

At Peace.

BY JAMES BERRY BENDEL.

And I said, "She is dead; I could not brook again on that marvellous face look." But they took my hand and they led me in, and I left me alone with my nearest kin. Once again I tried to kiss her forehead. My beautiful dead and I, face to face. And I could not speak, and I could not stir. But I stood and with love I looked on her. With love, and with rapture, and strange surprise. I looked on the lips and the cold shut eyes; On the perfect rest and calm content. And the happiness there in her features blest; And the thin white hands that had wrought so much. Now nerveless to kiss or to favored touch. My beautiful dead who had known the strife. The pain and the sorrow that we call life. Who had never faltered beneath her cross. Nor murmured when loss followed swift on loss; And the smile that sweetened her lips all away. Lay light on her blessed mouth that day. I smoothed from her hair a silver thread. And I wept, but I could not think her dead. I felt with a wonder too deep for speech. She could tell me only the angels teach. And over her mouth I pressed my ear. Lest there might be something I should not hear. Then out from the silence between us stole A message that reached to my inmost soul: "Why weep you to-day, who have wept before? That the road was rough I must journey on. Why mourn that my lips can answer not? What grief has my sorrow as both true and bold, all my life I have longed for rest. Yes, 'tween when my babe lay on my breast; And now that I lie in a breathless sleep. Instead of rejoicing, you sigh and weep. My dearest, I know that you would not break. If you could, my slumber, and have me wake. For, though life was full of things that bless, I have never till now known happiness." Then I dried my eyes, and with my head I left my mother, the beautiful dead.

ADDRESS.

By Right Rev. Bishop Gilmour of Cleveland.

AT THE SECOND ANNUAL MEETING OF THE AMERICAN CONGRESS OF CHURCHES, AT MUSIC HALL, CLEVELAND, MAY 26, 1886.

Hon. President, Respected Clergy, Ladies and Gentlemen. It is an encouraging sign that a Catholic bishop is invited to discuss before this Congress of the Churches of America so vital a question as "Religion in the Public Schools." It speaks a softening of religious rancor and an awakening to the necessity of religion in education. I therefore thank you for the invitation to speak before you, and for the selection of so important a subject for our mutual discussion. Education is the battle cry of the age, for, as the youth, so the man; as the citizen, so society, and as society, so the nation. The subject is, therefore, not exaggerated and cannot be; the more so from the nature of our laws, the citizen must take a part in his own and his neighbor's government. To do this two things are needed: 1. The instruction of the intellect. 2. The cultivation of the heart. Man is composed of body and soul; hence from his nature must deal with matter and spirit. Natural science is the knowledge of nature's powers developed by observation. Spiritual science is the knowledge of God's law as imprinted in the heart of man or directly revealed by God. Each must form an integral part of Christian education, and as man is composed of a body and soul, must be conjointly cultivated. Observation and history teach that society must be built upon God rather than man, and it is better to cultivate the heart than the intellect. Both should be educated, but the heart rather than the head. Man is made for God; his end is supernatural; spirit is above body, as God is above matter; hence if man is true to his end the spiritual must be preferred to the temporal. In all the revelations given by God through Moses and the prophets, and after them through Christ and his apostles, there is nothing said of secular education or science. On the contrary, Christ commanded us "to seek first the kingdom of God." The burden of revelation is God and the soul. The precept of the commandments is religion and virtue. The nations that made religion dominant in their laws and customs grew and waxed strong so long as their gods were revered. Israel was strong when God was worshipped, but when Israel, or the nations, substituted man for God, they fell. Man without God is a failure. The above will offend modern pride, but truth is not less true because it does not flatter. Christ said, "Teach what I have taught you, keep the commandments." In obedience to the above, the apostles taught Christ and his disciples, and their successors taught Christ and his law. The mission of revelation is to teach God to man, and to persuade man to live for God. Rome grew strong in her gods, Europe conquered in Christ. Pagan education had for its end temporal happiness and the indulgence of the appetites. Christian education refines the soul, tempers passion and directs man to God. The characteristic of the age is "change." The rule of caste has ceased, the lower ranks are rising, the higher falling. Kings are no longer above law, nor rulers, nor lawmakers above criticism. Governments now take from the people; rulers and people are correlative terms depending upon the intelligence and honesty guiding their mutual actions. The people are a part of the government, the government a part of the people. In England, France and America, the people are the power, their will is law. For the first time in the history of the world have the people fairly attempted the task of governing themselves. How they will succeed is to be seen. If they fail the future is dark enough. The question then before us is: Can the people govern themselves? Distinctly and firmly I say yes, if the proper means are used. Distinctly and emphatically I say no, if the proper means are not used. The American colonies were peopled with an intensely religious people. New England gave refuge to the aggressive Puritan; Maryland and Pennsylvania a home to the persecuted Catholic and the gentle Quaker. The Carolians sheltered the exiled Huguenot,

