

city limits, based on the last official census returns of said boards.

XXIX. When property owned by a Protestant is occupied by a Roman Catholic, or vice versa, the tenant in such cases shall only be assessed for the amount of property he owns, whether real or personal; but the school taxes on said rented or leased property shall in all cases, and whether or not the same has been or is stipulated in any deed, contract, or lease, be paid by the tenant, and the owner of the property so leased or rented, and to no other.

XL. Whenever property is held jointly as tenants, or as tenants in common, by two or more persons, the holders of such property being Protestant and Roman Catholic, as the case may be, they shall be assessed and held accountable to the two boards of school trustees for the amount of taxes, in proportion to their interest in the business, tenancy, or partnership respectively, and such taxes paid to the school of the denomination to which they respectively belong.

From a manual of the Manitoba School law published 1884, I borrow the following information concerning the governing educational bodies in that Province.

PROVINCIAL BOARD OF EDUCATION.

Chairman, The Most Rev. the Metropolitan of Rupert's Land.

Members.—The members of the Protestant and Catholic sections of the Board of Education.

Regular meetings.—The first Thursday in March, June, September and December.

CATHOLIC SECTION OF THE BOARD OF EDUCATION.

Chairman.—His Grace the Archbishop of St. Boniface.

Secretary.—T. Alfred Bernier, Esq., Superintendent of Schools.

Rev. Father Lavoie, D. D.

Rev. Father Dugas.

Rev. Father Cloutier.

L. A. Prud'homme, Esq., M. P. P.

James E. P. Prendergast, Esq.

Edward Lloyd, Esq.

COMMITTEES.

Executive Committee.—The members who reside in Winnipeg.

Committee on Text Books.—The Chairman, the Secretary, Ven. Archdeacon Pinkham (Convener), Rev. Professor Hart, M. A., B. D., Rev. Canon O'Meara, M. A., and Rev. E. A. Stafford, L. L. B.

MEMBERS OF THE COUNCIL OF THE UNIVERSITY OF MANITOBA.

His Lordship the Bishop of Rupert's Land, D. D., LL. D., Chancellor.

Hon. Joseph Royal, D. C. L., Vice-Chancellor.

Duncan MacArthur, Bursar.

A. A. Bernier, Registrar.

His Grace the Archbishop of St. Boniface, D. D.

Hon. Mr. Justice Dubuc, B. C. L.

Hon. John Neary.

Very Rev. Dean Grisdale, B. D.

Ven. Archdeacon Cowley, D. D.

Rev. Father Lavoie, S. T. D.

Ven. Archdeacon W. C. Pinkham, B. D.

Rev. Father Chertier.

Rev. Father Cloutier.

Rev. Prof. Bryce, M. A., LL. B.

Rev. Prof. Hart, M. A., B. D.

Hon. A. C. LeBlanc.

E. W. Jarvis, B. A.

Rev. Canon O'Meara, M. A.

Rev. O. Fortin, B. A.

Rev. R. Young, B. A.

Rev. J. Robertson.

Rev. A. G. B. Bannatyne.

Rev. Dr. King.

Rev. C. B. Fildes.

Rev. Canon S. P. Matheson, B. D.

Hon. S. C. Biggs, B. A.

James E. P. Prendergast, B. A.

James McKay, B. A.

Not alone in Manitoba are the rights of Catholics in matters of education fully protected. By the North West Territories Act of 1875, the right of establishing and maintaining Catholic schools in the greater Canada is forever secured to them. That act in its eleventh section explicitly states:

"When, and so soon as any system of taxation shall be levied in any district or portion of the North-West Territories, the Lieutenant-Governor, by and with the consent of the Council or Assembly, as the case may be, shall pass all necessary ordinances in respect to education, but it shall therein be always provided, that a majority of the ratepayers of any district or portion of the North West Territories, or any lesser portion or sub-division thereof, by whatever name the same may be known, may establish such schools there, as they may think fit, and make the necessary assessment and collection of rates therefor; and further, that the minority of the ratepayers therein, whether Protestant or Roman Catholic, may establish separate schools therein, and that, in such latter case, the rate-payers establishing such Protestant or Roman Catholic separate schools shall be liable only to assessments of such rates as they may impose upon themselves in respect thereof."

That this enactment has been carried out to the very letter, that its terms have been interpreted with fairness and in all strictness, will to your Lordship as to all men appear evident from the following:

"Canada—North-West Territories, no. 5 of 1884.

