The Children in the Moon.

From the Scandinavian of Ochlenschlager Hearken, child, unto a story!
For the moon is in the sky,
And across her shield of silver,
See! two tiny cloudlets fly.

Watch them closely, mark them sharply, As across the light they pass— Seem they not to have the figures Of a little lad and lass?

See, my child, across their shoulders Lies a little pole; and lo! Yonder speck is just the basket. Swinging to and fro.

It is said, these little children, Many and many a summer night, To a little well far northward, Wandered in the still moonlight.

To the wayside well they trotted, Filled their little buckets there, And the Moon-man, looking downward, Saw how beautiful they were.

Quoth the man: "How vexed and sulky Looks the little rosy boy! But the little handsome maiden Trips behind him full of joy. "To the well behind the hedgerow Trot the little lad and maiden; From the well behind the hedgerow Now the little pail is laden.

"How they please me! how they tempt me Shall I snatch them up to-night? Snatch them, set them here for ever, In the middle of my light?

"Children, aye, and children's children, Should behold my babes on high, And my babes should smile forever, Calling others to the sky!"

Thus the philosophic Moon-man Muttered many years ago; Set the babes with pole and bucket, To delight the folks below.

Never is the bucket empty, Never are the children old; Everwhere the Moon is shining, We the children may be told.

Ever young and ever little, Ever sweet and ever fair When thou art a man, my darling, Still the children will be there!

Ever young and ever little, They will smile when thou art old; When thy locks are thin and silver, Their's will still be shining gold.

They will hunt thee from their heaven, Softly beckoning from the gloom-Softly beckoning from the gle Smiling in eternal sweetness On the cradle, on thy tomb!

# THE CATHOLIC FAITH.

TRUE AND COUNTERFEIT RE-LIGION.

CHRISTIANITY A GERAT LEGACY.

The Archbishop of Sydney, in an address

delivered lately to the General Council of the Catholic Union, in St. Mary's Seminary, Sydney, said: There is one broad, patent fact which exhibits itself on the face of history in every age since the foundation of what we call Christianity, and that fact is, the antagonism which has already existed, and has always displayed itself, between that same Christianity and the various forms of paganism or unbelief. So far as Christianity is concerned—and I am, of course, dealing with the most logical and vital form—we find this to be the case from the beginning—that it has remained true itself and harmonious in its teachings. Its genius has been to develop and expand itself, not in the adoption of new doctrines, but in the devolepment and fixing of that which had always been held as true and Catholic. On the other hand, all As the tree in the springtime puts forth its green shoots and, eventually, is covered with foliage and then with fents.

a few leaves even towards the end of autumn, but they gradually dry up, decay, lose their sap, and fall off, and leave the tree stark and bare. There is as much difference between
THE TRUE RELIGION AND THE COUNTERFEIT

ones as between a living, fruit-bearing tree and one that is withered, dead, or dying. Each fragmentary form of belief is following the same law; each year truths which were once held tenaciously a year ago, this year have lost much of their hold, and next year, possibly, will lose all of it; whilst the entire creed of past days has whilst the entire creed of past days has been undergoing a great change, a disintegration, a meiting down, through the corrosive force of infidelity, which seems to pervade the very air we breathe. It is the same everywhere; not here alone, but throughout Christendom, the faith is melting down and disappearing, and the churches and the sects are, it seems, absolutely powerless—of course I exclude the Catholic Church in the face of so ubiquitous and so penetrating a poison. Now, this ous and so penetrating a poison. Now, this is what is so remarkable—namely, that whereas all other forms of religion are, as we see with our own eyes, daily decreasing in the number of their articles of faith, our form of faith is doing the very opposite; it is increasing its articles of faith. I do it is increasing its articles of faith. I do not say, because I could not say, we are increasing the deposit of revelation, but what I say is this, that truths which were always truths have with us been defined and declared articles of faith by the supreme authority of the Sovereign Pontifl, guided and protected by the Spirit of everlasting truth. And more than this; not only have the articles of our faith not only have the articles of our faith been added to, but the doctrines which have been defined are the very ones which have been defined are the very ones whose are a direct challenge to the unbelieving world and a public protest against the in-fidel and levelling spirit of the age. Whilst the rest of Christendom has been allowthe rest of Christendom has been mind ing its beliefs to dry up and to perish, the Catholic Church has been doing just the opposite. Take the proclamation of the opposite. ctrine of the Immaculate Conception that was done by Pius IX. in the face of a jeering and a blaspheming world. He lifted up the Virgin Mother of God in sight of all mankind, and, in a scotting age, proclaimed her immaculate. Here age, proclaimed her immacutate. There he gave witness to that supreme authority which abides in the successor of St. Peter, and called the especial attention of an impure and carnal generation to the pure and spotless Queen, whose very purity and innocence is a rebuke to the nineteenth century. Once more, take the Vatican Council, summoned by that same great Pontiff. Here, again, the Church exhibited a vitality and displayed a prin-

