Stand up—erect! Thou hast the form And likeness of thy God—who more? A coal as dauntless 'mia the storm of daily life—a heart as warm And pure as breast e'er wore.

What then? Thou art as true a man as moves the human mass among; as much a part of the great plan fract with creation's dawn began, As any of the throng.

Who is thine enemy? The high In station, or in wealth the onief? he great, who coldly pass thee by, With proud step and averted eye! Nay! nurse no such belief.

If true unto thyself thou wast.

What were ten proud one's scorn to thee's
A feature which thou migniest cast
Aside as idly as the blast
The light leaf f. on the tree.

No;—uncurb'd passions, low desires, Absence of noble self-respect.— Desth, in the bre sat's consuming fires, To that high nature which aspires For ever, till thus check'd.

these are thine enemies—thy worst; 'They chain these to the lowly los; 'Thy labor and thy life accurs'd. ), stand erect, and from them burst, And longer suffer not!

Thou art thyself thine enemy!
The great!—what b tter they than thou?
As theirs is not thy will as free?
Has God with equal fayors thes
Neglected to enous?

True; wealth thou havt not—'tis but dust! Nor place—uncert via as the wind! But that thou hast, which, with thy crust And water, may d-spise the lust Of both,—a noble mind! With this, and passions under ban, true faith, and boty trust in God,

A DOMESTIC FESTIVITY.

Mes enger of the Sacred Heart. E en if we wished to do so, we should be unable to address our readers as strang ers. A common love, a common interes nnites us; and though many of them are a long way off in bodily presence, they are all here in spirit while we are talking

Family festivals, though very interest-

Church's blessing to rest upon all they

Yes, the opening of an office; but of an office, the sole end and object of which is to spread the knowledge and love of Jesus Christ, and of His Sacred Heart, to the farthest corner of the world in which the gray for, in j yful obedieuce to a fath-r's ail; from which will rad at: that intercommunion of j vs and scrrows, of hopes and fears, of tidings good and ill, which bind the Apostleship of Prayer together in the screen which is contrary. English tongue can be read; an office that or and lears, or tidings good and ill, which bind the Apostleship of Prayer together in the Sacred Heart. This, as we believe, however pro-aic an event it may seem, is one in which Heaven itself is interested, and

With such thoughts, we held our ceremy and when the hymns had been sung, and the short prayers said Father Anderdon, S J, addressed an exhortation to the L cal Directors, Promoters, and Associates assembled, on the 3rd of

The Father, after an earnest and humble pression of his diffidence at finding maelf unexpectedly called upon to ex have been alto wed to listen, went on some

But if you force me to recognize it as my duty to say these few words to you, Reverend Fathers, and to you, who are all devoted members and Promoters of the Holy League; a thought p rhaps not inappropriate occurs in the story, which we priests have just been reading in the

we priests have just been reading in the Lessons of our Breviary.
When, by the Divine inspiration sent to St. Macarius, the Bishop of Jerustlem, the holy Empress Mother, St. Helena, found herself in presence of the three recently discovered crosses, she knew not which of the three had been the instru ment of R demption. God breathed again into the saintly Bishop's ear; and by s command, a grievously sick woman was the second, were applied to her without resu't; but at the touch of the third, she

So too, it seems to me, that to-day men outside the Church are gazing upon Cath. olic truth b tween two opposite extremes of error; and how many are at a loss for the means to distinguish which is the one of error; and how many are at a loss for the means to distinguish which is the one instrument of salvation! There is a religion of futile and spurious love; there is a religion of true love, a love them is a religion of true love, a love that salvators.

The means to distinguish which is the one instrument of salvation! There is a religion without love; and between the salvators and old sores are cured is a religion of true love, a love and regulate all the secretions.

The means to distinguish which is the one letype. Gardiad Nawman, as tar as produces show, has never acquired that a very salvators are cured below, as the salvators of the lack of its. There is a combination of by Bardock Blood Bitters, which purify and regulate all the secretions.

which never forgets His word: If you love Ma, keep My commandments; but not content with being itself faithful, cannot rest until it has spread around upon others the fire which consumes itself; a love of which the devotion to the Sacred Heart is the supreme expression; a love, in fine, by which you live, as members, of the Holy League, and which, as Promoters, seek to spread.

