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The High-Born Ladye.

BY THOMAS MOORE. In vain all the knights of the Underwald woo'd her,
Though brightest of maidens, the proudest wasshe;
Brave chieftains they sought, and young minstrels they sued her,
But none was thought worthy the highborn Ladye.

Whomsoever I wed," said this maid, so ex-"That knight must the conqu'ror of conquerors be;

He must place me in halls fit for monarchs
to dwell in—
None else shall be bridegroom of the highborn Ladye."

Thus spoke the proud damsel, with scorn looking round her. On knights and on nobles of highest degree, Who humbly and hopelessly left as they found her,
And sigh'd at a distance for the high-born Ladye.

At length came a knight, from a far land, to With plumes on his helm like the foam of the sea; and the sea; the

"Proud maiden, I come with high spousals to grace thee; In me the great conqu'ror of conquerors Enthron'd in a hall fit for monarchs I'll place thee, And mine thou'rt for ever, thou high-born Ladye!"

The maiden she smiled, and in jewels array'd her,
Of thrones and tiaras already dreamed she;
And proud was the step, as her bridegroom
convey'd her
In pomp to his home of the high-born
Ladye.

"But whither," she, starting, exclaims, "have you led me?
Here's nought but a tomb and a dark cypress tree;
Is this the bright palace in which thou
wouldst wed me?"
With scorn in her glances, said the highborn Ludye.

"'Tis the home," he replied, "of earth's lofti-est creatures"—
Then lifted his helm for the fair one to see;
But she sunk on the ground—'twas a skele-ton's features,
And death was the bridegroom of the high-born Ladye!

GERMANY'S RELIGIOUS HISTORY.

Its Relations with England and Rome -Cardinal Manning's Suggestive Sketch.

A German church was recently opened in Union street, Whitechapel, London. His Eminence Cardinal Manning preached the sermon on the occasion, in the course of which he said:

BONDS BETWEEN GERMANY AND ENGLAND. I have great joy, dear children, in coming here to-night; and this day will be a joy to many of your friends in Germany. To-day we see this church so far finished, enlarged, and, as far as we can make it, emarged, and, as far as we can make it, more fit for the worship of our Divine Master. Many kind hearts in Germany have been helping us in this work, and they will be glad to know that we have tonight met together to rejoice and give God thanks for the finishing of the work on which you set your hearts. St. Boniface is a saint and martyr whom all Englishmen love. He is your apostle and your martyr, but he was an Englishman and we love his name. We are bound by all manner of bonds of love and of gratial was a supplying the control of all manner of bonds of love and of grati-tude to Germany. We ourselves are Germans. We sprang from Germany; our blood is German and our speech is German. We are all one family and one race together. You gave us our natural life and our natural existence, and but for Germany England would not be England, and Englishmen would not be England. lishmen. But we gave you something in you the light of the holy faith. You had never heard the name of Jesus nor His of their divine Redeemer. hever neard the name of Jesus nor His holy Mother until he came, and with the keys which Peter received from Jesus opened to you the kingdom of eternal life.

