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In Memoriam. (MRS. MICHAEL ADAMS.)

O God! the darken'd shadow's nigh That comes to all. the bitter blight Of that first sin which changed the sky ! Of Eden into sorrow's night. Yet tho' our sky with moans be rent, ! No night so dark but hath its morn; For man the prison bars were rent. For him the Great Atonement sent— From out the darkness Light was born.

Brief as the brief, sweet breath of flow'rs, The life, O God, now all thine own; The life, O God, how all fithing own;
Ils memory all to brighten ourse,
The mem'ries that in love were sown;
When love and other days were young—
And years from all of grief were free—
And time its songs of triumph sung—
And life with rarest blossoms hung—
And little leaves burst Joycusly.

Those little, 'ender, priceless leaves, Whose short, young life one fond caress Whose fair flow'r day knows naught, than Whose har how a grieves—i grieves—i God pity their unconsciousness! And send to more than them the peace That faith must bring with future years: Sad were our lives should time increase The bitter length of sorrow's lease, To dim that faith which dries our tears.

Oh Thou! to whom nor life nor death,
Unto this earth e'er came unknown;
To whom each flutt ring fleeting breath
In blessed mercy e'er is known,
Whose sacred Word to hearts that grieve,
Tho' howsoe'er the chords be riven:
"He giveth His beloved sleep"—
O, God! the holy promise keep,
And give our Loved O'ne rest in Heaven
BEATRICE MCGOWAN.
Chatham, N. B. Star.

Chatham, N. B. Star. Chatham, February, 1881.

THE LATE REV. MICHAEL

in the city in years and ordination. He was born in the county of Tyrone, Ireland, on the 4th of March, 1811. While he was yet in boy hood his family emigrated to the United States and settled in Frederick, Md. He entered Mount St. Mary's all the afternoon, and until midnight the College, in Emmetsburg, in 1828 and was ordained in 1838, and when the Rev. Fr. Purcell was promoted to the see of Cincinnati he persuaded voung McAleer to accompany him to the West. After three years of conscientious labor in Canton, Carrol county, Ohio, Father McAleer went into Tennessee as a missionary, and founded a church and erected a house of worship in Western Tennessee, and built the first Catholic church in Kentucky. Then he settled in Memphis, and erected a brick church edifice there; and while attending to his pastoral duties in that city he made frequent visits to stations at a great distance, sometimes riding two hundred miles on horseback to reach remote points in his district. In 1846 he was selected by the Bi-hop of Dubuque as his theologian to accompany him to the sixth Provincial Council of Baltimore.

Immediately after the Council of Baltimore.

Immediately after the Council of Baltimore Archbishop Hughes received Father

McAleer into his diocese and assigned him to the Church of St. Columba, in West Twenty-fifth street, this city, which was then financially embarrassed to the extent that it was threatened with ruin. But the nervy Father undertook the task before that it was threatened with run...

nervy Father undertook the task before him with the courage that marked his character throughout his life, and ere long he not only cleared off the church debt but remodelled and beautified the church but remodelled and beautified the church china number their converts by scores for every one that Protestants can count as the fruits of their labors. No degree of possible self-sacrifice demanded by their possible self-sacrifice demanded by their work turns them back. No danger appals in 1856. The boys' department of this school was placed under the Brothers of the Christian Schools, and the Sisters of Charity guided the girls of the parish in the way of knowledge and piety. A change was made in 1878, the Brothers of the Christian Schools retiring to other which do to the superior appliances with the Christian Schools retiring to other religions, and even of Protestants, by the superior appliances with which do for superior appliances with the Christian Schools retiring to other duties and the Sisters of Charity taking entire charge. The number of pupils is over eight hundred. This school is the parent of the Academy of St. Augela, in West Twenty-second street, which the Sis-ters of Charity opened in 1866, with a view of giving a higher course of education to girls whose parents could pay for advantages afforded by an academy.

