

NEWS FROM IRELAND.

Dublin. The Vice-regal procession through the streets of Dublin, on September 18th, was the sixth which has taken place within a year. About the public entrances of Irish Lord Lieutenants into Dublin there is always a great semence, for which, no doubt, the great variety in their public exits fully atones.

Kilkenny. It is depressing to have to record, week after week, seizures and sales of cattle for rents which the tenants could not pay even in more prosperous times. The landlords are doing all they can to harass and annoy the tenants instead of adopting that wiser policy of conciliation.

Wexford. Perhaps there is no surer indication as to the state of the country than that disclosed at the meeting of the Wexford Board of Guardians, on Sept. 18th. From the books of the poor-rate collectors it was shown that an aggregate sum of £500 should be carried over as arrears, and this from the inability of the people to pay.

Carlow. At Cismore, county Carlow, Mr. D. Miller was evicted some short time ago out of Cranmore House. The landlord—Mr. Durbin—sent emergency men to care the farm for some time. This game, it appears, did not pay in those bad times.

Cork. On September 23d, a sad case of eviction took place at Ballyphagan on the estate of "Cooily Primary." The unfortunate victim is a widow named Delany, with two small children, aged 6 and 7 respectively. She held about 15 acres of the worst land that ever Griffith valued.

On September 17, a sheriff's party from Cork proceeded to Ballyphagan to evict Mrs. O'Callaghan and her son John, who hold two farms in that locality from Mrs. Duncombe. The eviction was for non payment of rent, which, with costs incurred, amounted to close on £200. As soon as the evicting party appeared, a large crowd assembled, most of whom were armed with spears, and set to work vigorously, digging up the potatoes and other vegetables on the O'Callaghans' farms.

At an adjourned meeting of the Kilkenny National League on Sept. 19th, the Rev. Daniel Courtney in the chair, the following resolutions were adopted: That, knowing as we do the depressed condition of the tenantry of this locality, we call on the landlords to give substantial reductions as well to those who have got rents judicially fixed as to those who have not as we believe the payment of such rents impossible; and, deeply interested as we are in the peace of this locality and of West Clare, we sincerely pray the Government will accept the very moderate proposals of Mr. Farrell in his bill. On the motion of Mr. Kett, a resolution was also passed condemning the action of the Government for allowing their officials to wage war on the Irish people in imprisoning a priest in Galway Jail in the person of Father Fahy.

Limerick. The Very Rev. Canon Slattery, P. P. of the parishes of Hospital and Herbertstown, county Limerick, in the diocese of Emly, died on Sept. 20th. He was nephew to the Most Rev. Dr. Slattery, late Archbishop of Cashel. He had been sick for some time past, and suffered severely from a gangrene in the foot, of which he died. He was seventy-two years of age and twenty-seven a parish priest, having been appointed parson by the Most Rev. Dr. Leahy, being a very young priest.

Antrim. A special correspondent of the Liberal Home Ruler who has been visiting the

Protestant districts in the North of Ireland, writes: "It was pleasingly surprising to me to find a very considerable number with whom I conversed, both professional and commercial gentlemen, as well as farmers in favor of Home Rule in the counties of Antrim, Down, and Derry, several Protestant farmers told me that they were in favor of Home Rule. They were very reluctant, they said, at first, before they joined hands with the Home Rule party, but confessed that it was more from a religious point of view than from any other that they held back for such a considerable time. Some of them also stated that opinion is coming round to Home Rule principles, and that another general election will work wonders in the North."

Galway. Father Fahy has had extended to him the privilege of receiving four visits daily, and also of receiving the local and weekly papers. Among the visitors on September 23d was the Most Rev. Dr. Carr, Bishop of Galway, who remained with him nearly an hour. The Very Rev. Father Lally, Father Loftus, and other clergymen visit him frequently. His health is not very robust, but he is bearing up against confinement better than was anticipated. He is determined to put up the six months if the Executive do not in the meantime acknowledge their mistake and release him.

At Loosannon on Sunday, September 17th, in the course of the meeting which was held, portraits of Lord Clanricarde, which the tenants were forced to pay exorbitantly for, and hang in the place of honor in their houses, were ground and burned. Resolutions were passed strongly condemning the conduct of Lord Clanricarde as a landlord. In the dead of the night a large number of men came in boats from Tipperary and cut down two acres of wheat and an acre of oats. The wheat being the most valuable crop was safely stowed in the boats and conveyed away, leaving no trace.

