

llumanity and Hoax.

which rouses all virtuous and religious people when to-day they see in Dublin Castle There's a new "Denomination" with no manner of affinity To any but the Agnostical or Nothingarian THE REPRESENTATIVES OF GOMORRAH AND of soDoM. Why, sir, you have rightly had the chosen-elected of the true-hearted people of this, your native city of Cork, presiding

"Tis dogmatic altogether, but so counter to divinity That they name it the "Religion of Hu-manity," indeed.

Then 'tis Positivism styled, too-but that term requires apology; Since for all its Positivity, Negation is its to day over the meeting which I may con-gratulate as being a meeting called in the As it teaches its believers systematic athe-

ology, With the Universal Brotherhood of all the Human Bace.

It acknowledges a "Something" which is Unknown and Unknowable At the same time the "All Being and the Ultimate Reality." But, being quite cocksure that no such En-tity is showable. It repudiates all opinion as to "Superna-turality."

But here, upon this bank and shoal of Time, as Macbeth phrases it.

But here, upon this bank and shoal of time, as Macbeth phrases it, It stands and jumps the question which Macbeth was game to jump, Thereupon refusing argument, with any one who raises it In pamphiet, or in pulpit, or on platform, or on stump. There

You can scarcely pronounce it Heterodoxy; that would be erroneous, And if you want an epithet whereby this craze to call, That of Paradoxy apter were, perhaps, and more idoneous; men ere now to the scaffold and the dock.

For that all the doxy in it is apparently at

From United Ireland. MR. A. M. SULLIVAN'S LAST PUBLIC SPEECH.

THE CRIME OF THE PEASANT AND THE CRIME OF THE CASTLE.

A SCATHING CONTRAST.

It is certain to be an interesting remin-der to many thousands of people in Ireland, as well as outside of it, to recall the Intelligence is a man whose pointes labor -why, sir, that gentleman would be quali-fied for yonder asylum on the hill by making a speech like that. He would not stir to save his burning warehouse because a political opponent summoned him to the rescue. Is the perishing of his mer-cantile fabric like the dangers that assail a Christian community in Ireland to day. fact that the last great public utterance of the gifted A. M. Sullivan was a denunciation of the still unconfessed shamelessness of Dublin Castle, and the part taken by this journal in the exposure of the villany of its officials. The speech was delivered in the Cork Chamber of Commerce on Thursday, August 22, at a meeting in support of the O'Brien Indemnity Fund. coming forward Mr. Sullivan explained

WHY HE WAS THERE.

Although, as you know, he said, I have retired from the strifes and combats of without expressing my grief and sorrow that it should have been possible to see, in any Christian country, the reception which first awaited Mr. O'Brien's denunciations of this infamous system in Dublin Castle. public life for some three or four years past, I did feel that this was an exceptional occasion, and I felt that I should b false to every principle of manhood, of patriotism and morality-ay, and of per-Why, sir, you know that two or three years ago the Government, after the passonal friendship to a heroic Irishman sonal friendship to a heroic frishman-ii I did not travel from the West of Cork county to be here to day. I said, Mr. Chairman, that the occasion was very ex-ceptional, and truly, the circumstances that here here the an six and this influing of the Crimes' Act, held an inquisition —a Star-Chamber Castle—not on the pub-lic accusation of a representative man, but on the furtive whisperings of a village that have brought you, sir, and this influ-ential meeting here to day are almost policeman. WHERE WAS THE STAR CHAMBER ? without precedent in our country.