This love, Amor Jesu nobilis is a spirit of generous devotedness. not to Him

of generous devotedness, not to Him mereiy in our prayers but, for His sake, to His cause on earth; to His interests, to each thing, whatever it may be, that works for His glory, or draws others to

And this is what we have just declared to God, and to one another, in the words in which we prayed: By so making Thy interests ours, as to prefer them to our own; or rather to have no interests but Thine. This is the love, by which, in the repetition of the daily off ring, we seek to live; this is the love we seek to spread, both by our prayers for others, Accendat ardor proximos; or in our works of zeal and charity, as we whisper in the ear of the lonely and downcast the happy measesge of His love: Magister adest, et vocat te—"The Master is here, and calleth thee."

On either side is error; on one, a religion of cold formality, whose joyless services and laborious searchings of the Holy Scriptures are destitute of love; rendering its votaries sour and self righteous, narrowing the heart to a slavish service. And this is what we have just declare

protection than fear, from the material seductions of the world. None rise from sickness to new strength from such a touch

On the other side, an error more com On the other side, an erry more common and popular, b-cause more easy to nature; a religion of dreams and sensations, which imagines that these are love; which making indeed a special merit of its seeking to gain no merit, cries: Believe in Jesus; Cling to His Cross; but cares not to teach the faith that worketh by charity; and wherever dath not carry his cross and whosoever doth not carry his cross and come after Me, cannot be My dis

ciple.

Such, at least, R verend Fathers, is in a few words the idea which occurred to me for your edification, before I turn to these constants which accession which

iculous it there be any attempt to parade them before the world; and it might, therefore, seem to be a rather perilous proceeding to publish in the Messenger any account of what was, after all, only a family festival, and a very small one indeed.

Not for one moment does any such fear affect us. We are writing for the family; and if it happen to be a very large one, we have the better excuse for using the press in addressing them, and have only the more reason to say, with the holy patriarch Jacob: "G-d, in Whose sight our fathers walked, ... bless these children, ... and may they grow into a multitude upon the earth. . Tais one also shall become peoples, and shall be multiplied, ... and his seed shall grow into nations."

Moreover, there can be very little in the Messenger to compare the comparation of the property of the Apostleship of Prayer, scattered through all the world, Behold, O Lord! from how many million hearts the morning offerings rise! This makes us feel what we are: small as the space of this our office, few as our numbers here, we are representatives; and, as a multitude of those who speak our E-g lieb tongue, and who sympathize with all the fervor of their hearts in what we are doing in their name—not only does this sense, in its great reality, lend to our with Messenger to complete the down to say a last word on the occasion which has brought us together here to day.

Another word of the prayers, which we have just said, dweels still in my ear:
Look down, O Father, we prayed, upon this Thy family of the Apostleship of Prayer, scattered through all the world. Behold, O Lord! from how many million hearts the morning offerings rise! This makes us feel what we are: small as the space of this our office, few as our numbers here, we are representatives; and, as and, the sense that in us is present so vast a multitude of those who speak our E-g lieb tongue, and who sympathize with all the fervor of their hearts in what we are doing in their name—not only does this sense, in its great reality, lend to

are adorers in spirit and in truth.

## HAT THEY OWE THE POOR.

BISHOP BAGSHAWE INSTRUCTS THE RICH ABOUT THE SACRED RIGHTS OF LABOR-

while the multitudes are ever more and more impoverished, there is very much which is contrary to justice no less than to mercy. The injustice of oppressing the poor and defrauding laborers of their wages are described in Holy Scripture as a money those size which specially cay to among those sins which specially cry to heaven for vengeance. Now is it not the case that there are whole classes of laborers and producers who are obliged, in order to escape starvation, to work for wages which are manifestly unj st? Their necessity is taken advantage of by capitalists and employers to deprive them unjustly of the greater part of the just fruit of their toil. The sacred rights of property are loudly invoked by the monied classes, and the least infringement of them by the starving poor terriby punished by laws which are often inhumanly severe. But who is there to invoke the se sacred rights in favor of the most sacred of all property, the hardworn earnings of the poor unless it be the Church of God? And who is to protect their interests and rights against the overwhelming power of the rich man? Let us hope that our legislators may see their way

to do so before it is too late.

We believe it deed that the widespread if the well to do classes would only pay back to the poor what in strict justice they rightly owe them, the sums paid wou'd be immensely larger than a'l their rates and charities put together.