BRIEF ACCOUNT OF ST. BONIFACE Therefore we are all bound together—we to you by the natural bonds, you to us by the supernatural bonds of faith and love. And therefore I rejoice in the opening of this church built in my diocese for ing of this church bunt in my diocese for you, my flock, and in honor of St. Boniface. You remember how an Englishman in the west, at Exeter, Wilfrid, as he was then called, was in his cloister, a holy youth, when he felt himself moved by the Holy Spirit to go and preach the Gospel to your forefathers; and how he wast into Hesse and Thuringia, and Frieswent into Hesse and Thuringia, and Friesland and Bavaria—going to and fro, preaching the holy Gospel. And when-ever he was about to begin work he went and knelt at the feet of the vicar of Jesus Christ, the successor of St. Peter. He received the benediction of Rome and came back with the blessing of the vicar of our Lord and Master. You know his of our Lord and Master. You know his history—how the Holy Father changed his name from Wilfrid to Boniface and sent him back a Bishop, and how he afterwards became an Archbishop. You know the Sees which he founded—Fulda, Ratisbon, Mentz, and you recollect how, that Saturday evening before Whit-Sunday, having gone once more into Friesland among the pagans, and converted many to the faith, and prepared many to receive the Sacrament of Confirmation on the the Sacrament of Confirmation on the morrow, the pagans who did not believe rushed into the humble tent where he was surrounded by his priests. He forbade them to defend him by force, and they were all martyred—fifty-two were slain there for the faith of Jesus Christ. They bedewed with their blood the soil of Germany, and from that day to this the faith of Boniface has been living and vigorous, and lives now and will live to the end. Well, this binds us together and makes us joyful to-day. PUNISHMENT OF UNFAITHFULNESS TO THE

Papal chair, and that communion with the Church is the result of communion with its head-the vicar of Jesus Christ. Where men, be they priests or laymen, are faithful to the vicar of Jesus Christ, lose the faith and become heretics and schismatics-very often they lose Christianity itself. Now I will prove my words

The next was the Church of Antioch,

where Peter first reigned. The third great church was the Church of Alexan-dria, founded by St. Mark, the disciple of St. Peter. And the fourth was the Church of Constantinople, which was not Churen of Constantinopie, which was not an apostolic church, but an imperial seat, which had become, like London, a great and nighty city. Pride made the four cities rebel against the vicar of Jesus Christ and the successor of Peter, reigning in the apostolic Roman See. They separated themselves from him; they rose up, with heathen disobedience, against his authority—and what was the end? The great scourge of Mohammed, the false prophet, came over the whole East, swept away the bishop and the priest, cast down the altar, carried away the Blessed Sacrament, and made desolate every east-ern sanctuary. This was the scourge that came upon those that were faithless to the vicar of Jesus Christ.

the vicar of Jesus Christ.

THE SCOURGE OF PROTESTANTISM.

Let us now look to the land you love so well, the land of Germany, the land of St. Boniface. Three hundred years ago there arose a man who thought he could reform the Church of God. What did de do Like another Mohammed he made desolate the churches, took away the Blessed Sacrament, cast down the altar. He changed the faith. He rebelled against the vicar of Jesus Christ. He tore Germany in two. The north of Germany became Protestant; the south remained faithful and Catholic, and a war of thirty years bedewed the soil of Germany with the blood of Germans, with the blood of Christians, with the blood of brethren! And those in Germany who remained faithful to the successor of St. Peter were confirmed in their faith and obedience. At that time the same curse fell upon England. England, which was in the unity of the faith, in the unity of the Church, rebelled against the vicar of Jesus Christ, rebelled against the Pope. In the hour in which she rebelled the scourge and desolation of what is called the "Reformation" fell on her. The altars were thrown down, the Blessed Sacrament was taken away, the sanctuaries were made des-olate, the priests were martyred, the bis-hops were exiled, and England, from north to south, and from sea to sea, was stripped of the ancient faith, and so continues to this day-Catholic no longer because she rebelled against Peter, the vicar of Jesus Christ. IRELAND'S CONTRAST WITH OTHER NA-

TIONS.

