is said to

O'Gallagher sought for a time a refuge in one of the small islands of Lough Erne, one of the small islands of Lough Erne, and a few years later was translated to Kildare. No less hardships and perils awaited the Catholic bishop in the rich plains of Leinster than amid the rugged hills of Donegal. The illustrious Dr. Doyle, whose name shines so brightly in the roll of the bishops of Kildare, has left the following sketch of the labors of Dr. O'Gallagher in this See:— O'Gallagher in this See :-

"This Bishop was eminent in the most perilous times for his learning, piety, and zeal. He seldom had a residence, but went about like his Divine Master, doing good, preaching the Gospel, encouraging the faithful, and consoling the afflicted people. For some years previous to his death he resided for a part of each year in a small hut of mud walls, thatched with straw or rushes, near the Bog of Allen, to which he might fly when sought after by the myrmidons of the ruling fac-tion. The remains of his cabin still exist on the road from Allen to Robertstown, on the right hand as you proceed. They form a sort of ill-shapen mould or mound, and are separated by a ditch from the highway, as it passes over a small emin-ence which looks down upon the vast moor

or bog beneath." The immediate successor of Dr. O'Gall-Neri on the Jankeulum, he was wont to gather the little ehildren around him to instruct them in the catechism. At a short distance from the hut, at a spot where the main road crosses a little stream, tradition tells that he remained bent under the arch, and

UP TO HIS KNEES IN WATER, whilst a troop of military galloned along whilst a troop of military galloned along. persecution. The sketch of his life is

FROM THE PEN OF DR. DOVLE: "At the time when he was called to the care of these dioceses, the persecution raged violently, yet his courage and his zeal sustained him. He visited every part of his extensive dioceses frequently, sojourning for a time at Kildare, again at Tullow, often at Dunleckney, and still oftener at the houses of his friends: for he had scarcely any income, and when money was given to him, he only retained it until he was met by some victim of distress. From his letters which I have perused, it may be collected that he was often in want of the most common necessaries, yet he never complains. He preached the word of God incessantly, often in glens and bogs, for chapels in his time were few and wretched. In all things he bore the appearance of a man of God, and so gained upon the minds and the hearts of those with whom he conversed, whether they were of his own sor." "Whin?" "Last summer, sor."

fold or of the strayed sheep, that his virtue stemmed, as it were, the torrent of persecution, and gave peace to his people in his days. Religion seemed to

All along the great chain of mountains

THE HERMITAGES IN THE PYRE
NEES.

pilgrims, and is resonant with their Gorgs, as the hymns in the native language are called.

The valley of the Agly leads to the They reported that "they found the nest, indeed, but the bird was gone." Soon after, this good bishop, worn out by anxieties and fatigues, was summoned to his reward. Two priests sat by his bedside in his last moments; and one of them has recorded his dying words, spoken in the Irish language, which he knew and loved so well: "My soul to God and the Blessed Virgin." Dr. M'Colgan rests in peace in a lone churchyard in the parish of Culduff, where once stood a noble monastery, embosomed in the mountains, and in sight of the waves of the western ocean. Some and its cemetery having been appropriated to the use of the despoilers of the country. Here he desired that his remains should be laid amongst the poor for whom he had lived and with whom after to the tomb. These five pounds de-

frayed the funeral expenses of Bishop In the neighbring diocese of Ferns Dr. Sweetman was arrested and thrown into Newgate, where he was detained for several months, in 1751. He was remarkable for his stature and manly bearing, and the only ground for his arrest was the whisper of some apostate that the worthy bishop was a foreign officer in dis-guise. The description of Newgate prison in those days, given fro the Par-liamentary Reports by Mr. Froude, will enable us to understand why it was that imprisonment in it was regarded with such imprisonment in it was regarded with such

closet, and in many of these closets was five beds. In each bed three, four, or ers. Wretched objects were lying naked on the ground, some dying, some dead of cold and hunger. Some had been four das without food of any kind. The Committee inquired what allowance of bread was made to the Crown prisoners, and found that the custom of allowing bread had for some time been discontinued. The stench among the naked starving felons was so intolerable that the Committee fled after a stay of half a

minute."