THE LIFE OF CARDINAL MANNING We call the following passages from a sading article in the Daily News of Fri-

day:
The world, which does not change The world, which does not change much, has been greatly altered in one respect. Unlike Mr. Carlyle, as described by his mother, it is no longer "gey ill to live wi'." People manage to lay saide their diff-rences and condescend to be on amiable terms with persons whom their accestors would have burned. The Cardinal Archbishop of Westminster, on whom a curious small folio has just been published by Mr. John Oldcastle, is a living proof of this modern mildness. Taree hundred years ago or less, Cardinal Manning's very title would have been treason. Three hundred years ago, in the glorious times of the good Q ieen Bess, the good Cardinal Archbishop would have passed his days in the priest holes of old Catholic country houses. He would have been hidden up the chimney, or in the thickness of the walls at Coudray or Stokesay. The house would have been occupied by loyal and Protestant troopers, and the Cardinal would have had to cunfine himself to the unventilated dens built by the famous architect priest, Little John. Finally even he, ascetic as he is, would have found it impossible to support life for a week on one apple, and would have been starved out into the open. Then he would have been taken to the Tower, a prisoner, and even at this distance of time it is unpleasant to think about what he would have suffered at the hands of Cecil. The general increase of good taste and of skepticism has modified those theological general increase of good taste and of skepticism has modified those theological amenities, and the Cardinal Archbishop, who would have suffered with Parsons and Campion, is now perfectly safe in the London of which his presence is a familiar

The letters of the Cardinal Archbishop The letters of the Cardinal Archbishop the previously published letters that is, which Mr. O'dcastle, has collected, are highly interesting, and should be studied by readers concerned with the political and religious evolution of our time. For example Cardinal Manning's ideas about Daniel O'Connell are worth remarking at baniel O'Connell are worth remarking at this moment, when the unity of the Irish people is so justly conspicuous. In writing to Mr. Peter Paul McS winey, who was Lo'd Mayor of Dublin on the hundredth anniversary of O'Connell's birth, Cardinal Manning says, "To bim it is due under God, more than to any other, that Ireland is an united people, growing year by greath or prosperity of Ireland has of late suffered somewhat from the appreciation of gold, and the other more or less mysterious causes which haved-pressed trade; but of course the movement begun by O'Connell or unational life, and our fellow-country-men have seen its worship and heard it with respect and good-will as one of the most powerful and beneficient in fluences of our social order. And in bringing about this pecific change D miel O'Connell's the fact of his Released Patroness.

A pleasant incident occurred in companion of the by was flying to the North River. The P-pal flag was flying to the North River. The P-pal flag was flying to the North River. The P-pal flag was flying to the North River. The P-pal flag was flying to the North River. The P-pal flag was flying to the Sortowich he was and the other most opinious. In writing to the sake of his dear mobitious solely for the sake of his heart of that the a multitude upon the earth. . Tais one also shall become peoples, and shall be multiplied, . . and his seed shall grow into nations."

Moreover, there can be very little in the Messenger to attract those who do not love the work of which it is the organ; and there will probably be very few outside the Apostleship who peep into its pages twice.

"What ther, is the family festival which you are b' wing such a trum e about?"

"It is the opening of our new office." The anewer, alas! instead of consoling our sceptical faired, only serves to throw him into fresh paroxysms of incredulty and astonishment.

"Welcome the coming of this house must tend to make that propagation more effective; then what may we not hope for? I remember a political orator, dilating on the increase of voters, who would rush to the poll on the lowering of the franchise, lifting his arms as he cried enthusiastically: "I welcome the coming millions!" which we all owe to Daniel O'Connell. wide popagation of the Holy League of the Apostleship who peep into its pages thice.

"What there, is the family festival which you are be wing such a trum e a bout?"