An Ordinance providing for the organization of Schools in the North-West Territories.

Passed 6th August, 1884.

Be it enacted by the Lieutenant-Governor of the North-West Territories, in Council, as follows:

BOARD OF EDUCATION.

1. The Lieutenant-Governor in Council, sitting as an Executive Council, may appoint, to form and constitute the Board of Education for the North-West Territories, a certain number of persons, not exceeding twelve, six of whom shall be Protestants and six Roman Catholics.

2. Three of the Protestant members and three of the Roman Catholic members, as named at the foot of the list of the members of the Board, as entered in the minute book of the Council of the North-West Territories, shall retire and cease to hold office at the end of each year, which for the purposes of this Ordinance shall be held and taken to be the thirtieth day

of June annually; and the names of the members appointed in their stead shall be placed at the head of the list; and the six members so retiring, or who are appointed, shall be eligible for re-appointment, and such retiring members shall hold office until their successors are appointed.

3. It shall be the duty of the Board:—

(1) To make from time to time such regulations as they may think fit for the general organization of the schools:

(2) To make regulations for the registering and reporting of daily attendance at all the schools in the North West Territories, subject to the approval of the Lieutenant-Governor in Council.

(3) To make regulations for the calling of meetings from time to time and prescribe the notices thereof to be given to members.

4. The Board of Education shall meet once a year at the time and place where the Board may think fit.

5. The Board shall resolve itself into two sections, the one consisting of Protestant and the other of the Roman Catholic members thereof; and it shall be the duty of each section:

(1) To have under its control and management the schools of the section and to make from time to time, such regulations as may be deemed fit for their general government and discipline and the carrying out of the provisions of this Ordinance.

(2) To arrange for the proper examination, grading and licensing of its teachers, the recognition of certificates obtained elsewhere, and for the withdrawing of the license upon sufficient cause.

(3) To select all the books, maps and globes to be used in the schools under its control and to approve of the plans for the construction of school houses.

Provided, however, that in the case of books having reference to religion and morals, such selection by the Catholic section of the Board shall be subject to the approval of the competent religious authority; and

(4) To appoint inspectors, who shall hold office during the pleasure of the section appointing them.

(5) The Board of Education, or any section thereof, may, whenever they shall see fit, appoint and hold a meeting of such Board or section in any part of the North-West Territories and such meeting shall be as valid as if held in Regina, which shall be the usual place of meeting of such Board or section.

7. The quorum of the Board of Education shall consist of a majority of the members and each of the sections of the same shall decide its own quorum.

8. Any member of the Board of Education absenting himself from the meeting of his section or of the Board for six months, unless from sickness or absence from the North-West Territories, shall be considered to have *ipso facto* resigned his position, and the president of the section to which he belongs shall notify the Lieutenant-Governor of the vacancy so caused and the member appointed to replace him shall hold office only for the unexpired term of the member whom he replaces.

Here, My Lord, I desire to put it in all fairness and without prejudice to the three hundred and fifty thousand Catholics of Ontario, whether or not they are willing, longer to bear with injustice and despotism. Are you, I say to our Catholic fellow-citizens in this Province, desirous of being forever hewers of wood and drawers of water to all other classes? Have you not a right with all others to freedom of conscience? If so, then insist upon its full concession and enjoyment. You are now more than three hundred thousand people; in fifteen or twenty years you will be fully a half million. No political party can now withstand your unanimous demand for a just school law. You owe it then to yourselves, you owe it to your children to secure freedom of education. Half a million of Catholics in the full enjoyment of free education would soon become a power in the land, not a power menacing the rights of others, but a power in all regards beneficent, inciting to love of God and love of country. Demand, therefore, with determination and unanimity the establishment in the Province of a system of education in accordance with your conscientious convictions and your just rights under the constitution.

I have the honor, My Lord, to remain, Very faithfully yours,

JOHN F. COFFEY.

The Sisters of Charity.

A correspondent of the New Castle Chronicle says:—"I have seen aged, feeble, and decrepit men, and women, and children, who have been brought to the gates of the Sisters of Charity by the plague-stricken Sisters of Charity pass by."

These words of the late Abbot Vefek Pasha, in one of his dispatches, referring to the spring of 1878, when the typhus epidemic struck down two and twenty thousand of the unfortunate Mahomedans who had fled along the valley of Adrianople before Gourko Skobelev. The regular attendants fled in terror from the hospitals of Stambul, thronged with sufferers, but these brave daughters of St. Vincent De Paul remained in the halls of death, comforting the afflicted and smoothing the pillows of the dying. Of the three and twenty Sisters then attacked by the malady, eleven died.

