

Mary Magdalen at the Foot the C. oss.

Translation of a Latin Hymn by J. in "The Tablet." July, 1895.

O Mary Magdalen, what pain Is this which smites your heart amain ! I see you full of woe. Standing where Jesus hangs above, Returning love for so great love,

While all His griefs you know. The nails into those feet they drave Which with your tears you late did lave And wiped them with your hair, Whilst that Divine beloved head On which your precious nard was shed

The thorns so cruel tear. For that you much have loved, your sin Will from God's love forgiveness win; Guiltless for guilty slain. Like to a golden lily flower Which wanton hands may overpower And scatter o'er the plain.

Again you choose the better part-To nestle close to Jesus' Heart And at his feet to lie; But ah, how sad the change you meet Not Bethany's most blissful seat, You stand the Cross anigh.

When you at home received the Lord, You heard the words of Him the Word But now the end is come, And like a lamb too rudely shorn, All mute unto the slaughter borne, His lips divine are dumb.

He speaks: the dying Thief is blest. To the Disciple loved the best His Mother dear He lends, And him to her He gives in turn.; You too for tender greeting yearn-None from the Cross descends.

What grief is equal to your grief? Whate'er of solace or relief Was in your power you gave; And now your Jesus parched with thirs Amid that mocking crew accursed,

He wept at your dear brother's death Himself like lot encompasseth And Life itself is dead. He who woke Lazarus from the tomb, Who burst the sepulchre's dark gloom, To sepulchre is led.

Of penitents who pardon seek, This grace for me implore-With thee at dawn the Lord to meet O'er death victorious, at His feet For ever to adore. -M. R. in London Tablet

The Only Utopia

There's many a man in the quiet old place And there's many a woman, too; Some old and some young ; some married

And the children are not a few. A doctor is there, but he never is called To go out in sunshine or rain To visit a patient, for no one is sick, And there's no one who suffers pain

A lawyer is there, but his books are laid by He never disputes nor debates ; He's never consulted on matters of law

For nobody litigates. The preacher is out of his pulpit, too; No longer he turns the page Of the Sacred Book ; and he has not im A pastoral call for an age.

The youth and the maid are there, side by The roses of June fill the place;

But no word is said that will kindle his eye, Nor bring the sweet blush to her face. The women who're there never gossip of

Nor wish for new gowns in their pride And they never are older than when they first came, And none is dissatisfied

The wives are as placid as mornings in May, And they never complain of their state The tempers of husbands are always

And so many children are found in th

place! But no baby frets or cries; And every small boy is still as a mouse, And each little girl is likewise.

The soldier is there, but his fighting is done The sailor remains on the shore, The laborer rests every day in the week The merchant has shut up his store.

There sickness and sorrow and pain ar unknown: There all men are equal; there rest

Has come to the weary, and no other place In all the wide world is so blest. Would you know what this pl

places is? Where the discords of life find surcease Then go to the graveyard, and there you In the streets of this City of Peace.

Bishop Gravel and Dr. Brycs.

Winnipeg Free Press, August 6th.?

To the Editor of the Free Press:

to obtain from Toronto his letter to words that we may be sure a gentlethe World. My patience has been man of Mr. Ewart's standing in the rewarded, for in that letter I find the key necessary for the explanation of the doctor's extraordinary attempt to retract that which he said in the been constantly misrepresenting facts, synod (Nov. 22, 1892) about send-resolutions to the privy council. I ing falsehoods; and that the spectacle find in his letter this most remarkable acknowledgment: That if he ever ence is baneful in the highest degree. should send documents to the coun- Before Mr. Ewart would go as far as cil, I "trust I shall have the good sense this he must have been well assured

but when Dr. Bryce is offering a far-tetched explanation of a an ugly-look-ing transaction, it does not help one duties of either. Can it be possible to accept it, to be told that if it was that Mr. Ewart's condemnation is done the doctor would have the good deserved? Let us see.

sense not to tell it." Bishop Gravel ir nkly publ shed to the world all that he had suggested in which the admission was made that think); Dr. Bryce, on the other hand, service to the minority in Manitoba, bluntly says that, if he sent documents and pointing out how this might be he "would have the good sense not done. The suggestion was to repre-

to tell it;" which cases seem to be capital illustration of that despicable insidiousness of the Catholic, and that most admirable prudence of the Pro-testant, of which Cardinal Newman

