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The Vo celess.

We count the broken lyres that rest
Where the sweet walling singers slumber,
But o'er their silent sister's breast
The wild flowers who will stoop to number?
A few can touch the magic string,
And noisy fame is proud to win them;
Alas! for those that never sing,
But die with all their music in them!

Oh, hearts that break and give no sigh, Sa ve whitening lips and faded tresses, Till death pours out his cordial wine, Slow dropped from misery's crushing

presses!
If singing breath or echoing chord
To every hidden pang were given,
What endless melodies were poured,
As sad as earth, as sweet as heaven.

SISTERS OF THE POOR.

a Religious Order. Among the many charitable institutes which have sprung from the bosom of our beneficent mother the Church, perhaps

none awakens greater sympathy and interest than that of the Little Sisters of the Poor. Begun under the most adverse circumstances, so far as human wisdom could foresee, it has nevertheless spread all over Europe, to the United States, and even reached the shores of Africa.

St. Servan, a small town on the Atlan-

tic coast of Brittany, was the scene of the first foundation of the institute. The men of this region are mostly seafarers, and to their toilsome and dangerous occupation are ascribable the large numbers of destitute widows to be met with in Brit-Being without other means of subsistence, these poor women resort to beg-ging, and of many of them it might be said, in the words of the good Anne Jacqueline Coste, "They receive alms, un-conscious that it is God who gives it; they live in the most deplorable condition of vagabonds, haunting the church doors without even crossing the threshold and in utter ignorance of the mysteries celebrated within; addicted to all manner of vice, they live and die in a profound ignorance of all that concerns their eter-ual salvation." Concern for the spiritual as well as the temporal welfare of these poor souls awakened the liveliest sym-pathy in the breast of an assistant priest he parish of St. Servan, THE REV. FATHER LA PALLLEUR.

Totally without the resources necessary for the establishment of an asylum where aged and destitute persons might find shelter, food, and those spiritual consolashelter, food, and those spiritual consola-tions of which they stand in need, he yet possessed the faculty of imparting to others some of the compassionate desires which filled his own soul. Providence oon threw in his way agents fitted for his purpose in the persons of two young girls named Marie Augustine and Marie Therese, the former eighteen and the latter sixteen years of age. Marie Augustine belonged to the working class, bei entirely dependent for support upon her daily labor, Marie Therese was an orphan, in equally humble circumstances. These two the good priest persuaded to become acquainted, assuring them that God desired them both to be entirely His and to serve Him in the religious state. For this honor he exhorted them to pre-pare themselves, and they piously obeyed. Each worked at her employment during the week, but en Sundays, after Mass, they retired to a lonely spot on the seashore, where they conversed on pious subjects, and on the simple rule of life their spiritual father had laid down for especially pondered one sentence in the rule: "We will delight above all things in showing tenderness toward those aged poor who are infirm and sick: we will never refuse to assist them, provided an occasion presents itself; and we must take the greatest care not to meddle with what does not concern us." For nearly two years Father La Pailleur tried the patience and tested the vocation of his nevices, when at length he partially make known to them his design, at the same time re-commending to their care an old blind

FANCHON AUBERT

was at least sixty years old; she possessed a little property, a small stock of the plainest furniture, and some linen. All this est furniture, and some linen. All this she gave—nay, she gave herself. She lived and died with the Sisters, sharing their toils and privations. Into the atticiphabited by these pious women Marie Therese, the orphan, compelled by circum stances to seek a new shelter, was heartily welcomed. Nor did she come alone. Or the Feast of St. Teresa, in the year 1840, she and Marie Augustine brought in their arms to the new home their cherished patient, the blind old woman. The first tep being thus taken, room was found for another poor old woman. Thus was the first house established.