HYPOCRITICAL HOMILIES. During the p st four or five years in

Where slumbered the activity of Dublin Castle during the past twelve months? Why was it that the Government of this country, who had Mr. Curran sitting every Ireland we have been accustomed to hear resounding from the Bench and the Grand day in Dublin Catle to root out out-rage, or the whisper of outrages, in this country, turned a deaf ear to the Jury, and other places, lectures against crime, homilies upon public morality. No doubt these lectures upon crime, and open charge that this foul calamity was at our door. Why, sir, incredulity, and worse those denunciations of cume, were all very well; no man can ever fail to denounce than incredulity, hailed the accusation of these crimes, and the spectacle was pre-sented to the world of a Government encrime, for no one ever committed real crime without in jury to the country, and without remore and regret after wards for bimself. But there is crime and crime. There are the crimes of passion, crimes of fury, crimes of anger, crimes of ven-cannes arises of description. throned in Dublin Castle, practically screening and sheltering abominable miscreants from being put in the position which they were so ready to put a Conneany, crimes of anger, trimes of very geance, crimes of despair. These things have been in the world since the human race founded a community, and they will exist as long as the world lasts. There are other abers of arims that cold arrear in mara peasant in on the whisper of a com-mon informer. Whatever part of Ireland will fail in its duty, I feel confident this city of Cork will not lag behind. other classes of crime that only appear in some horribly tainted atmosphere, and bad and evil and injurious as crimes of CORK STILL SOUND. Wherever else there may be found

heartlessness in coming to the rescue, I claim and I demand for my fellow-coun-trymes-may I not almost say my fellow-citizens-that to us it is an honorable pride violence and of passion may be, they are not belonging to the class of crimes that mark the totally debased and demoralized people. Some of us knew that the offences, the disorders, and the crimes that to claim as one of ourselves this work to claim as one of ourselves this work which eclipses the fable story of St. George and the Dragon. I, for my part, an here alike on the claim of the summons of public duty—and I avow it, sir, on the claims of the oldest personal friendship before he had been chosen for the high of this vice nor having just reason to and here and here and here and here and here and here and public duty—and I avow it, sir, on the claims of the oldest personal friendship before he had been chosen for the high of this vice nor having just reason to and here and here and here and here and here and here and proved here and here and here and here and here and here and proved here and here and here and here and here and here and proved here and here and here and here and here and here and proved here and here and here and here and here and here and proved here and here and here and here and here and here and proved here and here and here and here and here and here and proved here and here and here and here and here and here and proved here and proved here and and here and here and here and here and here and proved here and and here and here and here and here and here and here and proved here and and here brought upon the heads of Irishmen four years ago denunciations from the high places of the land were many of themmost of them-crimes of circumstances, crimes that had their birth not in the and honorable position and eminence he has attained, and while yet he labored on the Press of this city, I had formed my opinion of the sterling ability and fidelity and courage that lay in the heart of William O'Brien, and whoever else may be astonished, I, for one, see only the fulfil-ment of my own early hope of him whom ment of my own early nope of him whom I know, that whatever Ireland may de-mand of him, her courageous son-what-ever intrepidity, courage, ability, or devotion-she will find in William O'Brien a man worthy of the longest days of Irish patriotism.

and that is the crime, the abhorrence of which rouses all minutes of THE SACRED THIRST. BISHOP CLEARY'S ADDRESS ON TEMPERANCE BEFORE THE CONFRATERNITY.

Baltimore Mirror, Nov. 22 On Sunday, November 9, Right Rev. John V. Cleary, Bishop of Kingston, Canada, delivered an address on temper-ance before the confraternity of the Sacred ance before the contraternity of the Sacred Thirst in St. Peter's Church. He began by congratulating the members upon their society, which offered the special homage of St. Peter's parish to the mystery of the Sacred Thirst of our dying Saviour. The cause of morality, of religion, and of country. And, sir, if the magisterial lecturers are absent from you to-day, I am confident, as a native of this brave country, that this meeting will again show country, that this meeting will again show that at the back of your movement you have the political and social forces, and that they are not the antediluvian by-gone leaders of public affairs in what used to be the Whig-ridden city of Cork. Sir, we may be told that though this crime is so abominable, and so atrocious, that although the newspapers may write of murder, of arson, of maiming of cattle, and treason-felony, ng father or mother would keep the paper from their children. But we contemplate this crime as totally distinct from those which have sent Irish-men ere now to the scaffold and the dock, Sacred Inits of our dying Saviour. Ine Fathers of the Church recognized in every one of the series of sufferings endured by our Lord in His Passion a special stone-ment for some special form of an; and if the flagellation of our Lord at the pillar and the humiliation of His nakedness be fitly recognized as the all powerful atonenert for the sins committed by indulgence of the unruly appetites of the flesh, and the crown of thorns penetrating the tem-ples of the gentle Saviour express the price paid by Him for the sins of pride and envy and jealousy and other evil workings of the human brain—and so of the other forms of our Lord's agony, each men ere now to the scaffold and the dock, in this great respect that the judge on the Bench has to appeal to the newspapers not to publish the details of the trials to the world, and yet men will say, "but we abhor this crime, but we can't go forth to take public action to sustain the man who has dragged it into daylight, because of our nonlar antimathies to him." If there the other forms of our boars agoin, cash bearing witness to the gravity of men's crime and the measure of reparation demanded by God's justice—we may fairly regard this killing thirst of our Lord, vol-untarily endured by Him in the moments of His extreme weakness on the cross, as the price paid to His heavenly Father for our popular antipathies to him." If there be in Cork city, among its large merchants,

