The crucifix should be bed of the sick, so that it m. Remove those flashy rn the sick room, if any g in their place holy pic Christ, of His Blessed Saints. You want the end to be that of the just.

mphish it by keeping bementoes of those whom he
is to be associated with in
ir last look on earth be a
dicture can it be, of what
ee and enjoy in heaven.
hem, think what will be
it. Think, it depends,
you. God knows how
adde you some day for the
th you do this work of h you do this work of ghbor to die well.

W WILL SOON BE ETERck can answer with you You need not of course intended to be said in hat follow should be said that follow should be said.

The excuse offered for the bortant duty. Some want of death to be present between the prayers set apart by the dying. This is wrong, Begin the prayers and the place where the prayers the death agony. When sted them, let the penitent at time may be given for don't disturb him or let

unnecessary or idle conome prayers for the grace h, for instance, the Rosary Virgin, Litany of the f the Holy Name of Jesus, Blessed Virgin, and other out in your prayer book

NDS THE SOUL TO DEPART ty who created it, in the Christ, Son of the living red for it, in the name of Who sanctified it. Don't it by your actions. The s, telling the Christian soul the name of the whole who are named, and to let that day of its death, in bode in holy Sion. Don't n the prayer of the Church nding Him of His mercies, sins of the dying one, to er is corrupt in him by or the snares of his enemy, of the fruits of the Re gain the Church commends

soul to God, to all the that inhabit the heavens, to receive this soul into The enemies of the soul il by the authority of God Church, not to molest this ht to its Maker, but to devay into the caverns of their alls upon her divine Spouse place this soul in the inis elect, and to absolve it stain may prevent it. Then this soul and asks Him to aces, for though he s nned ed a true faith in Thee, and Hoty Ghost. He had onor and faithfully adored thurch continues and asks emember not his offences; of him in His eternal glery n into His kingdom; to let blessed St. Peter receive ly Apostles to whom was er of binding and loosen-

him. Unite your prayers the blessed elect whom the Ask God to liberate the ring from the stains of sin curred throughout life. to Abraham, to Job, to to Moses, to Daniel, to the in the fiery furnace, to David, to whose aid He hom He liberated, because neir hopes and confidence in and Him of the mercies that towards St. Peter and St.

e infant Church. h the Church, of His mercies hecia, whom He freed from earthly love, from the flames beasts sent to devour with the Church, to liberate he dying one from all sindmit it to His eternal joys. me up to death of the N FOR PHE LAST STRUGGLE.

ny times do friends hinder preparation. Don't you time is coming. The day, Christian soul, is near at e deaths that happen before e warnings, and much like eards the sick and dying, ed, and the calculations that left to the sick person, will or you. The same things ck, and perhaps worse will tion of persons and we only en to receive us, and friends are leaving us. Let the Christ inspire you to work f the sick. Let your hope t increase your charity fo love inflame the soul of the it may think only of, and Lord Jesus Christ more and is love to death invites it to love. S. S. M. in Catholic

s, Take Warning!

ngs are almost wasted by Dr. Pierce's "Golden Medical ll not cure you, yet as a vere coughs, and all curable oat, and lung affections, it . Send two stamps for Dr. pamphlet treatise on Con-Kindred Affections. Ad-DISPENSARY MEDICAL ASSO-

"Spes Unica." BY A. M. ENRIGHT.

Far above the tempest weeping.
While the midnight hours are creeping.
And the world seems soundly sleeping,
Soundly sleeping through the night;
Many a poor heart bruised and torn,
Sick with grief, with trouble worn,
Desolated and all forlorn,
Cries aloud to Thee for light.

Light to break upon its sorrow.
Which seems night without a morrow,
lage the state apatience borrow
Rom the cross that crushed Thee low,
and the morning star, faint gleaming,
Sees a ray of comfort beaming
In the heart where all was seeming
Densest darkness, deepest woe.

So thou blessed Rock of Ages,
When earth's tempest round us rages,
And when sin or sorrow wages
War with which we cannot cope,
Do not in Thine anger chide us,
May the cross we cling to guide us,
And within its strong arms hide us,
Rock of Ages, our one hope!

CONVERSATION BETWEEN AN INFI-DEL AND A CATHOLIC PRIEST.