while Virginia stood by the crowd and her church. After the revolution the immigration was Irish and German, both intensely religious. Since 1848 a change has come over the land. Infidelity, religious indifference, luxury, just, impurity, place seeking, corruption, dishonesty, public and private, to day stalk the land. Politics are fast becoming a stench; corruption in politics our national shame. Statesmen and honest men refused to be defiled with the nauses of our political campaigns. Our divorce courts are crowded, our penitentiaries filled with the godless educated. Our youth are insolent, filial reverence is lost, virtue, fidelity is wide spread, manual labor is for the negro and the immigrant. Communism, anarchy, revolution are boldly asserting their doctrines, while crowded halls are shamelessly applauding insurrection. Fifty years ago such could not have been. The men of that time had been educated with a knowledge of God. Religion had been made a part of their training and honesty the foundation of their virtue. Then society leaned upon God, now society builds upon man. Then all power came from God, now all power comes from the people. Then the child was taught his catechism; now for catechism, Bible, religion, there are evolution, progress, humanity. The churches are empty, religion is passing away. Soon godless education will have filled the land with diabolicals. Such a picture is well calculated to make us pause and think. A change so rapid and so radical must have had its origin in some potent cause. Let us try to discover it. I assume that for successful government, intelligence and morality are necessary; without them there can be neither intelligent exercise of the franchise, nor solid foundation in law. Virtue is necessary for the success of the individual; the individual makes society, hence the aggregate virtue of society will be the aggregate virtue of the individual. The individual is formed in the family and by the school. We all know the perversity of human nature, its resistance to good, its inclination to evil. Every father and teacher knows this; none better than the clergy. This being then accepted, we reach the vital question. Can morality exist without religion? Very decidedly I say no, and appeal to history and experience. Greece, Rome, France, were never so enlightened as when most immoral nor so moral as when God ruled. We are to-day vastly more intelligent than we were fifty or a hundred years ago. I firmly, fearlessly say we are vastly less virtuous than we were fifty years ago. Fifty years ago religion formed a part of our daily life, and the catechism a part of the morning's instruction to the child. Then God, the Bible, religion were vital subjects; now it is man, progress, the dollar. None of these will lead to heaven. To land elsewhere is failure. Christ taught religion and morality, the one inseparable from the other. This being accepted, religion and education must go hand in hand. Education not based upon religion is heathenish, and will end in a ferocious struggle for wealth and self. The intelligence of the world, the teachers of mankind from Moses to our own times have urged, and insisted on the necessity of religion in education. The teachings of history, the experience of mankind show that where God is worshipped and religion taught society flourishes and government is rational, while without religion there is chaos or slavery. If the people would govern themselves, they must begin and continue by recognizing God as their ruler, and His law as their guide. The world be axiom, Vox Populi, Vox Dei, must be changed to Vox Dei, Vox Populi. The people take from God, not God from the people. If we would live as a people, and prosper as a government, we must be done with the false maxim and pestiferous assumption, that man is sufficient for himself. At no time in the history of the world has man been sufficient for himself, on the contrary when left to himself and separated from God, he has become brutalized and ended in savagery. It will be assumed there is no danger of us ending in savagery. I hope not, yet France without religion gave us the brutality of her revolution and Rome without her gods, the stench of her immoralities. We are not better than they, nor have we as much natural virtue as Pagan Rome society. Our virtue is Christian; if our virtue will remain the Christian religion must be maintained and taught to our young. Our children must be taught to reverence God, to reverence the Bible, to reverence the church, to reverence the law above man, and the end of life is of more value than the dollar and passion. Until this is done we are on the downward track, when this is done we are safe. In the beginning our State school system was purely parochial, in which the minister and religion were an integral part. In the school the Bible was read and the catechism taught, and at regular times the minister came to see that the teacher did his duty. Then religion and education were united as they should be, and where all were of the same religion, the system was possible, say admirable. With an increase of population and diversity in religious belief, the original system has changed. Instead of the parish, or district directing and managing the school, as was in the beginning, now the State creates and directs. As the State has no religion, the State can teach no religion. Where the question has been tested, as in Ohio, the courts have decided that religion has no place, can have no place in the public schools, and the Bible cannot be used in them. This is correct law, and follows from our doctrine that the State knows no religion. To assume because the State knows no religion that, therefore, the State can exist without religion, or that the State is not bound to protect and aid religion, is false and suicidal. Catholics do not object to State schools, because they are State schools, nor do they object to the teaching of religion in the public schools. On the contrary, they object that not enough religion is taught in them. Teach the Bible, teach catechism, teach religion say Catholics. Make them an essential part of the school exercises. Do not hide or minimize religion; thus leaving the child to infer that religion is of little value, or a thing to be ashamed of.