ciple that no others possess, and that is

her especial prerogative.

WHAT IS THE MASTER ERROR OF THE DAY?

Surely the spirit of pride and revolution, of disobedience and irreverence, which is showing itself in every part of Europe and is a terror to governments and kings.
What did the Pope do in the Vatican
Synod? He proclaimed as an article of
faith the great doctrine of the Infallibility of the Sovereign Pontiff. He, the successor of Blessed Peter, was declared to be, under certain conditions, infallible, when he proclaimed for the belief of the Univhe proclaimed for the belief of the Univ-ersal Church any doctrine of faith or morals revealed by God. Here, then, whilst the world was going one way the Church was going another. Whilst the world was thinking it was making the dis-covery that nothing was certain, the Church pointed out one man, at all events, who, when he spoke to the people, spoke the unadulterated truth. Here the the unadulterated truth. Here the Church gave a staggering blow to in-fidelity. Here she proclaimed the saving principle of authority and restrained the world from plunging into a seething ocean of endless doubt. Whilst the rest of manof endless doubt. Whilst the rest of man-kind are floating on the tide helpless, we possess a guide in life, and have one to look up to and learn from who can never lead us astray. Now, gentleman, although I may seem to have been reaching round a great distance away from the idea of a Catholic union, I do not believe you will think I have been beside the mark when I come to the end of what I have to say. I simply ask you whether it is not a positive fact, pressing itself upon your accept that the Catholic Church is founded ceptance. very different principle from that on which the churches and the sects are founded. If light and darkness press themselves upon you as violent contrasts, does not the Catholic Church press itself upon you as great a contrast, when you compare it with those systems which are moulding—are losing by degrees, if you will, all their foliage and fruits, all their gay and beautiful dress of dogmatic truth, and distinct articles of faith and creed? It

sects are wrong
WE MUST BE ABSOLUTELY RIGHT. WE MUST BE ABSOLUTELY RIGHT.

They are not fragments of us so much as distinct antagonists. They have not ran away with a spark of our vitality, but they have a spark of their own, which has nothing to do with us, and which is at war with ours, and will be to the end; in one word, they and we are founded on principles which are exclusive of each other, and cannot, any more than oil and water can, amalany more than oil and water can, amal-gamate. We are founded on authority, they on their own discernment. Authority keeps us together, protects our faith, and develops dogma, and self-discernment and develops dogma, and self-discerning sets them by the ears, rips their faith to rags, and minimizes it to nothing, and ends by stripping a fair tree of everyleaf, leaving it standing as if rotten at the root and blasted black with lightening. Whilst we stand firm on the Rock of Ages they are gradually and not very slowly sinking down the incline into the abyss of infidelity, or, what is very nearly the same thing, into common Christianity. Now, it stands to reason, if one thing remains stationary and the other thing moves down the hill those two things soon have daylight placed between them—they, in one word and Catholic. On the other hand, all forms of Christianity which have at one time or another broken free from the main body—from the unity of the Catholic fath as represented by Blessed Peter—have invariably, from time to time, exhave invariably, from time to time, exhave invariably, from time to time, exhave invariably from time to time, exhave invariably from time to time, exhave invariably from time to time, exhave we been going down the hill, I ask myself what have we been doing? Have we been going down the hill with them? Can we accompany them without abandoning we accompany them without abandoning The stupidest amongst us is able to give the answer to this. with foliage and then with fruits, so with the living faith of the Catholic religion; whereas the tree of the autumn represents the other forms of Christianity; they have cannot be. Now is it not a fact that the churches and the sects-that religion-have been going down the incline in this colony? Is not infidelity and doubt and uncertainty spreading rapidly, and does not this show in itself the system adopted for the education of the young? What has

