

BITS FROM UNITED IRELAND.

Nowhere is the Government's complicity in the grand eviction conspiracy more apparent than on the Ponsonby estate. Policemen are planted, and every man on the estate who is guilty of what, in the constabulary interpretation of the Land Act of 1887, can be regarded as a trespass, is promptly pulled before the Removables, who deal with him as they may be directed. All this is to make straight the way of the victor. A curious and hardly a foreseen result of these prosecutions is the breaking up of one of the most pretentious of the Company's bogies with which the rack-renters strive to frighten their naughty tenants. It will be remembered that, many months ago, a rumor was set afloat that Mr. Ponsonby had sold his estate to a syndicate of English speculators—terrible fellows, who were prepared to hang, draw, and quarter any tenants who did not pay rack-rent and costs in a jiffy. Mr. Townsend more than hinted that he was employed at an enormous salary by this tremendous syndicate. In the ploughing prosecution many months later Mr. Townsend very humbly confessed that Mr. Ponsonby was still the discomfited owner of the "white elephants," and he was his agent.

Mr. Chamberlain is, we must frankly confess, always a sore temptation to us. His utterances have long ago lost all their importance. We know the space we waste upon him should be devoted to many urgent matters that press upon us. But so great is the arrogance, falsehood, and folly that fill his speeches that it is impossible to resist the temptation to have a shy at him. Mr. Chamberlain has, for reasons of his own, fought shy of the Forster's Commission, of which he is the putative father. He broke silence the other evening at Rosendale with a lie upon his honorable pigot, might have avoided. At Rosendale the other evening he dared to say:

"When the Commission was proposed in the House of Commons I stated publicly in my place that I did not believe that Mr. Parnell had written those letters, and from what I knew of him, I did not think he could be guilty of those letters. Under the circumstances, I need not say that I am glad he has been able to show to all the world that the charge was false." Now, this is not merely untrue, but is the notorious and absolute reverse of the truth. The public has not so short a memory, but it remembers that Mr. Chamberlain indicated, so far as the form of the Commission would allow, that he had changed his mind about Mr. Parnell, whom at one time he considered an honorable man, and more than hinted he believed him the author of the infamous letter. The public remembers, too, the terrible chastisement, the scornful exposure of his treachery and falsehood, so far as the form of the Commission would allow, that he had changed his mind about Mr. Parnell, whom at one time he considered an honorable man, and more than hinted he believed him the author of the infamous letter. The public remembers, too, the terrible chastisement, the scornful exposure of his treachery and falsehood, so far as the form of the Commission would allow, that he had changed his mind about Mr. Parnell, whom at one time he considered an honorable man, and more than hinted he believed him the author of the infamous letter.

The Most Worshipful Society of Drapers of London, we have no doubt, was very busy in the indignantly repudiated and the public mind the facts, still fresh in the public mind, the arch traitor of the whole pack dare to take credit for the exposure.

But there is a larger question behind all this which was raised by Mr. Clancy, M. P., despite the obstructive tactics of Mr. Emergencyman Russell, who seems to think he holds a general retainer for Irish landlords. These vast estates were originally purchased by Irish landowners in trust for the improvement of the districts in which they are situated. The money was meant for local works, local charity, and local education. It was never intended that vast sums should be wrung from tolling tenants in Ulster to be expended in turtle soup, milk punch, and champagne, for the London gentlemen who have been grossly betrayed, but it has not thereby been abrogated. There can be no question that in any Liberal and comprehensive Irish land settlement these estates would have been treated as public property. As it is, the Skippers and Salters, most odious and appropriate names for Irish landlords, have managed to slip out with their enormous plunder through the back door Lord Ashbourne so kindly provided them. They must be pursued and stripped of the trust funds while there is still time.

The depuration of the "nobility and gentry of Ireland" to the Prime Minister praying him to abolish the Lord Lieutenantancy because no respectable peer could be got to take it, was as secret as a Castle Circular to the police. As we have not the same motive for curiosity, we will be at no pains to unearth the particulars. Our readers must take it for granted the promise to the distinguished assembly that he would give the matter his very best consideration. Lord Salisbury knows right well that if he touched any one part of the Dublin Castle system he might bring the whole rotten edifice tumbling about his ears. The Earl or the Duke (we are not quite clear which he is) of Zetland is the *deus ex machina* that saves Lord Salisbury from his pucker. This renegade Liberal nobleman, who has consented to accept the position which was offered to him as a last resource when everybody else had refused. He is to take up the role of Quintus Curtius the Second, vice little Lord Castlereagh, retired from the business, and, like his



KENDALL'S SPAVIN CURE. THE MOST SUCCESSFUL REMEDY EVER DISCOVERED, AS IT IS CERTAIN IN ITS EFFECTS AND DOES NOT BLISTER. READ PROOF BELOW.