"It is the opening of our new office." The answer, alas! instead of consoling our responsibilities of its described by the part of the par 1886 he declared that he "always holds himself to be officially bound to neutrality, and to leave his clergy and flock per-fectly free." This official neutrality may very well be recommended as an example to the zealots who make their pulpits a kind of canvassing booth, and do not permit us to escape from the din of party cries even when we go to say our prayers. With regard to the Primrose League, the Cardinal maintains a neutrality which is rather ironical as well as official. A bishop in a Midland county had condemned the League, and denounced the English Catholes who joined it. The English Catholics who joined it. The Cardinal only objected in principle to the Primrose League when its first draught of rules defined religion too much in the spirit of Thwackum. "When I say religion I mean the Protestant religion I mean the Church of England as by law established." Now in this Thwackum like and the Primrose League originally pro-

> do." But now, he says, there is nothing in the schemes of the Primrose League which "a Catholic may not promise" a great comfort to the members of the Primrose family, Moses and all. Without offering a biography of the Cardinal Mr. Oldcastle has displayed a few "landmarks of a lifetime." His hero was born at l'otteridge, Herts, on July 15th, 1808 His father had sat for various constituences and was a Governor of the Bank of England. He was educated at Harrow, and took a first class in classics from Balliol College. He entered the Col-onial Office, resigned his appointment from in justice of modern society is far more largely responsible for the fearfully miserable and debased condition of our poor than even its hard hearted selfi-thness, and the became Archdeacon of Chichester, and he became Archdeacon of Chichester, and a rich in 1851 was received into the fold of his heave present denomination. Iu 1856 he visited the Oblates of St. Charles Borromen, and he succeeded Cardinal Wiseman in his Archbishopric in 1865, receiving his hat in 1875 A number of most interesting por Almost every person has some form of sarofalous poison latent in his veins. When this poison develops in scrofalous sores, alcars or eraptions, rheumatism or organic diseases, the suffering is terrible. Hence the gratinde of those who discover that Ayer's Sarsaparilla will eradicate the most actual Mauning, in all the winning grace and charm of this terrible. Cardinal Mauning, in all the portraits save that which represents that Ayer's Sarsaparilla will eradicate

spirit the Primrose League originally pro-posed to give its valuable support "to rengio as by law established." This, as the Cardinal observed, "no Catholic could

uncommonly find in eminent Jesuita, Even in the portrait of 1812, where the pretty child listens to the sea shell: And it remembers its august abodes, And murmurs as the ocean murmur there.

And it remembers its august abodes, And murmurs as the ocean murmur there, And murmurs as the ocean murmur there, which recur in that of 1886 The early likenese had curlous fortunes. It was stolen from the library of the house in Cotterlige, where the Cardinal was born, and was picked up again in a second hand shop in London, just as an early likenese of Mr. Browning was lately found in a furniture shop in Hammersmith. The portrait of 1844 compels the observer to exclaim "Richmond," even before he says "Manning." Beautiful as it is, it is full of the elder Mr. Richmond's manner, and the expression is almost identical with that of a portrait of Mr. Jowett (the Master of Balliol) by the same artist. In 1844 the handsome, pensive, prematurely bald Mr. Muning was "regarded as the great champion of the 1berties of the Engli-b Church." Alas, "we have been on many thousand lines," and the Cardinal soon left that line. In these days "Bishop Philpotts was wont to say that there were three men to whom the country had mainly to look in the coming years," Mr. Moldastle requeste us to observe that; in the portrait of the elder Richmond, Mr. Muning looks perplexed, an expression which "passed away when the arch deacon came out from the City of Confustion." But Mr. Gladstone, and Hope Scott. Mr. Oldcastle requeste us to observe that; in the portrait of the elder Richmond, Mr. Muning looks perplexed, an expression which "passed away when the arch decon came out from the City of Confustion." But Mr. Gladstone, in the younger Mr. Richmond's portrait, does not look perplexed at all, and he has remained in "the City of Confusion." Let us all speak of cities as we find them, and leave other people's cities alon.

THE SCHOLAR OF TAE ROSARY.

THE SCHOLAR OF TAE ROSARY.

p. A sweet legend tells us of a guileless boy who grieved much because he could in the composition of verses; not that he deemed the art of any intrinsic value, but that, notwithstanding his proficiency in other studies, his deficiency in thia particular branch. in other studies, his deficiency in this particular branch deprived him of the literary honors for which he was ambitious solely for the sake of his dear