is evident to any ordinarily intelligent man that if the churches and the sects are

right we must be absolutely wrong, and,

on the other hand, if the churches and th

with my arm-rest, or sling, and during my devotions at my third visit I felt the pain the education of the young? What his happened? Has not denominationalism been steadily losing ground

AND SECULARISM GAINING FAVOR? gradually leave my arm, and strength return. I had gained all I sought. return. I had gamed all I sought. I made an offering of my sling to Our Lady, and obtained permission from the venerable and saintly archdeacon to say Mass there next morning. I was asked to leave a few lines as to my cure, but the archdeacon arched to my cure that the wait as Is not the new bill a step in advance, and is it not next to certain that, in the course of time, our system of public education will be purely secular as well as compulsory and free? The churches and the sects have evidently been moving, and moving in the direction of unbelief. Has the Catholic Church been doing so? United the Catholic Church been doing so? United the catholic Church been doing so? United the catholic Church been doing so? That is evident. When was it? Can you put your finger on the spot where they separated? I can. It was the day the Joint Pastoral Letter was published to the people. At that moment the graplingirons were riven asunder and the great sixteenth century train parted company with us as the giant steamer of pubelief with us, as the giant steamer of unbelief steamed away with it to the grand ter-minus of agnosticism or utter unbelief. We can now see them in imagination We can now see them in imagination careering down the slope of faith into the wide valley of doubt, across the sandy desert of unbe ief, till they plunge into some dark, dismal cutting or tunnelling, only to reappear a speck in the distance plunging still onward to moral and intellectual destruction. Where are we? We are still on the mountain rock, in the free air of heaven, and at liberty to hold our air of heaven, and at liberty to hold our own and preserve the everlasting faith of our fathers. True, we have had to purour fathers. True, we have had to purchase our immunity from decay and death by paying a certain price in gold. But we preferred to remain, and to pay for remaining, rather than keep our money in our pockets and be ruined or smashed with that same money in our pockets. Whilst following with our eye the ill-fated train that had parted company with us ruching onward to its ruin. one ill-lated train that had parted company with us, rushing onward to its ruin, we feel as men on the shore watching some unhappy merchant vessel loaded with specie, and foundering helplessly at sea with all sails set as if in fair weather.

Or to drop formers, we are determined to Or, to drop figures, we are determined to keep the faith, and to teach it to our children; and whilst we are determined to pay for their education out of our own pockets rather than send them to the infidel train, we are also sternly bent upon asserting and eventually gain-ing our just rights. We are determined not to remain quiet whitst we are fined

simply because we are protecting our children against everlasting ruin. We are bent, in one clear word, on bringing up our children thorough Catholics, and cn getting our fair share of the common funds to pay for their secular instruction. All we demand is what they have in England, in Singapore, and elsewhere—payment for results of secular teaching, tested by inspectors appointed by the state. The Catholic Education Union is established for this end. We cannot make our legitimate powerfelt without organization. We have organized and are organizing. Our principal concern is to funds to pay for their secular instruction. All we demand is what they have in England, in Singapore, and elsewhere—payment for results of secular teaching, tested by inspectors appointed by the state. The Catholic Education Union is established for this end. We cannot make our legitimate powerfelt without organization. We have organized and are organizing. Our principal concern is to get names on the roll and to be heard at the bellot box, and then to educate each

ganization. We have organized and are organizing. Our principal concern is to get names on the roll and to be heard at the ballot-box, and then to educate each other in a deep appreciation of the great work which we have in hand. Our meetings will tend to educate the Catholic population throughout the colony.

CHRISTIANITY IS A GREAT LEGACY ENTRUST-OTHER STANITY IS A GREAT LEGACY ENTRUST.

