frosty rime,
Beside an tee bound stream whose waters
In valed

And in the lack of sunshine from above We tend more carefully love's sacred light. The path among the roses lieth soft sun-kissed and radiant under youthful But on a wintry way true hands more oft Do meet and cling in pressure class and

sweet.

is more need of love's supporting arm

ng life's slippery pathway in its frost,

is more need for love to wrap us warm,

inst life's cold, when summer flowers

POPE LEO XIII. AND THE ITALIAN PEOPLE.

On the Feast of the Epiphany the Sov-On the Feast of the Epiphany the Sovereign Pontiff received in special audience at the Vatican a pilgrimage of chosen representatives from the varions dioceses of Italy. There were more than 600 in the pilgrimage, and all were received by his Holiness in the spacious Ducal Chamber of the Vatican Palace. The Pope, on entering the chamber, was received with great enthusiasm, and, in reply to an ad-

great enthusiasm, and, in reply to an address read to him by the President of the Catholic youth of Italy, spoke as follows:
Your assemblage here in such numbers to day, and the affectionate words which have just been read to Us, fill Our hearts liest jov. I give you a cordial welcomeyou who, not forgetting the common Father of the faithful, have come anew from the various quarters of Italy to offer to the Pontiff, as the magi did of old to the heavening for the heavening the heavenly Infant, not alone your gifts, but that which is infintely more precious, your solemn homage and testimony of your faith and filial affection. When We see you here presant, when We know that far away there are numbers who are inspired with the same sentiments of faith and religios piety as yourselves, We feel in Our souls the comforting thought, that in this Italy, which is so dear to Us because it is so near to Us, and so close at hand to the chair of St. Peter, the best and choicest of its people detest and abhor the work of those who, in their impious designs, would wish to pluck their traditional devotion

from the hearts of the Italian race. And
NOW THE WARFAUE IS MORE BITTER,
the same honored portion of the population do not hesitate to d clare themselves courageous defenders of the assailed Church and to rank themselves openly on the side of the Apostolic See, the centre and principle of Catholic unity. Thus, then, once again, now, as in all stormy epochs, enemies and friends alike have their eves turned towards the Hely See, but with warth different themselves. vastly different thoughts and aspirations. The former look at it askant and with minds filled with ferocious hatred and envy, insult it, and villify it, disregar ing the eminent advantages conferred on our country by the Roman Pontificate. On the other hand, the devoted children of the solicitude of these same Sovereign Pon-tiffs. They do not forget that all those monuments which render Italy so glorious amongst the nations of the earth bear upon them, profoundly impressed into them, mp of the religious sentiments from which they derived their origin. And in presence of such memories, these devoted children are earnestly co-operating to draw still closer the bonds which united ances. tors to the Apostolic See. And now let us ask which of the two parties, into which the Italian people is divided, is it that love their country with truest affec-tion? Which of them is it that most concern themselves for its interests and its glory? We know that there are those who greatness by not thinking of religion-by attacking the Church and assailing the rights, liberty, and independence of its supreme head. But this is as a disastrous error; following such a track

to an abyss, in which it would look in vain for its olden splen lor, and for the inestimable blessings of that Christian civiliz ation in which it was so rich in departed times, as is testified by irrefutable historical documents, when they are carefully and patiently examined. Hence it is that those who are trying to drag Italy along that course—making but little account of its noblest and most cherished traditions—far from loving her, are preparing for her a future of phantoms and of ruin. As for you, dear children, you have given good proof that you are of the happy number of those who, to the love of their native soil, know how to join as well a love of religion and of the Sovereign Pontiff. Be not disturbed by the charges which many whether in error or malignity, will utter against you, when they reproach you with not loving your country, because for-sooth you are devoted and attached to the Church and the Roman Pontificate. This miserable accusation will rebound upon themselves. But as for you, dear children, there only remains for you the noble resolve of pursuing Ludable enterprises with an energy intensified by the perils

ITALY MUST INEVITABLY DESCEND

In Snow Time.

