The Parting Hour.

There's something in the "parting hour"
Will chill the warmest heart—
Yet kindred, comrades, lovers, friends,
Are fated all to part:
But this I've seen—and many a pang
Has pressed it on my mind—
The one who goes is happier
Than those he leaves behind.

Than those he leaves behind.

No matter what the journey be—
Adventure, dangerous, far;
To the wild deep, or blank frontier;
To solitude or war;
Still something cheers the heart that dares,
An all of human kind,
And they who go are happier
That those they leave behind.

The bride goes to the bridegroom's home With doubtings and with tears.
But, does not Hope her rainbow spread Across her cloudy fears?
Alas! the mother who remains, What comfort can she find But this, the gone is happier
Than one she leaves behind?

Have you a friend—a comrade dear?
An old and valued friend?
Be sure your term of intercourse
At length will have an end.
And when you part—as part you will—
Oh, take it not unkind.
That he who goes is happier
Than you he leaves behind.

A BREEZE FROM BISHOP COXE.

Catholic Review.

Catholic Review.

Very fine and characteristically grandiloquent is the sermon preached by Dr. Arthur Cleveland Coxe, the Protestant Episcopal Bishop of Western New York, at Montreal, "on St. Peter's Day, 1882." The occasion was the "consecration" of a gentilography of the secretary of the secr tleman of the name of Sullivan, to be second Bishop of Algoma or Algarma, as the place is variously set down in the reports. place is variously set down in the reports.
It was doubtless a great occasion and Bishop Coxe could hardly be expected to resist the temptation of using such an opportunity to address himself orbi et arbi. His purpose was to set forth "the everlasting." purpose was to set forth "the everlasting gospel and the mission of the churches of the Anglican Communion." Bishop Coxe's gospel is essentially his own, it being the happy privilege of any member of his Communion, to interpret God's word just as it pleases him. He began his discourse by denying implicitly the primacy of St. Peter, and informing his hearers that such his course his course by the control of the churches of the course by denying implicitly the primacy of St. Peter, and informing his hearers that such high authorities as "the old Catholics, Dollinger and others, have lately pulverized the pretensions of the Vations."

who challenge us to demand our creden-

Far be it from us to dream of demanding credentials from Bishop Coxe. We know in advance what answer we should get. The Bishop is his own credentials, much as Louis Quatorze was "the State." "It is a comfort," says the worthy bishop,
"to know and feel that our catholicity
and apostolicity are facts." To be sure and apostolicity are lacts. To be suit is, and it is consoling to reflect how easily some people are comforted. "As to our apostolic mission, no church in Christendom has been so sifted to the bran as ours, and no succession of Christbishops stands before the world so Bishop Coxe is quite right. The sifting process dissolved the apostolic mission into chaff; while the succession of "bishops' s authentically traced to a not very remote origin, known to all readers of English aistory. Indeed, even Bishop Coxe, with all his courage of opinion, skips rather rapidly by this delicate portion of his subject, and hastens to protion of his subject, and hastens to pro-claim that his church is "pre-eminently Catholic." Catholic with a big, big C. "The churches," he graciously admits, "lately represented at the Vatican are Apostolic; but where," he asks, "is their Catholicity?" Where can it be when Bishop Coxe holds all the Catholicity there is fast in his breeches packet, that there is, fast in his breeches pocket, that is, if a bishop's breeches may be mentioned without a sense of shock and irrever-

ence.
"What 'always, everywhere, and by all
the churches' has been held and taught
must be the everlasting gospel," says must be the evertasting gosper, says Bishop Coxe, adding, "every novelty in-curs an anathema." That settles it. Bishop Coxe doubtless holds that the thirty-nine articles have been held "always everywhere, and by all the churches." We leave the good Bishop on the horns of his own dilemma. It would be waste of time to follow Bishop Coxe through his "history," where he struggles painfully to show for the nine hundred and ninetyninth time that the Catholic Church in England and the little establishment that Oueen Elizabeth helped to fashion are identical. If they were so, if it is an established fact, why forever continue harping on that same old galling string? Yet ing on that same old galling string? even Bishop Coxe is constrained to admit that "for only two or three hundred years (observe the margin) out of the whole eighteen (centuries) was the Papacy dominant in England."