Milwaukee Citizen. INFIDEL: Good morning, Father, I have called to have a little conversation with you on a most important subject. I wish you on a most important subject. I wish to ask your opinion on some of the great questions of the day, or to be blunt with you, I wish to state my objections to the position of the Catholic Church on the position of the Catholic Church on the subject of the progress of this century.

PRIEST: Very well, go on and when I shall have heard your objections, I make able to explain to you in a satisfactory manner the attitude of the Church.

INFIDEL: The whole sy tem of Christianity is opposed to progress. But, in this conversation I do not wish to confound

conversation I do not wish to confound the Catholic Church with Christianity. the Catholic Church with Church Protestantism is very pliable and often favors progress. Protestant preachers do frotestantism is very phable and often favors progress. Protestant preachers do not know what they believe. They never hold to the same opinions for several consecutive years. They sometimes oppose progress through mere stupidity, then again they change their opinions. oppose progress through mere stupidity, then again they change their opinions and are in favor of progress, and they themselves cannot tell the reason why. Witness Beecher and many more of the same class. But I look upon Catholic priests as men of learning and intelligence, often of very deep research. They are likewise men of great charity. Their bindness and attention to the poor are kindness and attention to the poor are proverbial. The most malignant disease cannot shut out their works of mercy and ministrations to those who wish them In fact there is no power on earth which an effectually hinder them in doing what they consider duty. Yet we never hear of one of these learned and good men be coming a convert to the doctrine of progress. It is a most strange anomaly.

gress. It is a most strange anomaly.

PRIEST: You need not fear to confound
the Catholic Church and Christianity.
They are identical and consequently
there can be no confusion. I thank you
for the compliment you pay to the Cathoclergy, and hope that by an unswerving adherence to duty we may merit a contin nance of the same good opinion. But you are not coming to the point. Let me hear your chief objections to the Cath-

lic Church.
INFIDEL: I thought I had already stated them. The Catholic Church is the worst

enemy to progress.

PRIEST: That is too general. How do you define progress, and how is the Church INFIDEL: It cannot be possible that

INFIDEL: It cannot be possible that you do not understand progress.

PRIEST: That is not the reason why I wish you to explain it I claim to understand what progress is, but your understanding of it and mine may be quite different. It is always good to explain terms.

explain terms.
INFIDEL: Progress consists in going forward to the true and the perfect. There can be no progress without change.
There can be no progress in standing still.
Do you accept that definition!
PRISST: I do most certainly.

PRIEST: I do most certainly.
INFIDEL: Then here is the argument;
But the Catholic Church does stand still.
She does not change. Her children of the
present day believe the same things that
were held by Catholics in the first centuries. Therefore the Catholic Church
does not progress. Is not that a good does not progress. Is not that a good

argument?
PRIEST: It is a good argument. I acknowledge the force of it. But it does not

touch the question.

INFIDEL: I cannot see why. You ac knowledge that teaching the truth is an important work of the Church?
PRIEST: Certainly I do, and the Catholic

Church is infallible in teaching.

INFIDEL: But the Catholic Church teaches the same truths she always did. Therefore she does not progress. I do not see how I can make it plainer.

PRIEST: It is plain. But it is not the question in dispute. You said at first

question in dispute. You said at first that the Church is an enemy to progress. Now you change and try to prove that the Church herself does not progress, which are two quite distinct things. That the Church herself does not progress we do not deny, but that the Church is an enemy to true progress we do most emphatically deny. All your arguments go to prove, what we do not deny, that the Church does not progress. Have you any argument to show that the Church opposes progress or is an enemy to proopposes progress or is an enemy to progress?

INFIDEL: Yes, she commands her adherents to believe the same doctrines she has always taught, and will not give up one of them, thus does she chain the minds of her children and prevent progress in

them.

PRIEST: I see it was well that I required you to give a definition of progress in the beginning. For you are again off the track. At first you said that progress consists in going forward to the truth. Now you say the Church does not progress because she will not give up the truth. A little while ago progress was coming to the truth, now, progress consists in abandoning the truth.

INFIDEL: Yes, but those doctrines are

Yes, but those doctrines are

not the truth.