REDEMPTION OF THE DRUNKARD one man, whatever title he may bear-whether conferred by Dublin Castle, or by an authority that we may still more revere from hell and the eternal torments that await him unless he abandon his evil pas--if some one brought him intelligence that his warehouse was in flames at this moment, and he would say: "I can't stir, because the messenger who brings me the intelligence is a man whose polities I abher" sion and return to the ways of temper ance.

The Bishop declared the devotion to any of our suffering Lord's pains to be a worship of God Incarnate, for the sufferings of the Saviour are not separable from the Saviour Himself, and the contemplation of what He has endured for us is identified with faith and piety and gratitude towards Him for His infinite good ness in taking upon Himself the form of our wretched nature and substituting Himself for us as the Victim of justice to Christian community in Ireland to day. The same man will rally to your side to save Christian Ireland, sanctified by St. make atonement to His heavenly Father for our sins. Hence he (the Bishop) regarded the Society of the Sacred Thirst as most worthy of all commendation and Patrick, from the deadlier danger which is now threatening us. Sir, the land is up upon this question. I cannot pass from it encouragement, and a profoundly religious institution, pleasing to God and edifying to the faithful among whom it had been established. He would there fore apply to them the words of St. Paul "By the grace of God, I am what I am." It is a grace, and a special grace, to this

parish to have such an element of sanctifi cation at work in its midst; it is likewise a grace, and a special grace, to each indi-vidual member of this society to have been attracted by God's inspiration to union with those who devote themselves to the

cultivation of faith and worship gratitude and love and atonement in union with the atonement of the Redeemer of mankind, for the extirpation of the degrading vice of drunkenness and the promotion of THE ENNOBLING VIRTUE OF TEMPERANCE.

This is a grace that will be fruitful of vir-tue to the individual in this life and glory hereafter in heaven, and will extend its blessed influence through families and through the parish and society all around, and will help to create a spirit of emula-tion for good in the order of temperance, and thereby elevate the tone of publi thought and the standard of morality

among men. Referring to its advantages for the in

a refuge and protection against the vice ments of grace at the prescribed times, a refuge and protection against the vice ments of grace at the prescribed times, of intemperance that previously domin-tered over them. 2. Those who did not await the evil hour when the demon of drunkenness might ensare them in his foils, but insured themselves beforehand

DECISIONS OF ROMAN CONGREGAthat indulges beyond satisty, and in whom TIONS. SACRED MUSIC

that induiges beyond satisty, and in whom satisty begets no disgust for drink, but rather stimulates to further craving. In him life is an increasent thirst; it is thirst in the morning and thirst in the evening, thirst by night and thirst by day, thirst at home and thirst abroad, thirst in idleness and thirst in labor, thirst in the SACRED MUSIC. The following is a translation of the instructions issued to the Bishops of Italy by the Sacred Congregation of Rites : My Lord,—To remedy effectually the grave abuses which have crept into the sacred nusic performed in the various churches in Italy, regulations have been framed, of which a copy is annexed to this circular letter. Through the action of the Society of St. Cecilia, working in unison with the ecclesiatical authorities, these regulations have already been car-ried into effect in the archdiocese of Naples, Milan, and elsewhere, and have peontiff. In communicating them to your heads and thirst in labor, thirst in the summer heats and thirst in the freezing winter; it is thirst satiated creating thirst and ever STEEPING SOUL AND BODY IN ALCOHOLIC

POISON, till at length the end comes in delirium or paralysis or the sudden stoppage of the heart or other vital organ-it is death and everlasting pedition.