Dear Sir: I have always purchased your Kendall's Spavin Cure by the half dozen bottles, I would like to order in larger quantity, I think it is one of the best remedies on earth. I have used it in my stable for years.

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the end of the officers nose clean. Then, shouting, 'I am Tania!' he leaped out, side, and made for the jungle, where, for all I know, he is still running."

Buffalo Union. We find this in Monday's Buffalo Times: "Sunday Ball Playing received a severe scoring by the Rev. George E. Ackerman at St. Mark's M. E. church last evening."

Catholic Columbian. When some Catholics get rich, they become worldly. They crave admission to "society," they ape the manners of the "four hundred" they will not bear the Church, they despise their brethren. Their children generally are a vexation to them, and they add their two frequently and by losing the faith. Usually, it is not good for Catholics to amass wealth, for their order and Model was poor, and they therefore is becoming to them. Besides, riches bring responsibilities and duties, and if these be neglected, they bring tribulation. For the Lord will demand an accounting from His stewards, who see Him in the poor hungry, in orphan homeless and in millions of heathens in Pagan lands, crying in vain for help. He will see the poor, who have suffered in the soul and the body of His creatures for the corporal and spiritual ailments that they have given and would not. After all, "Blessed are the poor in spirit, for theirs is the Kingdom of Heaven."

Catholic News. In recent correspondence in the Singapore (India) Free Press, regarding the mode of conducting the services at the Anglican Cathedral, several correspondents complain that the services are not the same as what they have been accustomed to in England. As a striking contrast, says the Singapore Herald, a stranger passing attended the High Mass at the Cathedral of the Good Shepherd, on Sunday last, being asked by a Protestant his opinion of the service he said: "It was just the same as in my own parish church in London. I have been going to see for the last thirty years, and during this long stretch I have always made it a point of attending Mass whenever I could. But in whatever Catholic church I have attended away from home, in any part of the world, there is not the slightest difference in the manner of conducting the services." Possibly this made the Protestant inquirer ponder over the meaning of the word Catholic, and the old adage of the Church which bears that name.

Boston Pilot. The London Times is in more trouble. Dr. Mackenzie, who helped to put the German Emperor Frederick out of pain, has sued it for libel, because it printed a letter accusing him of conspiracy against his distinguished patient; and now it is said that several of the ready witnesses whom it hired to corroborate the story and swear to the fabrications against Mr. Parnell have not been paid for their perjury and threaten to sue for their money. The Times and its counsel are responsible for the death of Pigott, whom they used for their base ends and then sent away penniless and desperate. They can hardly afford to treat all their tools in this way. There should be some sort of honor, for self interest sake, between the Times and its pals.

Reference has often been made in the Pilot to the "Damen Fund," begun by the Rev. Hugh B. Chapman, Anglican Vicar of St. Luke's, Camberwell, England. The contributors to it are chiefly Protestant Englishmen. Vicar Chapman writes that the fund is kept for the benefit of the lepers of Malakal. His further desire to open "A Memorial Fund to Joseph Damien de Veuster," which, when completed, he would hand over to Cardinal Manning, with discretionary powers. "This man was essentially a Catholic," writes Vicar Chapman, concluding his noble letter in the London Times; "and any memorial to perpetuate the story of his heroism must be essentially Catholic if it is to be entirely genuine, and as he would have wished it. No one, therefore, need need anything who feels the slightest qualms on the subject of the Church to whose glory this latest martyrdom accrues."

Gives Instant Relief. "I have been troubled with asthma and a bad cough for years. I get nothing to help me like Hagar's Pectoral Balsam, and would recommend it to others as it gives instant relief." Extract from letter from Walter McAuley, Ventnor, Ont.

A Confectioner's Confidence. "I can plainly state that I can find nothing better than Hagar's Yellow Oil. I suffer from indigestion occasionally, and Yellow Oil does me great good. You can use my name if you wish." Yours truly, H. Dickenson, Confectioner, St. Thomas, Ont.

