nd type, but able ideal of

zanam, the Vincent de priest for the death, wrote

ce, fear and the picture

" No Letters." BY HOWARD GLYNDON.

I say at morn, "I shall have one to-day:"
I say at night, "I shall have one to-mor row;"
But day and night go creeping slow away,
And leave me with my sorrow.

And is he sick? or is he dead, or changed?
Or, haply, has he learned to love another
If I could know him careless or estranged,
My pride, my love might smother.

Last night, indeed, I dreamed a letter came, Ah! welcomer than any first May blossom! And then I heard my mother call my name, And hid it in my bosom.

And, cheated, woke, and heard the night wind rave,
And hid my wet eyes in my lonely pillow,
And dreamed again, and saw a nameless Half hidden by a willow.

HOW'S THAT.

Questions Concerning Catholic Belief and Practice Answered.

Mr. A .- "Well, Neighbor B., here I am, and, as you see, I've brought my wite with me. I told her all about our conversation last night, and she is very glad of a chance to hear a Catholic explain his religion. She thought that Catholics were ashamed to talk about their Church, or, at least, when they did so, it was in the dark, in an undertone, and always with super-

stitious people."

Mr. B. —"Be kind enough to sit down. I'm very glad to see you both; and I hope before you leave here, Mrs. A. will find that Catholics are neither ashamed of their religion nor afraid to talk about it. Mrs. A.—"Well, it always seemed to me that the Romish churches were so dark, and often built in obscure places, and that, as a general thing, Popish priests

Mr. B.—"Excuse me, madame, but before we go any further, let me suggest that in our conversation we use the English language. Last night your husband found fault because in the Catholic Church the Latin language—a language which most of the people don't understand—is made use of ; now let me say that you are making use of language which I don't understand. There are

NO SUCH WORDS IN THE ENGLISH LANGUAGE as 'Romish' and 'Popish.' I might with equal impropriety say 'the New Yorkish Bay,' or that Baden is a Germish city, or that Paris is the capital of a Europish empire. I beg your pardon for correcting your grammar; but this common grammatical error of Protestants generally sounds very bad."
Mrs. A.—"I don't think that Protes-

Mrs. A.—"I don't think that Protestants generally are aware that they are using bad grammar when they make use of those words. It never once occurred to me."

Mr. A.—"As for me, I always like things called by their proper names. Catholics are not ashamed of their name; therefore let them be called Catholic. But I notice many of our Episcopolian friends

I notice many of our Episcopolian friends are ashamed of their name, and are now trying to shake off the "P. E."—Protestant Episcopal—from their name, and make folks believe they are Catholics. I have no objections to their being Catholics.

make tolks believe they are Catholics. I have no objections to their being Catholics, but I like to see fair dealing."

Mr. A.—"Yes, you are right; things should be called by their right names and that openly and above-board, too. If your friends want to become Catholics, and have a right to the name lat them do

THE MOST CERTAIN MONUMENTS
of antiquity. This practice is grounded
upon Christian charity, which teaches us
to pray for all that are in necessity, and
to implore God's mercy for all that are
capable of mercy—which we have reason
to be convinced is the case of many of our deceased brethren; and therefore we pray for them.

Mr. A.—"Yes; but, even granting that Mr. A.—" Yes; but, even granting that your prayers can help the dead, where will the dead be all this time, as you know they have to go to one of two places? How's that?"

Mr. B.—" You're wrong again. Fortu-

nately there is a middle place called purgatory. This I prove, first, from the Scriptures, which teach us in many places that it is the fixed rule of God's justice 'to that it is the fixed rule of God's justice to render to every man according to his works.' (See Psalms, lxii, 12; St. Matt., xvi, 27; Rom., ii, 6; Apoc., xxii, 12, etc). So that, according to the works which each man has done in the time of his mortal life, and according to the state in which he is found at the moment of his departure out of this life, he shall certainly receive reward or nunishment from tainly receive reward or punishment from God. Hence it evidently follows that, as by this rule of God's justice they that die in great and deadly sins, not cancelled by repentance, will be eternally punished in hell, so, by the same rule, they that die in lesser or venial sins (which is certainly the lesser or venial sins (which is certainly the case of a great many) will be punished somewhere for a time, till Go l's justice be satisfied. Second, I prove it from the words of our Blessed Lord in St. Matt., xii, 32, where He says that 'whosoever speaketh against the Holy Ghost, it shall not be forgiven him neither in this world nor in the world to come.'
In this text our Lord (who could not speak anything absurd or out of the way) would never have mentioned 'forgiveness in the world to come' if sins not forgiven in this world could never be forgiven in this world to come. Now, if there may be forgiveness of any sins what-soever in the world to come, there must

A MIDDLE PLACE or purgatory; for no sin can enter heaven to be forgiven there, and in hell there is no forgiveness.'

