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Written for the Record. To the Sacred Heart.

Within thy Sacred Heart, dear Lord, My anxious thoughts shall rest; I neither ask for life nor death, Thou knowest what is best.

Say only thou hast pardoned me, Say only, I am Thine. In all things else dispose of me, Thy holy will is mine.

Ah ! why is not my love for Thee Unbounded, past control, Alas ! my heart obeyeth not The impulse of my soul,

Ah Jesus ! If love's trusting prayer Seems not too bold to Thee, Place Thy own Heart within my breast, Love Thou Thyseif for me. M. G. R.

THE HAUNTED ROOM.

A SCHOOL TALE.

The boys of Langdon Manor School The boys of Langdon Manor School were supposed to be in bed by eight o'clock, but on this particular night some of them were not. Those of Dormitory 2 were telling tales to each other. They had got their respective blankets, and wrapping themselves up in them, sat down in the alley between two beds. "It's your turn, Ben," said one of them. "Ah !" responded Ben, "what shall I tell you about ?" "Ghosts," whispered one youngster.

"Chosts," whispered one youngster. Ben thought a few moments, and then said, "Do any of you know the legend of this school, about a fellow that was starved to death here ?"

"No," responded all of them eagerly, "tell us it." They drew nearer to each other, and

Ben began : "In the time of Charles the II, this

school was taught by a Paritan school-master. He was one of the biggest brutes in the country. Well, one day he had become such a monster that the boys resolved to run away from the school. The leader of this was a young chap named Hugh Reduxa. They got every-thing ready to run for it, but just as they were on the eve of going, the master called them all up and dimension called them all up, and demanded to know who was the ringleader of 'this know revolt.' revolt.' The boys were quite surprised at first, at his knowing it, and then they thought of one of the Puritan scholars who might have got an inkling of it, and had told the master. This surmise was right, but they resolved not to split on Hugh. The master, when he saw they High, but they resolved not to split on Hugh. The master, when he saw they would not tell, was so enraged that he kept them in all day, and said they shouldn't have anything to eat until they told him. Well they much and they told him. Well, they were kept in for some hours, until Hugh, not liking to see them all punished for his fault, resolved to give himself up. They tried to dis-suade him, but he was resolved, and told the master it was he who was the ring-

leader. "The master didn't say anything, but first thrashed Hugh until he fainted, and then locked him up in a room at the top of this school. The boys didn't see him again after that, for the master through his ill-treatment caused his death. The poor chap was kept there in the bitter weather, for it was winter, and chained to the wall, on bread and water for a week. Every now and then the master would go up and thrash bim, until one evening, on going up to give him his food, he found him dead. And every year, on the same him dead. And every year, on the same night-I believe it was in Novemberthey say his ghost walks in the room, with

the chain round his body." The youngsters sat spellbound for a few moments after he had finished, then, one, they crawled into bed shivering and starting at every sound.

Winter was rather early, and one of the boys proposed to go on an adjacent pond and skate. Now, this pond was prohibited to them, but like all youngsters they believed that "stolen fruit was sweetest, and therefore made up their minds to go on the next Wednesday afternoon, if the ice was strong enough. Before they were

mother, dear mother," he mosned. For a few moments he sat like this, and then seeing that it was getting dark, knelt down and said his prayers. He prayed to be forgiven for his disobedience, and that this should be a lesson. If He drew the blanket around him and sat down in a corner and shivered with sat down in a corner and shivered with the biting cold. Then he thought. All at once he started up, pale and frightened. An awful thought had crossed his mind. What if this was the haunted room ? This is November, and it might be the night on

to either clear his mind of the terror or else to know the bitter truth. He could not see through the deepening gloom to the other end of the room, but sweeping his hand wildly along the wall he touched something that moved and clanked faintly

something that moved and clanked faintly. It was the chain ! With starting eyes the poor boy crawled back to his corner again. Only one hope now remained. It might not be the night on which it appears. After a time, however, his fears decrease. Why should he be afraid ? "There are Why should he be afraid ? "There are not any ghosts," he argued. "It has always been found to be natural causes, and then perhaps Ben might have been wrong. There might nave been such a legend. Ben might have made it up; he always was a larkish fellow." Thus the oor lad reasoned with himself and tried to banish his fears. He looked up to the stars, and his mind became softened as he looked into their clear soft light. But yet the terror of the room would keep coming to him until he was willing to believe any-thing it conjured up. What was that ? He thought he had heard something move