simplicity and loving truth, the boy knelt daily at the feet of his Blessed Patroness, and while his innocent heart poured out his supplication in the Rosary, her gracious eyes beamed on him in their love, pleasure one among the many paths to literary fame so miraculously opened be-fore him. And when he was questioned as to the manner in which this strange alteration had been affected, he merely replied, with great simplicity, that he had learned all he knew in the Rosary, where others might, if they please learn the same; and so he came to be called "the scholar of the Rosary." Full well did Mary reward his confidence, not merely by gaining him brilliant mental endowments—which in themselves are, in truth of little real value—but in this, that she took her pupil to her arms before that she took her pupil to her arms before he had begun to learn his lessons of the may differ, but I would rather be an evil world, and bore away his spirit to Heaven while his young innocen yet fresh, and its baptismal purity un-stained. All through the tedious illness which preceded his death, still his beloved rosery twined around his fingers, and still did his heart find rest in the repetition of its well beloved prayers. Intent on its sacred Mysteries to the last, he said, just before his eyes closed forever world. "The sorrow is all gone now; there is nothing left but joy and

# At Our Neighbor's Expense.

Srive to be just and act fairly and generously by your fellow-men. Live and let live. Sharp practices, hard bar-gains, great profits by which your neigh-bors suffer, many such things may seem all right, and may escape even the notice of your confessors, and yet may by no means stand the just judgment of God. He has bidden us to be not only just but also generous and merciful, and how will He jadge us if our constant occupation is to get rich at our neighbors' cost? Ah, He knew well the dangers of the love of money, when He said, 'How hardly shall a rich man enter into the kingdom of heaven."—Bishop Bagshawe.

## Scott's Emulsion of Pure

COD LIVER OIL, WITH HYPOPHOSPHITES, Is prepared in a perfectly agreeable form, at the same time increasing the remedial Potency of both of these specifics. It is acknowledged by leading Physicians to be marvelous in its curative powers in Consumption, Scrofu'a, Chronic Coughs and Wasting Diseases. Take no

other. Five Years of Torture.

CATHOLIC PRESS.

Mrs Gladstone is said to have burst out weeping when she heard the result of the vote on Tuesday morning from behind the grating of the Ladies' Gallery. We honour her for those tears. They may not have been conventional, but they had the spontaneity of honest nature, and reflect credit upon the woman who shed them. We like nature, and we like the Prince of Wales's eldest son for having so far forgotten himself as

a single night like a mushroom should not be tolerated. We advise Charles

A pleasant incident occurred in coming up the North River. The Papal flag was flying from the fore, and as it passed the Brazilian man of war there lying at anchor, the officers from the quarter deck recognizing the colors, saluted, by taking off their hats, which salute was responded to from the Revenue-cutter. This

the drinker of blood and beer, was sentenced to an imprisonment of one year and \$5 fine. Herr Most, who was a R-d Tiger of Terror in Europe, has been easily tamed here. He has begun to work—to soil those white hands which, so far, had been most used to emphasize the scaleter things of his is was. the ceaseless toiling of his jaws.

The President and his wife had hardly

closed against it Ministers who assume to represent religion ought also to as-sume respect for decorum and good

The cable omitted to do justice to Mr Sexton's great speech in reply to Cham berlain and Salisbury at the beginning of the Home Rule debate in Parliament. of the Home Rule debate in the His excoriation of Chamberlain's apos tasy was merciless. Referring to average Hottentot, a fair average Hottentot, with such a feeling of spasmodic honesty as an average of spasmodic honesty as an average Hottentot may be supposed to possess, than be the British political leader who crawled into office last year by repudiating coercion, who tried to hold effice by coquetting with Home Rule, and who now endeavors to regain office by favoring that which he formerly denounced, and by discrediting that which he had embraced, and who did all this in the face of the world in the lapse of a single year. The speech throughout was a face of the world in the lapse of a single year. The speech throughout was a masterly piece of aggressive oratory, hitting off the Tory leaders now with a glowing period of invective, and again with a single epigrammatic phrase, as when he declined to recognize as a leader Mr. Ashmead Bartlett, "who addressed the House as an officer of militia," or when he said of William Jahnston's when he said of William Johnston's threat to resist the army if necessary "I never heard that the British army [especially Catholic soldiers in the ranks] nad transferred their allegiance from Her Maj-sty Queen Victoria to King William of Ballyknibeg.