Mayo. On Sept. 21st fifty police proceeded on cars and brakes to Rosturk Castle, the residence of Mr. R. V. Stoney, absentee landlord, in the county of Mayo. At Newport they were joined by 22 additional members of the police force, making a total of 72, who were under the command of Captain Barry, R. M., Belmullet, and District Inspectors McArdle and Ball. The Very P. Grealy, P. F., V. F., President of the Newport National League, and the Rev. Father Coen, C. C., also accompanied the party. The Sub-Sheriff, Mr. Thomas F. Rutledge, Turrough Park, Castlebar, joined the evicting party on their arrival at Rosturk, where, on six tenants against whom 15 inches of clay lare had been evicted, notices were to be carried out. With regard to one of the tenants to be evicted an incident worthy of notice took place. So wretched was the appearance of this hovel and its inhabitants that the spirit of charity touched the heart of the evicting party, and by subscription made by the police, to which the Sub-Sheriff himself subscribed one pound, the rent and costs were paid, and this poor woman and her seven helpless children were saved the trying ordeal of being driven from their wretched and miserable home. The display of arms and military force on this occasion was simply ridiculous, as the cost of the expedition of sheriff magistrates, district inspectors, sheriff's bailiffs, and police was infinitely more than the arrears of rent." Mr. Stoney by those unfortunate serfs.

CATHOLIC PRESS. N. Y. Freeman's Journal. When will the Anglomania end? "A wfully," instead of "very," has become such a common Americanism that the English will probably soon drop it. But the increase of English slang in ordinary conversation is a thing for contempt. And the rage for everything English—from dilapidated actresses to clumsy coats—is beneath contempt. The other day there came to New York a young woman of the stage, who is received as a celebrity not because she can act, or because she has a bad character, for there is nothing against her reputation. But she has had the honor of being jilted by a lord! Her English manager counts on the desire of Americans to behold who the young woman who has been actually engaged to a member of the peerage! Can we say that the English manager is wrong? The cable has been busy with the re-engagement of this young lord to an American girl, Miss Grant. He is a person of importance in newspaper circles. The Stars and the Tribune's London correspondents give paragraph after paragraph to him. He has never done anything to deserve this, except to jilt the actress, and to get himself a reputation of idocy. But he is an English lord, his father was a legal luminary, promoted to the peerage. He is Lord Cairns now, because his father is dead. For a long time he was known as Lord "Gumboil," and as a brainless dupe. If he were not English, if he had been a duke, he would sink to the level of those foolish creatures who suck their canes and stare at ladies coming out of church. It is foolish to boast of the Declaration of Independence when Americans are not ashamed to echo English slang, imitate English eccentricities, and pay their money to see one female who is said to have been the mistress of an English prince, another who is said to fill the same position in the harem of an English earl, and another who has been jilted by an English lord. The British are more than avenged for that insult to their race in Boston.

A Presbyterian minister in Brooklyn, the Rev. Dr. Carpenter, protested, at a meeting of the Presbytery, against the term "woman" being applied to a person of his acquaintance. He wanted her to be called a "lady." Culture among the Brooklyn Presbyterians must be at a high mark. A female for whom the name woman is not good enough must be known by a lower title, for there is none higher. The term which Our Lord used in addressing His Mother ought to be good enough for a member of the sex. She so greatly honored. Americans, in their rage for things English, might imitate some fashions worth imitating.

For instance, the revival of the good old name "gentlewoman." "Alarm is felt," the cable announces, "in European circles over the favor shown by the Holy Father to the Jesuits." Amelia Oggood, a harmless little woman in Thackeray's "Vanity Fair," cries out when she hears the Pope denounced: "Poor Pope, what has he done?" A similar exclamation concerning the Jesuits probably arose to the lips of a great many readers of this telegram. Eugene Sue and the other producers of the Jesuits—beginning with Pascal—are no longer in fashion. The production of the Jesuits in France has sent many of them to other countries where they were only known by reputation, before Paul Berr proceeded to put into action Gambetta's insidious cry against "reactionism." "Clericalism is the enemy," was a worthy pendant to Voltaire's cry against Our Lord, "Crush the wretch." But the Jesuits have been found in all non-Catholic countries to be so much better than their reputation, that even prejudiced people begin to know the Jesuits in their right, and even the United States, nothing but good is known of them. And this silly cablegram receives that amount of inattention which is given to a great deal of matter sent across the wires by the irresponsible cable man.

St. Louis Catholic World. It is a common mistake on the part of non-Catholics to misconceive the nature of Catholic opposition to the public schools. It is because they are irreligious, not because they are public, that we object to them. The State under the fallacy that it has the right, to compel every child to deal impartially with the claims of different creeds, proceeds to instruct the pupils in its schools on that principle. The result is they are taught no religion at all. We Catholics hold that this is showing partiality to Infidelity. It is propagating No Faith—Infidelity.

