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## A Destiny.

It chanced a vagrant rose was born Once, in a field of useful corn. The shafts of grain grew straight and tall About her, like a towering wall. So close their crowded ranks they drew, She scarce discerned that heaven was blue,

And pining, wandered, sick at heart, Why Fate had set her thus apart, And if she were not made in vain, Since she was not a stalk of grain? At last, one psalm-like Summer day, A wandering poet came that way.

The blossom from her narrow nest He plucked, and placed her in his breast Poor alien rose among the corn, Lamenting that she e'er was born

Her doubts, her longings unfulfilled, Were in one rapturous moment stilled. When brake upon her far and nigh, The splendor of the earth and sky; And on his bosom, satisfied, Smiling that she had lived, she died.

## NEW ST. PATRICK'S CATHEDRAL. NEW YORK.

The Most Imposing Church on the Continent.

DESCRIPTION OF THE BUILDING AND DE-DICATING CEREMONIES.

New St. Patrick's Cathedral fronts on New St. Patrick's Cathedral fronts on Fifth avenue from 50th to 51st street, and extends back almost to Madison avenue. When the chapel of Our Lady, which is embraced in the design, is added, the building will occupy the entire block. The ceremony of dedication occurred Sunday, May 25, and one of the largest assemblages ever seen in New York gathered in the vicinity of the cathedral early in the the vicinity of the cathedral early in the morning. The 17,000 packed within were but a handful compared to the multitude without the edifice. The exercises conwithout the edifice. The exercises continued five hours, and were participated in by over 300 church dignitaries, including the Cardinal, 6 archbishops, and 37 bishops

bishops.

At ten o'clock, precisely, the religious procession, marshalled by the masters of ceremonies,—Father Farley, of the old cathedral, and Father Macdowell, of the cathedral, and Father Macdowell, of the Church of St. Agnes—poured from the sacristy and moved around the cathedral, while Gregorian music was chanted by the choir under the lead of the venerable Father Young, of the Paulist church. After the procession solemn High Mass was proceeded with, Cardinal McCloskey officiating, with Fathers McGlynn and McCloskey and Sub-Deacon and Sub-Deacon.

Gean as Deacon and sub-Deacon.
After Gospel reading, Rt. Rev. Bishop Ryan, of St. Louis, one of the greatest of American orators, ascended the pulpit and began the sermon, taking for his text:— "I have rejoiced at the things that were said to me. We shall go into the house of the Lord. Send forth thy light and thy

truth; they have conducted us to thy holy halls and into thy tabernacles"—121st

and 42nd Psalm.

He continued his discourse for an hour and three-quarters, concluding with a touching peroration—a tribute to the faith of the nor Irish people whose pennies of the poor Irish people whose pennies had done more toward rearing this great-est temple of the New World than the dollars of the rich. Mass was then pro-ceeded with, the blessing of the walls, the

doors and the chapels having previously been performed by the Cardinal.

In the evening Grand Vespers were held, Archbishop Gibbons officiating, officiating, Bishop Kean preaching. The music, by the choir, was very fine.

BUILDING THE EDIFICE. The idea of building the finest cathedral on this continent originated with Arch-bishop Hughes. It began to take form about 1850, and plans were drawn about 1853 by Mr. James Renwick, the archi

All the plans were submitted to Archbishop Hughes, and the final decision to build was made by him. The corner-stone build was made by him. The corner-stone was laid on August 15, 1858. About 100,000 persons witnessed the laying of the corner-stone. The foundations were laid with expedition, but the war came on, labour well for the corner-stone. labor was high, and funds too scarce to go on, and the Archbishop died without seeing very marked progress in his favorite building. But the succeeding Archbishop, the present Cardinal, took hold of the matter, the sixty or seventy churches of diocese gave annual contribution other private subscriptions poured in, and since the war the most of the work on the cathedral has been done. The fair of 1878

DESCRIPTION OF THE BUILDING. The architecture is of the deocrated style The architecture is of the decorated sync that prevailed in Europe in the thirteenth century. The ground plan is in the form of Latin cross. The nave represents the long part of the cross, the sanctuary or choir, the short part above the arms, and the transepts represent the arms. The

quired for other parts of the building. The walls 12 feet 6 inches, and the whole surface encrusted with marble. The design contemplates the statues of the twelve apostles, to be placed in the coves of the grand portal, but for the present this part is not begun. The width of the opening door is 30 feet, and the height 31 feet.