How should I choose to walk the world with thee.

Mine own beloved? When green grass is stirred. Mine own beloved? When green grass is stirred in thee or frees, when the earth doth lie Dressed in a garment of midsummer hues, Enemath a canopy of sapphire sky.

Lulled by a soft wind's song? Or should I choose. To walk with thee along a wintry road, Through flowerless fields, thick-sown with frosty rime.

Besiden a tee bound stream whose waters flowed.

In the office of the Church, fidelity, and attachment to the Supreme Pastor who governs it. Be earnest in resisting the spirit of infidelity, corruption, and unbridded licence which dominates our age. Let the Carbolic Congresses, with their circles; let the work of the Catholic Congresses, with their committees, eagerly extend their action. Let them endeavour to have themselves constituted in all quarters, and to plant frosty rime.

Beside the Carbolic Congresses, with their committees, eagerly extend their action. Let them endeavour to have themselves constituted in all quarters, and to plant themselves everywhere by labouring in harmony, and keeping themselves, in all things that concern religion and faith, banished from the republic, and should

tolic Benediction, which with paternal ben-evolence, and in the effusion of Our heart, We now bestow on all who are present,

THE AMERICAN PRIESTS What a Protestant Says of Them.

The New York correspondent of the London Post, in a recent letter, writing of the influence of the Catholic clergy in America, pays the following tribute to them:
They exert a curious influence over the

minds of a great mass of men who owe them no spiritual allegiance. "Indifferentism" exists among the Americans to a far greater extent than is generally supposed. The men who have fallen into this mode of thought have generally been educated Protestants, but their church has wholly lost its hold upon them, and they drifted but which practically comes very near t t. "I live in a boarding house on the venue," said an American friend to me the other day, "where there are twentyfive gentlemen, two of them, Catholics, go to church; the other twenty-two never go. Seven of the ladies are Catholics, and mass of lifeless flesh and blood. Immediance of the ladies are Catholics, and mass of lifeless flesh and blood. go. Seven of the ladies are Californes, and go to church; the other eight never go. And I think you will find this proportion all over the country among the richer part of the community." Now these "Indifferentist" America's somehow or other, come to conceive a curious respect and esteem for the Roman Catholic priest—a respect and esteem, I am sorry to say, which they in no wise extend to the Prowhich they in no wise extend to the Pro-testant clergy. They see these Catholic priests hard at work, devoting their time to a service which has no earthly reward, and denying themselves all share in the joys and delights of this life; and doing this, by the way, not with sour faces and canting voices, but heartily, as a matter of husiness as if they lived it. The Protest business, as if they lived it. The Protest-ant clergyman of New York has his fine house, his pretty wife, his family of beautiful children, his books, his pictures and his friends to amuse him, and \$10,000 a year to live on; and he gives, in return for all this, two sermons a week. The the other hand, the devoted children of the Holy See look upon it with love, and they thank Divine Providence for having chosen Italy to be the children of the children of the back of his church; he is the servant of a parish binank Divine Providence for having chosen Italy to be the spot where the Vicar of Jesus Christ was to have his free and honored throne. Penetrated with grateful affection, they cherish in the depths of their souls the beautiful memories of times game by Thou result to suit the souls the beautiful memories of times composed to the souls the beautiful memories of times composed to the souls the beautiful memories of times composed to the souls their souls the beautiful memories of times gone by. They recall to mind that it was to the increiful interposition of the Sovereign Pontiffs that Italy is indebted for being enabled to be the first amongst the nations to emerge from barbarism and to develope so largely its social life. They REMEMBER THAT IF ITALY HAS BEEN SAVED from religious discords, and has found in its Catholic faith the strongest bond of union for its inhabitants, differing as they did in origin, in character, and in manners, it in origin, in character, and in manners, it is not in the strongest bond of union for its inhabitants, differing as they did and who honors earnest work and honest work; and, in spite of all his prejudices, he insensibly conceives an admiration and respect for this priest, and thinks that he would like to do him a good turn. "When we first went into action," said a gentle-man who had served as a volunteer in the late war, while relating to me some of hiadventures, "our brigade was very nervous, and as we had to stand still and occasionally to receive some of the stray shots rom the enemy, we felt uncomfortable and in need of something to stiffen us up. In the course of half an hour the line in advance of us had a number of men shot down. It was an Irish regiment; presently I saw their chaplain, a Catholic priest, going through the field, kneeling down by each wounded man, and staying with him for some minutes, although th bullets were rattling around quite lively. Our chap ain, who was a Methodist minister, all this time was lying behind a hay-stack, reading his Bible, and drinking buttermilk. I have had a liking for a Roman collar ever since." ...