Are Maria. The ferocious saying so recently attributed to the Tory party in England, as summing up their ideas of how Irishmen should be dealt with—this savage alternative of "Manacles or Manitoba"—a coercion or (forced) emigration—reminds us of the words of the poet, "Manacles or the Ninth Eclogue to the peaceful tillers of their native soil: "Veneris migrate coloni." To think that a Christian people should merit the bitter taunt of Galgacus to the heathen Romans—"They have made a solitude and call it peace" (Tac. Hist. 30), is to think that the English people are more civilized than the English people. "Refutation in England," Book II., of such an immigration: "I shall believe there can not be a more ill-boding sign to a nation (God turn the omen from us!) than when the inhabitants, to avoid insufferable grievances at home, are enforced by heaps to forsake their native country."

Catholic Review. At the recent anniversary of the Female Missionary Society, held at the Bromfield street Methodist Episcopal Church, Boston, Miss Clara Cushman, who has been acting as missionary in Southern China, read the following declaration that at the present time there are 30,000 Christians in China; Why, there have been 30,000 Christians martyred in China during the last year. There are a million and a half of Christians in the Chinese Empire, Indo-China, and Japan, under the charge of fifty vicars and Prefects Apostolic, and 1,400 priests, foreign and native. We have just been looking over a statistical table in Christian Missions of the state of the missions in the East and of the results obtained in 1885, in connection with the Society of Foreign Missions in Paris, from which we learn that there are in China, under the care of this Society, nearly a half a million of Christians, 15 bishops, 207 missionaries, 348 native priests, 1,127 catechists, 1,318 churches and chapels, 19 seminaries with 1,130 students, and 1,274 orphan or orphanages containing 24,287 students. These are exclusive of the Jesuits, the Dominicans and all other missions to China. But, then these are Catholics, and Catholics, of course, are not Christians! Those 30,000 martyrs who are enumerated by the same Society are Catholics, and Catholics, of course, are not Christians! Those 30,000 martyrs who are enumerated by the same Society are Catholics, and Catholics, of course, are not Christians! Those 30,000 martyrs who are enumerated by the same Society are Catholics, and Catholics, of course, are not Christians!

When Will the Anglomania end? "A wfully," instead of "very," has become such a common Americanism that the English will probably soon drop it. But the increase of English slang in ordinary conversation is a thing for contempt. And the rage for everything English—from dilapidated actresses to clumsy coats—is beneath contempt. The other day there came to New York a young woman of the stage, who is received as a celebrity not because she can act, or because she has a bad character, for there is nothing against her reputation. But she has had the honor of being jilted by a lord! Her English manager counts on the desire of Americans to behold who the young woman who has been actually engaged to a member of the peerage! Can we say that the English manager is wrong? The cable has been busy with the re-engagement of this young lord to an American girl, Miss Grant. He is a person of importance in newspaper circles. The Stars and the Tribune's London correspondents give paragraph after paragraph to him. He has never done anything to deserve this, except to jilt the actress, and to get himself a reputation of idocy. But he is an English lord, his father was a legal luminary, promoted to the peerage. He is Lord Cairns now, because his father is dead. For a long time he was known as Lord "Gumboil," and as a brainless dupe. If he were not English, if he had been a duke, he would sink to the level of those foolish creatures who suck their canes and stare at ladies coming out of church. It is foolish to boast of the Declaration of Independence when Americans are not ashamed to echo English slang, imitate English eccentricities, and pay their money to see one female who is said to have been the mistress of an English prince, another who is said to fill the same position in the harem of an English earl, and another who has been jilted by an English lord. The British are more than avenged for that insult to their race in Boston.

A Presbyterian minister in Brooklyn, the Rev. Dr. Carpenter, protested, at a meeting of the Presbytery, against the term "woman" being applied to a person of his acquaintance. He wanted her to be called a "lady." Culture among the Brooklyn Presbyterians must be at a high mark. A female for whom the name woman is not good enough must be known by a lower title, for there is none higher. The term which Our Lord used in addressing His Mother ought to be good enough for a member of the sex. She so greatly honored. Americans, in their rage for things English, might imitate some fashions worth imitating.

A Modern Miracle. In a recent letter from R. W. Dowton, of Delaware, Ont., he states that he has made at home. Out of two thousand patients treated during the past six months fully ninety per cent. have been cured. This is none the less startling when it is remembered that not five per cent. of patients presenting themselves to the regular practitioner are benefited, while the patent medicines and other advertised cures never record a cure at all. In fact this is the only treatment which can possibly effect a permanent cure, and suffers from catarrh, catarrhal deafness, and hay fever should at once correspond with Messrs. A. H. Dixon & Son, 308 West King street, Toronto, Canada, who have the sole control of this new remedy, and who send a pamphlet explaining this new treatment, free on receipt of stamp.—Scientific American.

Fatal Attacks. Among the most prevalent fatal and sudden attacks of diseases, are those incident to the summer and fall, such as Cholera Morbus, Bilious Colic, Dysentery, Dysentery, etc., that often prove fatal in a few hours. That ever reliable remedy Dr. Fowler's Extract of Wild Strawberry, should be at hand, for use in emergency. Mrs. Mary Thompson, of Toronto, was afflicted with tape worm, 8 feet of which was removed by one bottle of Dr. Low's Worm Syrup.