Mr. A.—"I notice, too, that you Catholics won't eat meat on Friday. How's that?"

Mr. B.—"We have every reason to think that fasting and abstinence are agreeable to God, since John the Baptist's

fasting, obtained mercy—Jonas, iii, 5.)
Daniel joined fasting with prayer—(Dan., ix, 3)—and by fasting was disposed for heavenly visions—Dan., x, 3, 7, 12.) And God, by the prophet Joel, calls upon his people—(Joel, ii, 12)—'to turn to him with all their hearts in fasting, weeping and mourning.' And then, too, OUR SAYJOUR HIMSELF

OUR SAVIOUR HIMSELF gave an example by fasting forty days—St. Matt., iv, 12)—and prescribed lessons concerning fasting—St. Matt., vi, 16); so you see, like most other things which the Catholic Church teaches, she can go back to Jesus Christ as the originator or founder.

Mr. A.—"Another great fault I have to find with you Catholics is that you pray to the Virgin Mary and the saints, when you ought to pray to God alone. How's

Mr. B.-" We have every reason to be Mr. B.—" We have every reason to be lieve that it is a pious and profitable practice to beg the prayers of the saints and angels, just as we have to desire the prayers of God's servants here upon earth, or as St. Paul had to desire so often the prayers of the faithful, to whom he wrote his epistles. (See Rom., xv, 30; Eph., vi, 18, 19; 1 Thess., v. 25.) For if it be pious and profitable to desire the prayers of sinners here upon earth (for all men here upon earth must acknowledge them-selves sinners), how can it be otherwise than pious and profitable to desire
THE PRAYERS OF SAINTS

THE PRAYERS OF SAINTS
and angels in heaven? Certainly you
cannot say that the saints and angels have
no knowledge of what passes upon earth,
and therefore are not to be addressed for their prayers, since our Lord assures us 'that there is joy in the presence of the angels of God over one sinner that re-penteth'—(St. Luke, xv, 10)—which could not be if the citizens of heaven knew nothing of what passes here upon earth. And as to the great respect and devotion which we have to the Blessed devotion which we have to the Blessed Virgin Mary, that is grounded upon her great dignity of Mother of God, and the close relation she has thereby to Jesus Christ, her Son; for how is it possible to love and honor Christ with our whole hearts, and not value and love His blessed

Mr. A.—" Well, now, I have one more question to ask you, and then I've done. I hear that you Catholies pray to pictures and images. How's that?"

Mr. B.—"That is a mistake. We

merely have them, not only for ornament and for the instruction of the ignorant, but for the honor and remembrance of Christ and his saints, and to help to raise our thoughts and hearts to heavenly things.

ngs. Besides, we don't worship these things, as you Protestants are so fond of saying; for the Second Council of Nice has ex-pressly declared that divine worship is not to be given them; to which the Council of pressly declared that with the Council of to be given them; to which the Council of Trent has added, that we 'are not to be-lieve that there is any divinity or power in them for which they are to be wor-shipped; and that we are not to pray to them, nor put our trust or confidence in

Mr. A.—"I declare my eyes have been Mr. A.—"I declare my eyes have been opened by your remarks. I always thought that Catholic priests were a bad set of men, and that your system of religion was suited to them; but I find there is not a word of truth in all these stories gotten up against your Church."

Mr. B.—"Well, it does me good to hear the same and the same men and the same and the same men and the same and th

EVANGELIZING ENGLAND.

What it is Hoped can be Accomplished Among the English Workingmen by Catholic Monks.

Some time since we published an interesting account of the proposed work of the French Jesuit refugees in Wales, where it is believed they can do effective work, among a people spiritually desolate and robbed, by the indifference of Protestantism, of all Christianity, so that they fall ready victims to the delusions of Morphonium. Mormonism.