The towers are 32 feet square at the base, with immense walls. They are square to the height of 136 feet, when the design contemplates octagonal lanterns 54 feet high, supporting the spires, 140 feet high, making the total height 331 feet. The towers are divided into three stories. The eight corner buttresses will be terminated poverty in

by pinnacles.

The spires will be octagonal. Circular stone stairways in the towers communicate with organ galleries. It is proposed to place a chime of bells in the tower on the place a chime of bells in the tower on the corner, 110 feet above Fifth avenue.

The transept fronts are divided into a central aisle, 48 feet wide and 170 feet the toilesome should build a temple for the

high, to the top of the crosses of the gables. Over each door the great transept windows fill the whole space up to the springing of the gables. These two great windows are 28 feet wide by 55 feet high, and are divided by clustered mullions into six bays, and the arches are filled with rich traceries. The side aisles of the transepts are marked by windows and flanked by buttresses in which are spiral stairs leading to the roofs.

The windows are glazed with two thick nesses of sashes and glass set two inches apart, to secure evenness of temperature and prevent draughts of air.

THE INTERIOR THE INTERIOR
of the cathedral is in the form of a cross.
The ground plan is divided into a nave,
two transepts, and a choir or sanctuary.
The choir or sanctuary is 95 feet long, and
has a centre aisle of the same dimensions
as that of the nave and four aisle, making
a total width of 124 feet from wall to wall.
The choir has three bays, and is terminated
at the cast end by a five-sided apside in
the centre aisle.

the centre aisle.

The massive columns dividing the centre aisles are of white marble, 35 feet in height, and a combined diameter of 5

The spring line of the ceiling, or the

The spring line of the ceiling, or the point from which the main arches rises, is 77 feet from the floor of the Cathedral. The side aisle chapel ceilings are also richly groined with ribs and jack ribs.

The organ gallery is placed in the first bay of the nave between the towers. It is 46 feet wide and 28 long, and is capable of sustaining 200 tons. This gallery will accommodate a choir of 100 in addition to an organ of the largest size. an organ of the largest size.

THE HIGH ALTAR.

The high altar is the most prominent object in the interior. It is situated in the centre aisle of the sanctuary. Its front is 37 feet from the east wall, and it extends back 33 feet, leaving a passage of extends back 33 feet, leaving a passage of 4 feet behind it. It is 40 feet high to the top of the pinnacle over the tabernacle. The table tabernacle and stylobate, are of the purest marble, inlaid with alabaster and semi-precious stones. The table is divided into niches and panels on the face, con-taining statues, and the panels with bas reliefs, having for their subjects the Di-vine Passion.

vine Passion.

Beneath the high altar will be a vault for the entombing of the Archbishops of the diocese, of sufficient size to contain forty-two coffins. Other altars are the altar of the Blessed Virgin, St. Joseph's, and Sacred Heart. The four cost about and Sacred Heart. The four cost about \$100,000. The Cardinal's throne is on the right or Gospel side of the sanctuary. The pews are 408 in number, of polished ash, and will accommodate 2,600 persons.