minute."
At the beginning of the century, the Bishop of Ossory, Dr. Daton, was an exile in France. His last will and testament now lies before me, dated the 11th of April, 1698. It begins with the words, "Whereas I am banished by order of the Government." He had nothing to dispose of but a few books and sacred vessels and vestments. These he wishes to be distriof but a few books and sacred vessels and vestments. These he wished to be distributed among the clergy of the diocese and the parishes of the City of Kilkenny, in case he should die in banishment; but he adds the words, "In case I should return back to this kingdom again, I intend that the aforesaid things should remain to my own we and disconting." For five driver was Buchanan, and he is said to have been

THE LAST OF THE DESCENDANTS OF THE Who thus went in the pursuit of the Bishop of Raphoe, and murdered the loved parish priest of Ballygarvan in 1734. Dr.

THE Grand Jury of Kilkenny made a Presentation of the Government in 1744. praying had been appointed solely through his influence. Of another illustrious Bishop, Thomas de Burgo, who adorned the same See in time of comparative peace, the small thatched house in Maudlin Street remained standing till our own day. Even with the additions which had been made to it from time to time it sufficed of itself to attest the many difficulties which had beset the path of our clergy, who in those perilous days had labored with a persevering devotedness, unsurpassed in the annals of any country, to hand down to us the sacred deposit of Divine Truth.

TO BE CONTINUED.

"Became Sound and Well." R. V. Pierce, M. D.: Dear Sir-My wife, who had been ill for over two years, and had tried many other medicines, became sound and well by using your "Favorite Prescription." My niece was also cured by its use, after several physicians had failed to do her any good.

do her any good. Yours truly, Thomas J. Methvin, Hatchet's Station, Ga.

The Life of Plants The Life of Plants depends on absorption, so does man's. The Day Kidney Pad cures disease of the kidneys and all the principal kindred maladies. \$2, of all druggists or by mail postfree. Children's Pad (cures "bed-wetting") \$1.50. Day Kidney Pad Co., Buffalo N. V. ting") \$.1.50. Buffalo N. Y.

"You can't add different things together," said a school teacher. If you add a sheep and a cow together, it does not make two sheep and two cows." A little boy, the son of a milkman, held up his hand and said: That may do with sheep and cows, but, If you add a quart of milk and a quart of water, it makes two quarts of milk. I've

When Doctors Disagree, who shall

When Doctors Disagree, who shall Decide?

Nothing is more variable than the different opinions of medical men; but when they fail to agree, or to perform a cure in a chronic disease, the patients often decide for themselves, and take Burdock Blood Bitters, and speedily recover. It is the grand key to health that unlocks all the secretions, and liberates the slave from the captivity of disease.

This mild winter: "O. Pat!" "What see?"

All along the great chain of mountains from the Mediterranean Sea to the Bay of Biscay are to be found traces of the, for the most part, nameless heroes who overcame the world and ended their lives in the lonely caverns and cells that are to be found there. Many towns and villages in southwestern France owe their origin to some such cell. The hermit built one for himself, other souls longing for solitude came to knock at his door, and the cell was enlarged. An oratory was erected, the oratory became a chapel, and the hermitage a monastery, around which families settled, and the hamlet thus formed grew into a town. Lambez, St. Papoul,

stream; out more often on some lotty at reat, and if he refused was beaten and stripped. The charge for a bed was a shilling a night. Each room was a mere closet, and in many of these closets was fore head. In each, but the closets was and sustaining in this contact with nature;

associates, to maintain the integrity of the conscience by limiting the wants of the body and giving unlimited satisfaction to the soul, is the means of developing every manly virtue, and that which in pagan antiquity was a rare and noble ex-ception, has become, under the law of Christ, an example given by multi-

The cells of these mountain hermits are, therefore, invariably of extreme simplicity. "Prayer all their business, all their pleasure praise." There were once more than a thousand hermitages on both more than a thousand hermitages on both sides of the Pyrenees, most of which have been swept away by the different revolutions. Several of them, however, have been restored, and a great number of the chapels connected with them have become popular places of devotion, especially in the Pyrenees Orientals. There still exist in Rousinon nearly forty of ancient origin, the chapels of which are greatly origin, the chapels of which are greatly frequented, at least on certain festi-

vals. own use and disposition." For fifteen one of these hermitages is that of Notre years he ate the bread of exile, till his death of Dame de Pena, our Lady of the Peak. It is the little village of Cases de Pena, surrounded by hills covered with vines, almond trees and the olive. The hermitage is a most picturesque spot, and there is a stern severity about the bare gray cliffs, not without a charm. An unbroken silence reigns here, except upon certain festivals of Our Lady.