These generous souls continued thus to inhabit the attic for about ten montles, Fanchon directing affairs, while Jennne employed herself in spinning, and Marie Augustine and Marie Therese worked at their sewing or washing, often interrupting their labors to look after the two in-valids with the tenderness of pious daughters. But they were no longer satisfied gone on increasing. Requests for the esthat only two old women should benefit tablishment of new houses reach the by the undertaking, but determined to mother-house from all directions. The extend their charity to others. Their spiritual father directed them to abandon themselves entirely to God, and to trust Him for everything. Accordingly Fan chou, who, as the possessor of a little property, had some credit in the town, rented uncomfortable basement floor, merly a wine shop. In this humble abode there was room for twelve beds, which were no sooner supplied than they were filled. The Sisters kept the place

WAITED UPON THEIR BELOVED POOR. instructed and comforted them. But these duties prevented them from sup-rich: the rebuffs and insults of some porting themselves and their dependants ignorant persons, and the generous offer-

by other labors. To meet their necessities, these old women who could walk kept up their old trade, and went out daily to beg. The Sisters prepared the meals and shared this bread of charity, and in this way, with slight aid from other sources,

rey contrived to live from day to day.

The Sisters found that to eat the bread of beggary would not do. These women, who had been beggars all their lifetime, could not be kept from falling into their old habits when out begging; so, to obviate this, the Sisters went out them selves and begged for the maintenance of their poor, and have kept it up ever since. Thus matters went on for eighteen months, but no increase in their numbers was gained from the example of the heroic devotion of these first Sisters. They A Sketch of the Rise and Progress of were, on the contrary, pointed at and

MADE OBJECTS OF RIDICULE in the public streets of St. Servan ; even their former com; anions were ashamed to go near them. The Sisters, however, gave themselves no trouble about the disrepute in which they were held, but surrendered themselves more completely to the providence of God. The number of their poor continued to increase, and when their basement was full, without hesitation they bought, in 1842 a large house, formerly occupied by a religious com-

munity,
It is true they had no means to pay for
it. Father Le Pailleur sold his gold watch and the silver furniture of his altar, besides other things; Jeanne had a little ready money, one of her companions had contrived to save a little, and Fanchon readily contributed all that remained of her small property. All these contribu-tions were barely sufficient to defray the necessary expenses of the contract, but they trusted in Providence to supply them the rest. Nor was their confide placed; at the end of a year the house, which cost twenty-two thousand france, was all paid for.

It was about this time that the pious community adopted the sweet but hum.

LITTLE SISTERS OF THE POOR, taking, besides the vows of poverty, chastity and obedience, an admirable vow of hospitality. A year and a half found the four Sisters with a full house, consisting of fifty aged poor. There were still poor to be provided for, but the house was quite full. What was to be done? "The Sisters owned a piece of ground

and had ten cents in the treasury. They thought they should build. Putting the little solitary coin under the feet of the statue of the Blessed Virgin, they beldly began. . . . They cleared the ground, they dug the foundation, and tried to collect materials for building.

The workmen of St. Servan, moved at sight of so much devotion on the part of the Sisters, came forward offering their help in labors so holy. The carrying of

material was also done gratuitously, and alns abundantly flowed in."

Before the house was completed the number of Sistals began to increase. The constancy of the founders was at last crowned by God with success. With sublime confidence the Sisters already began to think of establishing houses in other places. With what heroic and self-sacraicing labor their new undertakings were carried to success may be knagined, for by the close of 1846, the Little Sisters had founded three distinct establishments, with fifteen Sisters. We should be delighted to detail the many intensely interesting incidents attending these enterprises did space permit, but must turn of a brief account of the establishment to the Little Sisters in the United States.

As early as 1856 some Catholics of New York, while sojourning in Europe, visited houses of the Little Sisters, and, witnessing the happiness of the old people therein desired to have similar houses established in this country. The subject was brought to the attention of

ARCHBISHOP HUGHES. woman. To her they devoted their leisure moments, doing all that charity prevented him from going further in the matter. A few years later Archbishop could suggest for her relief and rensola-tion. Meanwhile they became ac-quainted with an old servant-woman named. The petitioned Father General La Pailleur for Little Sisters, but it was now well known throughout France, she having since been awarded the prize of virtue (3,000 fr.) by the Academy. Jeanne was about forty-eight years of age, provided for her daily wants by labor, and had savings amounting to about six hundred france. From a stives of economy, she kept house with a woman much older than herself, and who, in the providence of God, was destined to be the first benefactress of the institute.