in the room. There it was again ! It was the chain ! Every perve was drawn to its ultimot tension, and his heart was beating wildly as he listened and looked with straining eyes towards the dark end of the room. It was quiet again. After all he must have — He listened, for he head was throbbing wildly, and he sank at last into a sort of stupor; it was not

sleep. It was long past midnight when he awoke, and looked wildly around. Then his position came on his dazed mind, and he shuddered. He felt cramped in his limbs, and tried to get up. He had just risen to his feet when the clank of the chain sounded clear on his quivering brain, and the very life in him was stayed. Cold and the very life in him was stayed. Condi-clammy sweat broke over him, as, through the darkness, he fancied he heard soft footsteps walking to and fro, and keeping in time with them was the moving of the chain ! A faint sigh broke the stillness of the room. He could now see a chadown the room. He could now see a shadowy form in the gloom, walking up and down. He could not move hand or foot. The figure came out bolder, and he saw with terrified eyes the form coming up to him ! With one piercing cry that rang through the house and out to the comm

the poor lad fell, and the life blood came from his mouth. Figures are around his bed as he awakes, and he looks with starting eyes at them. He is not in *that* room now. No. There is his mother, his eister, and his father. A voice, sounding to him like an angel's whisper, says, "Hush, dearest boy, sleep now, it is all right," and he turns over o

is side, and sleeps. Langdon Manor School does not stand ow, but yet, round about the place where t stood, hangs the story of poor Ted Vorris, and his fearful night in the Haunted Room.

Train the Boys for Business. There is one element in the home in-

truction of boys to which too little atten-tion has been given; and that is the cultivation of habits of punctuality, system, order and responsibility. In many households, boys' lives between price.

twelve and seventeen years are generally of their existence. Up in the to the increase in the numbe morning just in season for breakfast ; nothing to do but to start off early enough not to be late; looking upon an errand as taking so much time and memory away An edition of a hundred thousand is nothing for a great chronicle of gossip. A journal devoted to the Church and the from enjoyment; little thought of personal propagation of her teachings could easily afford to lower its rates of subscription with half that amount of circulation. appearance except when reminded by mother to "spruce up" a little; finding his wardrobe always where mother puts it; in Surely a good thing is worth some trouble to attain. Every observant man, whether educated in book-learning or not, fact having nothing to do but enjoy him-celf. Thus his life goes on till school ends. knows that the devil is at work all around us. In literature, in that branch of it "hen he is ready for business. Vain thought! At this point he, perhaps, meets with his first great struggle. Many times us. In hterature, in that branch con-which we call "the press," in general con-versation, in the drama, God and Hus during our business experience have we witnessed failures caused by the absence of thorough home discipline. How the Versation, in the drama, cool and rus Church are ignored. The tendency of our time and country is away from God and His Church. And yet the teachings of God and the Church ought to be part of the life, the thought, the very blood of Christians. Will the weekly edition of a "gravet deily" help your children to be boy without this great advantage fails is thus fairly described by the Scientific American : He goes into an office where everything He goes into an once where everything is system, order, precision. He is expected to keep things meat and orderly, sometimes kindle fires, or do errands—in short, to become a part of a nicely regulated "great daily" help your children to be better Christians? If they will read the newspapers, let them at least have an op portunity of knowing that the principle the newspapers are not the principles machine, where everything moves in sysof Christlanity, and that it is tematic grooves, and each one is responsi ealth, fame, comfort or success that will take them free, but the Truth, which ble for correctness in his department, and where, in place of ministers to his com-fort, he finds taskmasters, more or less make Our Lord come to teach. The most virulent enemy of the Catho lenient to be sure, and everything in marked contrast to his previous life. In lic press is in our own camp, as indeed the most insidious enemies of the Church are. This enemy is the thoughtlessness many instances the change is too great. Errors become very numerous; blunders, are. brots become very numerous, contacts, overlooked at first, get to be a matter of serious moment; then patience is over-tasked, and the boy is told his services are of Catholics. Attend to the logic of our friend's letter : I know that the Freeman's Journal is good; I know, too, that the "cheap weeklies" are not good, but only no longer needed. This is the first blow, and sometimes he never rallies from it. amusing; but, to save two dollars a yearless than four cents a week-I will drop the good and have the cheap and bad Then comes the surprise to the parents. -New York Freeman's Journal.