Catholics object neither to State schools nor to religion in State schools. However, they do object that any other than the Catholic religion be taught Catholic children. They also object to be taxed to support schools from which, for conscience sake, they can derive no benefit. They further say, let the public schools be so constructed that they, in common with their fellow citizens, can have the religion of the parent taught the child. It will be said that owing to the mixed state of our society and the great diversity amongst us this cannot be done and maintain a system of State schools. To this I answer, it is done in England, France, Germany, Austria and Canada. I say further, what others can do we can do. If there be a will there will be found a way. Once admit the necessity of religion in education, and good will, backed by our far famed American ingenuity, will find a way. It will be for the churches to say whether religion will be daily taught their children. I have no hesitation in saying if children are not taught in the future more religion than they are at present the churches will soon have few grown up people to teach. It is for the clergy to say whether the child will be taught religion or grow up without it. The issue is squarely put, is religion or no religion. Which shall we choose? Christian friends and fellow citizens, would we save our country from the infidelity and immorality that so openly menace us we must cease quarreling. Each in his way and to the extent of his ability must squarely face the enemy. Religious and sectarian differences must be buried. Instead of churches warring against "Romanism and rebellion," they must teach their people that there is a God and a law above both country and people, to which both country and country's laws and law makers must alike bow. God's law is above man's law, and it is time to say to the infidel that in religion he has neither rights nor places, and at best is but a tolerated evil. Churches and churchmen have lost their ring, have become followers instead of leaders, panders to politics and politicians, cowards in the cause of God. It is time to open our eyes to the fact that the broad church with its indifference, soon to end in no religion, is growing apace. We applauded revolution in Europe because it assailed kings and Catholicity. It is now at our own doors in the contest between capital and labor and the mutterings for "divide." What others have had we shall have. Religion alone can save us. Religion must be taught our young. There must be less politics in the pulpit, less politics among the clergy. There must be more stalwart religion, less waxy sentimentality from the pulpit and in the school. The clergy seem to be afraid to say a firm, manly word for God or his law. They seem to be afraid to say God is justice and there is a hell for scoundrels. As a result, God is disappearing, the church languishing, the poor untaught. Let the child be taught religion, let it be a part of his daily bread, let him breathe it and feed upon it till it becomes a part of him. Give him something besides a text culled from the scriptures, give him a worthy, sentimental hymn, both selected for the purpose of teaching nothing and offending nobody. Let religion and its rights and its duties be firmly asserted. Let the pulpit and the schools refuse to pander to the error, that infidelity and no religion have equal rights with truth and God. Error and infidelity have no rights anywhere. This must be spoken in the pulpit, in the family, in the school, in the street, in the workshop, in no mincing words till God and religion are restored to the land. Parents must insist on having their children taught religion in the school, must see that it is taught in the family. Ministers, accept of a worthy, sentimental hymn, but selected for the purpose of teaching nothing and offending nobody. The churches must have fewer cushions and more people. Religion must be planted in the young if we would find it in the old. We must proclaim from the mountain top the clear cut proposition, God must rule.