La Pailleur for Little Sisters, but it was not till J868 that these requests could be complied with. In May of that year the Rev. Ernest M. Lelievre visited the United States to make the necessary arrangements for the introduction of the Little Sisters. Being introduced by the Rev. Annet Laton, of New York, to the Right than herself, and who, in the providence of God, was destined to be the first benefactress of the institute. of this new charity in his diocese, and the Sisters have ever since found in him a warm friend.

On the Feast of St. Augustine, August 28, 1868, seven Little Sisters left friends, home, and country to begin THEIR SELF-DENYING LABORS FOR THE POOF

OF A FOREIGN LAND. Landing in New York on September 13 they proceeded to the residence which had be in hired for them at No. 608 De Kall Avenue, Brooklyn, consisting of three ad-joining houses, capable of sheltering about forty persons. Here they remained several months, when they secured a plot of ground pleasantly situated on the corner of Bushwick Avenue and De Kalb, and began the erection of one wing of their present home. With some aid from the State Legislature they were enable to enlarge it in 1870; other additions have since been made, until the house at present has accommodations for about two hundred and fifty inmates.

The most sanguine hopes of the friends of the Little Sisters have been realized. The sympathy which was shown to them on their arrival, far from diminishing, has more the Sisters are known the more they are loved and appreciated. Their work is carried on here precisely as it is in Europe. "Every day two Sisters go forth with their wagon, and call at the various hotels, restaurants, and private houses where they are allowed to apply, collecting cold victuals, coffee-grounds, tea, old clothing, etc. all which is turned to good use for the benefit of their aged inmates.

Other Sisters go on foot from door to door, soliciting alms for their dear old people, receiving with the same thankfulness the penny of the poor and the dollar of the rich: the rebuffs and insults of some

ing of the cheerful giver ; circulating as GREAT SPEECH OF HIS HOLINESS quietly under their dark religious cloaks along the crowded thoroughfares of our cities as if they were in Lyons or Brussels; objects of momentary curiosity to some that pass them by, but respected by all, that pass them by, but re Catholics and Protestants.

How great has been the success of the feeble foundation laid, with such great faith in God, at St. Servan, 1840, may be seen from the following statistics: In 1868, houses were established in Brooklyn, 1868, houses were established in Brooklyn, N. Y.; Cincinatti, O.; New Orleans, La.; in 1869, in Baltimore, Md., St. Louis, Mo., Philadelphia, Pa., Louisville, Ky.; in 1870, in Boston, Mass, Cleveland, O., New York, N. Y.; in 1871, in Washington, D. C., Albany, N. Y.; in 1872, in Allegheny City, Pa.; in 1873, in Indianapolis, Ind., Troy, N. Y.; in 1874, in Detroit, Mich., Richmond, Va.; in 1875, in Milwaukee, Wis., Chicago, Ill.; in 1878, in Newark, N. J.; in 1879, in South Brooklyn, N. Y.; in 1880, in Germantown, Pa., Providence, R. I. Making a total in the United States of 23 houses, total in the United States of 23 houses, with 280 Little Sisters and about 3,500 old and destitute poor. It may be well to add that the conditions for admission are, simply, that the applicants be of good moral character, destitute, and above sixty years of age.

O QUESTION IS RAISED AS TO CREED OR NATIONALITY.

The Congregation has in France 97 houses; in Spain, 34; in England, Ireland, and Scotland, 21; In Belgium, 10; in Italy, 4; in Africa, 1. The total in Italy, 4; in Africa, 1. The total throughout the world is thus seen to be 190 houses, with a population of 3,200 Little Sisters and about 23,000 and poor. -Catholic Family Annual.

GERMAN FAITH.

Flying Notes of a New York Merchant on a Business Tour-Persecution Impotent to kill the Faith.