CHRISTIANITY IS A GREAT LEGACY ENTRUST-We must hand it down pure as we have received it. We owe it to ourselves and to the colony to keep it vigorous. If others betray it we may not; if the rest rush towards atheism or paralyzing doubt, which is can hardly bear with the pain it which is can hardly bear with the pain it which is can hardly bear with the pain it which is can hardly bear with the pain it which is can hardly bear with the pain it which is can hardly bear with the pain it which is can hardly bear with the pain it which is can hardly bear with the pain it which is can hardly bear with the pain it was an all could not cure me. I what does not a support the support to the rush towards atheism or paralyzing doubt, we must be staunch to our traditions and true to the great principles of progress and civilization which are based on the teaching of the Gospels. Ours is not so much a political as a religious society. If politics incidentally come in we cannot help them: but religion is our main-spring, and the perpetuation of Christian civilization in the land our constant aim. Gentlemen, you could not spend and be spent in a

more glorious cause than this; our great-est men of old made themselves great and memorable by espousing it; it lifted them up above mere petty contentions of earth; it ennobled their strivings and their lives, it gave them an intercet which t gave them an interest which surpasses hat of personal ambition and human glory, and renders them for all time patterns for the imitation and admiration of those who harbor within their b east a dethose who harbor within their ocease a de-sire to do some good in their generation before they die. Gentlemen, reverend fathers, and gentlemen, let us do our part now we have health and vigor, and a keen vision. I believe we shall succeed; the clergy are one with me in this matter, very earnestly one with me, and my peo-ple, indeed Catholics through the length and breadth of the colony, are keenly alive to their paramount interests and the eter nal welfare of their children's souls. Let us then persevere. Let each do his duty in his place. Let none fear drudgery. Let us all remember that success depends in a great measure on the faithful discharge of letailed duty. Let us not shirk the small detailed duty. Let us not shirk the smallest point, but do each thing well, as if everything depended upon it, and the whole undertaking will issue in a glorious success. I will not detain you longer. I

OUR LADY OF KNOCK.

CAUTION TO BE SHOWN IN NOT EXAGGERA-TING THE FAVORS SHOWN BY OUR LADY.

From the Weekly Register.l

Father Quick, of Manchester, who re-cently paid a visit to Knock, and about

whom an exaggerated report was set affoat the other day, has written, by way of ex-planation of the facts of the case, the following statement: "I had been suffer-ing some six months from prostration of

the nerves, the pain setting principally in my left arm. I was unable to say Mass

never any question of amputation. I was told I should recover after a few months'

HOW OUR LADY OF KNOCK REPAID THE

FAITH OF AN EAST INDIAN BOY. [From the Bombay Catholic Examiner

Extracts from letters from C. H.,

Knock on the 29th, 30th and 31st of

A-Intimation of C. H's illness; ex-

March last.

thank you also for the great consolati and courage you are giving me and beg God, our Master, to bless you all, your homes and families and your prospects, and in the end to give you that one crowning blessing—the blessing of a happy death.