But the trouble with Dr. Bryce his time is that he did tell it—told it out in open synod; being moved thereto by a desire to claim some credit for the privy council's dacision. And now what is to be done? Vanity et the cat out of the bag, but it must in some way be got back again, for the people are comparing that pussy with the bishop's, and are saying that it has very much the nastier looking

ace of the two. To get it back is, no doubt, an undertaking of much difficulty, but the man who in one sermon on the school question made twelve misrepresen ations-most of them wilful-and who in endeavoring to explain one of them, made six more, will attempt almost anything in the way of contro-

versial dexterity. The doctor does not deny that one of the resolutions was sent to the privy council. We may start then with that fact. He says, however, that it was included in his affidavit. I say it was not. That is a point very easily settled. Anyone may see the affidavit, and he will find that the only reference to the resolution is the bald statement that one was passed heartily approving of the school act. The esolution to the privy council? The affidavit went regularly enough, but it did not contain the resolution. How lid the resolution go?

Perhaps the Doctor will "have the good sense not to tell!" And who was it sent the other resolution of 1891? There is not even a reference to that one in the affidavit. Does "good sense" obstruct an answer to he question? And how did the doctor acquire information to qualify nim to say that " he knew that the resolution had an important

ffect upon the decision which was iven;" or as he now puts it, that he had reason to believe" that it had been of service in the case." The general public know nothing of this, and have no reason whatever to beeve that the Presbyterian resolutions nad any effect whatever upon the de-Where did the doctor get this information? Surely there could not be much reflection on his "good

ccept Dr. Bryce's explanation are complete. And the reasons for disand, second, that he never deems it at all necessary to adhere to the truth

of right (cf which four and a-half are guilty of publishing a falsehood? taken up in copying out two of the bills), and there are then added these words: "Enough has been said of not leave the reverend professor there, these different lists of rights. The Referring to the same matter in a mind of the present writer, is not very

great. . . . Whether, therefore, the settlers asked for separate schools, being justified by great "good sense,"

out by no ordinary ethical standards.

JOHN S. EWART.

The foregoing letter was repro

REV. DR. GEORGE BRYCE.

by virtue of his abilities leader of the Bar in this Province, says: "The spectacle of a minister of the Gospel constantly misrepresenting facts is, in my judgment, not merely deplorable it is baneful to the best interests of Sir,—Before replying to Dr. Bryce's the community, in the very highest letter, I thought it would be advisable degree." These are such serious

of to tell it!"

of his ground. He charges this That is exactly what I thought; Christian minister and professor with

A short time ago a great ado was (some pledge of the innocence of his he had suggested to certain dignitaries motives, one might but will not in Rome the possibility of being of



DYSPEPSIA, BAD BLOOD. CONSTIPATION, KIDNEY TROUBLES. HEADACHE, BILIOUSNESS.

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sent to the Colonial Secretary in London certain facts in relation to promises or expectations held out to the Catholics of Manitoba at the time this Province was admitted into the Union, in the hope that those representations might be conveyed to the members of the Privy Council, who were then deliberating on the school question. It was a foolish suggestion, but quite as harmless as foolish. However, a great ado was made over it. It was made with the object of still further prejudicing the cause of the Catholics in the Manitoba School case. Mr.

Ewart, as their solicitor, esteemed it his right and duty to address a letter to the press, correcting what he believed to be the popular misapprehen-sion in regard to Bishop Gravei's sug-gestion, and in addition pointing out that a member of a Protestant synod in Manitoba had been guilty of the very same offence which, under the worst interpretation of his conduct, question then remains, who sent the was all-ged against the Bishop. That member was Dr. Bryce, who boasted in the Presbyterian synod of 1892 that the resolution of a former synod, strougly upholding the cause of the Provincial authorities in depriving the

minority of their separate schools, had

ion to its greater boldness. Replying to Mr. Ewart's letter a still greater importancehas not been few days later, Dr. Bryce explained ne lected, namely, the teaching of that the resolution in question was our holy religion. Although you remerely "included" in the affidavit which he had been asked to make in seldom enjoyed good health, still you reply to the case of the Catholics and were ever ready, night or day, over that it was as a portion of a legal almost impassable roads, and during sense" did he answer us this little document, prepared and forwarded in such inclement weather, that the the regular way, the synod resolution most robust of us would scarcely ven-The reasons then for refusing to was brought to the notice of the mem-ccept Dr. Bryce's explanation are, bers of the Privy Council, on whom it sick call or to be with us at the apfirst, that it does not pretend to be had "an important effect" in "the pointed time. When we think of all decision which was given." If this this and of the great injury done to egarding his denial are, first, that he were true, Mr. Ewart's point fell to your health in serving us, we must but forward an untrue explanation, the ground. It was quite proper that truly say that you have indeed been a the resolution should be included in father to us, and we would indeed be the affidavit and made a part of the cold-hearted, did we allow you to de-