LUDENCHIED on the Rhine, Dec. 6, 1881. -From France to Germany is not far in miles, but the feelings of the people naturally are far from close. Each have an idea of the other's courage and the other's boorishness differing widely. In the Ger man Empire we see as many dispositions as we see principles and the same petty icalousies are found as between strong position of love with regard to its tributary duchies, &c. In all of these places the Catholics are more or less promment, according to what may have prevailing faith at the time unification; in Westphalia, in fact all the Rhine Provinces, the people are exceed-ingly devout, the statues and crucifixes by the wayside, the reverential bow of the passer by, the kneeling matron betoken that the faith is well preserved, and it is yet no uncommon thing to see new houses being erected in the cities with the niche in the front wall reserved for the statue of our Holy Mother or a patron saint. At Aix-la-Chapelle or Aachen as the Ger-mans name it, at the ceremony of the ex-position of the sacred garments, thousands of people might be seen entering the city from all directions, with the air and piety of pilgrims. This occurs every seventh year, and the principal relics which are exposed, with great ceremony, from the Dom (Cathedral) steeple on this occasion are the white garments worn by the Blessed Virgin—the cloth that was wound around our Lord while on the Cross, and the sheet on which the body of St. John was wrapped after being beheaded; the ninor relics too numerous to mention are later in view in the body of the church.

The piety and devotion that stirred the people was something marvellous; business suspended, houses decorated, throngs crowding in and out of the city and all the churches filled with communicants.
At Cologne, the Cathedral which is now finished, and has been fully described in your columns, is filled daily with sightwho eagerly entertained their views and promised to visit the Superior of the seers, and with devout worshippers, the other less important churches not being deserted. At the minor cities I have seen ot being on Sunday mornings, the throngs reaching well out into the street, although masses are frequent, and devotions on all sides. At Dusseldorf at the Franciscan Church, at nine o'clock, High Mass, the beautiful form of male choir, with the shrill treble of the boy, to the mature notes of the man, would force one to feel they were in the immediate, we see the contract of the same and the s the immediate presence of heaven. A thing I remarked here was to me novel and beautiful. At the close of mass, th clergyman carried the Host under canopy supported by two elderly gentle-men, and preceded by the acolytes and cross and incense bearers, and followed by forty or fifty of the old and middle aged men of the congregation, carrying lighted torches, went down one aisle and up the other, the procession and chorr above, chanting the psalms alternately, while the people were bowed in prayer. From there to the Jesuit Church, that was celebrating in a special manner its patron day, St. Andrew's; in the near neighborhood, flags flying from every house, and the multi-tudes filled all the streets neighboring, endeavoring to find entrance. It is a church well worthy of description for its quaintness in architecture, but somewhat pronounced German in its taste. The statues adorning the walls are grand and many in number. Those about the alter are all silver, and the alter dedicated to St. Francis is literally covered with relics and memorials. At one of the many gal-leries of paintings, is Carl Muller's great picture of the Holy Family, and the very celebrated one of the Annunciation, so frequently reproduced for the edification of the faithful throughout the world. S.

In a Decline. Dr. R. V. Pierce : Dear Sir-Last fall by daughter was in a decline and every body thought she was going into consump-tion. I got her a bottle of your "Favorite Prescription," and it cured her.

Mrs. Mary Hinson.
Of all druggists. Montrose, Kan.

Worse Than War.

"The throat has destroyed more lives than the swords," by imprudence in eat-ing and intemperance in drinking; but when the health becomes impaired the miserable dyspeptic may find prompt re-lief in Burdock Blood Bitters. It regu-lates the bowels, acts upon the liver and kidneys, purifies the blood, and stimulates all the secretions to a healthy action.

POPE LEO XIII.