WHY YOU SHOULD USE Scott's Emulsion. It is Palatable as Milk. It is three times as efficacious as plain Cod Liver Oil. It is far superior to all other so-called Emulsions. It is a perfect Emulsion, does not separate or change. It is wonderful as a flesh producer. It is the best remedy for Consumption, Scrophula, Bronchitis, Wasting Diseases, Chronic Coughs and Colds.

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outlay on taste or art or dress or adornment of your homes or persons. And, lastly, remember the example of our forefathers, in whose last will and testament the education of priests has a foremost place. In your last stewardship of what you possess leave some part of what you can use no longer for the salvation of souls, and for a perpetual remembrance of your charity at the altar. The grace and love of Jesus Christ be with you all.

ANOTHER HONEST EDITOR. It is satisfactory to note that here and there even in bigoted Ontario we find coming to the front honest and fearless Protestant editors, who place a very just estimate on the present anti-Jesuit agitation. The following article, copied from the Galt Reformer, reflects much credit on the many independence of its editor. Many more there are, too, who think precisely as does the editor of the Reformer, but who have not the courage to express their convictions. It is high time, however, they made themselves heard, for, in the midst of the liberty-loving people of this continent, the ferocious antics of those persons and Orangemen who are afflicted with the prevailing mental epidemic, the Province of Ontario will be accorded a notoriety that will beget contempt deep and widespread. The following is the article from the Reformer:

THE ANTI-JESUIT MEETING. The agitation at present going on in this Province would go to show that Jesuitism is not confined to those who are proud to call themselves the successors of that religious scoundrel, Ignatius Loyola, who conceived the idea of Christianizing the Holy Land in the sixteenth century. From hundreds of public platforms in this country—aye, and Protestant pulpits, too—during the past few weeks, much has been said in the name of civil and religious liberty that smacks very strongly of intolerance and bigotry. Many of those who talk so glibly of "civil and religious liberty" appear to have very little idea of what it means. Whatever the result of the agitation, there is too much reason to fear that it will take years to ally the bad blood which is being engendered.

In another column we have devoted considerable space to a report of the Anti-Jesuit meeting held here last week. The success of the meeting, both as regards attendance and the unanimity of feeling displayed, was undoubted. The speeches were vigorous and were liberally applauded; the resolutions called forth no opposition, and the delegates appointed by the churches were unanimously endorsed. Yet, after all, we question if the display of oratory is likely to accomplish any good or to be calculated to advance the cause of civil and religious liberty.

The first speaker, Dr. Hunter, devoted a good deal of time to a history of the Jesuits and their expulsion from France, Spain, Portugal and other European countries in the last century. The inference that they were expelled because of their hostility to civil and religious liberty does not appear to be very well founded. The countries in question have never been noted for their love of liberty of any kind. Appleton's American Encyclopedia, a reliable and independent authority, relates an incident that would go to show that France was another kind of "liberty" which the Jesuits were opposed. This authority says: "In France they fell into disfavor at court when the two fathers who were the confessors of Louis XV. and Mme. de Pompadour refused to admit to the sacred sacrament unless the latter was divorced from court. Mme. de Pompadour and Chaboulet united their influence with that of the parliament to suppress the order." The history of the Jesuits one, two or three hundred years ago, however, is not the question under discussion. Dr. Hunter may sigh for the good old days and thank God for the fact that the Jesuits are no longer to be met in the streets of our cities.

We are inclined to the opinion that our Protestant forefathers had rather crude ideas of civil and religious liberty, and it would be as fair to hold their descendants to be day responsible for their persecutions as to saddle the Jesuits of Quebec with the misdeeds, real or imaginary, of the order of the last century. The real question at issue, the right of the Quebec legislature to pass the obnoxious act, was not successfully attacked. The definition of the "noblesse" was one of the features of the meeting. An analysis of the constitutions represented by these gentlemen leads us to the conclusion that the perfidious of most of them is a good deal like the Mall of the pewter variety. We are informed that Dr. Hunter himself is of a decidedly practical turn of mind, and prefers to advance the cause of civil and religious liberty at so much per night. The one hundred and eighty-eight members of the Protestant body who were present at the meeting and whose intelligence is at least accounts were doing as well as could be expected under the circumstances.