IRELAND'S GREAT LAND "OWN-ERS,"

The following figures in regard to the wnership of Irish land are interesting:— One man owns 170,000 acres; three men own 100,000 acres each; fourteen men, 50,000 acres each; ninety men, 20,000 acres each; 135 men, 10,000 acres each; and 452 men, 5,000 acres each. The Association of Salters own 19,000 acres; the Drapers, 27,000 acres; the Merchants, 21,000 acres; the Salters own 19,000 acres; the Merchants, 21,000 acres; the Salters of the Sa the Skinners, 24,000 acres; the Fishmong ers, 20,0 0 acres; the Ironmongers, 10,000 acres; and the Grocers, 10,000 acres. It is not, therefore, any exaggeration to say that of the £21,000,000 which is annual Irish rental, at least £12,000,000 is spent out of the country, and where, as in the case of Ireland, the country is not wealthy, and has no other industry except agriculture, this state of things, until remedied e productive of want and misery. London Truth.

We have seen men so eager to get s

but the eyes and tongues of people who but the eyes and tongues of people who live in fine houses. Was a man made by God for this—to sin as he pleased against God's law, and easily get over any compunction he may feel, yet tremble at the scornful finger of a creature? But the world nowadays is going bevond this. It glorifies hee provided vice be fashionable enough. In what do the fashionable young men and women of the day—we mean those who give themselves up to fashion as a cult—differ from the roysterers of Athens or

fresty rime, all the summer time?

The ended and the bound stream whose waters for the angle and the bound stream whose waters for the ended the direction and advice of the strength of the ended the population has kept a place reserved for the execution of noted the ended the population and advice of the ended the prison walls, or out on the plaza, a place reserved for the execution of noted the ended the population and advice of the ended the prison walls, or out on the plaza, a place reserved for the execution of noted the ended the population and advice of the ended the prison walls, or out on the plaza, a place reserved for the execution of noted the ended the population and advice of the ended the prison walls, or out on the plaza, a place reserved for the execution of noted the ended the population and advice of the ended the prison walls, or out on the plaza, a place reserved for the execution of noted the ended the population and advice of the ended the prison walls, or out on the plaza, a place reserved for the execution of noted the ended the population and advice of the ended the prison walls, or out on the plaza, a place reserved for the execution of noted the ended the population and advice of the ended the prison walls, or out on the plaza, a place reserved for the execution of noted the ended the population and advice of the ended the prison walls, or out on the plaza, a place reserved for the execution of noted the ended the prison walls, or out on the plaza, a place reserved for the ended the prison walls, or out on the plaza, a place reserved for the ended the prison walls, or out on the plaza, a place reserved for the ended the prison walls, or out on the plaza, a place reserved for the ended the prison walls, or out on the plaza, a place reserved for the ended the prison walls, or out on the plaza, a place reserved for the ended the prison walls, or out on the plaza, a place reserved for the ended the prison walls, or out on the plaza, a place reserved for the ended the plaza, and the prison differ from the roysterers of Athens or Rome in the days when altars were scornfully erected to the unknown God? What is the meaning of these words we PRISONER WITHIN THESE WALLS FOR THE
PAST THREE YEARS
in the midst of the many troubles and sorrows that press so bitterly upon Us, it will be no slight consolation and no inconsiderable help to Us to know that you are docile, courageous, and closely united for the noble and sarred guardianship of the re igious and social interests of Oar country. Like Moses, We shall stretch out Our hands towards the Lord, humbly imploring of Him to look with mercy on your efforts to did them, and to crown them, reser ing for you those eternal rewards, of which and excuse for the lowest passions. We are only concerned with our lower nature. We chain the higher to its feet and let it trample on us while we adore. This is our Trinity told over and over again—the he news of his sentence reached the ears of the people in British Honduras, and he being a man of extraordinary elo-quence and learning, and one whom every-one honored and respected, the gov rnor of Belize was waited upon by thousands of persons of every creed and belief, and asked to demand the surrender of the devil, the world, the flesh; the concupis-cence of the flesh and of the eye, and the pride of life. The men and women who lead sobe Christian lives are not increas-ing in numbers as lapidly as those who take life as it is, or appears to be, follow priest into his hands. This was done but all to no avail, for President Banjos the bent of their appetites until nature gives out, and so leave a world in which