A SPECIMEN BRICK.

THE DOCTOR. Irish Standard. All along, in our parish, we wanted a Doctor—a medical Doctor and a good Catholic. There were some queer incidents in relation to the physicians already in town. "Queer" is a good enough expression to qualify "incidents," but some other adjectives will also fit it; we will then say blasphemous, backguard, and in not a few cases, murderous incidents took place in their course of practice; so, everyone was wishing for a good, practical, Catholic physician. When you think of the current expression "ten doctors, nine infidels," our hopes were microscopic, but all of a sudden, just as the fishes bite, there came one to town who professed Catholicity most indubitably.

The new Doctor was from Pottsville—let us say, and his name was Stubbs. Stubbs did excellently for the present. Well, of all the earnest, emphatic, boisterously loud spoken Catholics you ever heard, Stubbs took the palm. The worthy joined every society connected with the Church except the women and girls' association, and these he joined by proxy. At every meeting, when the regular order of business was through, and that little dull time comes preparatory to asking for a speech or a song or something of that sort, Stubbs had bobbed up serenely and appeared to draw up the rest of his body, whereupon Stubbs' mouth opened eloquently and he orated. There was always something about Stubbs in everything Stubbs said—some good act he had performed—some church he had built—some scandal he had suppressed—some society he had lifted up with gigantic effort—some opponent, Goliath, he had slain by the word of his mouth—some poor and forgotten, afflicted with elephantiasis, or Kephalaria or all the big dictionary word diseases whom he had cured and renewed in the flesh.

By dint of frequent repetition, we had took to him amazingly. The priest of the parish was unto him as a bosom friend. Mrs. Beads declared the worthy Stubbs fit to be canonized and so the Doctor soon got into practice. By and by the practice grew, so that the worthy Doctor, in the sacred cause of humanity, had frequently to be off of a Sunday. With practice came wealth and then luxury; and now, the societies that erstwhile knew the Doctor knew him no more. Time was money and so time was precious. Then, all suddenly, came a contest with the church authorities. The Doctor wanted to pad his pew. Either the pew was getting hard or the Doctor was getting soft, and so he wanted the pew padded. Now, the church authorities declared the pews should not be padded. The Doctor grumbled and threatened, and had followers. The parties were equally divided: Pads and anti Pads. But the Doctor settled the question by withdrawing his corporosity from the church altogether and thus a great schism was averted.

Lo and behold! what a change! Stubbs found fault not only with the church's pews, but with the church's preachers. The sermon was dull or heavy, or tiresome, or the music was long; the music was horrid; the congregation was poor and uneducated, and altogether, it looked like a case of utter prostration with the pulse very low, indeed. Well, to make a long story short, Stubbs ceased going to church altogether, and joined the Grand Knights of Lofly Humanity and received new lights.

But weren't we deceived down in our parish? I guess we were. KATE.

or your labor, and more, can be earned in a short time if you at once write to Hallett & Co., Portland, Maine, for information and work which will do you good, and save you, whatever your locality, at a profit of from twenty to fifty per cent. Capital not required. Those who are wise will write at once. Open night and day. The smallest fortunes await every worker. Catarrh, Catarrhal Deafness, and Hay Fever.

Sufferers are not generally aware that these diseases are contagious, or that they are due to the presence of living parasites in the lining membrane of the nose and nasal cavity. Microscopic research, however, has proved this to be a fact, and the result is that a simple remedy has been formulated whereby catarrh, catarrhal deafness, and hay fever, are cured in from one to three simple applications. Patients treated during the past six months fully ninety per cent. have been cured. This is none the less startling when it is remembered that not five per cent. of patients presenting themselves to the regular practitioner are benefited, while the patent medicines and other advertised cures never record a cure at all. In fact this is the only treatment which can possibly effect a permanent cure, and suffers from catarrh, catarrhal deafness, and hay fever should at once correspond with Messrs. A. H. Dixon & Son, 308 West King street, Toronto, Canada, who have the sole control of this new remedy, and who send a pamphlet explaining this new treatment, free on receipt of stamp.—Scientific American.

In Good Repente. James McMurlock, writing from Kinross, says: "B. B. B. as a remedy for diseases of the blood, liver and kidneys, has an excellent reputation in this locality. I have used it, and speak from experience, as well as observation. It is the only medicine I want, and I advise others afflicted to try it."