C. H. to his Father, at Poona:-"I have very pleasant news to tell you.
I told you that the Blessed Virgin, St.
Joseph and St. John appeared at a place
in the west of this island, called "Knock," and that many cures have taken place and that many cures have taken place there. As none of the doctors seemed to be able to cure me, or even to tell me what was the matter with me, I placed myself entirely in the hands of our Blessed Mother, and went with great fidence of being cured to Knock last Mon-day week. I was for a long time thinking that was my best chance. On Mon-day evening I arrived at a village called day evening I arrived at the came to the little country chapel, where the Blessed Virgin was pleased to show herself to men. Well, I arrived at the chapel and remained there praying for nearly two hours. When I was coming been lame from birth and had come to knock to be cured a fortnight before, and now they returned cured, carrying their crutches on their shoulders. That evening I felt rather weak and tired, and went to be d; my stomach having pained me the whole of that day very intensely. I fell into a deep sleep and awoke next morning with the pain completely gone. After breakfast I went to Knock again, and remained nearly three hours and as half; during this time I saw some persons we a came of the loan. The hon, member produced to chapel and remained nearly three hours and a half; during this time I saw some persons we a came to the little country chapel, where the Blessed Virgin was pleased to show here seed to show here seed to show here should are the sing in such a manner as to warrant the sing in such a manner as to warrant the sing in such a manner as to warrant the sing in such a manner as to warrant the sing in such a manner as to warrant the sing in such a manner as to warrant the sing in such a manner as to warrant the surverse the Blessed Virgin was pended that the people of Ircland were obtaining commensurate bene-lam dwere obtaining commensurate bene-lam delays were a necessary that the time of the Lancashire distress, Lord Howard of the Lancashire distress, Lord Howard of the Lancashire distress, Lord Howard of the Lancashire distress, Lord How Claremorris, about five miles from Knock part of this time, but not on account of my arm solely. I consulted no doctors beyond my regular advisers. There was rest and repose, but, being anxious to con-tinu: my duties, I yielded to an invitation to go to Knock. I did not expect a miracle; I knew my ailment did not re-quire one. After my first visit and devo-tions at Knock, I felt able to dispense with my arm-rest, or sline, and during my Atter breaklast I went to know again, and remained nearly three hours and a half; during this time I saw some persons cured, especially one man who had his leg bent up and could not put it to the ground. He had been there nearly a fortnight, and that day he fell into a fit, is reliable by regranging over an hour; at agreed to my suggestion, viz: to wait a short time. I promised to write in three weeks and send an attestation, provided the pain did not return. On leaving Kneck I was sent direct to Paris to inspect in which he remained over an hour; at last he recovered and stretched his foot, and was able to walk like any one. I went back to Claremorris and next day, Wednesday, was a wet day, and I set out for Knock again. I remained there for a longiting reason to any Blassad Virgin. the working of several institutions, which ook me a fortnight. It is now over three weeks since I left Knock; since then I have suffered much through continuous a long time praying to our Blessed Virgin travelling; and have had consequently a for you all; suddenly, a woman cried ou slight relapse of my pains—hence I cannot yet say I am cured, but I am considerably that she saw an apparition; but we could see nothing. A few moments after a star appeared on the tabernacle, went round yet say I am cured, but I am constitution, better. I would state my firm belief in the first apparitions, and in some of the many miracles said to have been wrought there. Let us hope that the time is not far distant when the present humble church appeared on the tabernacle, went round in a circle, and disappeared; another and another followed very soon; till they stopped, taking a different color every time. I was terrified at them at first; but then we all fell on our knees and adored, for we all knew the Rlessed Vir-gin was there but thet he head and rewill be replaced by one more worthy, and that the sanctuary of Our Lady of Knock will equal that of Our Lady of Lourdes. gin was there, but that she had appeared gin was there, but that she had appeared only to one woman. After remaining there a long, long time, I returned to Claremorris and next day to College. I am nearly all right now; I feel no pain at all; but there is a little lump still, and perhaps it may come on at any memorat One of the best means of attaining this will be, when speaking of Knock, not to will be, when speaking of Knock, not to exaggerate, but give simple, telling facts—abundance of these are not wanting; this will overcome the incredulity of Catholics and the prejudices of non-Catholics. I would say to all afflicted, have confidence and go to Our Lady of Knock, and you will be relieved. I received more than me faith and unconthings moritist. perhaps it may come on at any mement, if perhaps I hurt my stomach when playing or strain it in any way." than my faith and unworthiness merited.