In 1849 Father McAleer's parish was stricken with a fatal malady, and for some weeks the devoted priest slept on the sofa in his parlor, with his horse and wagon standing all night before the door, ready to carry him to any point of his district at which a stricken Catholic claimed the consolations of religion. The necessity for this preparation for basty transit will be obvious when it is noted that the Father's district at that time embraced all the territory bounded by Fourteenth and Forty-second streets and the North and East rivers

The vigor and devotion that enabled Father McAleer to sweep a load of debt away from the Church of St. Columba in the beginning of his pastorate, the zeal that made him conspicuous in his earlier career, enabled him also to erect in his parish many institutions of beneficence. Among them and closely connected with his church are the Society of the Living Rosary, the Sodality of the Sacred Heart for young men, the Children of Mary for young ladies, the Conference of St. Vincent de Paul for work among the poor, St. Columba Children's Aid Society for the benefit of abandoned and destitute hildren, a temperance society, the St. Columbkill Society and the Young Men's Library Association.

The temperance society under Father McAleer's care is one of the largest in the city—made large by the benevolent Father's earnest exertions after he had contemplated the ruin wrought by rum, as he saw it among the needy poor in the parish. He set himself to work to fight King Alcohol, and both as a total abstainer and as a preacher of total abstinence he was in the foremost ranks of temperance men. He even accompanied his large temperance society in the annual St. Patrick's day procession, and such was the esteem in which he was held by the Father Matthew T. A. B. societies that every St. Patrick's day they marched past his house as a mark of respect.

Father McAleer kept open house on Tuesday even jury not for the wealthy.

Tuesday evenings, not for the wealthy, but for the indigent, and his visitors were numbered by regiments. All went away with needed things—some with shoes, some with bread, some with orders for groceries, some with money. There was groceries, some with money. There was no wine served at these receptions. The poor will miss Father McAleer, for although it may be assumed that other hands will administer the beneficence of the

the relief movement in New York and with eminent success.

The incumbent Archbishop, Allmanny, of San Francisco, was Father McAleer's assistant in Memphis and contemporary with Father McAleer in "ount St. Mary's College were Archbishop Hughes, Cardinal McCloskey, Bishop Loughlin, now of Brooklyn; Quarter, first Bishop of Chicago; Gartland, first Bishop of Savannah; Young, first Bishop of Erie; Conroy, of Albany, and Elder, of Natchez; and while he was a missio ary in Tennessee the Rev. was a missio ary in Tennessee the Rev. Dr. Spaulding, later Archbishop of Baltimore, was Father McAleer's companion. At one time Father McAleer's dependent of I duties to his work as a priest, and for many years he was a valuable contributor to the higher partial literature. butor to the higher periodical literature of

his day.

Father McAleer had been repeatedly attacked by the malady that took him off, and more than once were his physicians apprehensive of a fatal result of his prostration with pneumonia; but his strong constitution carried nim through and he w s spared for his works of beneficence to within a fortnight of the Psalmist's allotted Mealeer.

Mealeer.

The Rev. Michael McAleer, pastor of St,

He was attacked about ten days ago; but Columba's Roman Catholic Church, in West Twenty-fifth street, died at the pastoral residence, No. 343 West Twenty-fifth street, at half-past five o'clock yesterday morning of bronchial pneumonia.

Fakher McAleer was the oldest priest in the six in years and explication. He of Frederick, Md.; his nephew, Hugh Mc-Aleer, Jr., and Mr. Stuart McAleer, the Sisters of Mercy, and the Rev. Fathers Ward and Haran. The body lay in state yesterday in the

parishoners were calling to take a last look at the face of him they had so long loved and revered.—New York Herald, Feb.

A PRESBYTERIAN MINISTER ON THE CATHOLIC CHURCH.

The Oakland (Cal.) News reports the following portion of a sermon delivered in the Independent Presbyterian church of that place by Rev. Mr. H militon: We are compelled to own that this old mother Church shows an astonishing vitality. More than half Christendom still

bows at her alters. The common people cling to her robes. Through pitiless storms that leave the seats in our Protestant sanctuaries nearly vacant, we see them crowding to her worship, morning, noon aud night. Wherever a few of her children make their homes, a cross-surmounted church will soon be seen. She builds wisely to meet conveniences among the poorer communities, to win aethetic cul-ture wherever wealth creates such a taste to be pleased. And her people pay for her churches. Her missionaries are also crowding to every heathen country, and the side of her school and church you will soon see her asylums for indigence and misfortune spring up. She is also a gentle and tireless nurse of human pain. Where the pestilence mows its deadliest swath of human lives, there you will see her Sisters of Mercy and father confessors, never shrinking from the touch of the plague and never leaving the field or remitting their ministrations of care till the scourge departs or death discharges them. And many a good priest has evinced his sin-cerity as well as his courage by going into the battlefield where death fell the thickest