had passed judgment, and nothing remained but the execution of the sentence.

On Monday morning, Jan. 17, Father Gillet was taken out of prison, under a heavy guard, and marched to the plaza, where the were joined by two reg of soldiers; his coffin was brought and placed before him; the soldiers formed a In a sermon at a mission recently given at St. John's Church, Providence, R. I., the Rev. Father Hunt, O. M. I., said: "I ao not want to be too plain spoken, but tonight I have asked that God would send his messenger who touched the lips of the prophet with live coals, that He would purify my tongue. But I am bound to be plain. We do not realize our obligations to marriage. We are associated to. hollow square, broken at one cross street, opposite which was posted a firing party. opposite which was posted a firing party. Behind the soldiers were the people of the city, looking on awe struck and silent. The signal for the shooting was given by three short rolls on the drum heavily muffled, and hardily had the sound of the third roll died way, where sith third roll died away when, with one in-stantaneous report, twenty carbines sent forth their leaden missiles on an errand of heard ordering the formation of marching line, and leaving a detail of eight men to perform the burying, the soldiers, march-ing to the tune of a lively quickstep, re-entered their barracks and were dismissed. ment in the Church by reason of its significance; not of what is contained in it, but greater by reason of what is implied" is the Sacrament of Marriage. Outside the Catholic Church there is no belief in God. You

tions to marriage. We are associated to-gether by pass on, not by the Providence of God. We neither take care to ask father and mother upon what we are about

to do, nor do we even trouble the priest. Some people seem to think marriage is not what God intended it to be—that it is not

a sacrament; that is to say, an outward visible sign of invisible grace instituted by

Christ; that it is to sav, the greatest sacra

die Church there is no better in coal.

near of people divorcing themselves, but
lon't forget that the Church gave up the

whole of England, threw it overboard and let it go, perhaps forever, three hundred years ago, in 15:2 precisely, because Henry VIII. would not accept the decision of the Church that said 'You cannot marry an-

when because of this social evil, this 'social economy,' as we call it, the Yankee proper,

first law; it is destroying the meaning of law, and woe to the man who follows it.

Standing over the cradle of a newly-born

What manner of child shall this one be?

given to you like a little animal, that there

child was once left at the door of a convent

It was taken in and cared for. The child

RELIGION RUN RIOT.

The fanaticism of some of the Sanctifi-

cationists in Texas has far outstripped the doings of any of the Perfectionists in this

tion on the part of the fanatics that they

other Sanctificationists know his name

gratify the curiosity of an ungodly world,

and particularly of the newspaper makers.