Ave Maria. No less than twenty-one Protestan meeting houses have been opened in the Eternal City since 1870. The foun-dations of still another have just been temples increases, but the preachers have to talk to empty benches. There are in Rome either tervent Catholics or indifferent individuals. Neither the one nor the other can follow the Protestants origin in the blood, if taken in time.

in their propagandism." Many persons, it seems, are under the impression that Liszt, on account of his ecclesiastical title of Abbe, is a priest. impression that Liszt, on account of his ecclesiastical title of Abbe, is a priest. He wished to be one and sought the direction of Pius IX. His Holiness, who saw with a keen eye that music had, and at Li-zt's age would probably keep,

a larger part of his heart than a pries could well give it, persuaded him very gently out of his intention. "My son, the world will not let you alone. It will have you at its parties; and then the parties will be late, and midnight will come unawares, and there will be supper, and you will be very tired and hungry—and yet the Holy Mass in the morning! No: your gift of music comes from Almighty God, and is very pleasing to Him and you cannot do the two things. But you shall receive tonsure, and be considered a cleric."

### A MOTHER'S LOVE.

HOW ST. CHRYSOSTOM WAS PREVENTED FOR A TIME FROM SEEKING SOLITUDE.

St. Chrysostom yielding to the solicita-St. Chrysostom yielding to the solicitations of his most intimate friend, Basil,
resolved to leave home, that they might
devote their lives to solitude and prayer.
His good and pious mother, hearing of
his intention conducted him to her private
chamber and commencing to weep, addressed him in words which excited his
pity more than her tears. "My son," she
said, "God willed that I should not long
enj by the virtue of thy father. His death
soon followed thy birth, leaving you an enjy the virtue of thy father. His death soon followed thy birth, leaving you an orphan and me a helpless widow. Since then I have suffered all the pangs of widowhood, the bitterness of which are known only to those who have experienced them. Worus have not power to express the desolation of a young woman fresh from her paternal roof and consequently ignorant of husiness affairs. quently ignorant of business affairs, plunged suddenly into affliction and obliged to assume cares unsuitable for her

age or sex. "When a father dies leaving a child, if

"When a father dies leaving a child, if it is a daughter, the mather undoubtedly has much anxiety about raising her well, but if it be a son he is a source of continual apprehension to say nothing of the expense of educating him properly.

"These thoughts have prevented me from marrying again. I have lived firm amidst the storms, confiling, above all, in the goodness of God, suffering willingly all the troubles which my widowhood has carried with it. My sole consolation has been thy companionship and contemplabeen thy companionship and contempla-ting in thy face the living image of thy dear father—a consolation which com-menced in thy infancy, when thou could'st not yet speak, the time when all parents receive the most pleasure from their chilreceive the most pleasure from their children. In pursuing thy studies under thy supervision, thou hast been spared many temptations and trials experienced by other pupils and while nothing has been spared on thy education I have borne it with the marriage portion given me by my father. I do not say this to upbraid thee or remind thee of thy obligations, but implore thee, my dear child, not to render me a widow for a second time. Do not open wounds just commencing to heal. open wounds just commencing to heal. Wait at least until the day of my death. It may not be long. When thou hast laid me in the tomb of thy father, united my me in the tomb of thy father, united my dust to his, undertake then any voyage dust to his, undertake then any voyage thou mayst wish, sail on any sea pleasing to thee, no one will prevent. Tire not of living with me and support me by thy presence. Draw not the indignation of a just God upon thyself, for causing so great a sorrow to a mother who deserves it

St. Chrysostom could not resist this moment, to remain with a mother so full of tenderness for him and so worthy of being loved. Merci.

# A Missionary Honored.

The Rev Father Lacombe, O M. I., the devoted missionary of the Black Feet, in a letter to Mr. Van Horne, says:—
"Let the Indians be left alone with the atter their welfare; let all the white settlers and new comers be fair and just to-wards the old owners of the land; let all those unscrupulous and ill minded persons who seek to stir up more strife in order to make money be kept away; then will there be no more trouble to disturb and impede the ways of civilization: there will be no barrier to hinder

tion; there will be no barrier to hinder
the sure influx of friendly immigration
from all parts of the world."