"MESSRS. EDITORS : I have enclosed 8for the Journal. This, I think, ought to be sufficient to satisfy your bill; if not, and you think you cannot afford that, you need not send the paper any longer, as I think I can't afford to pay it. If you

are satisfied with this and send receipt to Feb. 24, 1885, I would be glad, as I don't like to go without the Journal. We can get the largest of your city papers here for one dollar a year, and I cannot see why you cannot do as well as they can. "Very respectfully yours, Our subscriber states a fact when he says

CUEAPNESS NOT QUALITY !

he can get the "largest of your city papers for one dollar a year." For that price he can get all the sewerage of the week put upon a very large sheet. If he wents filth, he can get a good deal of it for one dollar a year. But filth is very dear at any price. He can have for a dollar a year all the

evil doings of the entire country sent to him by mail every week. He need miss no scandalous detail of the divorce courts or any of the "spicy" revelations which reporters are paid to ferret out. His chilreporters are paid to ferrer out. Ins char-dren may become adepts in the study of "gossip," micalled news, and, by reading the windy nothings of the editorial page, acquire chronic mental flatulence. They will learn that success in hife ought to be the end of every man's desire, for itself alone. They will learn no sound princi-ples from these sheets which are so cheap and yet so dear. They will find a sermon by Mr. Talmage and a tirade by Mr. Ingersoll side by side, a description of a High Mass and a florid painting of an abode of vice. The newspaper tries to look at God and the devil impartially. It does not succeed. It finds the devil more attractive. and gives more space to him. And yet a Catholic, the father of a family perhaps,

finds such a paper "cheap !" What principles do these newspapers inculcate ? The principles that pay. Does anybody who knows what intrigues mould the policy of a "great daily" imagine that principle—an abstract love of some good thing and a desire to uphold it—has aught to do with its course? That Blaine or Cleveland is supported on account of the beauties the "great daily" has found in his character, or because of intense "natrin tism"? That the platitudes of the editorial page of to day may not be repeated for the opposite side to morrow ? Some people, "far from the busy marts" of politics and trade, may believe in the principle of the daily press. The initiated do not. For they know that this vaunted principle is a weathercock blown east or west by the wind of expediency. If our subscriber is willing that his

opinions and the opinions of his children should be directed by such powerful influence, why, in the name of the devil, let him put his dollar where it will do the most harm. The Freeman's Journal does not want it. If he can afford to do without a staunch journal, which has never swayed from the course of the Bark of St. Peter, and never untilated a principle for the cake of "expediency," the Freeman'

the sake of "expediency," the Freeman's Journal is not the loser. It is worth while to explain why the weekly issues of the "great dailies" are apparently so cheap. All they cost is for the press-work and for paper they are printed on. Their contents is picked out of the daily issues, and a carefully prepared hash of the paper of the meak is made. It hash of the news of the week is made. It is a little cold ; but what can you expect for a dollar a year ? Acd the editor think that the country palate is less sen-sitive to the quality of news than the city The columns of the weekly edition are not "react" by the compositors. That expense is avoided. Thus the newspaper proprietors can easily afford to sell the weekly re-hash of news for a very low