The following is the full text of the speech of the Holy Father to the Cardinals on Christmas eve:
On this occasion it affords Us the high-

est gratification to receive the respectful nage and hearty wishes for the future which have just been tendered on behalf of the Sacred College. In reciprocation of these cordial sentiments We, for Our part, desire to express similar wishes in regard to the Sacred College and the Church. We are sensible of the duty of thanking the Lord humbly for sustaining Our the Lord humbly for sustaining Our feebleness by vouchsafing from time to time to alleviate, by His consolations, the trials and solicitudes of the Apostolic Ministry. These trials and these solicitudes are daily becoming more burdensome and more poignant, by reason of the painful circumstances to which we have been reduced, and which every day become more unbearable. In addressing the Sacred College it is not necessary to enter into details. Recent grievous events, which have already gravely prejudiced our position at Rome, will be sufficiently remembered. Like Ourselves, the Sacred College is a spectator of all that is being contrived against the Catholic religion, and against its Supreme Chief. The recent occasion of the glorification of the new saints, which it has been pretended is a proof of the liberty left in the city of Rome to the Pontiff and the Catholics, has, in truth, but served to demonstrate the contrary. Compelled, from consider-ations of security and of order, to celebrate this solemn ceremony within the precincts of Our palace, we have had to be hold its pomp greatly attenuated and its splendour largely diminished. The list of bishops invited to participate has had to be reduced, and it has been absolutely impossible for any number of the faith ful, either at Rome or from abroad, to be present. Notwithstanding these necessary limitations, the dignity of the Pontiff and of the four glorious champions of the faith of the four glorious champions of the taum have not been safe from insult and offence. In fact, while We proceeded, according to the most mature and rigorous prescriptions of the Church, to the execument of the church, to the execument of the church, to the execument of the church of the most mature and rigorous priest has not interrupted in all; for some audden inspiration suggested itself to the mind of God's servent, and Christian charity found an ingenious priest mature of the church of the mind of the church o ion of one of the most solemn acts of Our Pontifical authority, there were those at Rome who did not fear for several days, and before the eyes of all, to turn the august ceremonial into derision and ridicule, to insult the religion of all the Romans, as well as of the believing world, and to hurl with audacious sacrilege the basest outrages against Our person, Our authority, and the new saints themselves, under the most futile pretexts. This unworthy conduct is constantly re-curring. In fact, every time that, full of olicitude for the welfare of the Church. We raise Our voice in support of its interests trampled under foot, and in defence of violated rights—every time that, faithful to the sacredness of the oaths We have taken, We claim, as necessary for the lib-erty and independence of Our spiritual authority, the temporal dominions which have been taken from Us, and which, by virtue of so many rights, have be-longed to the Holy See during more than ten centuries—endless cries of rage, insults and threats are raised. If Catholics grow anxious for us, and endeavour to assert the right they possess to secure the independence of their Chief in a stable and efficacious manner, they are immediately accused of being rebels or ensured that the stable in the s emies of Italy, or provokers of disorder.

If pious pilgrims, inspired by filial affection, come to Rome to bring comfort to our paternal heart, and to testify their unalterable devotion, they find themselves exposed to the insults of the press and to the violence of the populate. Therefore that all Catholics throughout the world should appear so anxious, so full of anguish with respect to the fate reserved for their Supreme Master and their Father? No doubt whoever follows attentively the development of public affairs in Italy discerns at a glance the extent to which the designs of our enemies are cruel, what new offences to the Church it is contemplated to commit, and how fully we are warranted in expecting still more evil times. Nevertheless, trusting in Almighty God, assured of the effectual co-operation of the Sacred College, sustained by the continual prayers of Christendom, We shall apply Ourselves to guide, amid the stormy sea, the barque of Peter tossed by ampeter associations with semiglacent the stormy sea, the barque of Peter tossed by tempest, awaiting with confidence the time when the Divine Master will still the billows, command the winds, and re-store peace and calm. May the annivers-ary of the Nativity of the Redeemer be a happy omen of that appeasement! It is at His hands that We implore for you, for

A Protest Against Crime as a Remedy for Irish Wrongs.

the Sacred College, and the Universal Church, the fulness of celestial favour, granting to you all from Our inmost

heart, and as a token of Our special affection, the Apostolic benediction.

Publin Irishman

So long as murder stains the laud, ong must we condemn it, with our whole heart and soul—so long must we denounce with all earnestness and ell vehemence, the perpetrators. We call upon our countrymen to cast them out from amongst them, and to pronounce against them the ban of social and political ex-

Another agrarian crime has stained the island, and therefore we repeat our de-nunciations, and we beseech the Irish people to rally to the side of Country against Crime.