PRIEST: Ah, now you are in a vicious PRIEST: Ah, now you are in a vicious circle. A little while ago you used an ar-gument that the Church should teach the truth and because the Catholic Church does not change, you tried to prove she does not progress. Now, when you main-tain that the doctrines she teaches are not true you destroy your former argument. Moveover who is to decide whether they are true or not? Certainly not you who but confess that you know nothing about them. The Church holds them as truths.

But this discussion is not exactly on truth but on progress. To maintain my positrue progress it is not necessary for me to prove that every doctrine she teaches is true. Remember that you have not yet adduced any argument to prove your assertion.
INFIDEL: I think it is argument

enough to say that you acknowledge that the Church does not progress She must, therefore, be opposed to progress. PRIEST: Not at all. Progress is com-ing forward to the truth. But the Church

As long as a person is going forward to the truth he is progressing, but when he has attained the truth, there forward to the truth he is progressing, but when he has attained the truth, there is no more progress in regard to that truth. The Church is not instituted to teach the truths of science, but those of christianity. These she possesses, consequently she cannot progress. When you so loudiy boast that you are on the road of progress, you in the same breath proclaim your ignorance, since progress would not be possible for you, if you were in possession of the truth. Now is it fair and right for you from your confessed stand-point of ignorance, to judge the Church who is teaching truth, and condemn her because she will not leave her high ground of perfection, and come down to your plane of ignorance, and keep you company in your uncertain steps towards imaginary truth? You must remember that you are progressing. You have not your plane of ignorance as you progressing that you are progressing. You have not that you are progressing yourself to be so the one who calls the Church to account. It is a maxim in common law that a man must be tried by his peers. But here you, confessing yourself to be ignorant, sit in judgment on the Church, the source of truth. Is ignorance the peer of truth? First, go and learn the truth is time of Charlemagne, whose edites the truth. The content is the content of the converted nations in the time of Charlemagne, whose edites the church of Charlemagne, in the year 724. In his time, the sentoil of Reichenan had been decided in a monastery still older, in the Abbey of Reichenan, on an island in Lake Constance, in the year 724. In his time, the sentoil of Reichenan had been decided in exception in a monastery still older, in the Abbey of Reichenan, on an island in Lake Constance in the year 724. In his time, the selection in a monastery still older, in the Abbey of Reichenan, on an island in Lake Cons

truth, and since progress means coming to the truth, she thus proves herself the the truth, she thus proves herself the greatest friend of true progress, in enticing all men to come to the truth. If you do not believe it, leave off your erratic wanderings which you call progress, and give yourself to the guidance of the Church and you will see what rapid progress you will make towards the truth.

EDITH O'GORMAN ONCE MORE.

That too utterly precious damsel, Miss Edith O'Gorman, has been distinguishing herself in England recently, with what effect the Rev. Lord Archibald Douglas points out in the following note to the That too utterly precious damsel, Miss London Tablet:

London Tablet:

"Will you permit me to inform the clergy throughout England, Scotland, and Ireland, who may wish to oppose the infamous lectures of 'the escaped nun' in their parish, that she gave a lecture here at Paddington the other day and made statements which I took up and rebutted in the Paddington Mercury. She then also wrote a letter to the same paper defending herself, and in this letter she says: "One of the most celebrated lawdefending herself, and in this fetter he says: One of the most celebrated lawsuits of the time was Edith O'Gorman's great case in the courts of San Francisco, California, in June 1872, when she brought suit against the Jesuits for libel. Judge Londerbach was the judge of the court; her counsel, Judge Taylor; counsel court; her counsel, Judge Laylor; counsel for the Jesuits, Col. Dudley and Barnes, two well-known lawyers throughout San Francisco. The Jesuits knowing Edith O'Gorman to be four thousand miles away from New Jersey, where she lived a nun, bribed sixteen men to perjure themselves by swearing her to be a woman from Melbourne, Australia, named Fanny Woodward, and not Edith O'Gorman at all. God raised up friends for her in a strange six in the passen of four ledges from strange city in the person of four ladies from Providence, R. I., who knew her and family intimately, two of the ladies were schoolmates of hers, and one of them her bosom friend before she entered the convent. The testimony of these ladies and two gentlemen from Australia who had known the woman Fanny Woodward for sixteen years before, brought confusion on the Jesuits, who were fined seven thousand dollars for libel, and fifteen thousand dollars for perjury. Although the Jesuits of San Francisco thought to crush Edith O' Gorman by perjury and falsehood, they themselves were crushed, whereas her glory and triumph were greater than ever. This celebrated law suit was not only the great topic of the newspapers throughout the United States, but English and Scotch papers contained a synopsis of