Again, the real cost of producing a printed journal becomes less in proportion

neither

a new class that has taken his place in supporting the convent—the colored aris-tocracy, especially the nouveau ricke of the South, the colored leaders who were brought into prominence, and gained wealth, or at least comfort, by their com-mercial or political skill and luck in management. A large number of this class have brought their children to be educated at the convent. Most of them HAVE BEEN PROTESTANTS. In last Sunday's New York Sun, James Redpath, writing from Baltimore, gives the following interesting account of St. Frances' Convent in that city which is managed by the colored Oblate Sisters of Providence. This account of the second state o Providence. This convent was opened in 1829, and is situated on Chase street and 1829, and is situated on Chase street and Forrest place on a commanding height overlooking the city. All this part of Baltimore has been built within a few years, and is one of the many evidences that you see on every side of the rapidly-growing prosperity of the beautiful city. The convent is a large, four-story brick building, without the slightest pretension to architectural taste. It looks more like a factory than an academy of the church. There are no outside stairs or fire escapes HAVE BEEN PROTESTANTS. The reputation of this convent stands high in the southern states; and, there-fore, as with Catholic convents at the North, religious differences are ignored for the sake of the careful moral and intellectual training that children are sure to receive at convents as well as from the certainty that they will be kept under strict and never slumbering supervision There are no outside stairs or fire escapes o it, and if there should be a sudden conby the teachers. lagration there is every probability that the result would be sudden loss of life. After entering the little garden, you see placed over a contribution box at the main HE PAYS A VISIT TO THE PUPILS OF THE ntrauce this suggestive and pious placard : "St. Joseph, aid us to get another pair of stairs in case of fire." Above the contri-bution box is a small plaster image of St. On Monday morning at seven o'clock Joseph. The venerable mother superio the Rev. Father Nicoll celebrated a Low Mass in the chapel of the Congregation of the convent is a colored lady, who will complete her fiftieth year of continuous de Notre Dame on Gloucester street in service as a sister in the course of a few weeks. She has lived in it, as pupil and presence of the young lady pupils of the establishment. At its conclusion the reverend gentleman, by way of aiding the young people in their usual meditation after Mass, preached on the 48th verse of sister, since her 6th year. She still exer-cises the authority of the mother, although ner assistant, Sister Teresa, relieves her from the more laborious duties. Sister Mary Louisa Noel, the mother superior, said that the first chapter of St. Luke's gospel, in which he pointed out that among the virtues for which the Blessed Virgin was THERE ARE THIRTY TWO PROFESSED NUNS two novices and one postulant (all colored ladies) at present associated in the work pre-eminent before her assumption into Heaven was the beautiful one of humility of the convent. Before an applicant can

and he exhorted his young hearers to take her, "in whom there is no stain," as their model in all things. Vesterday forenoon the reverend genbecome a professed nun she must stay six months as a postulant, then eighteen ad-ditional months as a novice, after which she is qualified to take the vows of a nun. tleman, in company with Rev. Father Goudeau, O. M. I., the chaplain of the institution, paid it a visit. He was con-ducted to the Distribution Hall, where he In this order, as in the order of the Sister of Charity, these vows are annually re-newed, and the sister may return to the world at the end of each year without was received with instrumental music. scandal or ecclesiastical permission, but if, for any cause, a nun desires to withdraw One of the young ladies read an address to him, thanking him for the honor and pleasure he had conferred upon them during the year she must secure a special dispensation in order to continue in full and preferring a request that he would be so kind as to preach their forthcoming communion with the church. Sister Teresa, an intelligent and educated retreat. lady of middle age, to tell me the daily routine of the lives of the sisters at this convent. "We rise every morning," she The eloquent pulpit orstor thanked them for their words of kindness to him, a stranger in a strange land, but confessed that seldom had he felt so embarrassed on said, "at 4:30, summer and winter. We are engaged in prayers in the chapel till 5:30, being allowed twenty minutes to dress. At 5:30, if it is a day when we so much at a loss for words as at that mo ment. He said, however, that they had found the secret of how, as an Irishman, have no mess in our own chapel, we go his heart could be most readily touched and that was by the beautiful musica out to the church a few blocks away. get home about 6:45. Then we are entreat which they had given him. He re gaged in the ordinary duties of the house gretted that his time during his stay in the city was pre-engaged, so that it would be till 7:30, have breakfast till 7:45, and then each sister goes to her own work. School begins at 9 o'clock and continues till 12. impossible for him to comply with the request contained in their poetical address. He would, however, promise to pay them another visit before he left Ottawa. The reverend gentlemen soon afterwards took Then the sisters go to the chapel in the house to say the office of the Blessed Virgin, which consists of reciting five psalms. This takes us to 12:30. Then we their departure .- Ottawa Citizen, Oct. 15 have dinner. There is recreation till 2 o'clock. At 2 o'clock the school begins again. At 1:15, I ought to eay, there is a CATHOLICITY IN THE FAR WEST. writing class, but only two of the sisters go to it. From 2 till 3:30 we are at school FIGURES THAT TELL THE STORY OF ROMANat industrial work. Then recess for the pupils till 4. The sisters continue their work till 5:30. Then comes meditation in The census of population for 1880 con tains some instructive summaries. Few of our people know what a vast Church is the chapel. This meditation lasts half