By the side of England there lies an island which has been more afflicted in her history than any people I know, and yet her children have remained always faithful to the vicar of Jesus Christ, to the successor of St. Peter, preserving to faithful to the vicar of Jesus Christ, to the successor of St. Peter, preserving to this day the immutable Catholic faith, without spot, without soil, without blemish, and without change. How many are there in the north of Germany outside the unity of the Church that have retained the Christian faith? How many are there that have held by a single supernatural truth? They do not believe in the name of God; they do not believe in the name of Jesus Christ; they do not believe in the name of the Blessed Mother of God; they do not believe in the Church of Sax very long to the monks on the following 4th of May and 19th of June. Ten other monks were chained in Newgate and left to starve. When Cromwell heard that they were lying off; he swore a great oath that he was very sorry for it, for he would have treated them more hardly if they had lived longer. On one of them he had his fiendish wish, though he lived not to see it. William Horne, a lay Brother, survived, and after four years' cruel suffering in prison, was hanged, drawn and quartered on the 4th of May and 19th of June. Ten other monks on the following 4th of May and 19th of June. Ten other monks on the following 4th of May and 19th of June. Ten other monks on the following 4th of May and 19th of June. Ten other monks on the following 4th of May and 19th of June. Ten other monks on the following 4th of May and 19th of June. Ten other monks on the following 4th of May and 19th of June. Ten other monks on the following 4th of May and 19th of June. Ten other monks on the following 4th of May and 19th of June. Ten other monks on the following 4th of May and 19th of June. Ten other monks on the following 4th of May and 19th of June. Ten other monks on the following 4th of May and 19th of June. Ten other monks on the following 4th of May and 19th of June. Ten other monks on the following 4th of May and 19th of June. Ten other monks on the following 4th of May and 19th of June. Ten other monks on the following 4th of May and 19th of June. Ten other monks on the follow Look again at England. We are running down the same inclined plane. How many Englishmen are losing their faith and becoming rationalists and unbelievers!
They ceased to be Catholics three hundred years ago, and now they are ceasing to be Christians. And Germany's rationalism and England's unbelief both spring from the same cause—infidelity to the successor of Peter, the Vicar of Jesus Christ.

His Eminence concluded with an eloquent and earnest exhortation to his return—something that binds you to us hearers to be faithful in the practice of by the bonds of charity and gratitude. It their holy religion, and in their allegiance by the bonds of charity and gratitude. It their holy religion, and in their allegiance was an Englishman that brought over to to the vicar of Christ, and as a flock

The Fate of M. Creveaux.

Buenos Ayres Southern Cross, June 23. The Rev. M. Dimeco sent the following letter from San Francisco, Solano, to the Prefect of Missions; it is dated 9th ult.: You will have heard ere this how the treucherous Tobas slaughtered the unfortunate members of the expedition. I did not believe it at first, as the Toba Indian Caligagae, who arrived here on the 30th April, told me he had spoken to every Indian of his tribe that he met, and with the carry Indian of his tribe that he met, and the company she seemed to depart." all the Caciques were most pleased with your message and would come here to treat as soon as possible. On the night of would not do the deed, but the more distant Tobas might. While I was talking to him, Cacique Nectene and fifty of his tribe arrived, and with them came Cuslin,

who had agreed to accompany the explor-ets, from Inagua to Cavayurepoti. I asked him if he brought any letter from Crevaux, but he answered in a frightened manner that he had not, but that the Caciques Cusaraal and Niti brought twe, and that several Caciques, with a great number of their tribe, were assembled at Palmar (four leagues from here), where intended to remain for three days they intended to remain for three days before coming on here. I was so anxious for some positive intelligence, that I dispatched a messenger on the instant to Palmar, to bring me the letters referred to, but he came back next day to say that the savages had all left Palmar. I then sumsavages had all left Palmar. I then summoned (on the 7th) the chief men and the Tobas and Noctenes men here, and in their presence told Cuslin that he had lied; he looked down but said nothing. I then told all the Tobas and Noctenes to leave the all the Tobas and Noctenes to leave the Mission at once and go to Palmar, and, if the letters referred to should arrive within two days, to bring them on to me at once, if it should prove that the ex-Holy see.