God, and your heart is full of wonder and gratitude as his when you think that that Being whom the heavens cannot contain shall dwell in this house, which you have built. Your heart is filled with gratitude, and well I know that it went out with that sweet gratias agamustibi to our mighty God which we had just heard. And you, God which we had just heard. And you, Most and Right Rev. and reverend brothers of the episcopacy and the clergy, you are glad to-day because the spirit that influenced the ages of faith is still alive; the spirit that built up and decorated the vast cathedrals of the past still lives in this land and in this age, and there are heads to conceive, and hands to execute, and hearts to appreciate and to love those glorious monuments that shall tell all times that in the utilitarian nineteenth century Catholic faith has lost none of its vitality and none of its artistic beauty. Some of the unbecentury. The ground plan is in the form of Latin cross. The nave represents the long part of the cross, the sanctuary or choir, the short part above the arms, and the transepts represent the arms. The dimensions are:—Interior length, 306 feet, breadth of nave and choir, 96 feet, exclusive of the chapels, and 120 feet with the chapels; length of the transept, 140 feet; width of centre aisle, 48 feet; height, 108 feet; width of the side aisle, 24 feet; height of side aisles, 54 feet.

The Fifth avenue front consists of central gable, with towers and spires on each side of it. The gable will be 156 feet in the roof, as the available funds were required for other parts of the building. lieving men of this age bave said to us children of toil; you who, at the suggestion of your devoted pastors, have given so frequently, so generously of your scanty means to build up this temple to the Lord? means to build up this temple to the Boxt Your hearts are glad and you glory in what has been sometimes said as a reproach that the great Cathedral of New York was mainly built with the pennies of the poor. The pennies of the poor! most sacred and most appropriate offering to Him whose first towale upon this earth—the first place most appropriate offering to Thin shoes first temple upon this earth—the first place where His body and blood and soul and divinity were tabernacled—was the poor stable at Bethlehem; to Him who brought wealth, even royal wealth, to the feet of poverty in His own person when the wise men of the East adored Him; to Him who defied poverty by making it His own; to Him whose first beatitude was a benedic-tion upon the poor; to Him who died in

God of poverty, and should glory to come into it and to feel that it is their house.

THE POWER OF FAITH. "We accept this supposed reproach, and we ask him who approaches us, Who has built a temple like unto this? Where in this vast city have the thousands of the bondholders built up a temple like unto this, erected and adorned, in great part, by the pennies of the poor? Peerless and alone, it stands above all your churches, as the faith that inspired its erection is superior to all creeds. Peerless and alone, the evidence of what faith can do even with poverty—what faith can do and bearthe evidence of what faith can do even with poverty—what faith can do and bearing the mark of Jesus Christ. 'The poor you shall have always with you.' And not the Catholies of this great city, but, I believe, the liberal non-Catholies, rejoice on this occasion. They behold here the most magnificent temple of this New World, a temple which is an ornament to the city a temple of religious art, a place the city, a temple of religious art, a place where the means will be adopted to pro-mote morality among those who worship

"As we read in the Scriptures, Alias, who had been high priest, and Jeremias, who had been prophet, though then for many years dead, appeared to Judas Maccabeas as praying much for the people of God and interested in their success. And in the perfect communion of saints of the new dispensation why should not the spirit of that great man who some twenty. God and interested in their success. And in the perfect communion of saints of the new dispensation why should not the spirit of that great man who some twenty, years ago laid the foundation of this temple, after he had laid deep and firm and permanent the foundation of the moral temple of this diocese, why should not his spirit. To nent the foundation of the moral temple of this diocese, why should not his spirit rejoice in our joy to day and unite in our prayers to God? And the time, too, was opportunely selected; the time is suggestive of holy joy. We commemorate during the eight days commencing with Thursday last the ascension of our Lord Jesus Christ into heaven—the opening of the portals of the eternal temple for the children of men. He who came with His beautiful robe, walking in the greatness of His strength, ascended, taking captivity captive. His crown of thorns blossomed into flowers. His garment of mockery changed for the mantle of power, with His changed for the mantle of power, with His reed of derision changed for a royal sceptre ash, and will accommodate 2,600 persons.
The broad aisles and open spaces, it is calculated, will accommodate as many more.

COST OF THE CATHEDBAL.