nour, and then we remain another half springing up between the Mississippi and the Pacific. The following facts are very bour for other devotions, saving our beads the Blessed Sacraand making a visit to the Pacific. The following facts are very suggestive of "Romanish decay:" Take Dakota alone. It is about three times the size of Illinois. Its religious population is reported in 1880, as follows: Roman Catholics, 10,000; Lutheran, 7,000; Methodist, 917; Episcopal, 800; Disciples, 575, Pacific Science, 1990; Science, 1997; Science, 19 ment. We have spiritual reading in the community room-reading the life of some saint or some other religious work. This brings us to 7 o'clock. We have upper at 7 and then recreation till 8.30. Then we have our night prayers. Every one, sisters and pupils, must be in bed at 0:30. This is the story of our life all the 575; Baptist, 600; Congregationalist, 411 Presbyterian, 400; United Brethren, 390 year round, excepting that in August with a few representatives of several

WE HAVE A RETREAT OF FIVE OR SIX DAYS." other religious bodies. At the colored convent at Baltimore fif-Montana, nearly as large, reports in the teen of the sisters are engaged in teaching. In the orphan asylum attached to the convent there are three sisters regularly engaged, with occasional extra assistance. The nuns do all the work of the convent themselves, cleaning, baking, washing and scrubing, and they even earn some sup-port by doing the washing of a neighbor-ing monatery. This last work, however, mostly given out, the sisters, unless greatly pressed, doing the ironing only. No difference is made between the educated and uneducated sisters. Every one is required to do some part of every kind of ork, but, as a matter of necessity, the more educated nuns are chiefly occupied with teaching. As far as possible the nuns change duties every year, the same sister doing scrubbing one year and teaching the next year. If all the sisters were equally well educated this rule would be inflexibly observed, but of course the rules of the church recognize the superior authority of church recognize the superfor authority of necessity. The rules are observed as strictly as it is possible to enforce them. The work of the convent is so equally divided that all the sisters have the same hours of labor. Sunday is their only day of comparative leisure. I was taken through the convent into all the apartments, and everywhere the same presented themselves. Large, high-st rooms, the bare walls decorated with ithographic portraits of saints or subjects, no carpets on the chapel, the school-rooms and tions. furniture of the plainest furn EVERYWHERE THE MOST PERF. gs, but CLEANLI.

NOV. 8, 1884.

Dublin Review. THE EARLY SCOTTISH CHURCH.

The Scottish dynasty, in the person of Kenneth MacAlpin, uniting the kingdoms of the Scots and the Picts, the Columban church had recovered her pre-eminence over the churches and monasteries of Pictover the churches and monasteries of Pict-land. Its primacy, re-established and re-organized, was transferred to Dunkeld, in the heart of the new kingdom, and its

abbott became the first Bishop of Fortrenn or Pictland, and the acknowledged head of the Columban monastic bodies and the Pic-tish church. At his death the bishoptic was transferred to Abernethy, then the principal seat of the royal authority. The dis-tricts between the Forth and Spey at this time ceased to be called Pictland or Fortrenn, and became known as Alban, and their sole, or perhaps rather chief, Bishop took the same designation. In 908 King Constantine called a great assembly of his principal men to the Moothill of Scone, where he and the Bishop Cellach solemnly swore to preserve the laws and discipline of the faith and the rights of the Church and of the Gospels. This solemn act apand of the Gospels. This solemn act ap-pears to have given a final constitution to the Scottish Church. Cellach, as first Bishop of St. Andrews, transmitted the primacy, transferred now for the last time, to his successors, long called Episcopi Albaniæ, and the ecclesiastical jurisdiction of the see increased constantly with the temporal authority of the kings of Scotland. The independent provinces with their several episcopates were absorbed in the dominion of the supreme sovereign and their Bishop either altogether disap