Rev. Mr. Jackson, who followed Dr. Hunter, made a capital fighting speech, and poured hot shot into the Jesuits. Mr. Jackson is a vigorous and pleasing platform orator, and no one doubts his sincerity. He believes in calling a spade a spade, and is not inclined to err on the side of moderation. Upon reflection, however, we are inclined to the opinion that the rev. gentleman will regret having made the statement that "he would rather have the Quebec Legislature give \$100,000 to found an institution for the propagation of small pox than to endow the Jesuits." Mr. Jackson is a much better man than such a statement makes him out to be, and a good deal more of a Christian.

Mr. Hugh Cant is also amongst the prophets of the new faith! It was very refreshing to hear Mr. Cant praise the devil of party-line. Well, he is in a position to talk with authority upon the subject. A more bitter or intolerant partisan than Mr. Cant it would be difficult to find. Unless he is very much belated, the time was not very long ago when he would have been only too willing to become an obedient slave of his party leader in the legislature. He was not even averse to accepting a reward for his partisan "services" and "snaked in his tent" when the plan went to another!

It does not come with the best of grace from Mr. Hugh Cant, the Reformer, to praise the role of the Pharisees in this late drama. As to his charge that the local press was afraid to speak out on the occasion, speaking for ourselves, we can tell Mr. Cant that he states what is untrue. We have from the first taken the ground that unless it could be shown that the act was unconstitutional the Government had no right to disallow it. And upon questions of constitutional law, some-how or other, we are so lacking in "intelligence" that we are inclined to place more reliance upon the opinions of the eminent legal gentlemen on both sides of the house than upon those of Mr. Cant and other "defenders of the faith." In reply to the intimation that our intemperance are guided by partisan considerations, we would simply say that we do not owe the Liberal party or any other party anything. We are neither a sorehead politician nor a disappointed office-seeker. We are under no obligations to support the party led by Mr. Laurier or Mr. Mowat, and will do so only so long as we think that their policies are in the best interest of the country. We refused to join the present agitation, however popular it may be, because we believe it will do a great deal of mischief and smacks too strongly of religious intolerance and bigotry. We repeat that Jesuitism as popularly understood is not confined to the Catholic Church, and there are not a few Protestant Orangemen who lack the opportunity to become as arbitrary and tyrannical as they allege His Holiness of Rome to be.

At this period of the year there is a pleasure as cheap as it is wholesome in the contemplation of the meadow, the wood, the tall rock and the verdant ravine. The works of God are good and their inspiration is good. There is a Sabbath influence in getting the demizens of the city out in the adjoining country during the afternoons of Sunday. The Sunday excursion train is not wholly unchristian. For the occasion of liquid gluttony, which violates the purity of suburban gardens, and Nature is a great Sunday school institution in itself. Others besides the post Wordsworth may recognize

"In Nature and the language of the sense The author of our pulses, thoughts, the nurse, The guide, the guardian of our hearts and souls, Of all our moral being."

We do not hear much from India at present. But from the hints of difficulties that leak out now and then, it would seem that although England has now established her dominion there for over a century and a half, the love of her subjects for her rule is hardly greater than that of Ireland after seven centuries. Not to speak of the expeditions which are matters of weekly occurrence against the robber tribes of the frontiers, Despotism appears to hold sway no longer in the newly conquered Province of Upper Burma, but in a considerable section of the countries across the borders. The correspondent of the Temps relates a picturesque instance: "A police officer with a detachment of agents was pursuing a famous brigand named Tania Bhoo. He was with his men near an inn which was one of the favorite haunts of Tania. He asked the services of a barber. A man presented himself and offered to shave him. They talked of Tania; 'Ah!' said the barber, 'I am the only one living who could show you how to take him. How I returned the police man, at once on the alert. 'By doing to him what I am going to do to you.' And he cut off

and the priest on whom it rests becomes all things to all men BY THE POWER OF A CHANGELING LOVE. Such must of strict necessity be at all times the character and the spirit of a true priest of Jesus Christ. Our work therefore is in the highest degree anxious and difficult. Your welcome, dear children in Jesus Christ, is at stake in all we do. You need pastors with the spirit and heart of the Good Shepherd. Your spiritual growth and peace depend in great measure upon the spirit of the man who receives your self-accusation, and restores you by absolution to the peace of God. A cure of souls, that is the pastoral care of a flock, is, as St. Gregory the Great says, the art of arts, the highest and most delicate office a man can bear. No civil government can be compared with it. More force can maintain the outward peace of States and cities, but to maintain the inward peace of a flock, to unite them in mind in the bond of charity with another, to draw and to hold them close to the one centre of piety is