Sisters of Charity

Charity, attached to St. Mary's Infant Asylum, Dorchester, Mass., cordily to the inestimable value of Ayer's Sarsaparilla in the treatment of sore eyes and skin diseases, among the many unfortunate children under their care. Mrs. S. D. Bobwell, Wilmington, Mass., writes concerning the treatment of her daughter, who was troubled with sore eyes, as follows: "I gave Ayer's Sarsaparilla to

My Little Girl, and must say that she never took anything that helped her so much. I think her eyes never looked so well, as now, since they were affected, and her general health is improving every day. She has taken but half a bottle." A. J. Simpson, 147 East Morrinck st., Lowell, Mass., writes: "My weak eyes were made strong by using Ayer's Sarsaparilla." C. E. Upton, Nashua, N. H., writes: "For a number of years I have been troubled with a humor in my eyes, and was unable to obtain any relief, until I commenced using

For a Number of Years,

I was cured of both diseases by using six bottles of Ayer's Sarsaparilla." M. G. Trainor, Dunbury, Mass., writes: "I have found Ayer's Sarsaparilla an efficacious remedy for bilious troubles and Dyspepsia." Henry Cobb, 41 Russell st., Charlestown, Mass., writes: "I was completely cured of Dyspepsia, by the use of Ayer's Sarsaparilla." Wm. Lee, Joppa, Md., writes: "I have tried Ayer's Sarsaparilla, and it has done me so much good that I shall always regard it as the best of blood purifiers." Eminent physicians prescribe Ayer's Sar-

Ayer's Sarsaparilla. I believe it to be the best of blood purifiers." in all cases requiring a powerful alternative treatment. Prepared by Dr. J. C. Ayer & Co., Lowell, Mass., U. S. A. For sale by all Druggists. Price \$1; six bottles for \$5.

BELL ORGANS

RECOMMENDED BY TORRINGTON, FISHER, CARTER, DOWARD, KERRISON AND KAUFFMAN, AS SUPERIOR TO ALL OTHERS. ESTABLISHED 1884. 75 STYLES TO CHOOSE FROM. CATALOGUES FREE. W. BELL & Co., Guelph, Ont.

FUNERAL REFORM. There have been for some time past numerous comments made in private and in public, and even from the pulpit, in reference to useless display and wanton extravagance at funerals. No doubt there are cases that exorbitant charges have, in connection with the burial of our dead, been made. All the Undertakers doing business here belong to what is known as the Undertakers' Association of Ontario, and are bound to maintain the present prices, with the result that the sorrowing widow, father or children are at the tender mercies of the Undertaker. Most people, as experience shows, rather pay the price first asked by the Undertaker for his services, than huckster concerning the funeral of a loved one. It is now proposed to meet a long-felt want in this city and vicinity, to remove abuses, justly and fairly complained of, by establishing a Reform Undertaking Establishment, in no way connected with any other house in the city, and the utmost will be done to give the public at large satisfaction. The firm that have taken the matter in hand are well known. MR. ROBERT DRISCOLL, the senior member of the firm, has long been in the Upholstering line, acting for the last ten years with some of the best Furniture Houses in the United States—the recently in Boston, Mass. The Undertaking Department has been placed under the supervision of a gentleman with 17 years' experience in Canada and the United States. He is in every sense a thorough and most practical Undertaker. As an Embalmer he is second to none in Canada, having made a speciality of this feature of the business, hitherto in most cases but indifferently pursued in Western Ontario. He was for some time in Toronto, but most recently with Hess Bros., of Littleton, whose manufactory is one of the largest in Canada. The firm has the latest and most improved paraphernalia of a first-class Undertaking Business, and its Hearse is without doubt the finest of the kind in the Dominion. Open night and day. An attendant always on the premises. The influence and patronage of the public are respectfully solicited. B. DRISCOLL & CO., 424 Richmond Street, London, Ont.

HEALTH FOR ALL!!! HOLLOWAY'S PILLS & OINTMENT. THE PILLS Purify the Blood, correct all Disorders of the LIVER, STOMACH, KIDNEYS AND BOWELS. They invigorate and restore to health Debilitated Constitutions, and are invaluable in all Complaints incidental to Females of all ages. For Children and the aged they are priceless. THE OINTMENT Is an Infallible Remedy for Bad Legs, Bad Breasts, Old Wounds, Sores and Ulcers. It is famous for Gout and Rheumatism. For Disorders of the Chest it has no equal. FOR SORE THROATS, BRONCHITIS, COUGHS, Colic, Glandular Swellings and all Skin Diseases it has no rival; and for contracted and stiff joints it acts like a charm. Manufactured only at Professor HOLLOWAY'S Establishment, 78, NEW OXFORD ST. (LATE 633, OXFORD ST.), LONDON. and are sold at 1s. 1/6, 2s. 3/6, 4s. 6/6, 11s., 22s., and 38s., each Box or Pot, and may be had of all Medicine Vendors throughout the World. If the Address is not given Purchasers should look to the Label on the Pots and Boxes. If it is not, it is not Oxford Street, London, they are spurious.