peared, or became subordinate to the Bishops of St. Andrews. The previous period is one of great obscurity in the ecclesiastical annals of Scotland. Whatever authorities the Scot-tich bisterien who high the scottish historian who lived nearer the events may have possessed in the chartularies and muniments of the bishoprics and religions houses, we are entirely dependent for original evidence on chance references, or occasional mention of names, during the two centuries subsequent to the narratives of Bede and Adamnan. Under their faithful guidance it is possible to trace in clea: ful guidance its possible to trace in clear outline the early vicissitudes of the Scot-tish Church; but they leave us when for-eign invasion and domestic revolution were about to unsettle whatever organization it possessed, and no records have sur-vived the disaster that overtook the monasteries and the re-constitution of the kingdom on a new basis.

It is impossible not to remark the absence of a regularly established hierarchy and of fixed episcopal sees during the supremacy of the Columban church. The Bishops resided where their presence for the time seemed most advantageous. the absence of great populous centres, few places long required the continual resilence of an ecclesiastical superior, whose mission in the midst of a shifting popula-tion was frequently best furthered by removal.

We come across numbers of Bishops who never appear to have had success in the churches they ruled, and the history of most of the sees which made up the later hierarchy is formed in its first period of a series of translations. This was not recall in the the set which is the series of translations. peculiar to the Scottish Church, for the same frequency of migratory Bishops without fixed sees is found in the annals of other churches in their infancy. But the special relations between the monastery and the diocese, found also in Ireland at the same period, are characteristic of the system that evangelized the two coun-

tries. "Monachistn may be said to have brought in Christianity ; and the Faith was engrafted on the Rule, rather than the Rule on the Faith. The monastery was all in all, and the whole scheme of church government was based upon a monastic foundation. Instead of dioceses under the jurisdiction of metropolitan and suffragan Bishops, wide districts were under the sway of different monasteries, the greater number dependent upon some leading community, like that of Armagh or Iona It is not to be supposed, however, that there were no Bishops. Every monastic establishment of any pretension establishment of any pretension possessed one Bishop, sometimes several, within the walls; but as the Prelate was without a wais; but as the Freinte was without a diocese, he was in an anomalous, and in some measure in a subordinate position. . . . As a priest, he was the ecclestastical head of the whole community, upon whom he alone could confer orders ; monk he observed the same rule as the rest of the brethren, asserting in this respect no authority over the Abbot who, as the regular Superior of the Fraternity, became in reality the leading churchman of the district." The case was different when the ecclesiastical system was influenced by the polit-ical institutions of the Roman Empire. When Christianity became the religion of its highly civilized and artificial society, gathered into cities, the diocese and the city were frequently conterminous and always connected. If comobiles were in-troduced, their superior never assumed any but a subordinate place under the re-cognized head of the older hierarchy. In the Celtic church, monachism was not a feature, nor an institution, but its only organization. Secular clergy were un known. The expulsion of the Columbans from Pictish territory was a misfortune. The monasteries fell at once into the hands of rapacious laymen who assumed the title of Abbot, and transmitted the secularized property to their descendants by heredi tary succession. The monasteries them-selves did not remain vacant, but the motley band of retainers who assumed the motey band of retainers who assumed the profession of monks were a disgrace to it. The description of the condition of the former religious houses in Northumbria, left us by Bede, probably applies equally to Scotland. Sometimes the most power ful chieftain of the neighborhood was appointed protector or patron of the com-munity, and then usurped the whole authority and appropriated the lands to his own use, leaving a pittance to the clergy, if these were not his own sons and validion. relations. Sometimes the tribe of the founder claimed the succession to the abbacy in one of their members, and a flagrant instance of their memoers, and a flagrant instance of this abuse in the kin-dred Celtic church of Armagh is unspar-ingly denounced by St. Bernard, who complains that "nearly fifteen generations hed already account of the state of the state of the state of the state account of the state of the