Returning to his text, the Bishop bade his hearers to take warning, that whilst the words of St. Paul are verified in them collectively and individually, "by the grace of God I am what I am," they should strive to fulfil to the end the counreceived the full approval of the supreme Pontiff. In communicating them to your lordship, I beg you to see that these regulations be accepted in the churches of your diocese, as conducing to maintain the majesty and sanctify of so important terpart of that sentence, and verily as the Apostle did, by continual watchful-ness and prayer those other words, "and his grace in me hath not been void." No the majesty and sanctity of so important a part of the sacred Liturgy, and to keep it free from inappropriate and profane melodies. Trusting that your lordship, in your prudent and pastoral solicitude, will take steps to give practical effect in the diocese confided to you to the pres-criptions embodied in this code, I am, &c., Larpence SaturIAT. his grace in me hath not been void." No one is fully assured of his perseverance in grace. Even St. Paul, whose whole soul was on fire with the charity of Jesus Christ, and who had labored more than all the other Apostles, and had been priv-ileged to witness the glory of the third heaven and hear divine secrets ineffable to heaven and hear divine secrets include to human tongue—even he feared for his own perseverance, his maxim being : "Let him who thinketh he standeth, take heed lest he fall ;" and accordingly he chastized General rules as to "figured" sacred music his body and reduced it to subjection lest after preaching to others he himself should

come a castaway. The grace you now enjoy does not of it-

Great watchfulness, therefore, is required against the occasions of intemperance bounding on every side in the present condition of society; be watchful of the company and of the places to which you resort, for many there are whose resola-tion is strong means the return is a society of the society of th principles, even when accompanied by the organ and other instruments. tion is strong when temptation is far re-moved from them, but are deplorably weak in presence of the tempter ; and this Instrumental accompaniments ought gen-erally to give a support to the voice, and not to crush it with its din. The inter-ludes on the organ or by the orchestra, being original, should always correspond s especially true when we are exposed to grievous temptation, not by any necessity

of life, or any exigency of duty, but by the willful folly of our own choice. The sustaining grace of God is promised to us with the serious tone of the Sacred when temptation comes upon us unawares or against our will; but no such promise is Liturgy. 3. The language proper to the Church being Latin, that language should alone be employed in the composition of figured sacred music. Motetts shall be taken given to him who of his own accord goes to meet the tempter. Beware, therefore, of returning to former companions of

sinfulness, or to the saloons or other places of resort where from the Scriptures, the Breviary, the Roman Missal, the Hymns of St. Thomas places of resort where THE DEVIL IS ON THE WATCH to ensnare your souls. "Be watchful," says Jesus Christ "and pray." Prayer is the armor of the man of faith, prayer is the strength of all human weak-Aquinas, or of some other Doctor of the

Church, or from any other hymns ap-proved and used by the Church. 4. The vocal and instrumental music which is forbidden by the Church is that which by its character or by the form which it takes tends to distract the faithness ; it is the key of heaven that unlocks the treasury of grace. Pray, therefore, and pray without ceasing, never omitting to pray in the morning of each day, imful in the house of prayer. Special Prohibitions concerning Vocal Music in Church. 5. All kinds of vocal music composed Pray at upon theatrical or profane themes or selections, are expressly forbidden in church ; as well as to you throughout the day. Pray, beads in hand, to the Virgin of the Most Holy music of too light or too sensuous a style, such as gabalette or cavallette, or recitatives Rosary, entreating her by the mysteries of her divine Son's life and passion and glory, and particularly by His Sacred of a theatrical nature. Solos, duetts and trios are permitted, provided they the character of sacred music, and are part of the consecutive whole of the com-Thirst, to guard you from all evil and above all from the