when referring lo the school question; case. But another letter from Mr. part without trying to convey to you his great "good sense" saving him Ewart, just published, shows that the our feelings of gratitude. from any such absurd foolishness. resolution was not included in the His last letter is no exception to affidavit. Reference to the affidavit Although we grieve at our loss, still resolution was not included in the he rule. It contains a plain and itself is conclusive on this point. It we will rejoice with those whom you wilful mis-statement which everyone contains no such resolution, nor reso- will preside over, on having so worthy can test for himself. He says that my lution of any kind; therefore it was a priest, and while we will pray for accusation of him "will now be con- not "included" in it, reference to the the recovery of your health, and the ined to the same limbo" as the 79 affidavit fails to discover the slightest granting of many long and happy pages of my book, which are "based trace of if, not a line or word of it be- years for you to discharge your prieston the false Bill of Rights." In the ing quoted. Do these facts not prove ly duties, we will ask of you to rebook to which he refers there are but that Dr. Bryce was first guilty of the member us when you officiate at God's seven pages devoted to an analysis of indiscretion attributed to Bishop holy altar. the evidence as to the different bills Gravel, and then to hide it was further Joseph

importance of the controversy, to the letter to a Toronto paper, Dr. Bryce had said that if he could be guilty of Council, "I trust," to quote his own or the idea came from Canada, makes words, "I shall have the good sense no difference as to the result. In not to tell it." We need not remark either case the Manitoba act was a on the shocking immorality of this, treaty." It is quite plain, therefore, especially coming from a Christian unworthy—has so surprised and affectthat no part of my book is based upon professor. It happened, however, that ed me that I can say but few words to any bill of rights. To state that it is he did tell it, some years ago, when is the merest fabrication, capatle of he hoped to gain some credit for his sequently be all the more sincere and

act; and now he wants to recall the heartfelt. admission. In respect to this Mr. It is almost a pity that Dr. Bryce Ewart says: "To get it back is, no cannot discover some one truthful doubt, an undertaking of much diffi-charge to make against the Catholics culty; but the man who in one serminister of the gospel constantly twelve misrepresentations-most of ment, not merely deplorable; it is to explain one of them-only one of baneful to the best interests of the them-made six more, will attempt community, in the very highest de almost anything in the way of controversial dexterity." Not one wilful versial dexterity." Not one wilful as my misrepresentation, but a score of them friends.

has this man been guilty cf. That Dr. Bryce is a minister and a proterests of the community in the very

highest degree." In the latter part of next month United Italy is to celebrate with imposing ceremonies the twenty fifth anniversary of the overthrow of the temporal power of the Pope. Should not Catholics everywhere hold a counter demonstration of public pray-

The chief object of education is the cultivation of character. Now our Lord is the model of character. Therefore the school that does not hold Christ up before its pupils for their imitation, does not use the best means for attaining the purpose of



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Pastor and Flock.

ot 14, who for the past sixteen years

ers of the latter place that he had

been relieved of his duties as their

pastor. On the following Monday

morning he was presented, on behalf

of the parishioners, by Mr. James Kil-

ADDRESS :

bride, with the following

Rev. L. J. McDonald,

we feel at parting.

unassuming ways.

Poland and Russia. Considerable excitement has been Count Leliwa." This book, of some rals Office and the various Ministrie difficult to explain; but their pubication lends extraordinary value to

Catholic churches by gunrowder, as at Granowo and Siedzianowo, near Rev. and Dear Sir,-Having learn-Grodne, are fully narrated; and a ed that your connection with us as letter (December 16, 1893) of Klinpastor of Lot 11 parish is about to be genberg, Governor of Korne, address severed, we connot allow you to depart without giving some expression, however slight, of the sorrow and loss ed to Governor-General Orzewski, trongly urges the desirability of simiarly blowing up the Cathelic Church at Kroze, and recommends the use o During the sixteen years you have dynamite for the purpose! Such been amongst us, you have endeared strong policy the author justly stig yourself to the hearts of us all, old matizes as "political State-nihilism. and young, by your Christian life and He is of opinion that all the measure teachings and by your winning, yet of repression put in practice since 1863 When you were appointed to the against the Catholics and the Poles

friends was more offensive in propor dent priest. But while this great and the Catholic Church. work has been accomplished, one of

Farewell, then Father Lauchlin

Joseph Murphy, James Kilbride, Thomas Kelly, Jas. Bulger, Sr., John That is one point made clear in Bulger, Jas. Rafferty, Theodore Luke, Mr. Ewart's latest letter. But he does Patrick Kilbride, John L. Kilbride, Jas. E. Kelly and others.