## LOUISEA LATEAU AND THE ENG-LISH NEWSPAPER.

We noticed last week the statement of the telegraphic agencies that Louise Lateau the "stigmatisee" of Bois d'Haine, pupil in Blackrock College, Dublin, who was cured of a tumor on the pit of the stomach by the intercession of Our Lady Lateau the stigmatise of bota trains, had been excommunicated for refusing obedience to Mgr. du Rousseau, the Bishop named Administrator of the diocese of Tournai in the place of the Bishop of Tournai, Mgr. Dumont, who retains the title and emoluments of that see. tract from letter dated 1st February, 1880.
"I am sorry to say I have been very sick for the last three weeks. I got a tains the title and emoluments of that see. We also said that we knew nothing about the truth or falsehood of the allegation the truth or falsehood of the allegation concerning Louise Lateau. Since then, however, inquiries addressed to the parish priest of Bois d'Haine have produced the following reply: "Louise Lateau is not excommunicated; for a long time past she has declared that she is willing to obey the Administrator, Mgr. du Roussean, because was opposed to the principles of political conomy and common sense (hear, hear). Lord Beaconsfield, speaking on the Irish Church for the the confiscation of the Irish Church for the reason, among others, that it would lish Lateau is not the confiscation of the Irish Church for the reason, among others, that it would lish Ladeau is not the confiscation of the Irish Church for the reason, among others, that it would lish Ladeau is not the confiscation of the Irish Church for the reason, among others, that it would lish Ladeau is not the confiscation of the Irish Church for the reason, among others, that it would lish Ladeau is not the confiscation of the Irish Church for the reason, among others, that it would lish Ladeau is not the confiscation of the Irish Church for the reason, among others, that it would lish Ladeau is not the confiscation of the Irish Church for the reason, among others, that it would lish Ladeau is not the confiscation of the Irish Church for the certain cure of a fall of six month's standing, but he replies to all enquiries about the only in the confiscation of the Irish Church for the replies to all open or running sores, no matter had propriet in the long run to enrich the ladeau is not the confiscation of the Irish Church for the replies to all open or running sores, no matter had propriet in the long run to enrich the ladeau is not the confiscation of the Irish Church for the replies to all open or running sores, no matter had propriet in the long run to enrich the ladeau is not the confiscation of the Irish Ladeau is not the confisc severe cold which broke down my con-stitution. I was put to bed for about a stitution. I was put to bed for about a week, and then I got up to go to a doctor, who, however, said nothing to me as to how I was; but ordered me medicine which I am happy to state is making me well. I have also a little lump on my stomach, the cause of which I cannot say.

in so doing she is obeying the Pope. All that is told against her is quite false."
And we have permission to make this contradiction on the authority of M. Neils, the parish priest above named.—Londo Tablet.

# THE ENGLISH SHAM "RELIEF."

ITS EXPOSURE BY MR. ARNOLD.

THE LANDLORDS TO GET THE BENEFIT OF IT.

In the English House of Commons, on the night of June 10th, during the debate on the Relief of Distress Bill, brought in by Mr. Gladstone's Ministry, Mr. Arthur Arnold, member for Salford, said:—

He—(Mr. Arnold)—had a very strong feeling with regard to what he considered to be the leading principle of the bill. He deplored the tacit acceptance by Her Majesty's Government in this matter. This was called a "Bill for the Relief of Distress." It might well be called a "Relief which I can hardly bear with the pain it which I can hardly bear with the pain it gives me. There is no sign of its being cured as yet. I study a little, but not much, as I am told my health must be looked to before my studies."

C—Extract from a letter to C. H's sisters dated ist March:

"I received your last letter which gave me some solace in my suffering. It seems as yet to be incurable; I have been to the best doctors in Dublin, but they have done a best doctors in Dublin, but they have done hest doctors in Dublin, but they have done the landowners of Ireland had to a best doctors in Dublin, but they have done the landowners of Ireland had to a best doctors in Dublin, but they have done the landowners of Ireland had to a best doctors in Dublin, but they have done the landowners of Ireland had to a best doctors in Dublin, but they have done the landowners of Ireland had to a best doctors in Dublin, but they have done the landowners of Ireland had to a best doctors in Dublin, but they have done the landowners of Ireland had to a best doctors in Dublin, but they have done the landowners of Ireland which must there was a great deal in the position of the landowners of Ireland which must there was a great deal in the position of the landowners of Ireland which must there was a great deal in the position of the landowners of Ireland which must there was a great deal in the position of the landowners of Ireland which must there was a great deal in the position of the landowners of Ireland which must there was a great deal in the position of the landowners of Ireland which must there was a great deal in the position of the landowners of Ireland which must there was a great deal in the position of the landowners of Ireland have the landowners of Ireland which must there was a great deal in the position o (hear, hear). He quite agreed with the late Chancellor of the Exchequer, when he defined the fund out of which the stomach is continuous, and lets me have neither sleep nor rest."