A WORK SO MAN CAN DO who is not himself in a higher degree inflamed with the love of God and conformed to the mind of the Good Shepherd. St. Bernard's words are true to the letter, *Flamma pastoris vis gregis*. You all know how the peace, piety, and happiness, both public and private, of a flock depend upon the mind, spirit, and sympathy of the parish priest. It is not enough that he have a faithful mind; he needs something higher, that is, a spirit which elevates, prompts, and guides the mind in the deeper and larger counsels of piety and charity; and a human sympathy with all kinds of sorrow, suffering, and trial, even with the sinful, while he condemns and hates the sin.

WHERE, THEN, SHALL SUCH PRIESTS AND PASTORS BE FORMED? Not in the colleges or universities of States or nations, nor even in the ordinary schools of the Catholic Church; but, as the Council of Trent and our own Councils of Westminster enjoin us, in seminaries where the mind, spirit, and sympathy of the Church might mould the youths who one day shall stand to continue the one only Sacrifice for the sin of the world. And by whom shall they be tested and tried, formed and matured, but by those who not only have had experience of the priestly and pastoral life, but are chosen out by reason of their excellence in these qualities of which they have given proof? One more question we must ask. How can all this anxious and costly work of long years be done without your serious and proportionate help?

IF OUR FOREFATHERS, HAD NOT BEEN MORE FORGOTTEN THAN SOME OF US, we should not at this time have a sufficient number of priests to give the Holy Sacrament to our people. The Church in England has grown by immigration and by conversion with a rapidity which has outstripped our means. In some places where, not long ago, the faithful were counted by hundreds, they now are thousands; where they were tens of thousands, they now are hundreds of thousands. In this diocese at least, there are now 350. But the multiplication of missions, stations, schools, and convents, of which we have lately given you many details, DEMANDS A LARGE INCREASE OF CLERGY.

You have been spiritually fed by the foregoing generosity of our forefathers; raise yourselves, dear children in Jesus Christ, to provide, not only for those who will come after you, but for those who surround you now. Many still need all that you so abundantly enjoy. Do not forget them, in your abundance. If a scarcity of bread should come, you would give even with self-denial. It is the Bread of Life that is scarce; and you will not be selfish or heartless when you know your duty. We therefore call on you to help us. It is our privilege as your pastor to do so. And we ask of you to help us in two ways. First, by OFFERING A SON TO THE SERVICE OF THE ALTAR.

This is the most precious and acceptable obligation you can make to Him who offered Himself for you upon the cross. Worldly motives of ambition or interest in some parents destroy many a vocation. Vocations are not fewer now than before. God is not narrower hearted, or less generous than in times past, and we that are narrow and ungenerous, where sons are called, parents often come between them and God. It is not so, or at least less often, with your daughters; and the noble examples of self-devotion, and the signal works of charity and education throughout England, are evidence of the self-sacrifice of our English homes.

IS IT SO WITH YOUR SONS? And what a power is buried in the ground, or eaten away by the rust of worldly and unwise affections, where vocations are lost. Be generous therefore and be glad when God calls your sons to His side. It is your honor and happiness now, and it will be your reward in heaven. The other way in which you can help us is by educating, or uniting with others to educate, a youth for the priesthood, or by giving us the means to do so. When a priest is wanted to fill a vacancy, or to replace one who is less acceptable or less fit, much zeal and thought are at once quick and active. Should not zeal and thought be equally quick and active in creating and sustaining a supply proportioned to our needs? Is it well to be zealous only for our own need, and tame and inert for the needs of our neighbor, for THE POOR WHO CANNOT HELP THEMSELVES, and even for the rich, whose spiritual dangers are even greater? In the last eighteen months no less than twelve priests, from various causes, but nearly all from failure of health, have been withdrawn from work. Our needs, then, are very many and urgent. We have gone to the utmost, almost to impudence, in multiplying the number of our students, being full of confidence in the constant assistance of our Divine Master, who has often left us to wait long in anxiety, but has never failed to help us at last. In this confidence we now appeal to you. We ask, not only for what you may throw into the collection of to-day, but for what you may, after reading and weighing our words, be willing to send to us. Weigh the education of a priest against some pleasure of self-indulgence, some

For the CATHOLIC RECORD. Kenwood. Lines Written at the Sacred Heart Academy, Kenwood, Albany, N. Y. Who that'er has seen these yet, Thy limpid fountain sparkling jet, Behind the hills a June sunset, And loved thee not, sweet Kenwood?