The total cost up to the present time has been \$1,900,000 of which \$400,000 is yet due. When the towers and other portions necessary to complete it are done portions necessary n

tion—to preserve human society from ut-ter dissolution. Those great truths shall be spoken here, and this shall be the temple not only of religion, but the temple destruction. It is the residence of God. Here He shall dwell. It is the great key to all the glories that you behold around you to-day, to the Church, to its monuments, to its ceremonial. It is the house of God. Here he dwelleth. Without the key of Catholic doctrine on this and other subjects it is almost impossible for our non-Catholic brethren, no matter how well disposed towards us, to understand, to appre ciate our temples and the ceremonies that are performed within them. With the key of doctrine, by which they may understand these temples and these ceremonies, they, indeed, should see much which perups without such understanding they ight condemn. They look and they e after the fashion of one who would look upon these magnificent stained win-dows around us from the outside of the Cathedral. They see but confused decora tions, inharmonious lines, leaden seams— all seems confused. But let them come into the Church, let them understand Catholic doctrine and they see these windows as we see them to-day, with heaven's glorious sunshine streaming through them They understand, too, that the varied colors and rays that come through them, colored in various ways—that come through storied scenes of various saints—come from the one white ray of God Himself, resolved as it were by a prism, with various colors of the saints and their achievements; but all their glory and all their beauty and all their coloring comes from that Divine ray through the eterna son of justice. Not that I mean to assert that there are not non-Catholics far superior to many among us in cultivated æsthe-tic tastes who are capable of understandng, and who, with some instruction, do nderstand the beautiful in our temples; but, after all, it must be with the cold admiration for the beautiful such as they might express in classic pagan temples. They might admire the beautiful, and to be Incy hight damine the scattling according to the dogma that produces it. We love the dogma and love the beauty it creates. Who is there, Catholic or non-Catholic, who, looking at the beautiful Cathedral of Milan, for instance, will not admire its proportions and its decorations, those statues that in heaven's sunshine adorn its exterior? The interior is appropriate, because here one beholds architecture, sculpture, painting, music, laying their tribute at the feet of the God of the

its glorious altar.

THE CATHOLIG RECORD.

THE EUCHARISTIC PRESENCE. "I do not intend, brethren, to enter upon the grounds of Catholic belief in this upon the grounds of Catholic belief in this dogma of Christ's presence in the adorable Eucharist, which, I say, is the key to the glory of our churches and of our ceremonial. Suffice it to say that the doctrine of his Eucharistic presence has been the firm, unfaltering faith of the Catholic Church for nearly nineteen centuries, and the most beautiful and philosophic intellects that ever lived accepted it; that, for the most beautiful and philosophic in-tellects that ever lived accepted it; that, for fifteen hundred years, the whole Christian world accepted it as a fundamental doc-trine; that only one-third of the Christian world now, and that for only the last three centuries,—that is, ene-third in numbers and one-sixth in time,—has this great truth been doubted or denied. So it comes down to us upon the word of Jesus Christ Himself; so convincing, so emphatic, that now many, even of those who do not be-come Roman Catholics, are coming to the where the means will be adopted to promote morality among those who worship within its walls. Therefore, it is an occasion of joy for the liberal non-Catholics, and even the anti-Catholic man, whom mere curiosity may have led into this temple to-day. The man who, perhaps, came to condemn may remain to admire, and, like the Gentile prophet, seeing the harmonious beauty around him, he constrained to cry aloud, 'How beautiful are thy tabernacles, O Jacob, and thy tents, O Israel: as tabernacles which the Lord has planted,' and not only the living, but, I believe, the dead also, rejoice to-day.