But it is not in Wales alone that the But it is not in Wales alone that the Church proposes to preach the Gospel of Christ to the English poor and to the workingmen who did not abandon the faith but from whom it was stolen by the aristocratic classes, as Cardinal Archbishop Manning points out. A writer in the last number of the Catholic Progress, in the following extract, tells us how it is proposed to employ the humble Sons of St. Francis, in making the neglected and ignorant poor of England, one Christian ant poor of England, one Christian brotherhood:

the time when she will have leisure to de-vote her chief energy to the English working classes. Amongst these classes the so-called Established Church has never so called Established Church has never been very much liked, and it is now, per-haps, less popular than ever. Working men have lately obtained new political rights, and (as always happens in such cases) have discovered that such rights are not likely at once to increase their prosperity so they are rather more jealous than usual of the upper classes, and show an increased coldness towards the form of workin favored by the aristocracy. "Reliworship favored by the aristocracy. "Reli-gion," says the *Times*, "is not the fashion in the east of London;" and the Bishop of Manchester a few years ago, on enter-ing his diocese, estimated that fifty-seven per cent. of the Manchester population professed no religious faith whatever Englishmen, however, if properly treated are not very stubborn creatures, and even such a religion as Protestantism makes its agreeable to God, since John the Baptist's abstinence is commanded—(St. Luke, i, 15) and (St. Matt., iii, 4.) And Anna the prophetess is praised—(St. Luke, ii, 37)—for serving God with fastings and prayers night and day. The Ninevites, by such a religion as Protestantism makes its way with them when earnestly preached. The Bishop just mentioned, speaking at Guildhall last Easter Monday, was able to say that by hard work amongst his felloward it is considered one citizens he has alrealy obtained very enpreparations of the day.

couraging results, and Ritualists boast that their churches were well attended by

Against the Catholic Church English working men have no great prejudices, except from it being the religion of their Irish fellow laborers, and this foolish class-Irish fellow-laborers, and this foolish class-hatred has now almost disappeared. Therefore there would seem to be no ex-traordinary hindrances to be apprehended in the mission of the Church of God to the laboring people of our country—if there were such, it would be presumptu-ous in a lay writer to advocate specific means for their removal. It is not so much in the interest of those whose con-version we look forward to, as in instice

wersion we look forward to, as in justice to those who once ministered to them, that this article is written. It would, indeed, be unjust to speak of the Church's mission to English working men without alluding to the labors in bygone times of their devoted servants the Friars of St. Francis of Assisi, the sons of the Saint from whose spirit our Holy Father the Pope thinks so much good may proceed

Founded in the thirteenth century, a time when the serfs of Europe were gain-ing their liberty and had to struggle for very existence against an oppressive feudal aristocracy, nowhere more than in England did the Franciscan Order succeed in averting social revolution and keeping the suffering masses faithful to the Church. the suffering masses faithful to the Church. The friars possessed convents in all the principal towns, taught in the Universities, and had to be reckoned with in all changes of Government as the champions of the people's rights. For three centuries at least the emancipated serf of England had a fearful strife to wage. Employed in

dom. The friats, like their Divine Mas-ter, labored in utter fraternal poverty amongst the poor—even their churches were poorly furnished.

How different is the lot of workingmen

that openly and above-board, too. If your friends want to become Catholics, and have a right to the name, let them by a sp. I like an honest man—one who is not a failed or ashamed to examine for himself, and, when he finds he is two hattery on you. Are you ready?"

Mr. B.—"Well, now, I'm going to open my dear friend, I want you to promise failed at the first of him as far as we are concerned. How's that!"

Mr. B.—"Praying for the dead. Certainly after an wear concerned. How's that!"