that he might give the comforts and hopes of his religion to the dying. We sometimes hear it said that the whole system of Remanism is a shell, without a heart, substance or spiritual life, that the masses are duped by its false pretence, but its leaders know it is hollow. We shall never deal wisely with the evils in any great power which millions of human hearts love and trust, and find comfort in until we learn to do it justice. We know that men do not endure half a century of volunt ry pain and sacrifice for what is in volunt ry pain and sacrifice for what their eyes a transparent sham. Millions of thirsty souls, generation after genera-tion, do not rush to a fountain which has long ago run dry. When human hearts are seeking eternal life they do not hold it so cheap as to take up with a patent counterfeit. Catholics find some deepest want of soul met in their Church, or they would turn away from her as a false

mother.

The judgment of charity is beginning The judgment of charity is organized to supercede the judgment of prejudice upon her. The tone of Protestant utterances respecting her value is rapidly changing. The Atlantic Monthly not long ago sent forth an appreciative article that ances respecting achanging. The Atlantic Monthly not long ago sent forth an appreciative article that fully conceded her merits. The Rev. Thomas K. Beecher followed with words of high commendation. The Rev. Mr. Ijams, in his sermon lately at the installation of Dr. Rexford, in San Francisco, noticed the place she fills among the religious organizations of Christendom in the same tone. And lo! within the week past comes to us the Christian Union, one of the most widely circulated and powerof the most widely circulated and power-ful papers of Protestantism, bearing this sentence: "With all respect for the earn-estly religious among the old Catholics and the Continental Protestants, we judge that the Church of Rome contains by far the greater part of the living spiritual faith that exists on the Continent" (of Europe). Testimony could hardly say more. The Testimony could hardly say more. The power of the Catholic Church and her use f that power for good within a certain phere, are not to be questioned.

Church of St. Columba the poor will miss she has the stability and force of the single Church of St. Columba the poor will miss the great-hearted man who dispensed it so long and bountifully and who gave so much of his time to visiting them. "I was sick and in prison and ye visited me." The Father's benevolence was never more severely taxed than at the time of the Irish famine. He strained every nerve in the relief movement in New York and with eminent success.

The incumbent Archbishop, Allmanny, what that is was decided ages ago—to extend what that is was decided ages ago—to extend and preserve the Church as she is. Each memwhat that is was decladed ages ago—to extend and prescribe the Church as she is. Each mem-ber soon learns his part. Age after age, the command goes forth from the triple crowned Head at Rome. The whole mighty organism, from the scarlet Cardinal to the rag-picker in the street, moves responsive to that command.

THE APOSTLE OF BRUTE FORCE.

testantism ever condemn itself more fully than by its toleration of such an act in one

whom it calls its minister?
We are aware that there are thousands of Protestants who will lament, s we do, for this horrible desectation of a sacred day and a sacred place; but do they recollect that their Bishops and Archbishops recollect that their Bishops and Archbishops are fully apprised of the sentime ts, as well as of the conduct, of Dean Stanley, and not a man of them dares to interfere? And can that be the Church of God, wherein every thing is allowed to be taught and to be denied at the whim of the individual?

There is but one honest answer possible, and, h ving asked for it, we have nothing more to say in connection with this extra-ordinary Lean than this: If Mr. Glad-stone does not soon make him a Bishop, we shall be inclined to think that the Prime Minister is ignorant of the right material for an Anglican prelate when he

meets with it.

As Catholics, we can have no feeling but a pitiful scorn for the maundering man of genius misapplied, the lunatic led astray by intellectual Will-o' the Wisps, who championed Mazzini and emptied the vials of his delirious wrath on what h madly termed "chimerical old Popes. Madly termed "chimerical old Popes."