As this was a very circumstantial ac-As this was a very circumstantial ac-count given by her own self, signed by her own hand, I thought it might be used to settle her, so I did that which, perhaps, she did not expect when she picked out a place so far away as San Francisco as the seat of the trial. I telegraphed as fol-

From Rev. Lord A. Douglas, Harrow-coad, London, to Chief of Police, San Francisco.
Did Edith O'Gorman, ten years since,

bring and gain libel action against Jes

I received this reply. From P. V. Crooley, Chief of Police, San Francisco, to Rev. Lord A. Douglas, Harrow-road, London. Neither action nor judgment against

Workingmen.

Before you begin your heavy spring work after a winter of relaxation, your system needs cleansing and strengthening to prevent an attack of ague, bilious or Spring Fever, or some other Spring sickness that will unfit you for a season's work. You will save time, much sickness that you will save time, much sickness that you will save time, but you will save time. ness and great expense if you will use one bottle of Hop Bitters in your family this month. Don't wait.—Burlington Hawk-

THE DARK AGES.

Bishop Marty, of Dakota, Lectures on "Education a Thousand Years ago." -A Synopsis by E. M. McDonagh, of The "Nebraska Watchman."

OMAHA, March, 1, 1882. Notwithstanding the ocean of mud, St. Philomena's cathedral, on Ninth street, was on Sunday the Church does not progress She must, therefore, be opposed to progress.

PRIEST: Not at all. Progress is coming forward to the truth. But the Church has the truth revealed to her by Almighty God. She cannot, therefore, progress. There is no progress beyond the truth. No matter how smart progress may be she cannot go beyond the truth. When she has arrived there she is at the limit of her journey. This is in accord with your definition when you said progress is going forward to the truth. As long as a person is going forward to the truth has long as a person is going forward to the truth has long as a person is going forward to the truth has long as a person is going forward to the truth has long as a person is going forward to the truth has long as a person is going forward to the truth has long as a person is going forward to the truth has long as a person is going forward to the truth here occan must, cathedral, on Ninth street, was on Sunday evening filled with an appreciative audience to hear Rt. Rev. Bishop Marty's lecture on Catholic education as it evisted one thousand years ago. Vespers was sung at 7:20, and at 8 o'clock, the bishop approached the rostrum and delivered an interesting and researchful lecture of which this is the substance:

Bishop Marty's lecture on Catholic education as it was a thousand years ago. Vespers was sung at 7:20, and at 8 o'clock, the bishop approached the rostrum and delivered an interesting and researchful lecture of which this is the substance:

Bishop Marty said that it was easier for him to speak on Catholic education as it was a thousand years ago. Vespers was sung at 7:20, and at 8 o'clock, the bishop approached the rostrum and delivered an interesting and researchful lecture of which this is the substance:

Bishop Marty said that it was easier for him to speak on Catholic education as it was a thousand years ago. This was a thousand years ago. This was o'clock, the bishop approached the rostrum and delivered an interesting and researchful lecture of which was a thous

founder, twenty-one years ago. This was the celebrated Benedictine monastery of St. Meinrad, in Switzerland. St. Meinrad, who died 863, was of the Hohenzollera

ignorant, sit in judgment on the Church, the source of truth. Is ignorance the peer of truth? First, go and learn the truth yourself and then you will be better qualified to judge truth. ified to judge truth.

The Church never ceases to teach the Christ reigning forever, I, by His graces the characteristic of the char and mercy, king and governor of the Franks, and the devoted defender and humble helpmate of God's holy church,

do ordain as follows:"
One of his laws prescribed a custom which was always observed, that a free school should be attached to every church and monastery, and that schools should be established in every one of the king's palaces. Archbishops, bishops, abbots. and parish priests, dukes, counts and the king, each in his sphere should see the establishment and maintenance of such schools, for religious and secular, for pop-

The bishop then dilated on the advan-The bishop then dilated on the advan-tages of memorizing oral teaching as con-trasted with the superficial book knowl-edge of the present day. That what stu-dents committed to their exercised memcry, if not as varied and diffused as now, was more at their service than a super-ficial knowledge of many objects and a ficial knowledge of many objects and a library of knowledge. He showed that the education of youth was such as to make them intelligent and happy mem-bers of the station in life they were

bers of the station in life they were called on to fill.