Mr. B.—"Praying for the dead is preacted as ancient as Christianity, received by tradition from the Apostles, as appears by

Mr. B.—"Praying for the dead is practice as ancient as Christianity, received by tradition from the Apostles, as appears by

Mr. B.—"Praying for the dead is practice as ancient as Christianity, received by tradition from the Apostles, as along or mile most of a plant of the received by tradition from the Apostles, as appears by

Mr. B.—"The mest that you with all my better than the coarsely-claid Borther, who has wedded poverty as a bride, can teach the the thank the present day to that of their Catholics, and have a right to the name, let them by the same good and the requirements of a plan of life cheaply and reconcerned. How's that is the last of him as far as we are concerned. How's that it, the last of him as far as we are concerned. How's that it is practice as ancient as Christianity, received by tradition from the Apostles, as appears by

Mr. B.—"Praying for the dead is a practice is grounded upon Christian charity, which teaches us to pray for all that are in necessity, and to prove the same for pour kindness in explaining these knotty questions, and promise to the proposal tr. A.—"I thank you with all my fet for your kindness in explaining se knotty questions, and promise to mine further and ask God's guidance the right path. Good night."—Cath-Tracts.

Tracts.

Tracts. than Franciscans could improve the laborer's condition by teaching sobriety and economy, watch over pauper children boarded in families, urge parents to ap-prentice their sons, promote Catholic marriages, provide clubs and amusements for the alders nettonage and Sanday for the elders, patronages and Sundayschools for the young, or bring together in Tertiary congregations members of different classes of society, and teach them

to respect one another.

Surely the sight of poor friars engaged such works as these would lead w ing men to venerate the Church to which such saints belong! And work like this, thank God, they have already begun in

many parts of England!

This little sketch will bear fruit enough it leads readers to help them in any asses where they ask for assistance.

M. N.

Whooping Cough. ROM P. GUITTE, formerly Proprietor of

the Courier de St. Hyacinthe, Canada. "Several months since my daughter, to years of age, was taken with the whoop-ing cough in a very aggravated form, and nothing we could do for her seemed in any way to relieve her suffering. We at length decided to try a bottle of Da. Wislength decided to try a bottle of Dr. viral's BALSAM of WILD CHERRY. In three hours after she had commenced using it, she was greatly relieved, and in less than three days was entirely cured, and is now well. I have since recommended the BALSAM of the balsame of the property of the pro

fail of effecting a speedy cure."50 cents and \$1 a bottle. Sold by dealers generally. Habit, if not necessity, makes a Hair Dress ng such as Dr. Ayer's labority issues, indispensable to many. Ayer's Hair Vigor is one of the most delightful we have ever used. It restores not only the color, but gloss and luxuriance, to faded and gray used.

sam to many of my neighbors, who have used it, and in no case have I known it to

HAGYARD'S PECTORAL BALSAM is composed of the most healing balsams and ums. The Balsams, which enter into its gums. The Balsams, which enter into its compositions, were used by the natives when America was first discovered, and are combined with other vegetable tonics, so blended together, that it is a specific for all affections of the throat and lungs. Thousands of bottles are used annually, and it is considered one of the standard preparations of the day.

MANIFEST DESTINY OF CATHOLIC- PREACHERS ON SAINT IGNATIUS. ITY.

'The Masses in America will Class it as the Ruling Religion of the Age."

NON-CATHOLIC EDITOR'S RETROSPECTIVE ARRAY OF ITS CHURCHES, SCHOOLS, CON-VENTS, AND PUBLIC INSTITUTIONS.

What thoughtful person can glance through the official records of the Roman Catholic Church in America, with its wonderful array of churches, priests, asylums, academies, convents, schools and religious societies, without exclaiming, O Andover! O Princeton! O Yale? Can nothing be learned from the "Mother Church?" Let us briefly and impartially glance at

some of its systems, and see if humanity is benefitted thereby. Under the head of "Confraternities" there are given long lists of active societies that should cause our Protestant and especially our "Lab-eral Christian" fellow-men to inquire, what is this huge vital thing called Romanism, that lives and thrives in all the lands in spite of having been refuted and exposed by ex-nuns and converted priests for three centuries past?

The most striking evidence of the power of Roman Catholicism in America is shown in prodigious buildings which have been erected for the fostering of the system. True to that instinct teaches them that no religion can ultimately prosper unless it is made a part of the daily life, and teachings from infancy

grays." Sir Thomas More declared that in the landlord's turning their estates into sheep farms, so that "the land became full of vagabonds and sturdy begars." Sir Thomas More declared that society in his time was "a conspiracy of the rich against the poor," he saw no prospect of living for the latter till manufactures could be introduced; and they were not introduced till the reign of Elizabeth to any great extent.