That was by no means the first time that his heroic and devoted order of women put strong men to blush by facing death in its most awful forms in the service of their Divine Master. Nor was it the last—it is computed that fifteen thousand inhabitants have fled before the scourge in Toulon. Strong men have run away; but the Sister of Charity remains in the chamber of sickness until death overtakes her patient or she herself is overpowered.

What we suffer should be our own secret; this silence is pleasing to the Heart of Jesus.—Ven. Mother Bara.

Evil often triumphs, but never conquers.—Abbe Houa.

GERALD GRIFFIN.

INTERESTING ARTICLE ON THIS GIFTED CHILD OF SONG AND STORY.

Catholic Union and Times.

The Rev. Bernard O'Reilly, D. D., whose prolific pen has done so much for Catholic literature writing recently from Ireland to the Rt. Rev. Bishop Ryan says:

"The last number of the Standard mentions your name as being one of the Prelates present in Harrisburg at the Month's Mind of my more than friend, the ever dear and lamented Bishop Shanahan. You are, perhaps, not aware that his parents were married at Silver Lake in the house of Mr. Griffin, Gerald's father, and that he was baptized in the house of Edward White, Mary Ann Griffin being his god-mother. He was, therefore, devotedly attached to the Whites and Griffins."

We mention this incident thinking it may interest those of our readers who, because of his exquisite genius and exalted character, have learned to love everything connected with the name of Gerald Griffin.

We know of no name in the entire range of English letters that recalls so lovable a nature as this singularly gifted child of story and song. Indeed he typically combined the intellect, affection, tenderness, devotion, honor and fancy of his native land. His humor was rich and full as Irish laughter; his heart tender and true as Irish honor; his love deep, strong and pure as the waters that mirror Irish skies; his soul strong with high resolve and unbending purpose, as Erin's warriors in other days; his sorrows full of anguish as the wail of Innisfail.

From the days when he found himself at young nineteen, struggling for literary fame, a stranger in the streets of London, until at the age of thirty-seven, after having torn from his brow the wreath of fame, he closed his eyes in sweet sleep, clad in the poor habit of a Christian Brother, the story of Gerald Griffin's eventful life affords an example of nobility of purpose and a fidelity to principle that beautify and glorify human nature.

A child like trust in his mother's God and his unwavering devotion to the religion that his mother had taught him guided his footsteps like a star from the pitfalls of London life, and enabled him to preserve the whiteness of his soul amid the manifold allurements of youth.

No wonder that the life and genius of Gerald Griffin possess a charm for the pen of the essayist and lecturer. Nor do we marvel that his voluminous writings should prove so fascinating to those who read with literary taste.

But to return to the incident that has suggested these observations. Perhaps the keenest pang that ever pierced the tender soul of this gifted man, was the early parting from his father, mother, and his mother especially—and two sisters who, in declining fortune were induced to emigrate to America.

This divided a tenderly attached family in twain. The exiles settled in the quiet village of St. John's, New Brunswick, a sweet spot in the heart of the province, not far from the hamlet of St. John's, where the old home of the Shannons—Fairy Lawn.

From this chosen spot in the comparative wilderness many were the fond misadventures of affection that went from his mother's heart to Gerald. She was a woman of superior mind and her letters while laden with a mother's yearning love for her struggling absent boy, are sparkling and entertaining even as his own.

How often and fondly Gerald followed in fancy that mother and the others to their exile home in the New World; and in doing so how pensively he looked backwards to other and happier hours, sweetly told in the following sonnets prefixed to the earliest of the *Sonnets Festivals*:

Friends, far away—and late in life exiled,
Where'er these scattered pages meet your gaze,
Think of the scenes where early fortune smiled,
The land that was your home in happier days.
The sleeping lawn, in which the tired rays
Of evening stole o'er Shannon's shaded nook,
The bill of Clare, that in its softening haze
Looked vapor-like and dim, the lonely wood,
The elfin-bound inch, the chapel in the gloom,
Where oft with bare and reverent locks we stood,
To hear the Eternal truths; the small, dark mass
Of the wild stream that chipped the gate,
And tolling through the varied solitude,
Upraised its hundred silver tongues and babbling praise.