As I vers of freedom, we can have but contempt, mingled with wonder, for the misguided fanatic who deified brute force, making hero-idols of Cromwell and Frederick the Great, and grovelling in the dust to worship at their feet of clay. As friends of humanity we can only grieve with a great grief at the purblind folly of him who could launch into folsome of him who could launch into folsome hysterics of praise over the scourgings in-flicted with pianoforte wires by Governor Evre in Jamaica. As Irishmen—well, Irishmen can afford to be magnanimous. Let the dogmatic worldling, puffed up into frog-like tumidity with his own conceit,

others, no matter what their subject can hardly fail to be impertinent in writing of it. To the latter class belongs Mr. J.A. Froude. One of his latest subjects has been Cardinal Newman, of whom he thus speaks: Far different from Keble, from my brother, from Dr. Pusey, from all the rest, was the true chief of the Catholic revival—John Henry Newman. Com pared with him they were all but as ciphers, and he the indicating number. The times I speak of are far distant; the actors and the stormy passions which bub-bled around them are long dead and for gotten among new excitements. Newman too, for many years had dropped silent and disappeared from the world's eyes. He came out again in a conflict with a dear friend of mine, who on my account partly (t least in reviewing a book which I had written) provoked a contest with him and "impar congressus Achilli" seemed to have been foiled. The immediate result was the publication of the famous "Apologia," a defence personally of Newman's own life and actions, a d next of t e Catholic cause. The writer of it is again in power in modern society, a Prince of the Church; surrounded, if he appears in public, with adoring crowds, fine ladies going on their knees before him in London salons. Himself of most modest nature, he never sought greatness, but greatness found him in spite of himself. To him, if to any one man the world owes the intellectual recovery of Romanism. Fifty years ago it was in England a dving creed, lingering in retirement in the halls and chapels of a few half-forgotten families. A shy Oxford student has come out on its behalf into the field of controversy, armed with the keenes weapons of modern learning and philoso phy, and wins illustrious converts and has kindled hopes that England herself, the England of Elizabeth and Cromwell, will kneel for absolution again before the Father of Christendom. Mr. Buckle questioned whether any great work has ever been done in this world by an individual man. Newman, by the solitary force of his own mind, has produced this extraordinary change. What he has done we all see: what will come of it our children will see."-Catholic Review.

Rev. Fathers Prosper, Laurent and Dominique, Franciscans, who have been expelled from their convents in France, embarked at Marseilles on January 6th for the Missions in the Holy Land. At Naples they were joined by R. P. Hilarion. lately Guardian of their convent in Paris.

One crack in the lantern may let in the

WORTHY SENTIMENTS FROM A NON-CATHOLIC.

At the recent banquet of Governor Per-

At the recent banquet of Governor Perkins, in response to the toast "San Francisco," Hon. H. G. Platt, of this city, paid a generous tribute to the Franciscan Pathers, who were the pioneers of the cross in this portion of the Pacific:

"San Francisco began in an humble settlement of Franciscan Monks. These missionaries of the Gospel, bearing aloft their sword and shield, the sacred cross, brave in moments of danger, enduring in hours of trial, untiring in their work of civilization, meek and lowly in spirit and in life, founded upon the Western coast of this great continent the city of San Francisco only a few days before a band of heroes sounded upon the Eastern coast the toesin of liberty, and published to the world our Decl ration of Independence. The coincidence is a happy one.

"Stream the San Francisco Monvor.]

[From the San Francisco Monvor.]

Hon. George Barstow of this city, in his History of New Hampshire, draws the portrait of the Burning of the Ursaline Convent many vears ago, by an armed mob in Charlestown, Mass., and, contemporaneously with that, the pulling down, in the hight time, by a similar mob, in Maine, of the monument to Father Rasle, which stood on the spot where he was slain by the Indians. Mr. Barstow, whose history was written about the time of these occurrences although a Protestant, closes the portrait of the missionary with a manly protest of the missionary with a manly content man very search many vears ago

prosperity of the whole State; it must thrive or languish pari passu with the entire State; its future is as the future of California."—San Francisco Monitor.

A NUT CRACKED.

A miserable sheet is published in this city which calls itself a Protestant newspaper, though decent Protestants, we imagine, are ashamed of it. Like a toothless old man, in his second childhood, it mumbles over the same stuff about "Pa-pists" being ignorant and bigoted and hating the Bible. It is ignorant itself that of all religious bothes the Catholic Church is the only one that really believes the divine in-piration of the Sacred Scrip-tures and really venerates them as the written record of divine revelation.