Thy lovely woods, below'd retreat, Oft trod by merry girlish feet, At noon-day's sun and summer heat Delightful, shady Kenwood!

The winding path along the hill I've roamed on May eve soft and still, Fondling o'er thy beauties till, Dark night fell o'er thee, Kenwood!

Thy gravel walks, broad, steep and wide, The ornate lawn on either side Spawning with dewdrops as a bride With jewels rare adorning.

Towering above thy terraces steep Watch and ward o'er thy beauties keep And sit by at the wondrous peep, That kiss the shores of Kenwood.

Up through the valley the river breeze Flows soft and sweet o'er the smiling leas Whispering through the giant trees A soft good-bye!

Like a proudest beauty the waters seem, In dark and midnight, drowsy gleam, Then dancing, gleaming a wily stream That glints the towers of Kenwood.

Now clear and bright of silver hue, And now a darkened, drowsy blue, Rivers there are, indeed, but few Like the Hudson-charm of Kenwood!

Through hill and grove it winding flows Hippity and giggling in the woods, Like a bend within the willow groves Waiting adieu to Kenwood.

I may wander far and near By mountain pass and torrent clear, But n'er a spot to me more dear Than thou, Mayvournee, Kenwood! DELIA.

CARDINAL MANNING. London Univers. May 18th. In a pastoral read on Sunday the Cardinal Archbishop of Westminster says: The Epistle to the Hebrews, by the inspiration of the Holy Ghost, teaches us to understand the Divine institution of the Christian priesthood, and the sanctity it demands in the priest. Strange to say, there have been, and still are, men who read this Epistle backward, and considered that under the Old Law of Israel there was a real priesthood, but under the New Law there is none. They say that there are no priests on earth, because there is only one High Priest who is at the right hand of God in heaven. This is to invert the whole argument of the Epistle, which everywhere contrasts the shadows and types of the Old Law with the substance and realities of the Law. The tabernacle, the sacrifices, the priesthood were transient and figures of good things to come. The tabernacle, the sacrifice, the priesthood of Jesus Christ are the substance, and eternal. The mystic body, the one sacrifice on the cross, the priesthood ordained by Jesus Christ, are Divine realities, actions, and Sacraments of perpetual power, both in heaven and in earth.

THERE IS ONLY ONE BODY, OF WHICH WE ALL ARE MEMBERS; one sacrifice, continued upon the altar in heaven, and on all altars upon earth; and one priesthood into which all who are called by God enter, and are partakers of the priesthood of our Divine Master, as we all are members of the body of which He is the head. This Divine, perpetual, and world-wide priesthood is the only and true priesthood of the Son of God; as His Church, with all its members, in His only, true, and living body, which St. Augustine calls a person, and St. Paul calls Christ Himself. St. Paul says again, "Christ did not glorify Himself that He might be made a high priest; but He that said unto Him, 'Thou art my Son, this day have I begotten Thee.' As He said also in another place,

"THOU ART A PRIEST FOR EVER, according to the order of Melchisedech." "Neither doth any man take this honour to himself, but he that is called by God as Aaron was." If a Divine call was necessary for the priesthood of Aaron, how much more for the priesthood of Melchisedech? If to offer sacrifice, or to burn incense, or to lay hands on the ark, was a sacrifice, in those who were not called of God, how much more is it a sacrifice for any whom God has not called, to offer the Most Holy Sacrifice of the Altar, or to assume the twofold jurisdiction over the natural and the mystical body of Christ? Our gravest and most anxious duty therefore is to examine, and to decide who are those whom God calls to His priesthood. It needs a sure spiritual discernment, prolonged and tested by a watchful care of years.