His Eminence then proceeded to enforce the moral taught by the life of St. Boniface and by the decadence of faith Boniface and by the decadence of faith in Germany, that the power given to in Germany, that the power given to in his successors in the Tarija men would carry out their expedition to Paraguay, and they (the Tobas) would be hunted to death without Tobas of escape. They left, and have a chance of escape. They left, and have not returned since. Neither Caligagae nor the Noctenes can tell me anything of the relatives of the four captives you sent me to give back to their tribe, to facilitate

a peace treaty. I shall at once send you any further news I may hear. as briefly as I can. You remember the first great church was the Church of Jerusalem, over which St. James presided. "ROUGH ON RATS." clears out rats, mice, flies, roaches, bed-bugs, ants, vermin, chipmunks. 15c.

What manner of Christian men and women the monks and nuns in England at the time of the Deformation were, and how they disappeared, however, we may learn from an article on the English Martyrs published in the Dublin Review. The writer is speaking of the Carthusians. The writer is speaking of the Carthusians of the Carthusians with the same unconscious of the Martyrs in the Martyrs in the same unconscious of the Martyrs in the Martyrs in the Same and Scandinavia hold a sad preeminger of the Martyrs in the Martyrs in the Martyrs in the Same and Scandinavia hold a sad preeminger of the Martyrs in the Mar "Here" he says, "is the same unconscious heroism. We find no aspirations after martyrdom, but only fear of unfulfilled vocations and unready hearts when their Lord shall come, and the calm resolve to die rather than commit sin. The first thought of F. Houghton, the London Prior, a saint even before he was a martyr, is for his sons, and himself only through them. When they are told that they will

gle among the gentiles, you may learn the works of them, and having begun in the spirit, you may be consumed in the flesh. And there may be others among us whose hearts are still infirm. If these mix again with the world, I fear how it work have the still them. how it may be with them; and what shall I say, and what shall I do if I cannot save those whom God has intrusted to me." He prepared them (continues the writer) by a solemn penitential Tridue, 'that the Lord when He knocked might find them ready.' The first day he bade each choose his confessor to each other, and gave each other absolution. The next day, in full chapter, he knelt before each of them in succession, and begged this forgiveness for any offence which, in heart, word or deed, he might have committed acceptance. All did the same, 'each from each imploring pardon.' The third day, as he was saying the Mass of the Holy Ghost, there came, as it were, a whisper of air which breathed upon their faces as they knelt. Some perceived it with their bodily senses; all felt it as it thrilled into their hearts. And then followed a sweet, soft sound of music, at which the venerable Father was so moved, God being thus abundantly manifest among them, he sank down in tears, and for a long time could not continue the service."

THESE MONKS WERE ALL MARTYRED.
"We all know the end," says the writer. "On the 4th of May, 1535, F. Houghton and the friars of Axholme and Beauvale were hanged, drawn and quar-tered, and five of the monks on the fol-

But, concerning those who were starved to'death in Newgate, the following is related: "Mrs. Margaret Clement, who had been brought up in Sir Thomas More's family, and had thence been married to Mr. John Clement, bribed the gaoler to

let her visit THE STARVING CARTHUSIANS.

In the dress of a milkmaid, with a great pail full of meat on her head, she daily passed into their cell. She put the food into their mouths, for they were so tightly chained that they could not feed themselves, and she cleaned the cell and carried off the filth. But at length the King, having asked whether they were yet dead, the gaoler feared to let her in. Then she persuaded him to let her go to the roof over their cell, where, taking off the tiles, she dropped down food on a string as close as she could to their mouths. But at last the gaoler refused to admit ther at all, and she was obliged to leave them to their fate. Many years after she died at Mechlin. During the last two years of her life she often saw the Car-