SADLER'S DOMINION SERIES OF SCHOOL BOOKS, HEAD LINE COPIES, ETC. Dominion Catholic First Reader, Part First, 68c. per doz. Dominion Catholic First Reader, Part Second, 90c. per doz. Dominion Catholic Second Reader, \$2.70 per doz. Dominion Catholic Third Reader, In preparation. Dominion Catholic Fourth Reader, Dominion Catholic Fifth Reader, Dominion Catholic Complete Speller, \$2.70 per doz. Dominion Ancient and Modern History, with Maps and Illustrations, \$1.40. History of England for Junior Classes. History of England for Advanced Classes. Sacred History (New Testament). Dominion Edition of Payson, Duntun & Scribner's System of Penmanship. Tracing Course A and B, 40c. per doz. Primary Short Course 1, 2, 3, 4 and 5, 65c. per doz. Advanced Course 1, 2, 3, 4, 5, 6, 7, 8, 9, 10 and 11, 80c. per doz. Patent Cover and Blotter, For Primary Copies and 10 cents. For Advanced " " 18 cents.

D. & J. SADLER & CO. Catholic Publishers, Booksellers and Stationers, Church Ornaments and Religious Articles. 1669 NOTRE DAME STREET, MONTREAL.

The Meeting Place.

Where the faded flower shall freshen, Freshen never more to fade; Where the shadowy sky shall brighten, Brighten never more to shade; Where the sun-blaze never scorches, Scorches never more to scorch; Where the wind or waves or earth, Earth no more repeats the echo; Where the moon shall wake in gladness, Gladness never more to grieve; Where the day-light dies in fragrance, Fragrance never more to leave; Where the burst of holy song— Brother, we must meet and rest— Meets the holy and the best.

Where a King in kingly glory, Shall ascend the righteous throne; Where the sleep of sin is broken, And the dreamer dreams no more; Where the word of life is heard, Midnight waking, twilight weeping, Heavy nothings—all are done; Where the child has found its mother, Where the mother has found her child, Where the faint has found its strength, Where the scattered on the wild— Brother we must meet and rest— Meets the holy and the best. —Joseph's Journal.