It is all very well, said the bishop, to talk about fraternity and equality, the education of the masses and the greater welfare of the greater number; but even in this century of machinery and steam, I meet with thousands of people in the century who cannot make what row by country who cannot make wheat grow by walking over the field and reading a treatise on chemistry or rational agricult ure, but have to raise their bread and

ure, but have to raise their bread and ours in the sweat of their brows.

Even in the large cities thousands of men go to their day's toil every morning; and their wives have enough to do at home. Girls are sent into factories as soon as they can take hold, until they assume a mare laborious state of his or sume a more laborious state of life or until consumption or some other diseas contracted in the work-shop puts an end

to their days.

In the parochial schools of the ninth century, children were taught with their secular instruction the great lessons of Divine Providence, of equality before the control of the parents and God, of obedience to their parents and rulers. They learned to be proud of humility and happy in poverty, because these bring them nearer to Him who said by word and actions: "Elessed are the poor in spirit, for theirs is the kingdom of God." by word and actions:

In those days whenever a boy or girl showed superior talent, the parents found within easy reach monastic schools for the boy and conventual schools for the girl, where the gifts bestowed upon them Almighty God, found proper develop-ment, and, as all the schools were free schools, tuition and board were gratuitous.

Noble and plebian, rich and poor, were received and treated alike.

In the monastic school of Reichenan, when St. Meinad was a student, were the sons of nobles from Southern Germany, Bavaria, Phaetia, Allemania, etc., with the talented sons of their vassals and serfs, all going together through the general courses, and then through the special branches to fit them for the military, pro

fessional or ecclesiastical career.

In those days of barbarian in incursions the military profession was the most pop-ular, and the greatest number fitted them-selves for that. Year after year, in the 9th century, battles were fought against the Saracens in the south and east, and against the Normans in the north and west of Europe, and to die on the battle-field in defence of their country and in-stitutions was considered a laudable ambi-

tion. Conventual schools were scarcely less numerous than the monastic ones. As St. Bridget and St. Itahad built their convents in Ireland, beside the monasteries erected by St. Patrick and his companions and successors, so in all countries converted to Christianity we see convents arising for the popular and higher education of giris. The bishop then cited several examples.

In referring to the girls amid the Pyrenean mountains, he said; We have epistolary, poetic and dramatic compositions from their pens which would do honor to

our own century. They study botany not only for the sake of the beautiful flowers, but to use the plants in nursing and curing the sick. And this was in the 8th and 9th centuries.

SMITTEN WITH A CONTAGIOUS BODILY DIS-You must bring the full force of your pa rental authority to prevent your children from reading anything whatever that trom reading anything whatever that tends to injure their faith or morals. Nor must you stop here. Once you have taught your children to read, you have placed in their hands a great power for good or evil. If you want it exercised for good or evil. If you want it exercised for good, you must supply them with Catholic literature. This is necessary to satisfy the craying which the power to real creates. It is necessary, as an antidote to the miasma which bad literature has everywhere diffused. Supply them with Catholic literature, and in a short time