Our Lady at Hal.

BRUSSELS COR. LONDON TABLET.

An anecdote concerning the famous shrine of Our Lady at Hal, which relate on good authority, will be read with interest as the May month is beginning. Some years ago a child playing on the banks of the Seine at Hal fell into the river, but was rescued from drowning by a passing stranger, who carried the child to his house. The grateful mother wished to recompense the stranger, but he declined any reward, urging that he had only done what any one else would have done in like circumstances. "At least, however," says the worthy, sentimental mother, "I will give you a gold medal of Hal, wear it and say daily, 'Notre Dame de Hal, priez pour nous.' The stranger said that he did not believe in such practices, but as a souvenir of the occasion he would do as the good woman wished. The child grew to man's estate and became a priest. Shortly after his ordination he fell into ill-health and went to Algeria, where he took charge of an hospital. One day he was called to the bedside of a Dutchman who was dying in despair. All the efforts of the priest to bring him to repentance failing, he was about to leave him when he noticed a little silver medal which the dying man wore suspended from his neck. The priest on inquiry found the medal was one of Our Lady of Hal—that, in a word, the dying man was his preserver. "Ah, my friend, God sent you to save my life when I was a child," said the priest, "he sends me now to save your soul for all eternity." Overcome at last the man, who had faithfully kept the promise made to the child's mother, repented and died a holy death. The priest's health from that hour grew better, and he shortly afterwards returned to Belgium, where he did not fail to tell many how Our Lady of Hal had interceded for the man who had saved him from an untimely death. Holloway's Corn Cure destroys all kinds of corns and warts, root and branch. Who then would endure them with such a cheap and effectual remedy within reach?

A STUDY IN CHURCH HISTORY.

The world to day is divided between two great forces or movements, and men are rapidly arranging themselves on one side or the other. These two great forces are, on the one side, the Holy Catholic Church, with its Divine authority, its Divine faith, its Divine laws, and its Divine obligations, spreading itself throughout the world, permeating all nations; and, on the other, a society that is in the darkness of midnight, the deadly antagonist of the Church, its teachings and practices. These forces are necessarily hostile to each other, and the result of the conflict that goes on between them is watched with engrossing interest by widely different and differing classes of onlookers. Protestantism is not in the field; in the language of a brilliant writer of the present day, "it is now but a mere historical expression; it is no longer one of the competing creeds, any more than Judaism is, or Arianism. Amongst the religious movements that claim the future of the world it has no place." And again, "Protestantism has not, nor ever had anything that Catholicism has not got in far larger measure, and it has deliberately rejected very much of value that Catholicism has. Every Protestant hero, or book, or achievement could be easily matched by ten better from the Catholic record."