This miserable sheet has seen fit to no-tice our statement a few weeks ago in the STANDARD that criminal statistics show that the vast majority of convicts in our jails and penitentiaries are persons who have been pupils in the Public Schools. By way of offset to this statement, the sheet to which we refer gives us what it calls "a hard nut" to crack. It says that the majority of murderers who are hanged send for a Catholic Priest, in preference to a Protestant minister, to prepare them

any liking for, the sheet we refer to he majority of convicted murderers do

prefer the services of Catholic Priests to those of Protestant ministers when con-fronted with the terrors of death, for several reasons:

1. The majority of persons, whether

lic Priests and they only.

2. Wealthy murderers usually escape arrest, and when arrested often evade trial, and most of those that are tried manage to obtain an acquittal or, if convicted, they usually escape the gallows by being sentenced to imprisonment and then securing a pardon. The poor, the rude, vuigar murderers are those who are most ommonly caught, tried, convicted and entenced to be hung. Of these poor condemned murderers many have never gratitude and reverence reared an been near any religious service for years, but have hved in practical neglect of all where he fell. religion, yet down in the depths of their IT was consecrated by bishop fenwick. religion, yet down in the depths of their hearts there has been a feeling, perhaps a real belief, perhaps only a vague sentiment, that if there is true religion on earth it is the Catholic religion. They know, too, that the Catholic Church does not too, that the Catholic Church does not despise them and they know that Pro-testant "Churches" do. When, like the prodigal of old, they are brought by their desperate situation to reflect, it is towards the Catholic Church, the Catholic Priest their eyes and their longings turn. They send for the Priest; and neither the Priest nor the Church, at whose Altars he ministers, nor our Saviour whose vicar he is, is a hamed of the penitent murderer or shrinks from embracing him.

If our vulgar Protestant sheet wants farther explanation it may find it, if it has "eyes to see," in the Bible it talks so much about, but to whose spirit it is so alien. There it will find that the poor and the outcast, the denizens of lanes and bye-ways, the penitent thief and murderer, ways, the pentent mer and mututers, are brought, urged, "compelled" to enter the banquet hall and partake of the feast, while the wealthy and wise and mighty after the fashion of this world, who have plenty of excuses for not accepting the in-

witation, are shut out and punished.

We have cracked the nut proffered us to crack. We know the paper that offered it to us won't like the kernel. It may console itself by running off with the shell.—Philadelphia Standard.

There is no republic so truly democratic as the Church. The Cardinal-Archbishop of Vienna, who has just died, was the son of a poor weaver of Austrian Silesia, and it was only by the greatest sacrifices that the father was able to give him such an education as prepared him for ecclesias-

education as prepared nim for eccessas-tical studies.

Pope Leo XIII. presented 30,000f. to the Polish Seminary in Rome, in order to help that institution to supply the per-One crack in the lantern may let in the wind to blow out the light; one leak unstopped will sink the ship and drown all on board; one unguarded point will cause ruin of character; one sin cherished will employs the generous contributions made by the Catholic world.

FATHER RASLE, S. J.

A REMINISCENCE OF ANTI-CATHOLIC BIG-OTRY.
[From the San Francisco Monwor.]

soived to devote the remainder of his days to the spiritual services whereto he had been appointed. A church was erected, and supplied with those splendid decorations by which the C tholies seek to engage the imagination, and through that to reach the heart. Above the village stood one consecrated chapel, and below it another was creeted and here on its walls the imwas erected, and bore on its walls the image of the holy virgin. By the assistance of women, the church was embellished with tasteful ornaments, and illumined by

through the wilderness, which, at morning and evening hour, called the hunters and warriors to prayer. Around the village the primeval forest yet stood in its grandrange of lofty mountains skirted the dis-tant horizon. The matin song began to be chanted in these romantic solutudes, and with the unceasing music of the waterfall mingled the vesper hymn. The Indians were taught to sing and recite in their na-tive tongue, and were charmed with the same ceremonies which captivated the cultured minds of Fenelon and Cheverus By the winning conversation of Father Rasle, and by the fervor and pathos of his preaching, the Indians were profoundly impressed with the truth of his religion, and yielded almost implicit obedience to his will. He was master of all their languages, shared in their privations, and adopted the customs of their tribe. In times of se-reity he supplied them with food, secured their affections by his gentle deportment, and finally gained over them an ascendancy superior to the influence of the native chiefs.