Pray in private and pray in public ; as regularly at the public devotions of the confraternity in the Church, for by united prayer of the weak and the strong, to the smallest extent, or transposed, cut up, too often repeated, or only intelligible dividual, the Bishop thought he might classify the members of the society in like manner as his observation of cognate societies in the old country had often sug-

it fittingly, i. e., in a manner which res-pect, not only the rules of art, but the piety and recollection of the faithful. 14. In composition, the following rules must be observed : The *Gloria* must not (in dramatic fashion) be divided by solos into too many detached portions. The *Grodo* must also be composed as a consecu-tive whole, and if it is divided into con-certed pieces, these must be so disposed as to form one homogenous whole. Let solos, theatrical cadences with bursts of the voice, not to say crice, be avoided as the voice, not to say cries, be avoided as much as possible, as they distract the faithful from their devotions. And above all, let care be taken that the words be preserved in the order they stand in the

Articles 15 and 16 relate to the choice of books, &c., in which matter full liberty is left to the Ordinaries, apart from the recommendations of the Sacred

ext, and not be inverted.

Congregation. 17. Besides the published repertory of acred music, the use is also permitted of manuscript music, such as is preserved in various churches, chapels, and other ecclesvarious churches, chapters, and other eccles-iastical institutions, provided the choice is made by a Special Commission, under the title of St. Cecilia, which shall be founded in every diocese, having at its head the Diocesan Inspector of Sacred Music under the immediate control of the Ord*naries Ordinaries.

18. The performance of pieces only, published or unpublished, will be allowed in church, which are catalogued in the Diocesan Index of Repetories, and which Dicesson later of heperiories, and which bear the countersign, stamp, and visa of the Commission of St. Cecilia and of its Inspector President, who—in union with the Commission, and always under the immediate jurisdiction of the Ordinary, without prejudice to the authority without prelatice to the authority of local superiors-may even supervise the performance on the spot, request to in-spect the music already or about to be performed, and examine into the matter of their compliance with the regulations and with the papers authenticated by the

2. The figured music for the organ countersign, stamp, and visa. He may and grave character of this instrument. the application of dimary, and obtain against those who transgress.

19. Organists and choir-masters will devote all their efforts and their talent to the best possible execution of the music cat. alogued in that repertory. They may also employ their science to the enriching it with new compositions, provided thes are in conformity with the aforesai the aforesaid regulations, which are binding on every one. Even the members of the Com-mission itself shall be subject to the reci-

procal revision of their works. 20. To all missionary rectors and parish priests is entrusted the execution of

Repertory in the Diocesan Index compiled by the Commission of St. Cecilia and approved by the Ordinary, under pain of reprimand in case of transgression. Repertory Index may afterwards have new compositions added to it.

21. The said Commissions shall be com-posed of ecclesiastics and of laymen, experts in music, and animated by a profoundly Catholic spirit. The nomination and appointment of all the members belong of right to the Ordinaries of did ceses.

V. For the Future Improvement of Sacred Music-Schools. 22. To prepare a better future for have

sacred music in Italy, it is desirable that the Ordinaries should be able to found schools for teaching figured music on the most perfect and authorized methods, or to improve those already existing in their sacred institutions, especially in the sem-inaries. To this end, it would be adviswith difficulty. 7. It is forbidden to divide into over-detached portions the versicles of the sacred text in the Kyrie, Gloria, Credo, &c.

insula in order to train up good singers, organists, and choir-masters, as has already been done in Milan. 23. These regulations shall be sent to all the Right Reverend the Ordinaries, acted text in the Agric, Giorda, Orado, &C., and also to burry the singing at certain parts of the Office, such as the responses to the celebrant, the Introit sequence, Sanctus, Benedictus, the Agnus Dei, in the to the celebrant, the Introit sequence, Sanctus, Benedictus, the Agnus Dei, in the Mass; the Psalms, Antiphons, Hymn and Magnificat at Vespers. The omission, however, of the Gradual, Tract, Offertory and Communican, is allowed under some special circumstances, e. g., want of voices, if the organ supply the deficiency. 8. A disorderly mixture of figured music and plain chant is forbidden; hence it is forbidden to make what are called musical points (points d'orgue) in the Pas. DEC. 6, 10 The

BY SARA

lmost under the hat come and go found a thought hat thrilled to th

Clinging close to a There passed a sh Only a shadow—se It lacked the roun

It lacked the cora the pink of a bab Tue silken floss of Kissed and sho care.