street Convent last evening, by the young lacies of the senior class. Only a select number of friends of the establishment were present, and the programme, as is vent, was distinguished for its excellent vent, was distinguished for its excellent arrangement, and the culture and talent displayed by those who sustained it. Miss Minnie O'Connell opened with a charming selection of Irish airs on the pianoforte, and was followed by Miss Jennie Hogan, in a sweetly rendered song. Miss Katie McAloon played a piano solo with marked ability, after which Miss L. Meyers, of Belleville, told those present, in an admirable manner, that "Curfew must not ring to-night." This young lady promises to be a talented elocutionist, her promises to be a talented electations, here style of delivery being decidedly good. Miss L. Smith in "The blind girl to her harp," was much appreciated, having an excellent voice. A little daughter of "the Hub," in the person of Miss Daisy Carroll, who has scarce seen her eighth year, next stepped to the front, and gave a brief but interesting account of "Try and hide, shan't and won't," which more than hide, shan't and won't," which more than once brought a smile to the faces of her hearers. She is quite an accomplished little pupil for her age. A piano solo nicely executed by Miss Mattie Buckingham, preceded "God Bless You," pronounced in song by Miss L. Meyers. A vocal duett by Miss M. L. Panet and Miss Simpson, a former pupil, was very good. An instrumental selection "Reminiscence showed to advantage abilities of Miss A. Hagan on the abilities of Miss A. Hagan on the harp and Misses M. Buckingham and L. Smith on the pianoforte. Miss Carter sang a nice air in good voice, and was followed by Miss M. Foley, who feelingly depicted the only too frequent results of "Things left unsaid." Miss Simpson sang "Watting" admirably, being followed by Miss Marie Louise Panet, who traced the origin of the shamrock in an exceedingly well of the shamrock in an exceedingly worded though brief essay. The gramme came to a close by a very pretty duet, comprising a melange of Irish airs which was executed with much ability b Miss Hagan, harp, and Miss V. St. Jean, L. Smith, M. Buckingham and E. Bouchier, pianos. The Convent Notre Bouchier, pianos. The Convent Notre Dame de Sacre Coar fully sustained its well earned reputation for the excellence of its entertainments, by that given last evening, and for the admirable carrying

Whatever partiality Cupid may tain for fragrant flowers and perfumed tresses, he has an unconquerable aversion to odorous noses, and will never venture within shooting distance of catarrh. Dr. Sage's Catarrh Remedy is a safe and reliable cure for this disgusting disease. By druggists.

out of which the senior pupils are to b

congratulated.

THE PHILOSOPHY OF THE HOLY FATHERS.

We publish to-day the first of a few papers on philosophical and ethical subjects prepared by students of the College (COL). They express careful training the control of the College crowded to the deors by a congregation of the College constant training training the college constant training trai of Ottawa. They evince careful training and mental calibre of no ordinary class.

Why is it that in the history of Christian culture, the brightest periods of men-tal power and activity are deemed unwor-thy of notice, or are treated with contempt, by a certain class of modern writers? The by a certain class of moderit writers. The golden pages of pagan Greece and pagan Rome have been celebrated in loftiest prose and sweetest song by those same Christian pens that could either ignore or depreciate the glories of their own Christ-ian literature. Not ignorance, but unon Interature. Not ignorance, but un-concern and projustice will account for this phenomenon; for bright periods of philosophy, eloquence and theology have not been wanting in the Church, as every

been educated in the traditional philoso-phy, and grown once familiar with the philosophy of faith, were in a condition to compare the two sides, and by the newly revealed truths detect the old errors. From their vantage ground they surveyed the whole field of controversy; they saw philosophy no longer in the lunar light of erring reason, but in the noon-day light of revealed religion. They retained the splendid teachings of Plato, but discarded his absurdities and puerilities: they sanctioned the old truth by the authority of the revealed; and by the union of faith and reason they laid the foundations of that system of theology which by the successive labors of such men as a Thomas, a Suarez, a Perrone, has attained its present splendour. But they not only corrected Plato, they also took him into their service, and showed that all the grand principles of that confessedly mighty genius dovetailed with the doctrines of Christianity, and struck a deadly blow at many a pagan ties: they sanctioned the old truth by the and struck a deadly blow at many a pagan folly. The enemy made a formidable stand against the church; but neither genius nor against the church; but neither genius nor pride nor power could successfully battle with the overpowering force of truth and grace, and gradually and constrainedly and in despair, the reign of earthry philosophy declined and came to naught. This was the end of Athens and Rome, this was the triumph of the Fathers. The brightest star in this constellation of genius that we shad not much over a hundred years. reached not much over a hundred years, was the illustrious Bishop of Hippo, St. Augustine, who holds a place in the church next, perhaps, to St. Paul. This great man M. D. Sullivan selected for a special panegyric, He said, very beautifully, "The name of St. Augustine is one which ommands from all men respect and veneration. All in him is grand, all is marvel lous; I could almost say, all is immense Spanning, like an eagle, the lower regions of earth, his intelligence plunges with assurance into the fields of the infinite, examining every thing with a daring that would terrify ordinary men, he leaves always in his pathway a train of coruscat-ing light. And when his intelligence has wound itself, glittering like a serpent, all through a subject, he infuses his very heart into the sublime proofs, and speaks to you a language which enchants you which ravishes you, and playing around truth with the flame of love, he renders it more beautiful and more distracting.