"brilliant lights from the wax of the bay berries gathered from the Islands of the

when he had grown gray in poverty and abstinence, he was suspected by the English of instigating the Indians to war, and a party under Col. Westbrook was sent to Norridgewock to seizehim. But server reasons:

1. The majority of persons, whether sentenced to be hung or not, know that Protestant ministers can really do nothing for them, and don't, therefore, care about their coming to repeat platitudes over to them about death and "repentance," which amount to nothing in reality which amount to nothing in reality such of them at the head of a hundred way. which amount to nothing in reality.

They know, too, that if any ministers of religion have any real spiritual power and can apply real spiritual remedies for the maladies of their souls they are the Catholic Priess and the only. meet the assailants, hoping to hold them in check till the women and children should have time to escape. As soon as he was discovered, a volley of musketry was directed towards him, and he fell dead at the foot of the cross which he had planted. The Indians mourned as for a chief and a father. He was buried near the place where his altar stood, and where he had so often celebrated the rites of his faith. More than a century after his death, monument to his memory, on the spot

> Charity could but mourn that enough of intolerance and fanaticism should be found in the present enlightened age to invade the precincts of the dead, in order to trample upon a monument, which the most savage conqueror would respect and spare.

ARCHDEACON KAYANAGH OF KNOCK.

A correspondent writing to the New Orleans Morning Star, on January 22nd, says:—"The readers of the Morning Star will doubtless learn with delight that the wonderful favors showered by heaven upon the humble church of Knock, so far from being exhausted, would appear to be only beginning. The letters received by Archdeacon Kavanagh show that miraculous cures are still being wrought even away from Knock, by the pious use of the cement. The venerable clergyman re-lated to me most interesting details of the many apparitions, extraordinary lights, hervent which the heavenly voices, etc., with which he has himself of late been favored. I am at liberty to make but bare men-

tion of these; some day ere long, when the process of the Ecclesiastical Commission, still sitting, shall be given to the world, we may report full details of the wonderful may report tall details of the wonderful apparitions vouchsafed Archdeacon Kava-nagh. The apparitions, etc., seen and heard by Father Kavanagh extend in the main over the Christmas holidays, notably on the feast of St. John the Evangelist, on the octave of said feast, on the feast of the Epiphany, and within its octave. Brilliant lights, pillars of light, and stars of extraordinary lustre have been seen outside the southern gable of the church (the gable of the Apparition) on the nights of the 2nd and 3rd of January. On other nights of the Christmas holidays similar sights were seen. This has been darkened paths.

vouched for to me by many who were pre-

sent.

Letters are being received daily by Archdeacon Kavanagh from large numbers of persons, certifying to having been miraculously cared through the power of Our Blessed Lady of Knock. Among the latest is one from a grateful wife whose husband had been hurt unto death by a horse, another from San Felling, Denham, certifies to four miraculous cures having certifies to four miraculous cures having been wrought in that village, and testi-mony comes from far-off Van Diemen's Land to testify to the power and goodness of "Our Lady of Knock."

A VILE ABUSE.

SHOCKING VULG RITY OF CERTAIN AMERI-CAN WOMEN-A WARNING TO CATHOLIC

Dean Stanley preached on Sunday, in Westminster Abbey, a sermon in praise of the should like to have the judgment of all serious Protestants upon this act of the Dean of Westminster.

We should like to have the judgment of all serious Protestants upon this act of the Dean of Westminster.

It is not a question as to the genius or the acquirements or the writings of the unhappy deceased; it is one merely of propriety that we wish to ask.

Is Dean Stanley a Christian; is Sunday the special day for the thristian worship of God, and is Westminster Abbey a Christian (the proposition of an answer to the special day for the thristian worship of the unhappy deceased; it is one merely of propriety that we wish to ask.

Is Dean Stanley a Christian; is Sunday the special day for the thristian worship of God, and is Westminster Abbey a Christian deaven-pointed spires, in banks, warehouses and factories, in ladyrinth of the special day for the thristian worship of God, and is Westminister Abbey a Christian of God, and is Westminister of every sect. Here it is:

THE JESUITS PLANTED THE CROSS at an early day among the tribes of the Abenaquis. But of the missionaries whom the aventy out the special day for the christian worship of food, and is Westminister.