SOMETIMES THE UNWORTHY SEEK TO BE PRIESTS; sometimes also the worthy who are not called to it. It is easy to deceive ourselves, especially when what we desire is a good work. To desire it is one thing, to be fit for it is another. When the desire and fitness are united there is all hope and presumption of a call from God. And yet desire and fitness without perseverance are not enough; nor are desire and fitness and perseverance enough, without a long and careful cultivation of intellect, heart, and will in the sacred science of faith, and the training and formation of the sacerdotal life. The mind and intention of the Catholic Church is that, from the sacred age of twelve to the maturity of twenty-four, its priesthood should be trained from boyhood to manhood, from the tinsure to the priesthood. COMMON GOODNESS IS NOT ENOUGH FOR THE PRIESTHOOD. Interior spiritual perfection is required before ordination. A priest is not ordained that he may attain that spiritual state; he is ordained that he may exercise this spiritual power already attained in making others perfect. What fidelity to grace, and what wise and deliberate training is needed for such a work. The Council of Trent teaches that faults which in other men are light in priests are grave. A spot which is invisible upon the raiment of the world is leaving upon the alb of a priest. We must go further still; a priest may be blameless, and yet fail to unite and to content his flock. It is not only the substance of charity that is required, but the bloom, and the flavour, and the fragrance—that is, the patience, generosity, and tenderness of love for souls, for friends and for enemies, for the good and for the evil, for the pleasing and for the displeasing. Such a charity comes with "the unction from the Holy One;"

THE CATHOLIC RECORD. JUNE 23, 1889. For the CATHOLIC RECORD. Kenwood. Lines Written at the Sacred Heart Academy, Kenwood, Albany, N. Y. Who that'er has seen these yet, Thy limpid fountain sparkling jet, Behind the hills a June sunset, And loved thee not, sweet Kenwood? Thy lovely woods, below'd retreat, Oft trod by merry girlish feet, At noon-day's sun and summer heat Delightful, shady Kenwood! The winding path along the hill I've roamed on May eve soft and still, Fondling o'er thy beauties till, Dark night fell o'er thee, Kenwood! Thy gravel walks, broad, steep and wide, The ornate lawn on either side Spawning with dewdrops as a bride With jewels rare adorning. Towering above thy terraces steep Watch and ward o'er thy beauties keep And sit by at the wondrous peep, That kiss the shores of Kenwood. Up through the valley the river breeze Flows soft and sweet o'er the smiling leas Whispering through the giant trees A soft good-bye! Like a proudest beauty the waters seem, In dark and midnight, drowsy gleam, Then dancing, gleaming a wily stream That glints the towers of Kenwood. Now clear and bright of silver hue, And now a darkened, drowsy blue, Rivers there are, indeed, but few Like the Hudson-charm of Kenwood! Through hill and grove it winding flows Hippity and giggling in the woods, Like a bend within the willow groves Waiting adieu to Kenwood. I may wander far and near By mountain pass and torrent clear, But n'er a spot to me more dear Than thou, Mayvournee, Kenwood! DELIA. CARDINAL MANNING. London Univers. May 18th. In a pastoral read on Sunday the Cardinal Archbishop of Westminster says: The Epistle to the Hebrews, by the inspiration of the Holy Ghost, teaches us to understand the Divine institution of the Christian priesthood, and the sanctity it demands in the priest. Strange to say, there have been, and still are, men who read this Epistle backward, and considered that under the Old Law of Israel there was a real priesthood, but under the New Law there is none. They say that there are no priests on earth, because there is only one High Priest who is at the right hand of God in heaven. This is to invert the whole argument of the Epistle, which everywhere contrasts the shadows and types of the Old Law with the substance and realities of the Law. The tabernacle, the sacrifices, the priesthood were transient and figures of good things to come. The tabernacle, the sacrifice, the priesthood of Jesus Christ are the substance, and eternal. The mystic body, the one sacrifice on the cross, the priesthood ordained by Jesus Christ, are Divine realities, actions, and Sacraments of perpetual power, both in heaven and in earth. THERE IS ONLY ONE BODY, OF WHICH WE ALL ARE MEMBERS; one sacrifice, continued upon the altar in heaven, and on all altars upon earth; and one priesthood into which all who are called by God enter, and are partakers of the priesthood of our Divine Master, as we all are members of the body of which He is the head. This Divine, perpetual, and world-wide priesthood is the only and true priesthood of the Son of God; as His Church, with all its members, in His only, true, and living body, which St. Augustine calls a person, and St. Paul calls Christ Himself. St. Paul says again, "Christ did not glorify Himself that He might be made a high priest; but He that said unto Him, 'Thou art my Son, this day have I begotten Thee.' As He said also in another place, "THOU ART A PRIEST FOR EVER, according to the order of Melchisedech." "Neither doth any man take this honour to himself, but he that is called by God as Aaron was." 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