The Home of Gold. A story, about which there is a fascina the Sth a passenger from Santa Cruz told me the sad news, but still I did not believe it. Next day I told it to Caligagae, who appeared much distressed and assured me that the Tobas with whom he had spoken wonderful valley. Small, enclosed in high, in the Sierra Madre, it is said there is a wonderful valley. Small, enclosed in high, rocky walls, and accessible only by a secret passage, which is known to but few, is this extraordinary place. It is about ten acres in extent, has running through it a stream which waters it thoroughly and makes it a perfect paradise, with its ex-quisite flowers and beautiful trees. In it are thousands of birds of the most beautiful plumage. Running across it is a ledge of pure gold about thirty feet wide, which glistens in the sunlight like a great golden belt. The stream crosses this ledge, and, belt. The stream crosses this ledge, and, as it runs, murmurs around blocks of yellow metal as others do around pebbles. The ledge of gold is supposed to be solid gold, and to run down in the centre of the earth. The legend is of Indian origin, and around it clusters a number of Indian stories, in which the name of the ill-fated wastering course frequently. The de-Montezuma occurs frequently. The descendants of the Aztecs believe firmly that the day will come when Montezuma will return and free them from the descendants of the Conquestodores. They believe that the money necessary for this work will be taken from the Madre d'Oro.

"Buchupaiba." Quick, complete cure, all annoying Kidney Diseases. \$1 at

"Female Complaints."

Dr. R. V. Pierce, Buffalo, N. Y.: Dear Sir—I write to tell you what your "Favorite Prescription" has done for me. "Favorite Prescription" has done for me.
I had been a great sufferer from female complaints, especially "dragging-down," for over six years, during much of the time unable to work. I paid out hundreds of dollars without any benefit till I took three bottles of the "Favorite Prescription," and I never had anything do me so truth or dispelled to doubt of fiction. He must make others laugh as well. The information that the editorial sanctum has formation that the editorial sanctum has re-echoed to a sanctimonious cachinnation will never of itself be enough to make the upholders of truth or the propagators of falsehood cease at a mere demand to "hear much good in my life. I advise every good in my life. I advise every MRS. EMILY RHOADS, McBrides, Mich.

ENGLAND'S CRUELTY TO CATHOLIC CATHOLIC AND PROTESTANT MOR-

Catholic Review.

ence for drunkenness and immorality, and declares that any one "who knows France and Italy would laugh at the idea." We have not had an opportunity of consulting the Moralstatistik of Von Oettingen, but we know that the statement of contemporary as to the prevalence of immorality in these countries is grossly and outrageously exaggerated. We know that the prevalence of illegitimacy in Austria and thus cut themselves off from Christ's fold, amid the general consternation he construction in tender paternal accepts. says to them, in tender paternal accents:
Very sorry am I, and my heart is heavy, especially for you my young friends, of whom I see so many around me. Here

Cathone, notably in the Tyro, the percentage of illegitimacy is as low as in the west of Ireland. We may return to a discussion of the question, as far as it affects
Austria and Bavaria, at some other and the repough you are living in your innocence.
But if your are taken hence and mingle among the gentiles, you may with Italy and France. The assertion with regard to France is one of those half truthe To any American who judges France from the standpoint of a few months' residence in Paris or other great centres of popula-tion a laugh at our assertion would be natural enough, and this is pretty much all the knowledge that is acquired of France by most of our tourists. Paris is the rendezvous of the idle and vicious from all quarters of the world and we from all quarters of the world, and we think we have heard that our citizens contribute their fair quota to the sum total of its immorality. The cup of the iniquities of Paris is filled from every quarter of the world. The morality of different districts in France, however, is in exact proportion to the hold of the Church on their populations. Thus, while the rate of illegitmacy for all France is 7.8, the rate for the rural districts is 4.2, and for the intensely Catholic provinces of La Vendee and Brittany respectively 2.2 and 1.2. The same holds good of Prussia. For Westphalia and Rhinegood of Prussia. For Westphana and manufand 3.5 and 3.3, for Pomerania and Brandenburg 10, and 12. It is hard for any denburg to an equal to a conclusion that the one to resist the conclusion that the religion of the inhabitants is the cause reignon of the financiants is the cause of this discrepancy. But a most significant feature is that while in France it is the great cities where the percentage of illegitimacy is highest, in England and Scotland it is the very reverse. Thus we have the rate in the rural districts rising from 8 dis Nettinghant Lillain Cause. from 8,9 in Nottingham to 11.4 in Cumberland, while the proportion for all England is 6.7. In Scotland the relative proportion is still larger. Nothing proves the social rottenness of these two countries better than these figures. Nor countries better than these figures. countries better than these figures. Nor can the difference be accounted for by the fact that the large Irish population in the cities would account for their superior morality. The number is not large enough to leaven the whole mass of Englishmen

and Scotchmen.