21st March.

"I told you in my last letter, in what state of health I was, and that the most famous doctors in Dublin have failed to cure me; indeed, I may say, I am worse now than I have been yet. I am now too ill to attend to my studies."

D—Extract from a letter from the Rev. Father J. M. Ebenrecht, the Bursar of the French College, Elackrock, dated 1st February, 1880.

"You are no doubt aware of Charles' state of health. He is suffering for over eighteen months of a swelling just at the pit of the stomach. He never said anything to the infirmarian, or any of us, till a few months ago, when we got him examined at once by several doctors. Up to this they cannot say what the sore means. C. is not confined to bed, he attends class as usual; but he has a sickle look about him. We shall do everything in our power to see this lump dissappear. He says if he got a blow there, he thinks he would just drop dead. Of course he power to see this lump dissappear. He says if he got a blow there, he thinks he would just drop dead. Of course he abstains from games and other violent exercises at present."

Another from the same Revd. Father, dated 26th April, 1880.

"I need not comment on C's letter. We were all very happy to see his faith rewarded."

E—Extract from letter dated April 5th, 1880. of Works in Ireland could make, it was a disgrace to that Board (hear, hear). He found in it no mention by their names of the landowners, no description of the works, no date of the application for a loan, no reference to the date of the order of the Board of Works sanctioning the loan, no date of the beginning of the works. A more worthless document was never laid before Parliament (hear, hear.) Four months after the first application were no fewer than eighteen cases of loans for sums varying between £1,000 and £10,000 where the amount issued at the

£10,000 where the amount issued at the publication of the document was under £100. What hope did that give that the expenditure under these loans was progressing in such a manner as to warrant the House in believing that the people of Ireemployment given in the distressed dis-stricts during the cotton famine with the stricts during the cotton famine with the measures of the late Government for pro-viding employment in Ireland for the re-lief or the people. He would ask, was it safe for the tenants to trust the landlords? Even in this country, where the landlords were as generous and considerate as in any country in the world, and far more so than had generally been the case in Ireland, he did not think the tenants could safely repose unlimited confidence in their land-lords. He would give an instance in point 1846 considerable loans were grante by Parliament t. landlords to be expended in drainage works. He would show the way in which these loans were dealt with, and as an instance he would take the county of Yorkshire, where the land the county of Yorkshire, where the land lords were certainly at least as good as, he thought better than, those of any other county in England. For that purpose he would refer to a distinguished writer on agriculture, Mr. James Caird, who said that the money was to be repaid, capital and interest, by instalments extending over 22 years, each amounting to 6½ per cent. of the sums borrowed; that a few of the landlords charged the tenants 5 per the landlords charged the tenants 5 per

# the landlords charged the tenants 5 per cent, on the outlay and themselves only paid 1½, while others actually charged their tenants 7½ per cent. He would ask the House what ground there was for believing that similar results would not follow in Ireland. On the subject of labor he would call the attention of the House to an extraordinary circular which had been issued by the late Lord Lieutenant, which recommended that persons employed on

recommended that persons employed on the relief works should be paid less than the ordinary rate of wages. He condemned such a proposition as monstrous. It was really driving the people into pauperism, and was opposed to the principles of political

be realized if the large proportion of the Irish Church surplus which was to be disposed of by the bill should be employed by the landowners in these public works. He did not object to the bill because it would benefit landowners, but because it was an instance of class legislation; and to such class legislation he should always obwhatever class it was intended. (hear, hear).

### SUNDAY OBSERVANCES AT HOME AND ABROAD.

There is much controversy going on around us just now about the proper observance of the Sabbath, to us the correct phrase. It is an eminently proper subject phrase. It is an emmently proper subject for inquiry among religious teachers of all denominations. All men claiming to belong to the Christian body accept the Sunday as the day set apart by the Lord for rest to the human race. It was a Sunday as the day set apart by the Lord for rest to the human race. It was a divine provision for man's benefit. No stipulation for any special worship on that day was appointed. It was simply to be a day of rest, as it were, to heaven. Hence the seventh day, which was afterwards transferred to the first day of the week, became a feast day in a religious as well as became a feast day in a religious as well as secular sense. First was rendered public worship and honor to God. Then men went to rest and recreate. In Catholic countries to-day the feast day of patrons countries to-day the least day of particles and such like are observed in this way: The people throng the churches in the morning. Having thus publicly horored God, they depart to spend the rest of the day in fun and frolic, in which as and the whole community joins, and which is very far removed from the that sour visaged persons of a Puritan turn have represented it to be. In other words, in Catholic countries and Catholic observance the Sunday is really made a day of rest and true recreation beginning with

public devetion.