That home is desolate—our quiet hearth
Is lonely and cold—and the night is long,
And many a sound are met of vulgar mirth,
Where once our gentle laughter o'ers'd the night.
It is as with your country, the calm light
Of social peace is quenched long.
Rude discord bids her senses of old de-
Rever gentle virtues sear away, like you;
Remember her, when in this tale ye meet
The story of struggling right—Of the
Fast sound, and swift run—of joy—of
Lullaby which by the cottage-fire sound
Nor let the hand that wakes those memories
(In vain, but fond, essay) be remembered then.

The Edward White mentioned by Rev. Dr. O'Reilly was married to Gerald Griffin's eldest sister. The Griffin and White families were the apostles of Catholicity in the border point of New York and Pennsylvania, where they lived. The venerable father Hourigan pointed out to us a few years ago the ancient house in which the Misses Griffin instructed the children in Binghamton.

We may further mention that Jas. W. White, eldest son of Gerald Griffin's sister, Judge of the Superior Court of New York, married Rhoda E., eldest daughter of General Waterman, an Episcopalian, who afterwards became a devoted Catholic, and was worthy to be the mother of that wonderful angel of charity of New York, Mrs. Jenny C. White De Bal, whose heroic virtues enshrined her in the affection of all who knew her.

From the family of Judge White sprung that distinguished lady of the Sacred Heart, Madame White, so well known in Rochester; and we have heard that one of the foremost ladies in the social circles of Buffalo is also descended from the White-Griffin stock.

We have already unconsciously wandered far beyond the approved limits of a newspaper article, yet we cannot resist the temptation to return once more to the solace and delight of our young years, Gerald Griffin, the material uncle of Judge White, and quote the lines he sent, in response to his sister's request, to the air of "Roy's Wife."

Know ye not that lovely river?
Whose gentle flood,
With winding sound goes winding ever.
Oh! often yet with feeling strong
On that dear stream my memory ponders,
And still I prize its murmuring song,
For by my childhood's home it wanders.
Know ye not, etc.

There's music in each wind that blows
Within our native valley breathing;
There's beauty in each flower that grows
Around our native woodland wrestling,
That memory clings the brightest joys
In childhood's happy noon that found us,
Is dearer than the richest toys.
The present vainly sheds around us,
Know ye not, etc.

Oh, sister! when 'mid doubt and fears,
That haunt life's onward journey ever,
I turn to those departed years,
And that beloved and lonely river;
With sinking mind and bosom riven,
And heart with lonely anguish searing,
It needs my lone thought hope in Heaven,
To keep that weary heart from breaking!
Know ye not, etc.

There is an exquisite tenderness and beauty in these lines that eloquently breathe the loneliness and longings of the singer's heart.

A little afterwards, when his songs were sung with rapture and his tales read with delight, he sought peace and found it in the soul-satisfying solitude of religious retirement.

Not the least of our treasured memories is the little souvenir we plucked from the verdure that covers his grave by the waters of the Lee.

CATHOLIC PRESS.

Colorado Catholic.

Catholics would do well to remember that the Mass, and not the sermon, is the pivot of Catholic devotion.

Liverpool Catholic Times.

Mr. J. C. Foster, the late respected High Church clergyman of Scarborough, who was recently received into the Catholic Church, is now on his way to Rome.

Catholic Columbian.

Altar boys should be proud of the privilege they enjoy of serving Mass. If the angels who are in every sanctuary could discharge that office, with what love and reverence, piety and recollection they would wait on the priest.

N. Y. Tablet.

How the bones of the old Puritans must rustle in their graves at the sight which Boston presents to-day! An O'Brien is Mayor, O'Donovan President of the Board of Aldermen, a Barry Chairman of the Common Council, and an O'Neill City Clerk—all Irish and Catholic.

Western Watchman.

A Rev. Mr. Hamilton of Cornell Memorial Church said at a recent clerical conference: "If Christ should come again on the earth and recommend himself to us, as by some good people he is believed to have done, he could no longer retain membership in that branch of our church which I have the honor to represent." If Our Lord returned to this earth he would find his old Church just as he left her more than eighteen centuries ago battling with the world and antichrist as of yore. Of this Church he is the Head, not a member.

Buffalo Union.

Alcohol is known to be a powerful agent in bringing about self-destruction, and the poisonous liquid bearing that name. There are many young men who shrink the responsibility of a direct taking off by slowly poisoning themselves with what is called whisky and brandy. This is an effort to evade moral accountability, but it is hardly necessary to say that there exists little difference between death procured in a flash with a pistol, or six months of slow poisoning and drunkenness. But that difference might save a life, if in the interim the terrible sin should be revealed in its hideousness, and the victim should yet have time to seek penance and temperance.