But out of its inno There looked a ba And close to its in A baby's baby wa Wavering, slow, y It followed still w Ever lovingly gla On that headless o

And at every glar Came and went, li Over its poor little Frail lily-bud in a

It passed; but an a In the shape of its And out of the ion I bring this blosse

No life so narrow, No hands so empt Of the loves that I Shared with that

A FREEM

HIS EDIFYING CON The following in incident was tra of the Unita Catt cisco Monitor : The Encyclical Leo XIII. is alreaded be seen in the de

Freemason, by the sar Parrini and D the villa of Torr the 18th day of former received a fatally. Parrini intellect and of tainments. He h the Freemasons well-known corre

d'Italia ; he was Fisramosca, a M ence. That he w an advance adep spirit of the Maso will which he made ath. We subj FLOR

To the Venerable a

ren of the R. L. I am of sound declare that it is r 1. That no priv

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cordia among th orphans of the bi The execution trusted to the O in whose private pression of my fin

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No time was los

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came impatient a He even grew i friend, who tried

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Two days had

ploring the divine protection upon you at your going out and coming in. Pray night, renewing your supplications mercy, and never omitting to give to God thanks for the protection vouchsafed

evil of intemperance position. 6. All music is forbidden in which the words of the sacred text are omitted, even

vocal and instrumental, which is author-ized or forbidden by the Church. ized or forbidden by the Church. 1. The "figured" vocal music which is authorized by the Church is that only whose grave and pious strains are suited to the house of the Lord, to the divine praises, and which, by following the meaning of the Sacred Word, help to ex-cite the faithful to devotion. The com-position of vocal music in the figured self guarantee your possession of it in the future with absolute certainty : "watch ye and pray," says Jesus Christ, "lest you enter into temptation." position of vocal music in the figured form shall be regulated according to these

LAURENCE SALVIATI,

REGULATIONS FOR SACRED MUSIC.

II.

Secretary S. C. R.

the people. injustice and atrocities under which they long had groaned. And when an Irishman pleaded that fact at the time, not for the purpose of palliating what was wrong, but for the purpose of explaining what had occurred-why they were calumniated all around the Press of England-it was said that they were excusing, and encouraging, and approving of crime and outrage, and on this pretext men were run into the dungeon cells of the country, public liberty was subverted, and not content with this, the enemies of the Irish people sent their emissaries to defame them before that tri-bunal which they most reverence and love upon earth, so that punishment, spiritual and temporal, might be wreaked at the beck of English power in this country. Then, what do I see to day ? NO VOICES CRYING IN THE WILDERNESS

What am I obliged to contemplate from what I may call my retirement at the present hour? Crime. Where, now, are the Grand Jurors of the country? Why are they not convened to execute something like crime, indeed ? Why is the magister-ial voice absent from us here to-day ? What about all the homilies about the depraved and demoralized people-whe the law of contract was set at naughtthat we used listen to some four of five years ago? What, sir, if all the powers of the land were set in force a few years ago to tell to the civilized world what a horrible condition of society there was in Ireland, because the Widow Mulcahy's barn was battered in some night, or because Tom Mooney's goat was surreptitiously taken off the farm-what, now, stills the voice of magisterial morality and censorship? Where are they to-day? Will they weigh for one moment the crimes that are to-day ringing through this land with the worst kind of offences which you and I, and all of us, deplored as incidental to the proceedings of the last four years in Ireland? There was not a crime upon that calendar that, if multiplied a thousand fold, could equal the crime, the

horror of which brings us all here to day. There is only one great crime, that accord-ing to the words of the Holy Writ, made the great God repent that He made man. There is only one crime in the whole cal-

endar of immorality that caused the great creator of the world to rain fire and brim-stone on Sodom and Gomorrah of old, bottle and take it home.

Cardinal Newman's Standing.