Is Dean Stanley a Christian; is Sunday the special day for the christian worship of God, and is Westminister.

On the supposition of an answer to these queries in the affirmative, was it thought the proposition of an answer to these queries in the affirmative, was it the plantage of the Abenaquis. But of the missionaries whom the Abenaquis and sayings of public menand women; now it is a weekly review of the main and the Orient meet at the rising and the setting of the sun, spreads in many a cot and palace, in domes, turrets and heaven-pointed spires, in labyrinth of rowded thoroughfares, over hill and the orient meet at the rising the deceased; in the new ritings of the unhappy deceased; it is one merely of food, and is Westminster Abbey a Christian in the outrage, which ev dving to greet them in all parts of this country and Europe. It is simply abom-inable and horribly vulgar.

The worst of it is, all these notices are

sent in by the young ladies themselves. sent in by the young ladies themselves.
Our readers may rest assured that we know
how the society department of our Sunday papers is edited. During the week
thou-ands of cented envelopes find their
way into the drawer of the society editor, and on Sunday they appear just as they were written. When you see that the charming young Miss Lisette Latestring has just arrived from a most pleasant trip to the sea-side, you may wager your backhair that all that was written to the paper by Miss Lisette Latestring herself, that she called herself charming and called her eur and glory. Islands, like gems, studded the clear expanse of the Kennebec, and a Queen's Lake in the Illinois bottoms a trip to the sea-side. No paper would dare use a young lady's name without her knowledge and consent. The number of those ninnies who thus advertise themselves in our papers is surprisingly large for a city making pretense to culture and

refinement.
In Europe such vulgarity is unheard of in decent society. A lady so gazetted could and would recover heavy damages from the libelers. What is the meaning of this hankering after publicity so apparent in our America girls. Have they no modesty? Do they not know that, save on very rare occasions, publicity compromises a young girl's character? Do they not know that young men whose friend ship is worth prizing are repelled from as-sociating with a young lady whose name is in every one's mouth? "sirls fond of publicity make very bad wives. They are fond of display, and that passion following them into wedlock makes them dress up for other people's gratification, with-out regard to the feelings of their hus-bands or the demands of their families. We call upon all respectable Catholic

inal in it, out it is strongly suggestive of brazenness and excessive familiarity with the public.—Western Watchman.

SINGING by our congregations grows. It is remarkable how great has been the advance in the cultivation of singing by the Catholic people of the metropolis during the past few years. The exception used to be a church where, if you dropped into B-nediction, you would find those present joining in the singing with anything like heartiness or generality. Now the order is reversed. In most of our churches vespers and Benediction are the service of the people, as they used to be in good old Catholic times. The congregations seem well acquainted, with the English translations of the hymns and Litany. The natural result is that, as a means of leading to devotion, our evening services have much more weight than they had, when at Benediction, people were treated to solos and so on, which often distracted and left the impression that the music was written more to display what the singer could do than to help prayer. It is a noteworthy fact, however, that the increase of devout singing has been chiefly in the poor parishes singing has been chiefly in the poor parishes. Among our richer and more fashionable congregations the advancement made has been inconsiderable. There seems with them some sort of diffidence; an idea, perhaps that to sing in church would be an innovation and not in good taste. This is unfortunate; for if our poor people, with their small knowledge of music, can produce such satisfactory results surely our duce such satisfactory results, surely our cultivated folk could achieve much greater things. There is no innovation in singing out at Benediction. It is a fashion older than Gregory the Great, and it is perennial The poor show themselves up to the spirit of the Church in this matter. Can their more fortunate brethren stand the rebuke and not follow the lead?-London Universe

The Commission, consisting of ten of the most learned Cardinals and heads of the principal Roman Congregations, has now held four long sessions at the Vatican, on the questions pending between the English and Scottish Hierarchies and some Religious Orders. The deliberations are conducted under Pontifical secret, and therefore nothing can be known of tacir decisions until the judgment of the Pope has been published.

Someone having urged Tasso to avenge himself upon a man who had done him a great many injuries, he said, "I wish to take from him neither his property, nor his life, nor his honor, but only his ill-will towards me."

Remember absent friends, weld the link of friendship all the firmer by correspond-ence, for letters from those we love are rays of sunshine, often shedding light upon the