The Rev Father has been presented
by Mr. Van Horne and Mr. Angus, of
the C. P. R. Company with a handsome
oil painting representing the Virgin
Mary and the infant Jesus. It is a very mary and the infant Jesus. It is a very costly picture and will be placed in the Church at Calgary. The object of the present of these distinguished gentle-men is to reward the noble missionary of the Northwest for the incalculable loss he saved the country by inducing the Black Feet and other tribes over whom he has complete control, to abstain from taking any part in the rebellion. It is taking any part in the rebellion. It is gratifying to see the heroic services of this faithful and zealous missionary recognized by the managers of the C. P. R. Company, who may be credited with having a very accurate knowledge of passing events during that most unfortunate affair, and must be taken by the fair and unprejudiced mind as a sufficient refutation of the slanders hurled against the Catholic missionaries of the Northwest by that unspeakable parson of the west by that unspeakable parson of the M-thodist persuasion. The Rev. Mr. Parson at a convention held at Toronto last summer, charged the Catholic missionaries with being the instigators of the troubles - Northwest Review

## The Beginning of Consumption.

Biotches, pimples, erruptions, "fever-ores," ulcers and enlarged glands, are but so many outward manifestations of poisondations o' still another have just been laid on the E-quiline. If we may believe the Halie, one-third would more than suffice for the needs. "The number of temples increases, but the preachers have to talk to empty benches. There

## A Midnight Alarm.

There is scarcely any fright more alarm.

Written for the

JULY 10, 1816

splendor.
That never on this earth
that any heart who sought
Was left uncomforted.

Bo, wearied of world-friend And bankrupt of world-and trusting in thy mercy I come at last to thee. Why name to thee my nee

Thou, taught in huma
Divine—
Long time agone, when so
peating,
Fond Mother, close to the O lead with Him who or cherished, Sweet sharer in the wor vain! O let it not be said that I have

KATHERI JAMES CLARENCE

Thirty-seven years of have been recorded since and high souled Irish p James Clarence Manga from the scenes of his lo That is a long enough which to have settled t worthlessness of any poe has not even attempted upon him. Indeed it i whether the man or his while sitting in judgmenterity, in the broad ser Mangan any more than ies, in the broad sense, doof the known and accred Victorian ages. His pos with the man nearly two grave, his fame is only be day. It is only to da arrived when Mangan and when his country n pride, will begin to just and his works. "Fancy bore him to the

Is certainly worthy Ireland's Valballa. Mangan who raises the of Ireland up to the Judged by the cosmopol the Irish poet of to-da this is not meant to to this is not meant to the from the brow of Moore poettion of "the poet of idol of his own" by a sweet singer of the me national bard. But, looked at as the Irish micompared with his b Fichte calls the univerthe Divine Idea, ther Moore, leaving his Irish question, wrote as mu he did for his Di his age was not by any his age was not by any able to deep searching and the mystic. It was Southey laureate, and from him. What was t has well been said, was in neatly-trimmed Vers lucky epigram went as it did in the court of O. who knew the flavor of flower that blossomed, gardens that might have bodily from the little T pelt them with scented heart's content. This Moore had not side. He had; he of his time adaptability to them, side of him more promangan never dellied a flowers; or, if he did, one leaves wither at it.

province was amid t its hidden springs, sighi its hidden springs, sightings, reading its mysings, reading its mysings splendor of glowing imaginings of the real But Mangan was ever gloom of spirit amount pair. In this respect antithesis of that other Florence MacCarthy, same profound insight, and praise for a between the probability in nature.

Mangan was atespe secret is probably to be story. A being of the sensibility, he was bround squalor and misery in the sensibility, he was bround of equalor and misery in the sensibility, he was bround the sensibility of the sensibility of

of squalor and misery revolted. His own hints, and, of course, him and was his friend though that very vag But, thanks to Father But, thanks to Father autobiography lets in meagre, which enables of the objects in the make out that through of his father, Mangan, est and youngest, we support the family. their steps, they remo-of a tenement, the hi-described harrowingly while is toiling as c while is toiling as contactorney's office, and c day in company wh vileness makes the ser did not lie heavy en describes his being aff some disease, and crue suffering in it. No convey that horrible pathos, certainly with fascination, that Man his exquisite poem:

"The Name Roll forth, my song, lil That sweeps along to God will inspire me wi My soul of the Tell thou the world, whitening
Amid the last homes
That there was once of
lightning
No eye behe
Tell how his boyhood

How shone for him, t gloom,
No star of all heaven s
Fath to the
Roll on, my song, and
Tell how, disdaining
He would have taught

pages
The way to l
And tell how, trample
And worn by sickles
He find for shelter to c
His soul wit