Our contemporary says that it heard these statements "made a hundred times by Catholics." It is mistaken: Catholics never make such statements on their own authority. If they ventured on such a thing they would well deserve to be laughed at. They have discovered that even as to the doctrines of their own Church, the most ignorant Protestant is Church, the most ignorant Protestant is more likely to know more than the most intelligent among them. Tell a Protestant that priests have not a regular tariff of sins in the Confessional, that the Blessed Virgin is not placed on an equality with God, and he will most likely settle the question by a "laugh" and an intimation that he wishes to "hear no more of this presence," No a Catholia knows from as population is fed exclusively from that source and from North Germany, would, we should imagine, be conclusive as to their moral status. But we have direct Protestant testimony also. The Saturday Review says: "It is certain that Scotland presents the spectacle of being the nation that is most completely puritanized and the most completely addicted to drunkenness that is on the face of the earth. * *

At Glasgow, the sons of the Puritans form the population that is most brutalized by drunkenness." The Scotsman of June, 1869, says: "The sum of the whole matter is that semi-Presbyterian and semi-Scotch Ulster is fully three times more immoral than wholly Irish Connaught, which corresponds with wonderful accuracy to the more general fact that Scotland as a whole is three times more immoral than Ireland as a whole. Mr.

Scotland as a whole is three times more immoral than Ireland as a whole. Mr. Laing, a Scotch Presbyterian, tells us that Sweden, although almost entirely rural, is at the very bottom of the scale of European morality. One person out of every 112—women, infants and sick included had been accused of crime, and one out of every 134 convicted. 40,000,000 gal-lons of intoxicating liquor were consumed yearly, giving thirteen to every man, woman and child in the kingdom. Scotland is not much better situated in the latter respect, for the Times of 1875, states that "during the year ending the 30th of June, 1875, 61,175 persons were arrested in Scotland for drunkenness." Yet the arregant self esteem with which the arrogant self esteem with which Scotchmen air their moral superiority is often more oppressive and disgusting than the pharisaism of some American non-Catholic clergymen.

re-echoed to a sanctimonious cachinnation will never of itself be enough to make the upholders of truth or the propagators of falsehood cease at a mere demand to "hear no more of this nonsense." On the whole, however, the assumed merriment of our contemporary is not so absurd as the grav-

ity with which a worthy Scotch doctor of divinity accounted some years ago for the appalling way in which his native country of Fife figured, in this respect, in statistics by stating that the large percentage was no index of the morality of the people, as it was to be entirely attributed to the fact that an Irish militia regiment had be stationed among them for a year.

SUBLIME IMPERTINENCE.

Milwaukee Citizen In the tone of English criticism upon American opinion there is a good deal of the domineering spirit of the slave master, who is always ready to lay on his whip. Where our policy or tendency seems to conflict with England's interests we are not reasoned with, but whined at. Apparently we have no right to do or say what we are doing, or saying, or permit-ting. We are being misled by our public men, who, we are told, are at best nothing more than demagogues. We do not more than demagogues. We do not know how to govern ourselves according to English ideas of propriety. Our law-makers are besmirched by the British press, because they do not offend the American-Irish," (who are a large part of the American people whom our law-makers have sworn to represent,) and

public morality, than the opinion in America since the dynamite school became notorious. Americans must determine if they will continue to be subject to this reproach.