one spirit, one Lord, tism, one God and F (Eph. iv. 2-6). He ur apostolic ardor and Ch ness that they should even as most dear chil tion and all uncleanne should not be even na But his exhortations ar ing, encouraging and were, he summed up the words: "Therefore the words: "Intereto the armor of God, thi to resist in the evil day all things perfect." T things perfect, we mu armor of God, which which is truth, which obedience to the law explicit in this exhort reasseverates and emp Christ himself had taught. Our Divine addressing his disc Olivet, said to them : man seduce you; for my name, saying : I a they will seduce man hear of wars and run that you be not troub must come to pass, bu for nation shall rise a kingdom against king be pestilences and fami in places. Now all t eginnings of sorrows deliver you up to be put you to death, and by all nations for My there shall many be betray one another, another. And many arise, and shall sedu cause iniquity hath at

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THE CA1HOLIC RECORD.

COLOBED CATHOLICS.

said.

let out, when the afternoon came, the master called them up, and told them not to go on or near this pond at all, and, if they did, he would punish them.

they did, he would purish them. Now, after this, some of the boys felt a repugnance to disobey the master's orders, but Ted Norris, one of the eldest boys, and a few of his chums, not to their credit, jeered them for "ninies," and no boy liking to be jeered at, they all went on the pond. For about an hour all went on well, and everyone was enjoying him. on well, and everyone was enjoying him-self when the dreaded voice of the master

rang out-"All boys on the pond come off, and form into line here !" The boys came off, and did as he told

them. "Now, who is the leader of this ?" he

No answer.

"I know who it is," he continued. "Norris, come here; it was you that per-suaded them."

Norris couldn't say a word. "Follow me up to the school, all of you.

Like beaten dogs the boys walked after their dreaded pedagogue-dreaded as well for his injustice as his cruelty. When they were all standing in the class-room the master called Norris to follow him, He went to the top of the building, and opening a door, ushered the boy into a

opening a door, used in the boy introd bleak empty room. It had all occurred so quickly that it took him a few moments to collect his scattered thoughts, and then low glanced round. It was a long room, low, but not very wide; with wainscoted sides, but not very wide; with wainscoted sides, and no furniture whatever. The boy sank down in despair. What did this mean? How long was he to stop here? He got up and walked to the window at one end, and looked out. Nothing but the dreary frost-hound common, with the snow lying

frost-bound common, with the snow lying thick An hour passed, and then some one came to the door. It was the servant with a piece of bread and some cold tea.

"Oh ! sir, master says you've got to stop

here all night. Don't say I gave you this, book learning.

here all hight. Don't say I gave you this," she said, as she threw down a piece of blanket, "say you found it here; its very cold," added the kind-hearted girl, as she withdrew, and left the boy to himself and the deepening gloom. He ate the bread C. C. Jacobs, Buffalo, N. Y., says : Thomas' Edectric Oil cured him of a bad onse of piles of eight years' standing, hav-ing tried almost every known remedy, 'besides two Buffalo Physicians,' without relief; but the Oil cured him; he thinks it k the tea, but it gave him little Then of a sudden his desolate and drank the comfort. position burst upon him, and he sat down and cried bitterly, He thought of the cannot be recommended too highly." There being imitations on the market of dear old home far away; of the warmth and light that was there now, and of the kind sweet face of his mother. "Oh, Dr. Thomas' Eclectric Oil, customers wil

Bon't Yen De It.

Don't suffer any longer with the pains and aches of Rheumatism, which make life a burden to you. Relief, speedy and perto watch for that time to come; to be answerable for a certain portion of the routine of the household; to be trained to manent can be procured at the nearest drug store, in the form of Kidney-Wort. Elbridge Malcolm of West Bath, Maine, says: "I was completely prostrated with Rheumatism and Kidney troubles and anticipate the time when he may enter the ranks of business, and to be fortified with habits of energy, accuracy and application, was not expected to recover. The first dose of Kidney-Wort helped me. Six doses put me on my feet, it has now en-tirely cured me and I have had no trouble often of more importance than superficial

since

Mr. Henry Marshall, Reeve of Dunn, Alt. Henry Marshal, Reeve of Dunn, writes: "Some time ago I got a bottle of Northrop & Lyman's Vegetable Dis-covery from Mr. Harrison, and I consider it the very best medicine extant for Dys-pepsia, etc., in purifying the blood and restoring manhood to full vigor. Sold by Harkness & Co., Druggists, Dundas St.