All through these times, up to the Keformation, the Friars of St. Francis, in the country districts and the towns to which the bondsmen fled, were the friends and advocates of the poor—encouraging them to patience, speaking to tyrants with the boldness S. Anthony displayed before Ezzelino, visiting their neighbors in familiar language in fairs and market places, amusing and instructing them to patience, speaking to tyrants with the boldness S. Anthony displayed before Ezzelino, visiting their neighbors in familiar language in fairs and market places, amusing and instructing them to patience, speaking to tyrants with the boldness S. Anthony displayed before Ezzelino, visiting their neighbors in familiar language in fairs and market places, amusing and instructing them to patience, speaking to tyrants with the boldness I. The fair and the sections of the call control, the reich against the poor—encouraging them to patience, speaking to tyrants with the boldness S. Anthony displayed before Ezzelino, visiting their neighbors in familiar language in fairs and market places, amusing and instructing them to his "Utopia" and Frenchmen in their Revolution only dreamed of, the equality and fraternity amongst the poor—even their churches were poorly furnished. those Protestant leaders and thinkers, who have supposed that this was, and is, and will be, a Protestant country. And so a state of things exists in our land in this connection, which if it had existed fifty years ago, might have raised a "Native American, and Protestant out-cry."

Meanwhile Protestant sects go on quarrelling with the Romanists and among themselves, and leafing out into gorgeous churches whose pews are filled with unbelieving men and women. But how

tered his condition. Again, many children, especially Protestant girls, are sent to their schools. Amid the upheavals of the times, parents feel a sense of relief when they know that a daughter is in the custody of this old and strong hierarchy; her morals will be preserved; they will they age of discovery. tody of this old and strong hierarchy; her morals will be preserved; they will, they think, take her away soon enough to prevent her becoming a Romanist; she will be taught by those who make their profession a life pursuit, so that there is a chance sion a life pursuit, so that there is a chance sion a life pursuit, so that there is a chance that the education will be thorough. Then wept, so bitt "the concern won't burst up right away"—
to an institution that has the merits of

her own children, and every other human mother's sons and daughters. If the net work of this religious organ-

can offer some such "city of refuge" as is found in the Roman Catholic institutions, until they adopt some similar system of co-operative living and working. Mon-asticism will continue to outgrow other denominations, until finally its sway over the masses in America will class it as the ruling religion of the age.—From Columbus, Ohio, People's Journal.

At the Baptist preachers' meeting in New York on Monday, May 23, Brother Vassar startled some of the brethren by reading an essay on Ignatius Loyola, in which he praised the great Jesuit's self-denial, courage and devotion, from which, he said, all Christians might learn a lesson. When the Moderator called for remarks, Brother John Quincy Adams said approving the control of the control

"If we did for the Church of Christ "If we did for the Church of Christ what Loyola did for Rome, there would be a different state of affairs is the Church."
"There is more real devotion to Christ in the Protestant Church than among the Roman Catholics, whose religion is mostly on the surface," cried Brother Foote, energetically.

"Jesuitism," said Brother Grinnell, warnly, "was rooted in selfishness. An

warmly, "was rooted in selfishness. An evil tree can not bring forth good fruit. If there had been no Luther there would have been no Loyola. He was a detestable character, and inspired by selfish and

devilish motives."

The venerable Brother Hedden rose and The venerable Brother Hedden rose and said "I think the work of our Church in India to-day far outstrips what a thousand Loyolas could have done. Hypocrisy prompts the ecclesiasticism of such men. They are evidently well fed; and what is there in their appearance to show consecration to the good work?"

eration to the good work?"
"I think Loyola was as true and as pure as the age would permit," said Brother

as the age McClymont. Brother Rhodes was emphatic. "Lovola Brother Rhodes was emphatic. "He comis one of my heroes," said he. "He com-pletely consecrated himself to his work. I don't say he was right, but he thought

Bad men are sometimes honest !" said "Bad men are sometimes honest!" said Brother Sheldon.

Brother Taylor created excitement by demanding: "Must we go to the devil for examples? If we go to Rome for them we are on the way to hell."

"Loyola was undoubtedly a devout Christian," declared Brother Woods.