A neglected cough brings on consumption—the most fatal and prevalent of all physical ills that flesh is heir to. To check the malady in its early stage, before the deadly tubercles develop themselves in the lung, use Dr. Thomas' Eelectric Oil, which also annihilates bronchitis, asthma, catarrh, piles, kidney troubles, and sore ness of the muscles and joints.

The highest towers in the world are those of the Cologne Cathedral, 524 feet, or equivalent to 4,192 of Esterbrook's Fal-

I DONT CARE.

ous Confession Was Converted.

One evening in Holy Week, two young men, taking a walk through the streets of Paris, followed a number of persons whom they saw entering a fashionable church. To dip their fingers into the vase and make the sign of the cross, or to kneel and say a prayer, was something good enough say a prayer, was something good enough in their minds for fools and fanatics; so re-maining standing for a few moments to satisfy idle curiosity at the expense of the pious who were engaged in their various levotions, and after having scandalized devotions, and after having scandalized whoever was within hearing of their frivlous and worldly conversation, they at last turned to go out. Just then one of them caught sight of a person entering a onfessional.

"A bet!" he exclaimed.
"What is it?"

"What is it?"
"That I will go to confession after she mes out."
"All right. What shall it be?"

"A breakfast at the Cafe de Paris."
"Very good."
The bet made and booked, they waited,

and when the lady came out, quiet and collected, the young man entered deliberately. Now this is what actually ocately.

The false penitent having at the sug-gestion of the confessor, recited the Con-liteor (for the lessons of childhood are not easily forgotten), he was invited to make the acknowledgments of his faults. On his knees, but with mockery on his lips,

the young impenitent began:

"I have worshipped other beings than God—but I don't care. I have taken the name of God in vain—but I don't care. I have committed sins against modesty but I don't care. I keep neither Sundays or festivals-but I don't care. first communion I have never been either to confession or communion—but I don't The priest had not interrupted him at

When he ceased the priest quietly said:
"Young man, I will abstain from characterizing as it deserves the sacrilegious action which you have just committed. Grace and common sense seem to be too much wanting for you to profit by the return, however, for the indulgence with which I am disposed to forgive what you undoubtedly consider only a legitimate amusement, but which, in the eves of religion, is a grave impiety, and in regard to your education is an unpardonable offence, I shall ask of you an act of frank acknowledgment.' The young man, dissipated as he was

knew enough of the ways of the world to appreciate the disgraceful act of which he had been guilty. Already ashamed of what had been originally but the thoughtless act of a giddy youth, but which now came home to him in all its unworthiness, hastened to reply:
"What acknowledgment sir?"

"Did you not come here to fill some bet? It is impossible to imagine other-wise; for at your age one does not feel in-clined to insult thus, gratuitously, all

"So I imagined. Well, that your victory

may be honestly won you must satisfy all that is implied in the term confession, so I must give you a penance."

"It will be very easy and very short. For the next fortnight, beginning with this very evening, you will kneel down before going to bed and say aloud, sounding each word clearly: "I know that I am to discharge the same to be a sound to be a care for either." That is all the satisfac-tion I require: but I depend upon that."

The thoughtless man, who saw nothing difficult or troublesome in his satisfaction, accepted with the best possible grace what he only considered a sort of spiritual retaliation for his would-be joke, and went out murmuring a sincere and even heart, excuse for its levity.

But before the fortnight was up the

good priest had a new and this time a genuine penitent. For the conversion cappened in this wise:

happened in this wise:
Each evening, before retiting, the young libertine, faithful to his promises as a man of the world, knelt and said aloud the expiatory words. The first time he went through it with perfect indifference and the through "I am to go to the theorie." The went through it with perfect indifference, saying, "I am to go to the theater." The next day it was said a little more seriously. But the third day he could not avoid making certain reflections—death is so mournful. Another day and the idea of the inexorable decree of fate which hangs over all men made him think of what avails. of what awaits us beyond the tomb. When the fifth day came, and he said, "I know that I am to die." When he had recited the fearful sentence on the sixth evening he struck his breast with terror, exclaiming: "Yes" I know that I will die and be judged, O my God! but what will become of me sentence l" The salutary fear which had seized him filled his sleep with visions awful to imagine, and the next day, without waiting for evening, he hastened to throw himself, in good earnest this time, at the feet of the priest.