To this address the Rev. gentleman, who was taken completely by sending such a document to the Privy surprise, replied in substance as

My dear friends, -- The complimentary address which you have just read me-and of which I am altogether sequently be all the more sincere and

Sixteen years ago I came to you, young and inexperienced, and a stranger to you al!, but in a very short time, your kindness and sympathy for me or their solicitor, The spectacle of mon on the school question made on all occasions, your prompt obedience to all my requests, and your hisrepresenting facts is, in my judg them wilful—and who in endeavoring courteous conduct at all times, melted down the barrier of reserve which one naturally feels on going among strangers, and I soon looked upon you

I cannot take credit to myself for the improvements made in the parish duced in the Winnipeg Nor-Wester of fessor is a fact that concerns only since I took charge of it, they must, the 7th August, and the same issue those of his own denomination; but rather, be attributed to your own uncontained the following editorial on inasmuch as he is given a high place tiring zeal and noble exertion on bethe matter:

in the administration of our school half of God's Church and for the com system, which he is clearly unfitted to fort and welfare of His ministers. On In a letter directly referring to the "deplorable spectacle" he has distance from you, I was unable to Rev. Dr. Bryce, Professor in Manitoba made of himself, a spectacle whose do as much for you as I wished to do, College, Mr. J. S. Ewart, Q. C., and influence "is baneful to the best in but if you should have a resident priest in the future, as I hope you may, then much good can be accor plished by pastor and flock, working energetically and harmoniously.

You all know how strong are the

ties which bind the father of a family to his children, and how great is the grief when those ties are broken but the grief of a pas' or in parting with his flock is still greater and sharper for his love for them is of a higher and more spiritual nature. But I would not be giving a proper expression to my feelings this morning if I did not tell you, that, mingled with my sorrow at parting with you, is a tinge of pleasure at the great benefit it will be to you to have a priest nearer to you and also at the thought of perhaps being able to visit you fre-

Rest assured, then, my dear friends hat where ever my lot may be cast will always hold a deeply planted love and respect for you, and do you when you assemble here, to offer up your prayers with the priest to God offer up one for him who now bids you farewell, and let us so conform our lives to the teachings of our Holy Church that we may be all finally reunited in Heaven.

For Worms in children—CHEROKEE VER-

caused by the appearance in Leipsic of a book entitled "Die russischpol-nischen Beziehungen" ("The Rela-tions Between Russia and the Poles") ublished under the non de plume of two hundred and fifty large octavo pages, discusses fully every side of both the national, social and religious life of the Poles, but more especially of the Lithuanians, under the Russian Government. The best and most exhaustive chapters are those treating of the affairs of churches and schools, all the d. t. being derived from official Government documents, many of them of a secret nature. How the author has been able to obtain these from the pigeon-heles of the Governor-Genhis work. Among the most weighty of these documen's is a letter of Governor-General Albedynski to M. Makow, Minister of the Interior, in which he says: "Hitherto the masses of the rural population are favorably disposed to the Government; but I On Sunday the 11th inst., Rev. L. think that the latter can no longer go McDonald, P. P., Grand River, on in the path upon which it has bet 14, who for the past sixteen years hitherto advanced." A few years has had pastoral charge of St. Brid-get's, Lot 11, informed the parishion-nor General Orewski writes to the Minister (Durnowo) that the excitement among the country people "ha lready assumed a chronic character, hreatening peace and order in the Empire, and making it necessary for the Government to take corresponding measures." The blowing up of

pastoral charge of this parish, our church was scantily furnished and en. been forwarded to the Privy Council, cumbered with a large debt, but dur- number of Governors-General, having and adding that he "knew the resolution had an important effect upon the decision which was given." Certairly if Bishop Gravel's suggestion of the State, but which have grown and the diocese. tairly if Bishop Gravel's suggestion of In addition to this a parochial house extermination. To heal this plague a representation to the Colonial Sec- was purchased, and at considerable spot "Count Leliwa" believes that retary was an improper proceeding, as labor and expense placed in its present what is necessary is a just and sensible being calculated to influence the beautiful situation, and it now stands judgment of the Privy Council, this there entirely free from debt, and with Government circle and the Russian direct action of Dr. Bryce and his a few slight outlays, ready for a resi- people towards the Polish nationality

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one bottle of Ayer's Hair Vigor my hair was restored to its original color and ceased falling out. An occasional application has since kept the hair in good condition.". H. F. FENWICK, Digby, N. S.

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