"As we read in the Scriptures, Amas, who had been prophet, though then for many years dead, appeared to Judas Maccabeas as praying much for the people of God and interested in their success. And, in the perfect communion of saints of the

ed out for you and for all men and for the remission of sins,' and having in the per-son of Jesus Christ, and following the son of Jesus Christ, and following the commands of Jesus Christ, 'Do this,' do what I have done, change bread into My body. 'Do this,' and having done it, he adores the present God and all the people adore after him, and then peals from the

days. Not you few, but that body which you represent. As the powers given to the first Congress continue to the present "Michael Angelo, in passing a rough the first Congress continue to the present Congress, so the powers given to the first apostolic body continue; for Christ said: "1 am with you even to the end of the world." Here is the power to stem the current of immorality. Here is the power world. that we need to overcome human passion, which, unrestrained, will soon bring desolation. And the thoughtful men of the nineteenth century are afraid of it, and they are looking in some direction for this power. It is here, the power that will save the world from barbarism and paganism. If man will only accept all the graces that God shall bestow upon him, these truths that stem the lowest of human passions: that human passions; that teach men to fear and to love God and to overcome their in the enlightened nineteenth century. Those men who, in the French Revolution, threw off what they called the tyranny of Christianity, the men who destroyed Christian altars and butchered Christian priests and Christian virgins; the men who at-tempted the abolition of every vestige of the Christian name—they, in their enlightenment, would have smiled if some

and to love God and to overcome their inclinations must be taught with authority. If there is to be any doubt of their restraining power human passion will break loose, human power will not be able to restrain it. Oh, brethren! because the world is forgetting his commission, we are rapidly going back to the paganism from which those conservative truths were rescued. We are not going to worship Jupiter and Mars and Venus and Mercury in the enlightened nineteenth century. enlightenment, would have smiled it some one had said to them: 'You are becom-ing pagans.' But soon principles acted themselves out with institutions as they always do. These men, too enlight-ened to believe in Christianity, were seen one day bowing their heads in honor be-fore a young girl whom they placed upon Cody, alway in the Cathedral of Paris. God's altar in the Cathedral Bowing their heads in worship to the God-dess of reason; beginning their paganism. Suppose some one had said to them:

Suppose some one had said to them This, gentlemen, is beautiful and appro-

Beautiful, enshrined in the tabernacle upon love, all-conquering love, love that delove, all-conquering love, love that de-stroys reason when it pleases Why not a goddess of love as well as a goddess of reason, and honor her, but call her not Venus, for that would be going back to paganism. Call her the Mother of Hu-manity.—Erect a shrine to her. But an-other may say there is one stronger than reason or love, before which love and rea-son would be silenced. Now that you have abolished the degrading forgiveness of Christianity, now, that hours, that im-Christianity, now that honor, that im-mediately revenges insult, personal or national, if need be in the life-blood of the insulter and the insulted, why not erect a shrine to honor? Call it not Mars, the avenger, but call him the God Honor, or by some other name, that you may not appear to become pagan; no matter by what name it may be known, the worship of the passions of humanity, which to a great extent, paganism was. When we leave God, when we leave revelation, when leave God, when we leave revetation, when we leave the sweet love of Jesus Christ, back we go to the love of ourselves, back we go to the love of humanity, and no matter what the nomenclature may be, the effect is the same, and the false princi-

ples will enact themselves out into false institutions. A COMPARISON OF NATIONS.

"Fnally, my dear brethren, not only the individuals, but the nations that ac-cepted the true dogmatic teachings of God, either in former or in our own times, have been the most moral. They had that higher been the most moral. They had that higher civilization which springs alone from a be-lief in and acting out of sacred and con-servative principles. Of all ancient na-tions, the most moral civilization was that of the Jewish people. We have in the Bible a record of their shortcomings and religious confessions, as it were of the whole nation. If we knew the crimes of pagagan nations in those days, we would see how infinitely more degrading they were. Even according to their own writers they were degraded. St. Paul, under the influence of the Holy Spirit of God, the influence of the Holy Spirit of God, tells us they were a people without affections, without fidelity, without mercy. An examination into the social life of the Jewish people will show their moral superiority to the pagan nations. And let the Christian and the Catholic nations of Europe that appear to be forgetting their Christianity, let them beware, lest, in a short time, they will find the Jews, at least such of them as follow the law of Moses and the prophets, vastly superior in morand the prophets, vastly superior in mor-ality and civilization to many so-called Christian peoples.
"But with regard to that Church-loving