This same writer goes on to say, what every intelligent person clearly perceives, that "it is necessary to be a Protestant, that is to believe in the Protestant doctrine, in order to see anything at all valuable in Protestantism. A pure materialist will have to admit that the Catholic Church has had, and even has a great place in the story of civilization. But the moment you abandon the creed of Protestantism it seems to have no claims, no arguments, hardly any history, certainly no future, it is nothing more than the servile worship of a Book grotesquely strained in its interpretation. Read the Book, like any other book, and Protestantism becomes a shapeless pile of commentaries on the Hebrew literature. It is neither a Church, nor a creed, nor a religion. Such is the account that Friedrich Harrison, the English Positivist, gives of Protestantism. The changes are grave, and well calculated to alarm those who still have some hopes of Protestantism. What is especially impressive and singular in them is this; that the indictment of Protestantism is drawn up by those who but yesterday were the friends and champions of the creed that they now so violently assail in their new role, as well as in their old, these men who speak so contemptuously of Protestantism, are the legitimate children of the so-called Reformers of the sixteenth century. They are men, for the most part, of deep intelligence, fearless and independent, who do not hesitate, no matter what offense they may be given to, to speak out openly in pressing principles to their logical and necessary consequences. However strongly one may be forced to agree with the conclusions that such thinkers, as Harrison and others have reached, it would be unfair to accept their conclusions, unless verified by the testimony of passing events. This I now propose to do. There is no fact brought home more forcibly to the minds of those who are capable of judging the present condition of religious belief than this; that, within the last few years, there has been going on a rapid, wide spread, and alarming growth of skepticism and infidelity. How is this to be accounted for? To what extent does it prevail? What explanation is to be given of the fact that the skeptical, infidel, is chiefly confined to Protestants, and is rarely to be found among Catholics? Already it was noted in these papers, that the principle, the cardinal principle of Protestantism is one of division and destruction, not of union. The motto of the creed, but in that of faith itself. Indeed, it is doubtful, if faith in the full, true sense, can exist under the Protestant system. Be this as it may, there can be no question of the destructive spirit of Protestantism in matters of religious belief. The historian, says that "the cornerstone of Protestantism is an admirable one for a temple of Free Thought, and for nothing else." Have events justified this statement? In the very lifetime of the reformers, in the days of Luther, Calvin, Melancthon, Zwingli, and the others, divisions had already made and havoc among their followers. Before the death of the reformers, in Germany alone, not to speak of the divisions elsewhere, there were as many as twenty-eight different creeds or formularies of faith; and from that time down to the present the number has gone on increasing, so that to day Protestantism has reached so many divisions and subdivisions that it becomes a most difficult task to remember them all. If there be any idea more severely reprobated in the Holy Scripture, than this of divisions or sects, no one is aware of it. St. John the Evangelist (x. 10) says "There shall be one fold and one shepherd." The last prayer which the Divine Founder of Christianity prayed upon earth was for the unity of His followers. This unity was to be the prominent sign by which the unbeliever was to know that Christ was the true Son of God: "O, Father I pray, that they all may be one, as Thou Father in me, and I in Thee, that they may also be one in us; that the world may believe that Thou hast sent Me. And the glory which Thou hast given Me, I have given to them; that they may be one, as we also are one. I in them and Thou in Me; that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them as I have loved Me." (St. John xvii, 21, 22, 23.) In that last solemn hour, before the dreadful scenes enacted in Gethsemane and Calvary, and while Judas Iscariot was bartering away his blood for a miserable pittance, the thought uppermost in the mind of the Incarnate Son was the unity of His people; and from the tremendous earnestness of His prayer, He evidently dressed more the division of His spiritual or mystical body, the Church, than He did the material slaughter of His own flesh and blood upon the tree. Where is that unity for which Christ besought His Eternal Father to be found amongst the conflicting sects of Protestantism? It may lay claim to any other possible quality but this.—(By De Shep.)

FIFTEENTH CENTENARY.

CELEBRATION OF THE CONVERSION OF ST. AUGUSTINE—RESUME OF THE LIFE OF THE GREAT LATIN DOCTOR—THE STORY OF HIS CONVERSION—THE EFFECT OF A LOVING AND AFFECTIONATE MOTHER'S PRAYERS.