The Catholic Church is in a sad plight, The Catholic Church is in a sau pigne, and it is really a wonder, if all that Bishop Coxe says of her be true, that she can muster so much as a corporal's guard, let alone covering the face of earth with her millions. "The Syllabus has banished her millions. "The Syllabus has banished intellect, the Liguorian casuistry has banished conscience, the new dogmas have banished the last remnants of Catholic We bow abashed before this terrible indictment. All we poor Catholies are simply a headless, conscienceless and faithless body, in mournful contrast with the breezy freedom in matters of , doctrine and morals that, according to Bishop Coxe, distinguishes the follow-ers of Queen Elizabeth and her Thirty-Nine ers of Queen Enzabeth and her Thirty-Nine articles. There is no accounting for tastes. The Bishop is welcome to his breezes. They serve at least to stir up an occasional tempest in his episcopal tea-pot and the result is very diverting.

The Day Kidney Pad. is by far the best remedy for diseases of the kidneys and urinary organs. \$2. of all druggists. Children's (cures bed-wet-

A WORD IN SEASON.

Bay City Catholic Chronicle

"I like your paper very well, sir, but it is too pious." This is what was said a short time since to one of our agents, by a Catholic who never neglects to attend mass, and who is better than the average Catholic in the doing of many things required or advised by the Catholic Church.

Too pious! May God help the Catholics of the United States. We have heard a similar remark before. We have heard it applied to persons, men and women, who tried to live as all Catholics should, according to the teaching and desire of the Church. We have heard it said that Soand-so was "too pious," because he or she went to Holy Communion once a week, -nay, only once a month. We could name a young man who, because he was name a young man who, because he was accustomed to go to Communion every month, was railed at by Catholic ladies of his acquaintance as being "too pious," and had actually, in order to give them as little occasion as possible for sneers, to go to every church in the city by turns, to receive Holy Communion. What are to receive Holy Communion. What are the Catholics of the United States coming What are they going to be in a few years from now.

We alluded a few weeks ago to a cer-

tain city,—a diocesan city, too,—of the United States, in which more than two persons going to Holy Communion would be a cause of wonder to the congregation. It is likely that in that city the third per-son would be spoken of as being "too pious," and if the remark came to his ear pious," and if the remark came to his ear he would either not go at all to Holy Communion the next month, or he would go to another church of the city, thus apparently breaking the regularity of his piety. Do Catholics ever think of the hearts that are punished in this way? Do they ever think of the souls that are forced into hell by these remarks?

Piety is the normal condition of Catholics was a superscript of the souls that are forced into hell by these remarks?

Piety is the normal condition of Cath-lic life. The Catholic who is not pious is

Catholics, Dollinger and others, have lately pulve-lized the pretensions of the Vatican on this point." He made the discovery that "the great revival of primitive faith and of missionary zeal coincided with the invention of the press and the discovery of a new world," and then he goes on to talk at appalling length on things in general, keeping an eye of course always on the Pope, much as Captain Jack Bunsby always kept a sharp look out on the North Pole, no matter what he happened to be sailing in at the time.

Dr. Coxe admits "the right of those who challenge us to demand our credential of a very secular character. There is of course, a secular character. There is of course, a secular character. ecular character. There is of course, class of news that Catholic papers cannot publish. They cannot even republish i after it has appeared in the daily secular papers. What good could it possibly do them to know that Mrs. Blank has gone on a visit to her married daughter in So and so, and will not return for three days or that Miss So and So has just come home from school at Vassar college, and will re

turn at the close of vacation? But though these silly facts are omitted, a large part of every Catholic paper will be found to be devoted to secular matters much more than to religious.

But the expression "too pious," used in reference to a Catholic paper, has a very peculiar significance. It means, in sub-stance, that it has the name of being a religious paper, and therefore it must be either refused admission to the household at all, or must be contrasted unfavorably with the secular papers which are entirely devoted to matters not religious. There is not a Catholic paper in this country which bores its readers with too many

religious articles.