Milwaukee Citizen.

General Buller of the British army, whom the Tory Government sent to Ireland, was not so bad a fellow after all. He was found incompetent to do the landlord's dirty work: "When I first went to Tralee," he says, "to arrange the suppression of the moon lighters, the Nationalist band, accompanied by a big, good-natured crowd of 'the boys,' gathered in front of my hotel and played 'Meet me by moonlight alone.' The thing was so comical that nobody could help laughing, inside the hotel or outside, and I think the incident did more than almost anything else to make our relations in that part of Kerry amiable." General Buller did one good thing. Through his influence the difficulty on the Hon. Mrs. Wynne's property, at Glenelgh, Castleland, was settled. The tenants were six gales' in arrears; but all debts were wiped off by the payment of six months' rent; and the tenants have been reinstated at half the old rents. General Buller's staff met the evicted tenants at Castleland, and promised, it is said, to intercede in their behalf.

Ave Maria.

Louis XIV., the flower of the French Monarchy, used to say the Rosary every day. One of the courtiers, less pious than his master, seeing the beads in his hands one day, expressed his surprise that the monarch should make use of so simple a form of devotion. Louis XIV., after rebuking him for the absurd remark, added: "It was the Queen, my mother, who taught me to say my Rosary, and since childhood I have been so happy as to miss it very rarely."

Sergt. John Snyder, of Fort Lewis, Colo., was recently detailed to convey an invalid soldier to the National Asylum in Washington. The man had been suddenly paralyzed with blasphemous utterances on his trip. Being interrogated concerning his unfortunate charge in passing through Pittsburgh, Sergt. Snyder said: "It was the most awe inspiring scene I ever witnessed. The insane soldier joined our company about a year ago, hailing from Illinois or Kansas. One day he was taken sick with a swollen leg. He was placed in the hospital, where he remained for

several months. When released by the physician, he swore by the Deity that if he was ever placed in the hospital or so sorely afflicted again, he hoped the Lord would strike him dumb. A few weeks afterwards, while we were out on duty, this man became sick again. He jumped out of his tent, the most horrible looking object I ever saw, his features working in convulsions and his eyes almost bulging out of his head. His horrified comrades went to his relief, and he was placed under the surgeon's care; but, while he seemed in the greatest agony, and his lips moved in frantic efforts to speak, he could not utter a syllable. He never spoke again, and his tongue became stiff, and he was soon a raving maniac."

Boston Pilot.

Messrs. Dillon, O'Brien and their friends turned the tables cleverly on their prosecutors last week, by summoning Sir Michael Hicks Beach and General Buller to testify that these officials had practically given the same advice to the people as that for the giving of which Dillon and the others are accused of criminal conspiracy. Mr. Dillon has also sued the police inspectors for \$15,000 damages for malicious prosecution, assault and seizure of money and papers. The Crown officials seem to have caught a pretty vigorous body of Tartars in the "plan of campaign" agitators.

The brave fight of the Irish farmers for their homes and nationality was well illustrated a few weeks ago in the county Meath. An auctioneer in the town of Kells named Lowery advertised the sale of 150 head of cattle. The owner's name was not given, and the *Drogheda Independent*, a faithful and able organ of the forerunner of the present, issued a warning that the cattle belonged to evicting landlords and "emergency" land grabbers. But the warning came too late; the cattle were sold, but the *Independent* noted the buyers. Then Lowery advertised other large cattle sales. But the people had inquired, and satisfied themselves that this was an "emergency" dodge. On the day of the sale a public meeting was called in Kells and the Kells New Ireland Band turned out. This band is described as "the terror of every land-grabber and every emergency cow-grabber." An immense crowd attended the call. The meeting was presided over by a priest, Father E. Cooke, and other clergymen and popular representatives delivered addresses protesting against "the insult that was offered to the people of Meath, and especially to the people of Kells, by these emergency cattle being imported into their midst to be sold." The result was that Lowery, the auctioneer, boycotted by the people came forward and agreed to send the cattle back to their "loyalist owners." The *Drogheda Independent* stoutly says: "Such issues must ever be the result of a firm front."

Catholic Columbian.