Notre Dame de Pena is one of those Ma-

donnas, so numerous in the Pyrenees, that were hidden in the time of the Moors or the Huguenots, and being forgotten, were brought to light in some marvellous man-ner. In this case the lowing of cattle around a cliff of perilous height led to the discovery of the statue; but when this took place is not known, nor when the chapel was built to receive it. A cistern was hollowed in the rock, of course subsequently, which bears the inscription: "In the year 1414 this cistern was made by Br. Angles, a mason, of Perpignan, by the alms of charitable people." The chapel and hermits' cell fell into decay at the time of the Revolution, and the Madonna was carried to a neighboring church, but the people continued to come to pray among the ruins. When better days came it was restored through the zeal of M.

Ferrer-Mainell. About a mile from the little village of Corneilla-del-Vercal is the hermitage of Notre Dame du Paradis. A fifteen minutes' walk across the plain brings you to it. It is a retired spot, and you pass out of the heat into the cool, solitary chapel with a delightful feeling of repose. The hersheep
e two
he son
said:
ut, If

This chapel has recently been restored
that the feet of Our Lady of Paradise.

This chapel has recently been restored
that the feet of Our Lady of Paradise.

by the villagers. It is very ancient. In an old will of 1215, Dame Ermessende Raffarda bequeathed it half a load of barley, and not long after, one Pons Martin,

sanctuary, and above them stands that of Notre Dame de la Salud, the Catalan for health—Salus Infirmorum. On certain festivals the whole valley swarms with men, in order to know; little men, in order to be known.

propriated to the use of the despoilers of the country. Here he desired that his remains should be laid amongst the poor for mains should be laid amongst the poor for death he desired to be associated. A faithful servant who had long attended him attached to him more by love than reward or gain, had secreted from his master for some time five pounds. He had rescued it from the hands of the poor for whom it was destined, and reserved it to purchase a coffin and a shroud for their Father when he would be borne to the tomb. These five pounds deferred to the most of their holy inmates. King the had rescued it from the for their Father when he would be borne to the tomb. These five pounds deferred to the formal for their holy inmates. King which certainly would not tempt him to a town. Lambez, St. Papoul, him the animal symbolic of all uncleanness. We remember the legend of the namy aspects under which the great adversary was allowed to tempt St. Antony, and how the victorious saint forced the malign spirit to remain beside him under they should be. Many of the chapels connected with their cells have acquired the poor for whom it was destined, and reserved it to purchase a coffin and a shroud for their Father when he would be borne to the tomb. These five pounds deferred to the tomb. These five pounds deferred to the country. the lord would come to these cells to ask counsel of their holy inmates. King Pierceforest in his lessons to his knights, said: "I have graven on my memory what a hermit once said to me by way of a domonition—that if I should possess as much of the earth as Alexander, as much which certainly would not tempt him to remain too long in it. The place reminds one of Sir Lancelot who, "after reading all night, became aware of a hermitage and a chapel that stood between two cliffs, and then he heard a lytel bell rynge to Masse, and thyder he rode, and alyghted and tyed hys hoos to the gate." But he that said Mass in this case was not the said caves that have been consecrated to religious purposes from the first introduction of Christianity. In the valley of the Neste there is one to which you ascend by steps hewn in the chiff. The entrance is to the west, and the altar, cut out of the rock, is to the east. The sacred stone of imprisonment in it was regarded with such horror in the last century.

'THE PRISONS WERE DENS OF INFAMY AND EXTORTION."

EXTORTION."

To the west, and the altar, cut out of the sacred stone of sacrifice has been preserved. There is a similar cave at Argefes.