and order and discipline. I vacation, and most of the boarders Saturday afternoon, and non of the pupils were in their classes, excepting a of the few music scholars and girls learning

few music scholars and giris learning embroidery. Most of the pupils, as well as most of the nuns, are of mixed blood. The teachers discover no difference in intelligence, or in aptitude for instruction, the backward of the activity of the activity of the state of the state of the state of the activity of the state between the blacks and the children of both races. There are thirty-two boarders in the convent at present, about one-half of its utmost capacity. In the old times of slave-v the majority of the pupils were In the old times of slave the majority of the pupils were the children of planters, who themselves brought the girls of their bondwomen to receive an education here, and so, in some degree, atone for the condition in which they were compelled by the laws of their states, written and unwritten, to keep their mothers. Children also were sent from the West Indian and for

keep their mothers. Children also were sent from the West Indies and from Mexico. Since cmancipation, this class of pupils has disappeared. No white father now brings his colored child to the con-vent. The same revolution that swept away the repentant white planter created

census the following number of Church members : Roman Catholics, 1,200; Methodist, 2,756; Presbyterian, 1,067; Disciples 850; with a few scattering members of several other denominations.

ISH DECAY.

HAVE BEEN PROTESTANTS.

REV. FATHER SICOLL.

GLOUCESTER STREET CONVENT.

In Oregon and California our cause is older. The first reports : Koman Catho-lics 20,000 ; Methodist, 5,176 ; Disciples, 4,750 ; Raptist, 2,916 ; Presbyterian, 1,095. California reports : Roman Catholics 216,000 ; Methodist, 11,198 ; Presbyterian

7,000; Disciples, 46. In the report of Idaho, Mormons are set down at 6,000; the Roman Catholics at 2,800; the Presbyterians at 400; the Methodiats at 223; the Episcopalians at 200, with a very few of five or six other

denominations. Wyoming gives: Mormons, 3,000; Roman Catholics, 2,000; Presbyterian, 137; Baptist, 02; Seventh Day Adventist, 70; Congregationalist, 45 ; Disciples, 95.
Nebraska is reported : Roman Catbolic, 24,000 ; Lutheran, 17,500 ; Disciples, 13,-580 ; Methodist, 12,498 ; Presbyterian, 4, Startist, 4,-240 ; Presbyterian, 4,-340; Baptist, 4,226; Congregationalist, 3,121; with a considerable membership of a number of other religious bodies. Colorado has : Roman Catholics, 28,000 ;

Colorado nas: Homan Catoones, 25,000; Methodist, 3,037; Mormon, 3,000; Pres-byterian, 1,931; Disciples, 1,750; Luth-eran, 1,000; Baptist, 946; Episcopalian, 841; with about 2,000 unclassified repreentatives of various other denomina-

Utah reports : Mormon, 90,377 ; Roman Catholic, 2000; Methodist, 423; Jews, 268; Pubyterian, 146; Congregational-ist, 51; Baptist, 16. Catholic,

Nevada stands as follows : Roman Cath-lic, 5,000; Jews, 780; Methodist, 635; Episcopalian, 228; with a few representatives of a half dozen denominations.

.A Valuable Patent.

The most valuable discovery patented in modern times is that of the best blood purifier and liver and kidney regulator We refer to Burdock Blood Bitnown. ters, which is making so many wonderful cures and bringing the blessed boon of health to so many homes.

A Great Mistake.

It is a great mistake to suppose that lyspepsia can't be cured, but must be en-lured, and life made gloomy and miserable thereby. Alexander Burns, Cobourg, was cured after suffering fifteen years. Burdock Blood Bitters cured him.

complains that "nearly fitteen generation, had already passed away in this villany. To BE CONTINUED.

Rheumatism, and similar diseases, caused by a low state of the system, are cured by using Ayer's Sarsaparilla.