> ever spoke in a similar language. Dr. Pierce's Compound Extract of Dr. Pierce's Compound Smart-weed breaks up colds, drives out shownatism, allays neuralgia, dispels rheumatism, allays neuralgia, dispels febrile symptoms, and induces refreshing sleep. An unequalled liniment for sprains and bruises. By druggists.

Neither Socrates, nor Plato, nor Aristotle

THE IRISH PROTESTANTS. Annual Sermon by Rev. Canon Car-

crowded to the doors by a congregation eager to hear the eloquent clergyman. Besides the members of the Irish Protestant Society, the St. George's Society, St. Andrew's Society and Sons of England were in attendance, the members wearing their badges. The society walked in procession marshaled by Mr. George McVittie, The musical portion of the society was excellently rendered. Rev. service was excellently rendered. Rev. Canon Carmichael took as his text the 3rd chapter of St. Paul to the Philippians, verses 13, 14. They had met to celebrate after a religious form the recognized national day of Ireland, St. Patrick's Day, and in connection with that celeor creates. It is pleeceary, as an antidest of the minema which beld literature has everywhere diffused. Supplemental content of the pleeceary where diffused. Supplemental content of the pleeceary where diffused is presented to the pleeceary of the minema which beld literature has everywhere diffused. Supplemental content of the pleeceary of the minema which beld literature has been been as the pleeceary of the minema which beld literature has been as the pleeceary of the minema which beld literature has been as the pleeceary of the minema which beld does not not work at the pleeceary of the pl bration to assist a society which throughout Canada had done a good work.

An Interesting Relic.

The Jesuit Church of the Sacred Heart, esting relic of Holyrood Palace. It is a statuette in oak of the Blessed Virgin re-presented as holding the Divine Child in in Edinburgh has just acquired an inter her left arm, in her right a sceptre, and her feet resting on a crescent moon with one foot crushing a serpent. The child holds a globe in His left hand, and has the right uplifted as though He was teachthe right uplitted as though ite was teaching. Its antiquity is not questioned. Some years ago it was discovered at the palace, and afterwards found its way into the hands of the Lord Aberdeen, at the sale of whose effects it was purchased by Mr. Waterton, who gave it to the Jesuit Extrem for greating in a night of the Fathers for erection in a niche of the church, where it now stands bearing the in-vocation. "Our Lady of Holyrood, pray for us."

It would be debasing religion to try and It would be debasing religion to try and adapt it to a political system. Let us render to Cassar what is Casar's and to God what is God's. The priest, in the name of the sacred rights of human liberty, may have his political leanings, but it is not to assert or propagate them from the pulpit that he is a wriest. a priest.

The Bishop enjoins caution, even in private

oversation, as regards the local authorities who if praiseworthy, may be freely spoken oi, but if not, should be the object of silence; and he remarks that when priests complain to their diocesan of mayors or municipal councillors, it sometimes turns out that these priests have stoutly opposed their election.

their election.

Unless they are true Christians, or men of judgment, which is always rare, you must expect to be treated as vanquished. When a man descends into the political arena, it is very difficult not to deal blows, it is much more difficult not to receive any.

The newly appointed Bishop of Limoges describes politics as not noble or lofty enough to deserve the honors of the Christian pulpit, comments on the instability of French sys-tems of government and Cabinets, and en-joins the priests, amid such fluctuations and so divided a society, to hold aloof from party

strifes, preaching the Gospel alone:
Child of poverty, look upon your Saviour
in the manger, and be comforted; for the in the manger, and be comforted; for the King of glory is your companion, your equal in suffering. Let the rich man enjoy his wealth; envy him not. Sooner or later his gold will turn into burning coal, while you may buy eternal peace and rest with your priceless pearl of holy poverty. Is your humble home small and cheerless? remember that your Saviour's stable was still more cold and dreary. Know that in your dying that your Saviour's state was still more cold and dreary. Know that in your dying hour the simple home will lighten up with heaven's dawning glory and expand into eternity, whilst the palace of the unrepentant rich man will shrink into a loathsome cell, whence there shall be no escape for all eternity.—Rev. L. C. Businger.