The New World's Dispensary and Invalids' Hotel at Buffalo, N. Y., is now completed and ready to receive patients. Burns and Scalds

HICKORY CATHOLICS.

How a Man Who Made A Sacrilegi. A Suggestion to be a little Cautious in Attacking Bishops.

> From the Louisville Catholic Advocate Bishop McQuaid of Rochester, N. Y., recently addressed his parishoners, in-structing them as to the laws of the Church concerning secret oath bound or Church concerning secret oath bound or-ganizations, and warning them against the dangers of being deluded or led by them, in connection with the present Irish agit-ation. We publish his remarks in full on our second page. It is plain to every in-telligent, reasoning Catholic that Bishop McQuaid has simply done his duty as pas-tur of his flock presponsible before God for tor of his flock, responsible before God for the moral and spiritual well-being of his people; that he had not denounced or in any way reflected upon the just as a second any way reflected upon the just and legal organizations and means employed by the Irish people in their struggle against tyranny and wrong; he simply explains to his people what every intelligent Catholic knows, or ought to know, is the law of the Church, and warns his people against the danger of being led astray in the heat of excitement, or UNDER PRETENCE OF PATRIOTISM IN TRE-

LAND'S CAUSE.
Less than this he could not do, and conscientiously discharge his obligations as a paster of souls, however patriotic and devoted to Ireland's cause he may be. That there is occasion for such warning, every one at all posted in the existence, workings and aims of such secret organizations, and their earnest efforts at this time to influ ence, and ultimately control the move-ment in behalf of the Irish people, in the country at least, is fully aware; and they are also aware that some of our readers may differ with us, because of their intense devotion to Ireland's cause, and their natund propensity to take offence at any-thing time avers of rebuke to those who are professedly earnest in furthering that

couse: but it is a truth that must be heeded. There are breakers ahead that must be avoided; and can only be avoided by cool and cautious steering under the guidance of conservative, true and tried leaders. Impetuous and revolutionary theories, unjust and arbitrary principle inflammatory and violent utterances, dis-carding alike the laws of God and man may sound bold and for a time arouse enthusiasm; only to be followed by a reaction of sentiment, apathy of action, and universal condemnation on the part of the universal condemnation on the part of the public, and disastrous failure for the Irish people. They who seek justice must themselves be just. Let the policy of the Land League be strictly adhered to, and unless it departs from the reasonable of pressive resistance hitherts pressure pressures. course of passive resistance hitherto passive, it will triumph; and the greatest danger now is that revolutionary theories may obtain the ascendancy and change the policy to one of revolt, which would the poncy to the off revolt, which would be speedily suppressed, and Ireland's chains be drawn tighter. Bishop McQuaid's words of warning should be heeded, and the wrecking of Ireland's hopes of redress from the present agitation

NO CAUSE, WHICH IGNORES AND DEFIES THE LAWS OF GOD,

and scouts the recognized human law of just and equal right, can triumph. The denunciation of Bishop McQuaid for his utterance is an exidence of either ignora stable and efficacious manner, they are immediately accused of being rebels or enemies of Italy, or provokers of disorder.

"What you say is true, sir. I came here solely to win a breakfast on a bet with a friend as thoughtless as myself." good men to speak before they think ser-iously. To such, including several of our Editors, it would be well if they would adjust their spectacles and thinking-caps, read Bishop McQuaid's address carefully exposed to the insults of the press and to the violence of the populace. Therefore, is it to be wondered at if, on account of the facts above stated, and others of a like nature, Bishops of various nations, when they come here, should acknowledge that the existing state of things is wholly inconsistent with the liberty and dignity of the Holy See? Is it to be wondered at the sinner.

I must give you a penance."