FIVE-MINUTE SERMONS FOR EARLY MASSES. Preached in their Church of St. Paul the Apostle, Fifth Avenue Street and Ninth Avenue, New York. SEVENTEENTH SUNDAY AFTER PENTECOST. "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind, and with thy whole strength." Christ being God, immediately detected the trap that was being laid to catch Him, and instead of shirking the difficulty, as one of us would have probably done, gives an answer that at once meets his objection and frees Him from all suspicion of uttering the value of the words. He is answering the question, "Master, which is the great commandment of the law?" This man came under the disguise of an honest inquirer after truth. But how very unlike his real self was to his appearance we are informed by the inspired writer in the significant words, "Christ detected the trap that was being laid to catch Him, and instead of shirking the difficulty, as one of us would have probably done, gives an answer that at once meets his objection and frees Him from all suspicion of uttering the value of the words. He is answering the question, "Master, which is the great commandment of the law?" This man came under the disguise of an honest inquirer after truth. But how very unlike his real self was to his appearance we are informed by the inspired writer in the significant words, "Christ detected the trap that was being laid to catch Him, and instead of shirking the difficulty, as one of us would have probably done, gives an answer that at once meets his objection and frees Him from all suspicion of uttering the value of the words. He is answering the question, "Master, which is the great commandment of the law?" This man came under the disguise of an honest inquirer after truth. But how very unlike his real self was to his appearance we are informed by the inspired writer in the significant words, "Christ detected the trap that was being laid to catch Him, and instead of shirking the difficulty, as one of us would have probably done, gives an answer that at once meets his objection and frees Him from all suspicion of uttering the value of the words. He is answering the question, "Master, which is the great commandment of the law?" This man came under the disguise of an honest inquirer after truth. But how very unlike his real self was to his appearance we are informed by the inspired writer in the significant words, "Christ detected the trap that was being laid to catch Him, and instead of shirking the difficulty, as one of us would have probably done, gives an answer that at once meets his objection and frees Him from all suspicion of uttering the value of the words. He is answering the question, "Master, which is the great commandment of the law?" This man came under the disguise of an honest inquirer after truth. But how very unlike his real self was to his appearance we are informed by the inspired writer in the significant words, "Christ detected the trap that was being laid to catch Him, and instead of shirking the difficulty, as one of us would have probably done, gives an answer that at once meets his objection and frees Him from all suspicion of uttering the value of the words. He is answering the question, "Master, which is the great commandment of the law?" This man came under the disguise of an honest inquirer after truth. But how very unlike his real self was to his appearance we are informed by the inspired writer in the significant words, "Christ detected the trap that was being laid to catch Him, and instead of shirking the difficulty, as one of us would have probably done, gives an answer that at once meets his objection and frees Him from all suspicion of uttering the value of the words. He is answering the question, "Master, which is the great commandment of the law?" This man came under the disguise of an honest inquirer after truth. But how very unlike his real self was to his appearance we are informed by the inspired writer in the significant words, "Christ detected the trap that was being laid to catch Him, and instead of shirking the difficulty, as one of us would have probably done, gives an answer that at once meets his objection and frees Him from all suspicion of uttering the value of the words. He is answering the question, "Master, which is the great commandment of the law?" This man came under the disguise of an honest inquirer after truth. But how very unlike his real self was to his appearance we are informed by the inspired writer in the significant words, "Christ detected the trap that was being laid to catch Him, and instead of shirking the difficulty, as one of us would have probably done, gives an answer that at once meets his objection and frees Him from all suspicion of uttering the value of the words. He is answering the question, "Master, which is the great commandment of the law?" This man came under the disguise of an honest inquirer after truth. But how very unlike his real self was to his appearance we are informed by the inspired writer in the significant words, "Christ detected the trap that was being laid to catch Him, and instead of shirking the difficulty, as one of us would have probably done, gives an answer that at once meets his objection and frees Him from all suspicion of uttering the value of the words. He is answering the question, "Master, which is the great commandment of the law?" This man came under the disguise of an honest inquirer after truth. But how very unlike his real self was to his appearance we are informed by the inspired writer in the significant words, "Christ detected the trap that was being laid to catch Him, and instead of shirking the difficulty, as one of us would have probably done, gives an answer that at once meets his objection and frees Him from all suspicion of uttering the value of the words. He is answering the question, "Master, which is the great commandment of the law?" This man came under the disguise of an honest inquirer after truth. But how very unlike his real self was to his appearance we are informed by the inspired writer in the significant words, "Christ detected the trap that was being laid to catch Him, and instead of shirking the difficulty, as one of us would have probably done, gives an answer that at once meets his objection and frees Him from all suspicion of uttering the value of the words. He is answering the question, "Master, which is the great commandment of the law?" This man came under the disguise of an honest inquirer after truth. But how very unlike his real self was to his appearance we are informed by the inspired writer in the significant words, "Christ detected the trap that was being laid to catch Him, and instead of shirking the difficulty, as one of us would have probably done, gives an answer that at once meets his objection and frees Him from all suspicion of uttering the value of the words. He is answering the question, "Master, which is the great commandment of the law?" This man came under the disguise of an honest inquirer after truth. But how very unlike his real self was to his appearance we are informed by the inspired writer in the significant words, "Christ detected the trap that was being laid to catch Him, and instead of shirking the difficulty, as one of us would have probably done, gives an answer that at once meets his objection and frees Him from all suspicion of uttering the value of the words. He is answering the question, "Master, which is the great commandment of the law?" This man came under the disguise of an honest inquirer after truth. But how very unlike his real self was to his appearance we are informed by the inspired writer in the significant words, "Christ detected the trap that was being laid to catch Him, and instead of shirking the difficulty, as one of us would have probably done, gives an answer that at once meets his objection and frees Him from all suspicion of uttering the value of the words. He is answering the question, "Master, which is the great commandment of the law?" This man came under the disguise of an honest inquirer after truth. But how very unlike his real self was to his appearance we are informed by the inspired writer in the significant words, "Christ detected the trap that was being laid to catch Him, and instead of shirking the difficulty, as one of us would have probably done, gives an answer that at once meets his objection and frees Him from all suspicion of uttering the value of the words. He is