

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 who leave 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,
In all of human kind,
And they who go are happier
Than those who leave behind.
The bride goes to the bridegroom's home
With doubts 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 as a parting
That he who goes is happier
Than you who leave behind?
God wills it so—and so it is:
The parting on our way,
Though weak and worn, more happy are
Onward than those who stay.
And when, at last, poor man succumbs,
And goes to death, resigned,
May he not still be happier
Than those he leaves behind?

A BREEZE FROM BISHOP COXE.
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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 gentleman of the name of Sullivan, to be consecrated Bishop of Algoma or Algoma, as the 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 *obiter et aliis*. His 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 high authorities as "the old Catholics, Dollinger and others, have lately pulverized 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, such as Captain Jack Bunbly after kept a sharp look out on the North Pole, no matter what he happened to be sailing in at the time.
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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 credential, 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 it 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 fitted to the branch as ours, and no succession of Christian bishops stands before the world so absolutely authenticated as our own." Bishop Coxe is quite right. The sifting process discloses that the apostolic mission is authentically traced to a not very remote origin, known to all readers of English history. Indeed, even Bishop Coxe, with all his courage of opinion, skips rather rapidly by the Vatican claim of his subject, and hastens to proclaim that his church is "pre-eminently Catholic." Catholic with a big, big C. "The churches," he graciously admits, "lately represented at the Vatican are Catholicity," but where? he asks. "Is it in the fact that they are called Catholics? Bishop Coxe holds all the Catholicity there is, fast in his breeches pocket, that is, if a bishop's breeches may be mentioned without a sense of shock and irreverence.
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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 by one of the regulars of 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, according to the teaching and desire of the Church. We have heard it said that So-and-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 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 the Catholics of the United States coming to? What are they going to be in a few years from now?
We alluded a few weeks ago to a certain city—a diocesan city, too—of the United States, in which more than two persons go to Holy Communion would be a cause of wonder to the congregation. It is likely that in the third year of the present would be spoken of as being "too 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 Catholic life. The Catholic who is not pious is abnormal, unnatural.
But to our purpose. "Your paper is too pious!" Now, do Catholics ever examine their Catholic papers to see how much, or rather, how little piety there is to be found in them. We use the word piety now not in its true sense, but rather as synonymous with religion, for we believe it is in that sense it was used by the person we refer to. Now let the reader of any Catholic weekly paper examine the next number of the paper he or she takes, and see how small a portion of it after all is devoted to religious topics. It will be found, we will undertake to say, that not one-fourth of the reading matter is of a purely religious character. It will be found that it contains summary of current political news, and of the secular news generally of the time. It will be found that it contains all the news from Egypt, and the news from Ireland, and a good deal of the news from Russia and Germany and other countries, all of a very secular character. There is, of course, a class of news that Catholic papers cannot publish. They cannot ever republish after it has appeared in the daily secular papers. What good could it possibly do them to know that Mrs. Blank has gone to see 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 return 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 peculiar significance. It means, in substance, 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 columns, such matters as best for Catholics to read, and which, unfortunately, Catholics will not read at all if they will not find it there.
Catholics should remember that Catholic papers are not secular papers, and that they are not to get, and should not expect to get, in them such matters as the secular editors often publish against the protest of their consciences.

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M. RENAN ON ST. SULPICE.
An Enemy Bears Witness.
From the New Zealand Tablet.
M. de Renan gives another reminiscence of his life in the *Revue des Deux Mondes* of December 15. St. Sulpice and its 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 special 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 arduous, 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, politeness, modesty, self-denial. The virtue that exists in Saint Sulpice would suffice to govern a world, and has made me difficult to please in a world which has not elsewhere. In the secular life I have only found one man who would deserve to be compared with the men there; that is M. Damiron. Those who have known M. Damiron have known a Sulpician. To others will ever know the 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, or the choice of a Frenchman, of the world, but who had been foolish enough, instead of seeking the worldly success that lay ready to his hand, to devote his life, and that with all the spirit of a martyr, to religion. There was, nevertheless, his life here is given to the people over whom he is placed by his Bishop. Every moment of the day he is at the disposal of those who may need his ministrations. Besides the saying of two Masses on Sundays and Holidays, whilst fasting for twelve or fourteen hours, the preaching of sermons, celebrating other offices of the Church, teaching catechism, organizing and perpetuating societies, he must also frequently give close attention to the temporal concerns of a parish, and celebrate Mass every morning for the living and the dead.
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FIFTY AT HOME.
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 happy homes, because whatever piety its members may show in the church and society, they manifest so little of it within their own dwellings. Many seem to act as if without they were 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 misunderstand and their words and actions misinterpreted, while their explanations are not received with the proper courtesy and faith they should command. Some persons are grossly and habitually unjust, and manifest most unworthy prejudices. In a discussion in household 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 ill-considered word is defended or excused when its injustice should be obvious. In a moment 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 story which will bring a smile around the mouth of those who are dear to us, and that where it is deserved, when a word of kindly appreciation heard outside the family, of any one of its members, is mentioned with pleasure. In many homes the mutual helpful gifts do much to cement the family together. It is a kindly feeling, how good would it be!

A PRIEST'S LABOR AND INCOME.
The average income of a Catholic 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 of the day he is at the disposal of those who may need his ministrations. Besides the saying of two Masses on Sundays and Holidays, whilst fasting for twelve or fourteen hours, the preaching of sermons, celebrating other offices of the Church, teaching catechism, organizing and perpetuating societies, he must also frequently give close attention to the temporal concerns of a parish, and celebrate Mass every morning for the living and the dead.
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 subject, which he is obliged to deliver in person. He is called, teaching, catechism, organizing and perpetuating societies, he must also frequently give close attention to the temporal concerns of a parish, and celebrate Mass every morning for the living and the dead.
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A PRIEST DIEN OF LEPROSY.
Father Charles Baglioli, of New Orleans.
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 in that city. His duties were arduous 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 shrunk from no contagion, and never acknowledged either fear or fatigue.
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 people the priest was especially attentive, giving them much more of his care than his duties to the Church required, so that the attending physicians warned him of the danger to which he exposed himself. He paid no attention to the warning and the result was he became infected with the dread disease, and after long illness died on Saturday night, July 15th, of leprosy.
The dead priest was a remarkable man in many respects. He was born in Canada, Italy, in 1814. He studied philosophy for three years in the College of "laocantia," and theology six years. While still a young man 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, as well as in Western Louisiana. When then the late Dr. Orestes A. Brownson 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 greatest philosopher he had met in America. At the breaking out of the war Father Baglioli accompanied the Donaldsonville Camerons to Virginia, and was the chaplain of that command throughout the war. He was well known throughout the South as a man of great leniency, piety, ability, courtesy and modesty, and was a good friend to the poor. The funeral took place on Sunday morning at nine o'clock, with St. Joseph's High Mass, St. Joseph's Church, New Orleans.
Unlike other Catholics, Dr. Pierce's "Pellets" do not render the bowels constipated after operation, but on the contrary, establish a permanently healthy action. Being entirely vegetable no particular care is required while using them. By Druggists.

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