Brother Vassar, the essayist, closed the discussion by saying: "I am an old-time, old-fashiored, Calvinistic, anti-theatregoing, anti-whiskey-drinking Baptist. Let us take Loyola's truth, and reject his errors."

Then Brother Buchanan, a visitor, wa Then Brother Buchanan, a visitor, was asked to give his views. He told two stories. One was of a little girl who asked her mother in war-times if George Washington and Jeff Davis were both Christians, and being answered that Washington was, and Davis probably, exclaimed:

"Well, if Jeff Davis goes to Heaven

when he dies, I don't believe George Wash-ington will speak to him!" Brother Buchanan's other story was of a brother "down my way," who maintained that Christians should speak good

very long oh.) "That alters it altogether.
Such a different kind of woman is required, and we've none just now who would quite suit. Most distressed, but it can not be thought of." "You will not assist me? Where, then, had I better apply?"
She couldn't say, it was so very unpleas ant. A series of addresses were written lower hardsard, and I started on a voy-

wept, so bitter for me was her appreciative that the education will be thorough. Then oftentimes the dying Protestant or Sceptic, casting about him for a safe deposit for his wealth, watches the careful and loving acts of the Sisters of Mercy or Charity in the Hospital, he concludes to let the money go where there is a certainty that "the concern won't burst up right away"—to an institution that has the merits of the concern won't burst up right away."

There is a certainty that the some one; I do, indeed; but really, you know. Good-day; I am very, very sorry." Thence to another institution just off the Strand, where the comely marron was clad in blue, with a big silto an institution that has the merit of mercy and stability, and is conducted upon an almost eternal plan.

The Romish Church generally adheres to its old ancient customs, but it has a willingness and does adopt any new method for maintaining control in human affairs, the use of which does not necessitate the relinquishing of any of its venerable doctrines. Rome is a Titanic hen, comparatively, that strives with outstretched wings to cover all the earth and all the people thereof. She keeps up a constant "cluck! cluck!" for the ingathering of her own children, and every other human proper. She admitted that many of the proper. She admitted that many of the holy Sisters were disengaged, but that none of them cared to risk herself in the If the net work of this religious organization that covers the land could be some day suddenly presented before the public gaze in its entirety, people outside of the Romish communion would be startled. It is not our object to create an alarm among the Protestants, or ill-will among them against the Catholics. Believing in the "manifest destiny" of the Luited States and the ability of America. United States, and the ability of American institutions to nullify anything harmful in religious practise, we would strive to impress upon the public mind the idea that there are portions, at least, of the Romish "means of salvation" which embody grandness that are not represented in any religious or second. body grandness that are not represented in any religious or secular institutions outside of that body; and Protestants and Secularists will never be able to do what they wish for the world, until they they like the Protestant Sisters, wear a they, like the Protestant Sisters, wear a peculiar garb, and are probably content, like them, with playing at amateur devotion. The more grave the case the more gladly they would attain it, one would think, after assuming the badge which consecrates them to the service of the wretched But experience teaches that it is otherwise. They prefer to pick their prompt ly cured by this great renovating patients, and choose the prettiest." Tonic. Trial Bottles only cost 10 cents.

However, while I was about it, methought

However, while I was about it, methought there would be no harm in trying.

What was my surprise and joy when the Superior answered with alacrity, "A bad case of small-pox: very confluent? Poor fellow! Yes, of course, I will send some one at once," As it turned out, the services of the genuine Samaritan were not required, for the kindly authorities of a bose its found room in the pick of time. a hospital found room in the nick of time, and, the mysterious vehicle having been fetched from Notting Hill, my unfortunate friend was carefully transported to Highgate before it was too late to move him. It may, perhaps, be well to add that I am not a Roman Catholic.—Faithfully yours,

LEWIS WINGFIELD.

SISTERS OF CHARITY.

More Catholic Testimony.