Cardinal Lavigerie has sent to Very Rev. Pere Picard, Superior General of the Augustinians, a formal notification that there will be a celebration this month in Algeria of the fifteenth centennial anniversary of the conversion of St. Augustine. The anniversary is of intense interest to Catholics all the world over, as well as to those in far off Algeria; and to men of letters every where, as well as to Catholics. St. Augustine is acknowledged to have been the greatest of the Latin doctors of the Church, one of the ablest defenders of Christianity as ever had, and, moreover, one of the most voluminous and learned writers of the world has ever known. Fifteen hundred years ago! What a long vista, and how important an event! How many times has the story been told, and to how many wayward ones in every generation has it recital brought hope and courage! His conversion was like changing the course of the deep and rapid river that had been spreading its waters over marshy lands into new channels that carried freshness and fertility to flowers and fields and forests. In his Confessions he draws a vivid picture of his youth and young manhood, that shows him to have been a leader among the licentious youths of his day. He was, moreover, a bitter enemy of Catholicity, and an eloquent expounder of the errors of Manichaeism. Nine busy years were devoted to this unholy work. Augustine was then twenty-eight years old. He taught with great success in Tagaste, Carthage, Rome and Milan. His devoted mother, St. Monica, who then had been a widow for twelve years, was with him. His conversion had become the object of her existence. Year after year, for twenty years, every day and every night, she had prayed and wept over her erring son. To the prayers of Monica were added the counsils of an aged and learned priest, Simplicius, and the convincing eloquence of the great St. Ambrose. One day Augustine and Alysius, a friend who was stopping with him, were visited by Pontitianus, an African, attached to the Emperor's court. The visitor, a holy man, noticing on the table a copy of St. Paul's Epistles, spoke beautifully and warmly of religion, and noticing that his auditors listened eagerly he continued at some length. Augustine and Alysius were deeply impressed. After Pontitianus had left, Augustine, turning to Alysius, exclaimed: "Shall we allow the unlearned to thus give us force, while we, with all our knowledge, still wallow in the mire?" Immediately they arose and, taking with them the book of Epistles went far out into the garden. Seated there, Augustine had an experience which he thus describes: "I was enraged at myself, because I had not do at once what my reason told me was necessary to be done. I would and I would not. I shook the chains by which I was fettered but would not be released. Trifles and vanities, my old mistresses hung about me, pulling me by the garment of the flesh, softly whispering, 'Will thou then forsake us?' But the chaste dignity of consistency beckoned me forward, and urging me to fear nothing, stretched for her loving arms to receive me. There were great numbers of boys and girls, young men and maidens, grave widows and old women, virgin persons of all ages; in all these continuity was the fruitful mother of chaste delights from Thee, O God, her heavenly bridegroom; and she laughed at me with a kind of derision, to draw me on as if she said: 'Art thou not able to do what these men and those maidens do?'" Augustine was greatly agitated; the tempest in his soul increased, he left Alysius and, withdrawing to a great distance, flung himself on the ground under a fig tree. While thus prostrate in the midst of his entreaties to God for light and help, he heard in the voice of a child the now famous words, "Tolle; Lege; Take and Read." Rising and returning in haste to where Alysius sat, he seized the Book of Epistles and, opening it, read: "Not in revelling and drunkenness; not in chambering and impurities; not in strife and envy, but put ye on the Lord Jesus Christ, and make no provision for the flesh in its concupiscences." He closed the book, his indecisions vanished, and he determined inflexibly to change his life. The accumulated merits of Monica's prayers poured in upon his soul, and the holy man, noticing at once that a miracle of grace occurred in him, 336. In the following year, on the eve of Easter, he was baptized by St. Ambrose. After closing in death the eyes of his saintly mother at Ostia, he returned to Africa. He was ordained priest in 387; was consecrated Bishop of Hippo in 395, and died on the 28th of August, 430.

Perhaps She was Right. Archbishop Cullen was making his periodical tour of inspection in the Dublin Sunday schools; Kate Maloney, said he to an intelligent-looking girl, explain the meaning of the sacrament of holy matrimony? A pause. At last Kate replied:—Please, yer honor, it's the state of existing before entering purgatory. Go to the bottom of the class, you ignorant girl, cried the local clergyman, very much ashamed of his pupil. But the Archbishop stopped him. Not so fast, Father Patrick, not so fast. The lass may be right after all. What do you or I know about it?

Horsford's Acid Phosphate.

ASSISTS MENTAL LABOR. PRO. ADOLFE OTT, New York, says of the Acid Phosphate: "I have been enabled to devote myself to hard mental labor, from shortly after breakfast till a late hour in the evening without experiencing the slightest relaxation, and I would not now at any rate dispense with it." Much distress and sickness in children is caused by worms. Mother Graves' Worm Exterminator gives relief by removing the cause. Give it a trial and be convinced.

THE QUESTION OF THE DAY.

Pastoral of the Fourth Provincial Council of Cincinnati.