uation—the people who are so devoted to the dogmatic teachings of the Church— with regard to the Irish people, they may not have the popular education, they may not bave the material wealth of other peo-ple but index them, by their history not have the material wealth of other peo-ple, but judge them by their history. Take the most civilized nation on God's earth, subject it to a series of persecutions such as the Irish people have endured, and it will become barbarous. It was that hope in God, that fear of God, that love athedral is to finish the spires, the pinmakes of the side aisless, the flying butterwith the spirits of the just following
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the character o tion, or your ideas of Christian ethics, but teach them. 'He who hears you hears Me, and he that despises Me despises the God that sent Me,' Here is power. Go and teach all nations what! All things whatsoever I have commanded you; teach them with authority; teach them to overcome their passions; teach them that to look upon a woman, to lust after her, is adultery in the heart; teach them remained. They retained that power which will bring back all that they have that to look upon a woman, to the deep ther, is adultery in the heart; teach them to overcome the world, the flesh and the devil; teach them with authority, teach them through all days. Not you few, but that body which that depth will that civilization be ex-

block of marble, said there was an ange imprisoned in it. Seizing his chisel and imprisoned in it. Seizing his chisel and mallet he worked until the angel stood out free, with its pinions spread as if ready to take flight. So, no matter how rough may be the poor child of Irish Catholic faith, there is, under the rough exertor faith, there is, under the rough exerior, the imprisoned angel of faith, the im-prisoned power and beauty of Christianity, and it requires only adversity or some skilful hand to bring out that beauty and that spiritual existence. And therefore, with that poor people remains deeply seated the faith of Christianity, and with it the civilization of Christianity, and they seek to spread it wherever they go. And poor, faithful people from every part

of New York.
"And, oh, do Thou, most Holy God, hear the prayer—the first prayer—that we offer in this newly dedicated temple. Hear our prayer. Have mercy on the age, have mercy upon the peoples that are hurrying through frightful immortality to moral destruction. Oh, enlighten their intellects to see the connection of holy doctrine with blessed morality. Teach their hearts, Lord, to follow Thee, to hope iner hearts, Lord, to follow Thee, to hope in Thee, to love Thee. Send forth Thy light and Thy truth, that they may conduct us and may lead us unto Thy holy mountain and into Thy everlasting tabernacles. Amen."

Mass, we hear, is now celebrated every Sunday in the Maryland States Prison. This is a new departure. Rev. Father Sou-

This, gentlemen, is beautiful and appropriate, that you should worship reason, the highest of all gifts; but there is a power stronger than reason, there is the power of Cathedral to the late Mgr. Duponloup.

## REAPING THE WHIRLWIND.

Catholie Union.

It may happen sometimes that parents who have always faithfully fulfilled their duties, suffer from wicked and ungrateful children. But this is rare. So rare, indeed, that it can almost be said that parents have that it can almost be sand that parents have it in their own power to decide whether the children whom God gives them shall prove the blessing or the curse of their de-clining years. A dread responsibility! but one apparently unfelt by a large number

of parents.
Oh, the precious days when parents are Oh, the precious days when parents are in the prime of years and strength, and the little ones make the home glad with blithesome prattle, and holy with the light of baptismal innocence! Those loving, impressionable hearts turn to the father and mother for help, for example. Poor children! their bodily wants are thought of; they are clothed and fed and housed;—but who thinks of the hungry hearts and souls! Not the parents; they are busy with their individual cares and pleasures; or perhaps they are often at variance, and their minds distracted with alternate quarrels and reconciliations. Scenes of anger and recrimination are of frequent occurrence. Of course, the children will not notice; they will not understand; their innocent

Of course, the children will not notice; they will not understand; their innocent heart will not be sulfied by the atmosphere of deceit and forgetfulness of God which encompass them. The son will learn sobriety and self-control from the drunken, passionate father; the daughter will be trained to candor and piety by the intriguing, indevout mother. The swiftly alternating seasons of vigor and laxify in the parental government are conducive to the development of resolute and consistent characters in the children.

to the development of resolute and consist-ent characters in the children.