answering the question, "Master, which is the great commandment of the law?" This man came under the disguise of an honest inquirer after truth. But how very unlike his real self was to his appearance we are informed by the inspired writer in the significant words, "Christ detected the trap that was being laid to catch Him, and instead of shirking the difficulty, as one of us would have probably done, gives an answer that at once meets his objection and frees Him from all suspicion of uttering the value of the words. He is answering the question, "Master, which is the great commandment of the law?" This man came under the disguise of an honest inquirer after truth. But how very unlike his real self was to his appearance we are informed by the inspired writer in the significant words, "Christ detected the trap that was being laid to catch Him, and instead of shirking the difficulty, as one of us would have probably done, gives an answer that at once meets his objection and frees Him from all suspicion of uttering the value of the words. He is answering the question, "Master, which is the great commandment of the law?" This man came under the disguise of an honest inquirer after truth. But how very unlike his real self was to his appearance we are informed by the inspired writer in the significant words, "Christ detected the trap that was being laid to catch Him, and instead of shirking the difficulty, as one of us would have probably done, gives an answer that at once meets his objection and frees Him from all suspicion of uttering the value of the words. He is answering the question, "Master, which is the great commandment of the law?" This man came under the disguise of an honest inquirer after truth. But how very unlike his real self was to his appearance we are informed by the inspired writer in the significant words, "Christ detected the trap that was being laid to catch Him, and instead of shirking the difficulty, as one of us would have probably done, gives an answer that at once meets his objection and frees Him from all suspicion of uttering the value of the words. He is answering the question, "Master, which is the great commandment of the law?" This man came under the disguise of an honest inquirer after truth. But how very unlike his real self was to his appearance we are informed by the inspired writer in the significant words, "Christ detected the trap that was being laid to catch Him, and instead of shirking the difficulty, as one of us would have probably done, gives an answer that at once meets his objection and frees Him from all suspicion of uttering the value of the words. He is answering the question, "Master, which is the great commandment of the law?" This man came under the disguise of an honest inquirer after truth. But how very unlike his real self was to his appearance we are informed by the inspired writer in the significant words, "Christ detected the trap that was being laid to catch Him, and instead of shirking the difficulty, as one of us would have probably done, gives an answer that at once meets his objection and frees Him from all suspicion of uttering the value of the words. He is answering the question, "Master, which is the great commandment of the law?" This man came under the disguise of an honest inquirer after truth. But how very unlike his real self was to his appearance we are informed by the inspired writer in the significant words, "Christ detected the trap that was being laid to catch Him, and instead of shirking the difficulty, as one of us would have probably done, gives an answer that at once meets his objection and frees Him from all suspicion of uttering the value of the words. He is answering the question, "Master, which is the great commandment of the law?" This man came under the disguise of an honest inquirer after truth. But how very unlike his real self was to his appearance we are informed by the inspired writer in the significant words, "Christ detected the trap that was being laid to catch Him, and instead of shirking the difficulty, as one of us would have probably done, gives an answer that at once meets his objection and frees Him from all suspicion of uttering the value of the words. He is answering the question, "Master, which is the great commandment of the law?" This man came under the disguise of an honest inquirer after truth. But how very unlike his real self was to his appearance we are informed by the inspired writer in the significant words, "Christ detected the trap that was being laid to catch Him, and instead of shirking the difficulty, as one of us would have probably done, gives an answer that at once meets his objection and frees Him from all suspicion of uttering the value of the words. He is answering the question, "Master, which is the great commandment of the law?" This man came under the disguise of an honest inquirer after truth. But how very unlike his real self was to his appearance we are informed by the inspired writer in the significant words, "Christ detected the trap that was being laid to catch Him, and instead of shirking the difficulty, as one of us would have probably done, gives an answer that at once meets his objection and frees Him from all suspicion of uttering the value of the words. He is answering the question, "Master, which is the great commandment of the law?" This man came under the disguise of an honest inquirer after truth. But how very unlike his real self was to his appearance we are informed by the inspired writer in the significant words, "Christ detected the trap that was being laid to catch Him, and instead of shirking the difficulty, as one of us would have probably done, gives an answer that at once meets his objection and frees Him from all suspicion of uttering the value of the words. He is answering the question, "Master, which is the great commandment of the law?" This man came under the disguise of an honest inquirer after truth. But how very unlike his real self was to his appearance we are informed by the inspired writer in the significant words, "Christ detected the trap that was being laid to catch Him, and instead of shirking the difficulty, as one of us would have probably done, gives an answer that at once meets his objection and frees Him from all suspicion of uttering the value of the words. He is answering the question, "Master, which is the great commandment of the law?" This man came under the disguise of an honest inquirer after truth. But how very unlike his real self was to his appearance we are informed by the inspired writer in the significant words, "Christ detected the trap that was being laid to catch Him, and instead of shirking the difficulty, as one of us would have probably done, gives an answer that at once meets his objection and frees Him from all suspicion of uttering the value of the words. He is answering the question, "Master, which is the great commandment of the law?" This man came under the disguise of an honest inquirer after truth. But how very unlike his real self was to his appearance we are informed by the inspired writer in the significant words, "Christ detected the trap that was being laid to catch Him, and instead of shirking the difficulty, as one of us would have probably done, gives an answer that at once meets his objection and frees Him from all suspicion of uttering the value of the words. He is answering the question, "Master, which is the great commandment of the law?" This man came under the disguise of an honest inquirer after truth. But how very unlike his real self was to his appearance we are informed by the inspired writer in the significant words, "Christ detected the trap that was being laid to catch Him, and instead of shirking the difficulty, as one of us would have probably done, gives an answer that at once meets his objection and frees Him from all suspicion of uttering the value of the words. He is answering the question, "Master, which is the great commandment of the law?" This man came under the disguise of an honest inquirer after truth. But how very unlike his real self was to his appearance we are informed by the inspired writer in the significant words, "Christ detected the trap that was being laid to catch Him, and instead of shirking the difficulty, as one of us would have probably done, gives an answer that at once meets his objection and frees Him from all suspicion of uttering the value of the words. He is answering the question,