A man's labor is his own. The strong arm of the poor man and the skill of the mechanic is as much his stock in trade as the gold of the rich man, and each has a right, as he pleases, to sell his labor at a fair price. Men have also a right to band together and agree to sell their labor at any fair price within the limits of Christian justice, and so long as men act freely, and concede to others the same freedom they claim for themselves, there is no sin in labor banding together for self-protection. But when men attempt to force others to work for a given price, or by violence inflict injury, bodily or temporal, they sin. If men are free to band together, and agree not to work for less than a given price, so others are equally free to work for less or more as they please. All men have a right to sell their labor at such price as they deem fair, and no man, nor Union, has a right to force another to join a Union, or to work for the price fixed upon by a Union. Here is where Labor Unions are liable to fail, and in which they cannot be sustained. If one class of men is free to band together and agrees not to sell their labor under a given price, so are others equally free not to join such Unions, and also equally free to sell their labor at such prices as they may determine upon. Catholics can not be partners in any attempt to coerce others against their just rights; nor can they by overt or secret acts, or violence, do injury to the person or property of others. What one man claims for himself he must concede to another. On the other hand, capital must be liberal towards labor, and share justly and generously the profits with labor, being mindful of the command "not to muzzle the ox that treadeth out the corn," nor to defraud the laborer of his wages." Capital has no more right to unrewarded labor, nor should capital be unduly protected at the expense of labor. Capital and labor should work hand in hand, and proportionately share the values they have mutually produced. Nature gives the raw material; labor and skill give it its value; capital gives direction, and advancement; and skill, waiting until it can realize on its outlays. They are mutually dependent on each other's interest—capital recognizing the rights of labor, and labor in turn recognizing the rights of capital.

ORANGEMEN AND HOME RULERS.

A scene of extraordinary excitement was witnessed at Lurgan on Monday. About 8000 Orangemen and Protestants assembled to attend the interment of an Orangeman named Dynes. The authorities acted on an information, prohibited the wearing of colors, on the ground that the way to the churchyard lay through a Catholic district. An armed police force under Mr. Hamilton, stipendiary magistrate, stopped the funeral procession for half an hour, and refused to permit the procession to proceed until the Orangemen doffed their colors. A large opposing mob was repulsed by the police, Cheers and counter cheers were given, and for a time a desperate riot was imminent. The Orangemen, who were guarded through the Catholic district amid derisive cheering and cries of "Home Rule!" A band in uniform was obliged to march without instruments. Mr. Hamilton declared that he would use all the force at his disposal to prevent the progress of the procession with Orange emblems. The brethren put on their sashes in the grave yard, and were taunted as cowards by the Home Rulers when compelled to return to their hall with their sashes concealed.

Evicting Sisters of Mercy.

Last Sunday a meeting with a peculiar object was held in Tipperary Town Hall. It was a gathering of the National League, and its purpose was to consider an eviction. Evictions are not altogether rare occurrences in Ireland; but this eviction was a unique one. The landlord is Mr. Smith Barry, of the Defence Union; the tenants the Sisters of Mercy. Along with the convent grounds they held a piece of land adjoining. About seven years ago one of the Sisters died, and her remains were interred in this field. Mr. Smith Barry's agent objected, and demanded to have the remains exhumed, also he would evict the community from the field. The agent died, and nothing was done for some time, until Mr. Horace Townsend was appointed agent over the estate. He evicted the Sisterhood, although they were perfectly willing to pay any rent he should put upon the place; and he relet it—to whom? To a law-tennis committee—none else. Gay assemblages disrupted themselves on the grounds, disturbing the solemn quietude which is the essence of the religious life, and placing the world's vanities and frivolities within sight and hearing of the virtuous Sisterhood, who have long since abandoned all for the highest purpose to which mortal life could be devoted. There is something almost brutal in the ill taste of this proceeding. The meeting resolved unanimously that Mr. Smith Barry should be asked to let the Sisters have back the land at a fair price, and so be freed from the unseemly inconsequence of which they justly complain.—United Ireland, April 3.

The curate of St. Peter's Church, Douay.

was sent for, against the will of a man dying with consumption, who had lived as a professed infidel. The latter, at the arrival of the priest, turned his face to the wall, and seemed to pay no attention to the kind words of his visitor. Suddenly, however, he made a strong effort to spit in the priest's face, the spit fell on the pillow. The curate went as far as the door of the room when he returned, placed his cheek near the mouth of the dying infidel and said: "There, my friend, if it does you any good to spit in my face, spit now." Both were silent for a few seconds; the dying man, with tears in his eyes, muttered "pardon," and then made his confession.

Prof. Low's Sulphur Soap is a de-lightful toilet luxury as well as a good curative for skin disease.

As SWEET AS HONEY is Dr. Low's Pleasant Worm Syrup, yet sure to destroy and expel worms.