Cardinal Newman, whether by per sonal magnetism or by a superior spirit, holds a warm place in the Protestant as

well as in the Catholic heart. The tribute to this great livine in the current number of the Contemporary Review ill meet the assent of many on both sides of the great dividing line between the mediaval and the modern form of church life. The article referred to says: "Alike for Roman Catholics and Protestants he has invested religious subjects with a new and peculiar charm. He has shed on Scripture itself a silver light which, in the minds of many of us, connects indissolubly some of its great est passages with his name and genius, and thus without intruding a single forced and artificial association. That he has enriched English literature with the most delicate and the most apt, most musical and most ludicrous English styles would be nothing if that style itself was not a living witness of the supernatural life in him, which it ex-presses and reveals. For no one can

love the style and not teel that its tenlerness and its severity, its keen thrust and its noble simplicity, its flexibility of movement and its firm grasp, its ideal music, its iridescent lights, and its pathetic sweetness could never have existed at all, except as the echo of a good living mind under the immediate eye of God."

Use the safe, pleasant, and effectual worm killer, Mother Graves' Worm Exterminator; nothing equals it. Procure a

apprehend that they should ever fall into it, have voluntarily associated themselves with those others to honor the Sacred Thirst of our Blessed Lord, and afford to their neighbor, especially to youth, the benefit of their good example and spon-taneous sacrifice for encouragement in the practice of the virtue of temperance. To each of these three classes the Bishop

addressed words of warm encouragement and pointed out the special character of divine grace that operated in their favor by drawing them to the society, showing the words of St. Paul to be fulfilled in

each class: "By the grace of God, I am what I am." He dwelt particularly upon the grace bestowed by God on the good men who, for love of their neighbor and the honor of their suffering Lord, bound

themselves to continual sacrifice of what. ever comfort nature might derive from the moderate use of drink in order TO SUSTAIN THEIR WEAKER BRETHREN n the good resolution they have taken

and to foster in the minds of youth an nonorable sense of the virtue of temp ance and a horror of the opposite vice Herein he found a comparison between their active charity and that of the Apostle St. Paul who, on reviewing the scandals s that prevailed among the and dissensions that prevailed among the converts to Christianity in his day resecting the use of certain kinds of meats,

gave utterance to the noble purpose of his charitable soul: "If meat scandalizes my brother, I will never eat flesh." prayed God to bless those good men, and ncrease in them the spirit of charity, and neap His rewards upon them in this life and in the life to come.

After picturing in lively colors the man ifold misery of the drunkard's home, and the ruin brought by him upon the wife and children over whom God had appointed him guardian and protector and provider for their happiness, the Bishop proceeded to describe the tyranny exer cised by the evil habit over its victim, and the extreme imbecility to which it reduces him, almost entirely destroying the freedom of his will.

The artificial thirst induced by contin-

ual indulgence is ever craving gratification anew, and the more it is gratified, the more importunate is its craving. The beast will eat and drink, and be satisfied with sufficiency ; the drunkard is the only beast

this is so. It is right that the hour should come when you in your turn should become a wife and mother, and give the best love to others; but that will be just it. Nobody-not a lover, will be just it. Nobody-not a lover, not even a husband-will ever be so tender or so true as your mother or your father. Never again, after strangers have broken the beautiful bond, will there be anything so sweet as the little circle of mother, father, and children, where you were cherished, protected and kept from harm. You may not know it now, but you will know it some day. Whomsoever you may marry, true and good though he may be, after the love days are over and the honeymoon has waned, will give you only what you deserve of love and sympathy—and usually much less; never more. You must watch and be wary, lest you lose that love which came in through the eyes because the one who looked thought you beautiful. But those who bore you, who loved you when you were that dreadful little object. a small baby, and thought you exquisitely beautiful and wonder-fully brilliant—they do not care for faces that are fairer and forms that are more graceful than yours. You are their very own, and so better to them always than

Another Life Saved.