Poor little Canada, too, can not express its natural sentiments of justice to Ireland

its natural sentiments of justice to Ireland without being contemptuously frowned down in the following manner:

"The respectful phrases in which the address of Canada in favor of granting Home rule to Ireland, is couched can not blind any one to the fact that it amounts to a vote of censure on the government and an encouragement to its avowed enemies. We are at a loss to determine mies. We are at a loss to determine whether the circumstances that the address is simply a dodge to catch the Irish vote ought to be regarded as an aggravation or an excuse for the offence. If the more charitable view be taken it condemns the Canadian Parliament as guilty of levity of thought, which must seriously detract from the value of any opinion it may

This is a specimen of British freedom of thought, even unrestrained by a repression act. Who ever is so unfortunate as to differ with English prejudices, is guilty of an "offence." Canada can not suggest a remedial measure for a misgov erned and misused "sister province" without a mission of the control of the co without committing a misdemeanor, while American opinion is an "enormous scandal". This is the result of being represented at London by a tuft hunter, of saluting the British flag at Yorktown, of serenading the English fleet at Alexan-dria. It is thought that such a people have no national honor and can be insulted with impunity.

Two Beautiful Blossoms.

seen to gradually unitois. When the service was held the bud had become a blossom. The phenomenon gave peculiar pleasure to the afflicted family and was very prettily referred to by the clergyman, who compared the unfolding of the rosebud to the blossoming in heaven of the child. the child.

Long reigns are rare in history, long toyal lives much rarer still. Princes occupy one of the lowest levels in the whole cupy one of the lowest levels in the whole range of longevity. The air of courts is destructive of health, nerve and vigor. Lives which early corruption, luxurious and effeminate habits, unchecked passions and unceasing excitement do not undermine, are frequently shortened by con ing ambition or care, warlike toil and peril, or the murderous hand of conspiracy. Among the remarkably long reigns in his-Among the remarkably long reigns in history are those of Uzziah of Judah (52 years), Mirthridates of Pontus (57), Sapor II. of Persia (71), Alfonso I. of Portugal (73), Frederic III. of Germany (52), Christian IV. of Denmark (60), Louis XIV. of France (72), George III. of England (59), Ferdinand IV. of Naples (65), and Pedro II. of Brazil (51 till now). But Uzziah was a youth when he was placed on the throne, Mirthridates a boy, Sapor a new-born babe, Alfonso an infant, Christian 11 years old, Louis 4, Ferdinal 9, and Pedro 5, and all of the monarchs mentioned only 5, and all of the monarchs mentioned only George III. reached the age of four score. Poland had one king who reached the age of 88, Stanislas Leszczynski; but he reigned only five years, living in quiet retirement. We must go back to the days of antiquity to find William I.'s royal and the only ones we district the work, and at the end of a week of the control of

THE GENTLE CHARLES J. KICKE

His Unselfish Patriotism and Purity of Character.

The death of Charles J. Kickham is cal-culated to recall to public remembrance the Fenian agitation of fifteen years ago, and to compel a tardy measure of justice to the patriotic and able men who gave

standing and vitality to the revolutionary movement that agitated Ireland in 1867. The sanguinary vagaries of such men as O'Donovan Rossa-of whom it is only charitable to believe that their intense devotion to a single idea has deranged their mental and moral faculties—have done much to perpetuate the bad repute in which Fenianism was placed, not less by the glaring misconduct and selfish greed of many of its leaders than by the misrepresentations of its avowed enemies; but in the light of subsequent events, even the most prejudiced upholder of English rule in Ireland may well admit that there was a substantial measure of justification for the movement, and that among its leaders were men who under better condi-tions would have been recognized and hon-"American lish," (who are a large part of the American people whom our law-makers have sworn to represent, and because they do not tender their moral and material aid to a government of repression. Notice the tone of sublime impudence in the following extract from the London Times:

"The license that the American criminal law allows to dynamite projects is a scandal and a shame to American legislation. A more enormous scandal is the studied which public opinion in American assumes toward them. Never was there a body of national opinion so inquisitive and keen which could have shown itself more feeble and inert in the defense of public morality, than the opinion in character; he was from first to last a gen-tleman and a patriot, and when the tu-mult of panic subsided his abilities extorted public recognition from Mr. Gladstone, while his unselfish patriotism and purity of character won for him the frendship of such men as Stuart Mill and John Bright. To a great extent it is still true of Ireland to-day, as it was half a century ago

> "Unprized are her sons till they've learned "Undistinguished they live if they'd shame not their sires; And the torch that would light them to dignity's way Must be caught from the ptle where their country expires."

> country expires."
>
> If the atmosphere of Ireland were in a natural and wholesome condition, such men as Thomas Davis, Sir C. G. Duffy, T. D. McGee, T. F. Meagher, Charles J. Kickham, James Stephens, Luby, Parnell, and Justin McCarthy would be recognized as ornaments of the state, and the slightest have and towards would be considered. est honors and rewards would be open to ears to the abuses they see around them, to leave the miserable peasantry to their fate, and seek only for their own advantage, they might win wealth and reputation; but because they refused to do this, their country has nothing for them but

reproach and a prison.

That this is less true than it was, that the condition of Ireland has notably improved within the past few years, is with-out doubt due in large measure to the efforts of Kickham and his fellow-workers. In the long years that intervened between the famine of 1848 and the revolutionary movement that culminated in 1867, neither whig nor Tory statesmen concerned themselves with the affairs of Ireland. They looked at the enormous flood of emigration pouring out of Ireland, and flattered themselves that the Irish were "going with a vengeance," and that the era of Irish rebellions closed with the Blessed Virgin is not placed on an equality with God, and he will most likely settle the question by a "laugh" and an intimation that he wishes to "hear no more of this nonsense." No, a Catholic knows from experience that except he founds his assertions on the carefully drawn conclusions of those whose Protestantism is irreproachable, his statements will uot meet with much attention. As to Great Britain and Scandinavia, the fact that our Mormon population is fed exclusively from that source and from North Germany, would,

The worship of Satan is at last becoming public in Europe. One of the crimes of the press noticed by Pope Leo XIII. in his address to the Romans on July 13th, was the publication of a hymn to Satan But this is only a single incident of this dreadful cult, not new, indeed, but hither-to followed out in secret. Not many weeks since the "anti-clericals" of Genoa marched at the inauguration of a statue to Mazzini, "marched under the banner of Satan." It is well nigh inconceivable, yet it is a fact, and one of the vile papers noticing the fact says that hitherto thi worship was secret and confined to the Lodges, "but now it is the duty of Italians, Lodges, "but now it is the duty of Italians who have so long lived under the menace of hell fire, to render at length to Satan, the honors which are due to him."—Cathe-

lic Review.

Effective Work. The following specific information, imparted by thoroughly reliable people will convey a clearer idea than any amount of abstract reference, how certain desirable results are being accomplished. Mr. Alex-ander McKechnie, Rochesterville, Ottawa, Catholic clergymen.

But our contemporary will continue to "laugh," and "bob up serenely" every time, no matter how crushing the weight of facts. A laugh we know is often very effective against the truth. Cervantes was said to have laughed chivalry away from Spain, and the hideous grin of Voltaire was thought to have inflicted irreparable damage on the Christian religion. But for an editor to say he laughs is not enough to batter down the fortress of truth or dispel the clouds of fiction. He must make others laugh as well. The information that the editorial of the control of the age of William I.

Spain, and the hideous grin of Voltaire was thought to have inflicted irreparable about 100, but others reduce both his reign and his days, to normal proportions. Thus, no Emperor known to history, no reigning King in Christendom, ever reached the age of William I.

What Toronto's well-known Good Samesia.