The Calvinistic idea of the Sabbath gradually took hold of the Protestant gradually took hold of the Protestant community. This meant gloom, terror, unnaturally long prayers and preachings, as though the Christian God would damn a soul who dared to laugh on a Sunday. It must have been a wonder to many of them that the sun shone on the Lord's day, that the heavens were bright and the air helms. To be in keeping with their air balmy. To be in keeping with their religious feelings everything should have been dark, lowering and forbidding. In a word, the devil should have it all his own way, and earth should be made a hell for cheerful souls on the day set apart by God

himself for recreation.

It is against this dark interpretation of the meaning of God's day that the younger brood of Calvinism in this land is rebelling to-day. They see other people cheery and bright, inclined to go people cheery and bright, inclined to go out on an excursion and enjoy themselves on the only day of the week they have an opportunity, and they cannot see for the life of them the harm in it. On the contrary, it is in every way rational. It is surely not a sin to live and move and breathe on a Sunday, and to do so out in the open air, especially in these warm days, is better than within doors; and in jolly company better than alone. Not is days, is better than within doors, and jolly company better than alone. Nor is it any more sinful to drink a giass of beer or a glass of wine on a Sunday than it is any other day. The idea of retracit is any other day. The idea of retrac-tion in this matter of public and popular amusement is as unwise as it is irrational. Sunday is by nature the popular holiday amusement Let it be so so long as the proprieties are observed. Charles Sumner said that he never

understood how a Sunday ought to be observed until he saw the sports and good nature which prevail on a Sunday afternature which prevail of a state which prevail of a shared by an intelligent person who has witnessed similar scenes. The Rev. Sylvester F. Scovel, however, does not Falk Laws, has fallen away from the observances of religion. The churches are empty for the most part; the court itself is not distinguished for habitual attendance or pious practices, though the Emperor William is full of pious sentiment, and even Prince Bismarck can, at times, almost pray as well as he can curse. The very preachers preach heterodoxy, according to the Lutheran view, and bettereds with the property of the prop The very preachers preach necroscopy, according to the Lutheran view, and heterodos ministers are installed in orthodox chains. The teaching at the universities and public lyceums has become atheistic, and such faith as the non-Catholics had has been sapped and undermined. The people still observe the Sunday, but not in the churches; in the public gardens. and beer saloons rather. The preacher preaches his orthodoxy or heterodoxy, whichever it may be, to empty benches; his congregation being out in the air en-

joying its orthodox tipple.

Mr. Scovel gives an interesting digest of a debate in the Berlin Synod of Ministers a debate in the Berlin Synod of Ministers in which the various reverend gentlemen all spoke in the same direction, deploring the growing disrespect for Sabbath obser-vances among the people and blaming the State for countenancing and in a sense, aiding that disrespect. Court Preacher aiding that disrespect. Court Preacher Schrader stated how "all things were so arranged in the hospitals of Berlin that the sick might more easily die without any spiritual ministrations or advice." So he added, "they were to-day in presence of another symptom of the spirit of the times which would hinder even the children's being brought to Christ (alluding to the supplementary schools held on Sunday). And this symptom had even received the support of the existing educational authorities."

All spoke much the same sense, but none laid their finger on the right spot, on the heart of the disease. It is not Sunday that is at fault there or here. It is not the gaiety of the people that is at fault. To be gay is not to be irreligious. It is, with them over there, that the State has persistently favored irreligion, irreligious laws and irreligious teachers; and that the Church has failed to retain its hold on the people. It is the Protestant church and the Protestant State, with its Culturkampf, that has wrought the mischief.

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