Alas! alas! the seed time is almost over.

The children begin to assert themselve; timidly, fretfully, yet, for the parents are still the stronger. And these latter begin to feel in a glimmering way that there has been a mistake somewhere, "Never nind," they reason, "the children are so dependent. By and-by, when we have had our own day, we will take them more earnest ly in hand. Nature and religion will alike require them to love and obey us. They will make our old age happy and peaceful; or 'twill be the worse for themselves."

Vain hope! a few years more, and there division in the household; and a strug-

is division in the house-noid, and a strog-gle as to who will have the mastery.

The parents are going down the sunset slope of life. Their passions have burnt themselves out; what first was their de-light no more has power to move them, they light no more has power to move them, they long for peace; perhaps they begin to remember God. Oh, but there are the children—no longer children—but young men and women; thirsting for pleasure, impatient of control, alive to every wrong that has been done them. Every inherited wookness is there, intensified by the years of neglect and bad example. The parents wonder that their children are growing up into liars spendthrifts, drunkgrowing up into liars, spendthrifts, drunk-urds,—maybe worse. They burst out growing up into hars, spentantics, and ards,—maybe worse. They burst out into reproaches and lamentations when their children deceived, defrauded, deride them; and call God to witness the base ingratitude. "We cared for you, we educated you," they cry. "Yes," say the children, "but we took in the poison of children, 'but we took in the poison of your bad example with our daily bread, your precepts clashed with those of church and state; we are what you have made

us."

Poor parents! In the children is their youth renewed. It is strong and cruel and wild for vengeance. What might have been their glory is their shame; they sowed the wind; shey reap the whirlwind.

This year a black priest leaves for Abyssinia. He was ordained last October in Rome. In his infancy he had been stolen from home and sold as a slave. From one master he passed to another, subjected to kind treatment, till at last he was redeemed by a Catholic, and an Italian lady took care of him till he en-tered the Seminary in Vienna, established for the education of negroes. Thence he went to the Propaganda, and will now go forth to evangelize his countrymen.

The corner-stone of a new Catholic Church to be known as St. Theresa's, at Uniontown, D. C., was laid Sunday afternoon, the 4th inst., with imposing ecre-monies, Bishop Kain, of West Virginia, of-ficiating. The Catholic societies of the District, white and colored, united in a parade and participitated in the cere-

With the advent of warm weather crimes of all kinds increase. What a sickcrimes of all kinds increase. What a sick-ening mess of human depravity the daily paper constantly displays! For the sake of the immortal souls of tender children, keep the sensational journals from them. Christ has said that scandals would come, but woe to him by whom they cometh. The Congregation of Rites has just ren-

dered its decision on the use of gas on the altar. From it we learn that gas cannot be burned on the altar, even when wax candles are also lighted, and although the ole intention is to give greater brilliancy In the arch-diocese of San Francisco,

there are 103 churches and sixteen chapels; fifty eight regular and seventy secular priests; five colleges, ten academies, thirty-five select and parochial schools, four asylums, five hospitals, and a Catholic population of 180,000.

In and around San Antonio, Texas, are In and around San Antonio, Texas, are four ancient Roman Catholic missions, established as far back as 1730, or forty-six years before our declaration of Inde-pendence. The buildings are now in ruins, and are interesting not only to antiquari-ans, but those who would like to study the style of architecture prevalent 150 years ago.

Most of the wine used in England for the Holy Communion in Catholic Churches comes from the vineyards of the English Colleges of Lisbon and Valladolid, and is white; but elsewhere red wine is usual. The Catholic Church has no rule as the catholic church has no rule as to the color, but demands pure juice of

The true basis of society is religion; and yet how often do we listen to and follow the demands of false society; one that rests merely on the whims and caprices of man his endeavors to satiate himself with fleet-

No less than 3,000 men received Holy Communion at Notre Dame, in Paris, on Easter Sunday. The other churches of the city were full to overflowing, at every service, on the same feast.