The young man turned pale, but said nothing. "Do not be afraid, my friend; a man as the property of the straight to the heart of the sinner."

The young man turned pale, but said and thoughtfully, and they will doubtless conclude that they have hollered before they were hurt. Bishop McQuaid's address carefully and thoughtfully, and they will doubtless conclude that they have hollered before they were hurt. Bishop McQuaid's address carefully and they will doubtless conclude that they have hollered before they were hurt. Bishop McQuaid's address carefully and they will doubtless conclude that they have hollered before they were hurt. Bishop McQuaid's address carefully and they will doubtless conclude that they have hollered before they were hurt. Bishop McQuaid's address carefully and they will doubtless conclude that they have hollered before they were hurt. Bishop McQuaid's address carefully and they will doubtless conclude that they have hollered before they were hurt. Bishop McQuaid's address carefully and they will doubtless conclude that they have hollered before they were hurt. Bishop McQuaid's address carefully and they will doubtless conclude that they have hollered before they were hurt. Bishop McQuaid's address carefully and they will doubtless conclude that they have hollered before they were hurt. Bishop McQuaid's address carefully and they will doubtless conclude that they have hollered before they were hurt. Bishop McQuaid's address carefully and they will doubtless the property and they have hollered before they were hurt. Bishop McQuaid's address carefully and they will doubtless the prop sjects." It "It will be very easy and very short. For the next fortnight, beginning with this very evening, you will kneel down before going to bed and say aloud, sounding each word clearly: "I know that I am to die—but I don't care—I know that I must give an account of my life—but I don't care. I know that all thinking men believe in a heaven and a hell—but I don't care for either." That is all the satisfaction I require, but I deneral upon the stiffaction I require, but I deneral upon the stiffaction I require that I don't care in the satisfaction I require that I don't care is the satisfaction I require that I deneral upon the stiffaction I require that I don't care is the satisfaction I require that I don't care. I know that I am to discuss the satisfaction I require that I don't care is the satisfaction I require that I don't care is the satisfaction I require that I don't care is the satisfaction I require that I don't care is the satisfaction I require that I don't care is the satisfaction I require that I don't care is the satisfaction I require that I don't care is the sat cerning such sentiments gion and m grality—a very inproper thing for Cathol editors to do.

A Pri st's Anticipation of the Electric Telegraph.

From some correspondence between the Abbe Barthelemy, who, in the latter part of the eighteenth century, was a curator in the Royal Library at Paris, and Mme. du Deffand, recently published, it would appear that the Abbe anticipated the invention, or rather the practical application eighty years afterward, of the electric telegraph. Writing from the Duc de Choiseul's seat in the country to Mme. du Deffand, then in Paris, he seeks to excuse himself for not having let her have a lethimself for not having let her have a lethimself for not having let ner have a let-ter which she had been expecting by say-ing that he has been engaged by some in-teresting experiments in physics. The passage is sufficiently remarkable to be passage is suncernty remarkable to be worth quoting: "We are told that if you take two clocks, the hands of, which are both magnetic in the same degree, and move the hands of one, the hands of the other will fall. move the hands of one, the hands of the other will follow the same direction: so that when you make one clock strike twelve, the other will do the same. Supposing that these artificial magnets can be perfected so that their force will extend from here to Paris, you must have one of these clocks and we will have another. these clocks, and we will have another, substituting the letter of the alphabet for the hours on their faces. At an agreed hour each day we will move the hands and your secretary will put the letters together and read out our message. The process might be simplified by making the needle (hand of the clock) strike a bell to announce that the oracle is about to speak. There is really no limit to the possible application of this process."

Mme. du Deffand, evidently, did not put Are promptly cured as well as an ness wounds, sprains, bruises, callous lumps, soreness, pains, inflammation and all painful diseases by the great Rheumatic Remedy, Hagyard's Yellow Oil. For extended and internal use. Price 25c.

Are promptly cured as well as an ness wounds, in the respondent's scientific genius, for in her reply she satirically observes that it would no doubt "be a very convenient invention for people who are two lazy to write".—New York Sun,