But, as Catholic papers, they must defend religion in their editorial columns. and they must give, in their other col-umns, such matters as is best for Catholics o read, and which, unfortunately, Cathoics will not read at all if they will not find

Catholics should remember that Cathothey cannot get, and should not expect to get, in them such matters as the secular editors often publish against the protest of

A MUNIFICENT GIFT.

The New St. Joseph's Orphan Asylum in Burlington, Vermont.

The children of the late Gustavus A. Austin, of Burlington, formerly of Orwell, Vermont, five in number—Mr. Charles Austin, and the Misses Sarah, Esiza, Julia, and Kate Austin, all of whom are converts to the Catholic Church, have given from their father's estate the munificent donation of \$27,000 to the new St. Joseph's Orphan Asylum (Roman Catholic) which is now being erected on North ayenue, in Burlington, and which, when completed, will be one of the handsomest charitable institutions in the State. The new Asylum is located on high ground, very near to the shore of Lake Cham-plain, and will command a charming view of the country around; having for a foreground, on the West, the beautiful waters of Burlington Bay, and the broad lake beyond, with the numerous shipping that is passing to and fro; and beyond this background, are the picturesque Adirondack Mountains, which extend for a long distance, north and south, in the State of New York. The institution is under the care of the Sisters of Providence, from Montreal, Canada, who for the last quarter of a century, have occupied the old convent building at the head of Pearl street in Burlington. The Mother Su-perior in Sister Catherine: and the work of construction at the new building is being pushed forward under the direct supervision of the Rev. Father John Michaud, who has been specially ap-pointed by the Bishop, the Rt. Rev. Louis De Goesbriand, for that purpose.

De Goesbriand, for that purpose.

Thomas Myers, Bracebridge, writes; "Dr. Thomas Eclectric Oil is the best medicine I sell. It always gives satisfaction, and in cases of coughs, colds, sore throat, &c., immediate relief has been received by those who use it."

M. RENAN ON ST. SULPICE.

An Enemy Bears Witness.

From the New Zealand Tablet M. de Renan gives another reminiscence of his youth in the Revus des Deux Mon les of December 15. St. Sulpice and it preparatory school at Issy form the subject of his paper, and are rather cynically dealt with, but nevertheless here and there is to be found a passage worthy of especial notice. "Saint Sulpice," he says, for example, "is above all things a school of virtue. It is principally by means of virtue that Saint Sulpice is something archaic, a fossil of two hundred years. Many of my judgments surprise worldly folk because they have not seen what I have seen. I have seen at Saint Sulpice the absolute virtue, and—associated with narrow ideas, I admit—the perfection of goodness, politieness, modesty, self-denial. The virtue that exists in Saint Sulpice would suffice preparatory school at Issy form the sub they wore a mask which they were at liberty to throw off at home, yet nowhere ought there to be more consideration of the feelings of others, more exact justice, or forbearance, than among those who are bound to each other by the ties of human relationship. A great deal of injustice is frequently done by want of proper thought. Even children are misunderstood and their words and actions misrepresented and their words and actions misrepresented. that exists in Saint Sulpice would suffice to govern a world, and has made me difficult to please in what I have found elsewhere. In the secular life I have only found one man who would deserve to be ompared with the men there; that is M. Damiron. Those who have known M. Damiron have known a Sulpician. No others will ever know what treasures for the preservation of good in humanity are shut in by these old schools of silence, seriousness, and reverence." Among the priests attached to the college M. de Renan describes one who had all the qualities to make him an accomplished man of the world, but who had been foolish enough, instead of seeking the worldly success lay ready to his hand, to devote his life, and that with all the spirit of a marcyr, to religion. There was, nevertheless, a world that benefited by his self-devotion, a world of bitter pain, in trying to alleviate which he met his death. "For want of martyrdom," says M. de Renan, "he courted death so well that this cold bride, the only one he loved, finished by taking possession of him. He went to Canada. The cholera which raged at Montreal in 1846 offered him a fine opportunity to satisfy his thirst. He nursed the cholera patients with phrenzy and died." But this priest had told M. de Renan a truth upon which it would have been better had he acted, and this he acknowledges—with moreover, as it seems to us, some trifling display of conceit. It was that even then while he was still at Issy, he was not Christian. "The lightning flash," he says, "which had for a moment crossed the mind of M. Gottofrey had no consequences. Bu to-day, at the distance of thirty-eight years, I recognize the deep penetration of which it gave proof. He alone was clear sighted, because he was altogether a saint. Certainly, I now regret that I did not