Or ers have succeeded each cancer needs to be and by their assistance recalled the ancient solutaries of the desert. In 1843 Pere Main, of saintly memory, was the large of the desert. In the sacred stone of the desert is a similar cave at Argefes. Newgate meant a dungeon, starvation and irons. The Shernff Marshal was allowed a separate gaol of his own, called the Black Dog. At both prisons he made a trade of vending liquors. Each prisoner consigned, though but for a night, to the Black Dog, was taxed two shillings for a treat, and if he refused was beaten and stripned. The charge for a hed was a stripned. The charge for a hed was a stripned. mile and a-half west of St. Claira, is the five beds. In each bed three, four, or five persons were set to sleep if the place was crowded, and two shillings were extorted from each. . Newgate, when the House of Commons Committee visited it (in 1729) was found choking with prisoners. Wretched objects were lying naked ers. Wretched objects were lying naked poverty. To live on a little, with few associates, to maintain the integrity of the associates, to maintain the integrity of the word, and the chapel in great tombout solution. But there is a tombour origin is unknown. But there is a tombour from the around, some dying, some dead of associates, to maintain the integrity of the wood, and dressed in an alb, stole and cope. After the Revolution the people, who held the chapel in great veneration. modest hermitage of St. Pierre del Vilar surrounded by poplars and orchards of cope. After the Revolution the people, who held the chapel in great veneration, restored it and added a belfry, and on St. Peter's Day and other festivals they come

Would it not make a pleasant autumn trip to visit the hermitages of the Pyrenees ?-London Lamp.

BIDDY O'GORMAN AND THE LEAGUE OF THE CROSS.

Since the opening of the new school-chapels at Tottenham, where the Catholics have just emerged from the Catacombs of a little back court, into the high road, we can easily understand that the ire of some of the neighbouring Protestant clergy has been excited.

One man, a Presbyterian minister, whose chapel happens to be next door to the new Catholic chapel, has given out in his pulpit that the "man of sin" to live next to him, "yea, even to his very door," Another man, an inveterate hater of the Catholic Church, the Rev. Hugh MacSorley, determined to crush the Catholic body, and got the fair and talented Biddy O'Gorman to come and give The Grand Jury of Kilkenny made a Presentment, in 1744, praying the Government to take steps for the arrest of Colman O'Shaughnessy, Titular Bishop of Ossory," on the grounds that he had been domestic chaplain of the Pretender, and bad been appointed solely through his is the little village of Case do Pana sure. had been converted by the fectures of Biddy; and so it happened that the parish priest, anxious for the conversion of his flock, bought a number of tickets, and urged some of them to go and be con-verted. Half an hour before the hour, verted. Half an hour before the hour, there appeared on the scene a detachment of the "League of the Cross," who no doubt were also anxious to be converted. As soon as Biddy saw the Leaguers she seemed as if seized with a panic; she had evidently seen them before. The doors were shut and bolted, and guarded by the police, and a number of Catholics, and especially the Leaguers, were excluded. However, sufficient gained admission to However, sufficient gained admission to oppose Biddy, and contradict boldly her extraordinary "stories" about priests and nuns, &c.—London Universe.

The Trappists who came from France last summer and established their first Canadian monastery on the farm donated to them by the society of St. Sulvice at Oka, on the Lake of Two Mountains, are progressing very favorably and are meeting with every encouragement. From all appearances they will not be under the necessity of sending to France or any foreign land to have their ranks recruited, as aspirants from our own population are already seeking admission into the order. A young Montrealer named Michael Brunet has the honor of being the first. He has just been received into the novitiate by the Rev. Fr. Superior, who gave him the habit of the order. He has taken the religious name of Br. Victor. The cere-mony of the reception was very touching. Among the clergy present were Rev. Abbe Rousselot, cure of Notre Dame, and Rev. Fr. Leclair, cure of Oka. These two gen-tlemen are among the most devoted friends

of the Trappists. Shrewdness and Ability.

Hop bitters so freely advertised in all the papers, secular and religious, are having a large sale, and are supplanting all other medicines. There is no denying the a large sale, and are supplianting all other medicines. There is no denying the virtues of the Hop plant, and the pro-prietors of those Bitters have shown great shrewdness and ability in compounding a Bitters, whose virtues are so palpable to every one's observation.—Examiner and Chronicle.

Science is a very contemptible sort of ignorance when not accompanied by piety