At the dedication of the new church in some part of New York State, some time ago, the reverend pastor, in his address to the multitude on the happy occasion of this first church in the place for Catholics, remarked that it was a blessing to the community in a temporal, as well as in a spiritual sense. Referring to the presence among the people at large of the new church, he said that it imparted a spiritual blessing for the reason that many become inspired by the good example of their virtuous, honest domestic, and are thereby drawn away from their erring ways to the foot of the cross with us. He declared that he knew, personally, many of the most distinguished and intelligent Protestant families, who were converted to the Catholic faith by the pure, exalted and virtuous lives of their domestic; they argued, logically, that a church which could plant the seeds of illiterate minds, and cause them to bloom so profusely in rare virtues, must be all true, divine, and full of heavenly beauty. What an incentive ought a statement like this to be,—one founded upon the experience and observation of a worthy Priest of God—to encourage and animate domestic in fidelity, honesty and virtue in general. Many a poor soul might thus, in heaven, reap the reward of having been, virtually, in a measure, a missionary here on earth!

AT REST.

A WELL KNOWN GLENFARLAN PASSAGE QUIETLY AWAY.

The death of Mr. Alex. McDonald, contractor, known by his friends as "Big Alex," which occurred yesterday morning at the residence of his brother in Toronto, will be deeply deplored by his many friends and acquaintances in Canada from the Pacific to the Atlantic.

The deceased was born at St. Raphael, Ste. Marguerite county. He commenced business with his father, Angus Roy McDonald, who was a very extensive lumber merchant on the Upper Ottawa river. Afterwards he branched off for himself as a contractor and in this line of business was most successful. His operations were numerous but the most important were as follows:—Eric canal, at Lockport, New York; then with John Brown, of Toronto, on the Welland canal at Stone Bridge aqueduct and the Great Western railway and the Toronto branch with the masonry work and dredging at Hamilton and Desjardins canal. Afterwards he took his nephew, John S. McDonald, into partnership and carried on the work of construction of section 5, Intercolonial railway, also basalt and finishing sections 3, 6, 9 and 15 of the same line of railway; subsequently he was one of the partners of section B. of the Canadian Pacific railway.

Mr. McDonald lived for nineteen years in the city of Hamilton, and while there his niece, Miss Kate McDonald (now Mrs. Gray, wife of A. G. Gray, C. E. Public Works department,) kept house for him. Some five years ago his health began to fail him, and he settled down with his brother in Toronto, making occasional visits to Ottawa. For the past two years he has been confined to his room nearly the whole time. Two weeks ago he had two attacks of paralysis, which hastened his end.

Mr. McDonald's large heartedness and charity as well as his upright conduct and dealings with all who came in contact with him either in business or

otherwise has left him the esteem and respect of everybody. His life stands out a model, as never having been known to say an unkind word or do an unkind act to any one.

The funeral of the deceased gentleman took place at 10 o'clock on Monday morning from the residence of his brother at the East wing, Parliament buildings, Toronto.—*Ottawa Free Press.*

Real Princes of the Land.

In the city of Baltimore, on Sunday last, the new Church of St. Wenceslaus, for a congregation of Catholics from Bohemia was dedicated, Cardinal Gibbons officiating.

The Cardinal, who is watchful of the "signs of the times," availed himself of this opportunity to convey, in the course of his remarks, some admonitions as to the dangers to be encountered by Catholic workmen during the discussions and agitations of questions connected with labor, its rights, duties and responsibilities.

Among other things, the Cardinal said: "Take then an active interest in everything your good pastor will undertake for your spiritual improvement. You have not only a duty of religion to discharge to your God, but also of loyalty to your adopted country, and to this city in which you have cast your lot.

Strive to be law-abiding citizens, and obey the laws of the country; be always in harmony with the spirit of its institutions; set your face against those pernicious schools of Anarchy, Nihilism and Socialism, and other dangerous organizations, whose apostles are striving to destroy, but make no effort to build up and strengthen the glorious edifice of constitutional freedom in which all alike, both native and foreign, find home and a shelter.

We have no hereditary princes in the United States.

Who are the real princes of the land? They are men who have risen to independence and affluence by patient industry and persevering toil. Go to our large cities; ask who are the princes of trade and commerce and of professional life, and you will be told that they are largely composed of men, who by the honest use of brain and hand have not only been blessed with this world's goods, but what is more, have won the confidence of their fellow-citizens. The same field is open to you. Many of you are in the employment of others. Take always as lively an interest in your employer's business as if it were your own. The wages you receive must come from the profits of the trade. Labor and capital should always be in harmony. One cannot succeed without the other."

ST. PETER'S CHOIR.