11. It is stringently forbidden to play in church even the minutest portion of About two years ago, a prominent citi-zen of Chicago was told by his physicians that he must die. They said his system was so debilitated that there was nothing theatrical or operatic selections of all dances whatsoever, such as polkas, waltzes, that he must die. left to build on. He made up his mind to try "a new departure." He got some of Dr. Pierce's "Golden Medical Discovery" mazurkas, minuetts, rondos, schottisches, varsoviennes, quadrilles, contredanses, polonaises, &c., and of profane pieces, e. g., and took it according to directions. He began to improve at once. He kept up national hymns, popular airs, love and comic songs, ballads, &c. 12. Instruments which are too noisy the treatment for some months, and is to day a well man. He says the "Discovery" are prohibited, such as side and big drums,

saved his life. tral performers, and the pianoforte. Nevertheless, trumpets, flutes, tymbals, Mr. George Tolen, Druggist, Gravenhurst, Ont., writes : "My customers who have used Northrop & Lyman's Vegetable and the like-which were used among the people of Israel to accompany the praises of God, the Canticles and Psalms of David Discovery and Dyspeptic Cure, say that it has done them more good than any-thing they have ever used." It has indeed

-are allowed-on the condition that they be skilfully and moderately used,a wonderful influence in purifying the blood and curing diseases of the Digestive Organs, the Liver, Kidneys, and all dis-orders of the system. Sold by Harkness & Co., Druggists, Dundas St.

musical points (points d'orgue) in the Pas-sion, in which the Liturgical Office must be scrupulously adhered to. The sole Abbe Liszt is a person about whom "stories are told." The following is one exception is with regard to the responses of the crowd in polyphonal music, which may be sung after the fashion of the Roman school, especially Palestrina. 9. All singing is forbidden which would of them. About 1835, when the greatest pianist was rapidly becoming the rage, he arrived at the town of X., France, and

advertised a concert. The good people of X, it seems, had never heard of him. prolong the divine offices beyond the pres-cribed limits of noon in the case of Mass, cribed limits of noon in the case of mass, and of the Angelus in that of Vespers and Benediction, except in those churches entering, took a rapid glance at the empty benches, and then addressed his empty benches, as follows: "Ladies and where there are privileges or tolerated customs, in which the offices may extend seven auditors as follows: "Ladies and gentlemen, I am much flattered ov beyond these limits subject to the decision

your attendance here to-night, but this Town Hall feels uncomfor-table; the atmosphere stifles me; if you are agreeable, I will get the of the Ordinary. 10. It is forbidden to make use of overaffected inflections of the voice, to make too much noise in beating time and giving piano conveyed to my hotel, and there I will play through the programme for you orders to the performers, to turn one's back on the altar, to chatter, or to do anyquite privately." The proposal was well received. Liszt was better than his word; in the holy place. It is to be desired that the choir loft should not be over the main he not only played wondrously, but en-tertained his audience with an elegant entrance of the church, and that the perchampagne supper. The next night he announced a second concert. The Town formers should, as far as possible, be un-seen, subject to the prudent regulations of the Ordinary. III. Hall was crammed to the doors; Liszt went on, played a couple of pieces con-temptuously, then left the hall-left the bewildered town of X., and has never been Special Prohibitions with regard to Organ and Instrumental Music in Church.

seen there since.

Wrecked Manhood.

Victims of nervous debility, lack of selfconfidence, impaired memory, and kin-dred symptoms, should send three letter stamps for large illustrated treatise, giving means of certain cure, with numerous testimonials. Address World's Dispensary Medical Association, Buffalo, N. Y.

THE SORT OF BLOCD from which the constituents of vigorous bone, brain and muscle are derived is not manufactured by a stomach which is bilious or weak. Uninterrupted, thorough digestion may be insured, the secretive activity of the liver restored, and the system efficiently nour-ished by the aid of Northrop & Lyman's especially during the *Tantum ergo* at Bene diction. 13. Improvisation, a fantasia, on the organ is forbidden to those who cannot do

cymbals, &c., instruments used by orches-

by making a s which God in His cept in a case wh crament was in At this junctur Parrint embraced messenger from l remaining alone the sick man, we for two witnes found. In prese vicar drew up a such as would i cessary for a pers cessary for a per-censures of the C society, by fightin against the Chur After hearing it the retraction, an clasped to his h

give every one, o give me." The deceased and tw