In our school-boy days, ere contact with the world had taught us the practi-cal workings of the Order whose name heads this article, the Sister of Charity neads this article, the sister of charity was known to us only by Gerald's Griffin's immortal poem. As time wore on, and led us through epidemics, the horrors of the battlefield, and national calamities, the white cornet of the angel of mercy always appeared as the forlorn hope, to always appeared as the forlorn hope, to gladden our hearts, relieve our physical infirmities, and in the midst of misfor-tune lead us to a contemplation of the ultimate object of life—the hereafter.
It was therefore galling to many individuals of every creed and nationality to read recently of the efforts of the canaille read recently of the efforts of the canaille of the French Corps Legislatif to expel the Sisters of Charity from the Parisian hospitals, and substitute, instead of the religious sisterhood, lay nurses, probably selected from the same element which has given to the world the Rocheforts, the Pascal Groussets, the Zolas, the grisettes, and the lorettes of Paris. Happily, M. Lambert de St. Croix, an Orleanist, which means one with a streak of Bourbon blood in his veins, interpellated the Ministry to ascertain their views on the subject, and forced the Minister of the Interior to shrug his sholders and decline to take the responsibility of the movement. take the responsibility of the movement.

Not satisfied with this peculiar, Gallic way
of getting out of a difficulty by "French
shrug," St. Croix demanded by implication the retention of the Sisters of Char-

tion the retention of the Sisters of Charity as hospital nurses, and his motion was
adopted by a vote of 147 to 11.

In the minds of many there may have
been plausible causes for the expulsion of
the Jesuits; and probably the monks of
the Chartreuse would also have been expelled had they not threatened to remove pelled had they not threatened to remove their distillery of the famous "chartreuse" to London, and thus deprive the French Government of a large revenue. But the Sister of Charity! Isshe a politician? a brother work tained that Christians should speak good everybody.

"What goodcan you speak of the devil?" asked another brother.

"I wish you had his perseverance," was the reply.

The Baptist brethren looked at one another for a moment, and then, after a prayer, their meeting was dismissed.

et, their meeting was dismissed.

EXPERIENCE.

Does she ment lyceums the hundreds ment how flock to the Rue de Sevres in men who flock to the Rue de Sevres "A Protestant gentleman," says the Monitor, "in a letter which appeared in the London Daily Telegram of Thursday, May 5th, thus describes his attempt to obtain a nurse for a friend who had been taken ill with small-pox:"

that they who dare utter a word against those ministering angels are curs who have never smelt gunpowder, but who tare a ministering angels are curs who have never smelt gunpowder, but who there and quarte, and can fight duels (!) and eat good breadfasts thereafter at the Bois de Boulogne.

It may not be parlonable to give a per-

had crossed the street. The man had got the better of the beast, and the gaping crowd could not resist the temptation: there was a thunder of applause on the sidewalk.

A few years ago—for what are a A tew years ago—tor what are a few scores of years in the history of the world? —a prostitute bearing the euphonious title of the Goddess of Reason was installed instead of the God of Clothilde and Clovis. instead of the God of Clothilde and Clovis.
France paid dearly for the innovation.
Torrents of blood flowed from the platforms of the guillotines, but the expiation was accepted, and France, expurgated, acose triumphant to culminate as the Queen of Civilization. She is now on a volcano, and when Frenchmen become degraded enough to war against the Sister of charity, the day of atonement is at hand. Atheism, infidelity, and modern progress may rule for a while, but "Vengeance is mine, saith the Lord, I will repay."—Mobile Register.

Virgil's Ninefcenth Centenary.

Virgil's Nineteenth Centenary.

Virgil's nineteenth centenary will be celebrated next year, and the periodical II Papto, of which Mgr. Tripepi is director, believing that Catholics ought to avail themselves of the opportunity to do honor to the Holy See, which has been since its establishment the great upholder and its establishment the great upholder and promoter of Latin literature, announces its intention of giving on the occasion a gold and silver medal for the best and second best hexameter Latin poem in praise of "some glory of the Pontificate of Leo XIII." Catholics of any nation may compete.

Hagyard's Pectorial Balsam; a few doses relieves the most distressing cough, and a twenty-five cent bottle has cured many a twenty-nve cent bottee has cured many sufferer from Asthma, Bronchitis, Croup, Influenza, Hoarseness and Soreness of the Chest. It is the grand specific for all throat and lung complaints leading to Control of the Chest. sumption.

In cases of Chronic disease which doctors have failed to cure, Burdock Blood Bitters has achieved it greatest triumph. All diseases of the Blood, Liver and Kidneys, Scrofula, Dyspepsia, Ner ous Debility, Rheumatism, Piles, Female Complaints and all forms of lost Vitality are