men who hold Mr. Darwin as a chief glory

of their country will congratulate them-selves that accident had prevented France

from exhibiting a rival to him in the person of M. de Renan. But in conclusion

let us not omit to notice the justice ren-

dered by this infidel to the effects of sanc-

tity as shown in the utterance of M. Gotto-

A PRIEST DIES OF LEPROSY.

Father Charles Baglioli, of New Or-

leans.

ence at any and all hours. He was a colossus of health and power and master

of half a dozen languages, and was thus specially fitted for the duties to which he had been assigned. He shrank from no

contagion, and never acknowledged either

people the priest was especially attentive, giving them much more of his care than his duties to the Church required, so that

even the attending physicians warned him of the danger to which he exposed him-

ing and the result was he became infected with the dread disease, and after long ill-

ness died on Saturday night, July 15th, of

as well as in Western Louisiana.

New Orleans.

then the late Dr. Orestes A. Brownson

panied the Donaldsonville Cannoneers to Virginia, and was the chaplain of that

He paid no attention to the warn-

fear or fatigue.

follow his impulse. I should have left the seminary without having studied Hebrew or theology. Physiology and the natural sciences would have attracted me, and, I

fault.

The average income of a Cathone priest is about five hundred dollars a year, and his entire life is given to the people over whom he is placed by his Bishop. Every moment in the day he is at the bid of those who may need his ministrations. Besides the saying of two Masses on Sundays and Holidays, whilst fasting for days and Holdays, whits listing lot serwork or fourteen hours, the preaching of sermons, celebrating other offices of the Church, hearing confessions, attending sick calls, teaching catechism, organizing and perpetuating societies, he must also frequently give close attention to the temporal concerns of a parish, and celebrate can well say it, the extreme ardor that these vital sciences excited in my mind poral concerns of a parish, and celebrate Mass every morning for the living and the makes me believe that, had I cultured them in a regular manner, I should have arrived at several of Darwin's results which I had anticipated." Those English

The Protestant minister gets his two three, four, or five thousand dollars a year, house rent for his family and all the comforts of life, with only a little work once a week in the preparation and preaching of a sermon on some social or political topic, or how the laws should be enforced to make people better and thus lessen the work of the minister a little more.

It is easy to imagine what a fine old time a priest would have looking after a family of his own. As it is, his congrega-tion is his family, and as for temporal goods, he is satisfied if even a sufficiency of them is given him to provide for the sustenance of life, and to enable him to give to those needing charity. His house is besieged by the poor, the lowly and the distressed seeking assistance and consola-For seventeen years Rev. Father Charles Baglioli, C. M., was the priest detailed by St. Joseph's Church, New Orleans, to attend upon those who needed his ministrations in the Charity Hospital distressed, seeking assistance and consola-tion. But with all this labor and annoyance there is, generally speaking, no hap-pier man on the face of the earth than the Catholic priest, who does his duty without the least hope of temporal recomp was a Catholic Sentinel.

Bright's Disease, Diabetes, Kidney, Liver or Urinary Diseases.

Have no fear of any of these diseases if you use Hop Bitters, as they will prevent and cure the worst cases, even when you have been made worse by some great fear or latigue.

In past years several patients suffering from leprosy received treatment at the hospital, as many as three dying of the terrible disease in 1881. To these poor puffed up pretended cures.

If woman's dress were not so costly there would be fewer walls bare of pictures many families now illiterate, though fash ionable, could afford to buy and read all the new books, and their children could be carefully educated instead of being compelled to take their chance at the public schools.

"ROUGH ON RATS." Clears out rats, mice, flies, roaches, bed-bugs, ants, vermin, chipmunks. 15c.

The good God leaves about the mos The dead priest was a remarkable man in many respects. He was born in Can-essi, Italy, in 1814. He studied philosophy for three years in the College of Placentia, and theology six years. While still a young man he was sent as a missionary to America, and he was ordained as a priest peautiful and most delicate souls exterior faults that they may not be called by vanity or sensuality; as the gardener places a thorny hedge about the tender plant to preserve it from all injury.—Golden America, and he was sent as a missionary to America, and he was ordained as a priest by Archbishop Blanc in New Orleans in 1841. Meantime, he had been a leader in ecclesiastical schools in Missouri and Ohio, Sands. FLIES, roaches, ants, bed-bugs, rats,

mice, crows, chipmunks, cleared out by "Rough on Rats." 15c. It has Stood the Test of Time.

For twenty-five years has Dr. Fowler's Extract of Wild Strawberry been before visited that country previous to the war, he was the guest of Father Baglioli at Donaldsonville, and he declared him in his Review to be the grandest philosopher he had met in America. At the breaking out of the war Father Baglioli accompanied the Donaldsonville Cannoneers to the people, and its popularity is to-day greater than ever, because it has proved eliable in the treatment of all forms of Bowel Complaint incident to the Summer The nearer we follow in the treatment

of disease, the more successful we are. Dr. Fowler's Extract of Wild Strawberry command during the war. He was well known throughout the South as a man of is Nature's Specific for Cholera Morbus Dysentery, Colic, and all forms of Summe great learning, piety, affability, courtesy, modesty, and was a good friend to the poor. The funeral took place on Sunday Complaints. It speedily cures Canker in the stomach or bowels, and is safe for inmorning at nine o'clock, with Solemn High Mass, from St. Joseph's Church, fants as well as adults. The best evidence of the superior merit Unlike other Cathartics, Dr. Pierce's

and virtues of Dr. Fowler's Extract of Wild Strawberry for the cure of Summer "Pellets" do not render the bowels costive after operation, but on the contrary, esafter operation, but on the contrary, establish a permanently healthy action.

Being entirely vegetable no particular care is required while using them. By druging them, by druging them, by druging the sale of Burdock Blood Bitters in that locality, where patent medicines are

that locality, where patent medicines are hard to introduce, but, say they, "the gross last ordered a few days since, will convince you that the demand is good, and that it is giving satisfaction to our customers."

CHEAP BOOKS. PIETY AT HOME.

cause whatever piety its members may show in the church and society, they man-ifest so little of it within their own dwell-

ings. Many seem to act as if without they wore a mask which they were at

and their words and actions misrepre-

sented, while their explanations are not received with the proper courtesy and faith they should command. Some per-sons are grossly and habitually unjust, and

manifest most unworthy prejudices. In the discussion in households an argument frequently leads to a war of words which results only in anger and tears. Far too often it is to be feared that a hasty and

Il-considered word is defended or excused

when its injustice should be frankly ac-

knowledged. Many a parent, in a mo-

ment of anger, makes an unjust allegation against the child, which is a lifelong

memory of wrong, because he has not Christian grace enough to confess his own

fault.

To strive to make others happy is one of the best ways in which we can show piety at home. It may call for self-denial, but it has a rich reward. It is well when the memory is used to retain the the story which will bring a smile around the table, when praise is given without stint where it is deserved, when a word of kindly appreciation heard outside the family, of any one of its members, is

family, of any one of its members, is mentioned with pleasure. In many homes the mutual holiday gifts do much to cement affection, and if there were

throughout the year more of this kindly feeling, how good would it be!

A Priest's Labor and Income.

The average income of a Catholic priest

Alba's Dream and other stories..... Crucifix of Baden and other stories.... Fleurange, by Madam Craven...... The Trowel or the Cross and other It was a good counsel which Paul gave through Timothy with regard to providing for aged relatives that people should "show piety at home." In a great many ways this is the home duty, and by its proper fulfillment large good may be wrought.

Many homes are not because here.

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