A fanatical lady refuses to take food in the

This is sinning against Heaven's

mark my words, will be as rarely i the streets of an American city as a white

OUR MODERY PAGANS.

It is not pleasant to apply the word pagan to our neighbors and friends; but there is a dreadful amount of occult pa-ganism abroad, and Catholics are not exgamen abroad, and Cambridge of the empt from its influence. They live in the world subject to its laws and appetites, liable to stand or fall like other people. They are human and nothing human foreign to them unless they resolutely put it away. We who are in the Church and the faith of Christ believe and know, not that we are stronger than our human brethren, but that by faith and prayer we obtain the special assistance for which we constantly and earnestiy ask. The name Catholic is nothing; the real Catholic is

The word pagan, like the word Catholic or Christian, is nothing. the fact is every thing. We are not pagans in the old sense as learned from history. We do not erect altars to Jupiter and Venus, as range a worship and ceremoniat in their honor pray to them to help us and avert calamities from us, and burn incens before these images of our worst passion whom we have deified and at who we kneel. We have thrown off the grace ful drapings, the show of religion attached to it, but the naked worship remains in all its force and horrible reality. he new paganism is worse than the old in this the old took on at least the semblance of religion, and probably had some natura good effects on simple sours. It inculeated the spirit of reverence to the gods, of obedience to higher powers than the mere human powers that ru'e this world. Nowadays we know too much for that. We tear off the hypocritical cloak of re-ligious appearance that covered a sinful

system. But we accept the sin.

What we mean is this: Men do not openly reject Christ and His law, and give themselves over to the worship and enslavement of the devil, the world, and the flesh; but they do it practically and in great measure. They may not give themselves up to all three at one for hymanselves. great measure. They may not give themselves up to all three at once, for human nature must draw in somewhere. They forget that to yield to any one of these is to yield to all. To surrender to a private

to yield to all. To surrender to a private is the same as to surrender to a general. Men may be practical pagans and et go to church every Sunday. They may be practical pagans, though they give generously to the poor. They may be practical pagans and yet be fauthful husbands. World-worship is p ganism, and world-worship is perhaps the most prevalent vice to-day. When reverence for God and holy things and teachings has long since departed, reverence for the opinion of Mrs. Grundy remains. The chief anxiety of half of us is to appear well in the iety of ha f of us is to appear well in the eyes of what we call the world, that is to say, our equals or superiors in social posi-tion. We do not mind sinning so much with an energy intensified by the perils which threaten you.

WITH ONE HEART AND SPIRIT

let all, taking advantage of all the means at your disposal, struggle to keep alive in the Italian people the sentiment of religion,

We have seen men so eager to get something from the occuld almost believe they would be willing to die on Strawberries and other do four sin. We do not dread the eye of our Father in heaven; but we tremble when Mrs. Grundy adjusts her gold-rinmed glasses and dilates her delicate nostrils. God and the angels we don't fear;

on strawberries and other do four sin. We do not dread the eye of our Father in heaven; but we tremble when Mrs. Grundy adjusts her gold-rinmed glasses and dilates her delicate nostrils. God and the angels we don't fear; as that our world should come to know

CATHOLIC NOTES.

Archbishop Purcell, of Cincinnati, has suffered a total paralysis of the left side, and is now in an almost helpless condi-The last religious census of France show

35,387,703 Catholies, 467,531 Calvinists, 80,117 Lutherans, 33,113 of other Protestant denominations. The Jews number about 50,000, and 20,000 are returned as belonging to no church.

belonging to no churen.

There is one Catholic in the family of the othschild's, and that is the young unches of Grammont, who, it will be remembered, was the day her of Baron Rothschild, Frankfort-on-the-Main, one of the richest members of the group.

Mr. John Lewis Eyre, father of the Cathelic Archbishop of Glasgow, and grand-uncle of the Lady Arundel of Wardour, has left no less a sum than \$1,000, 000 to his son, and another \$1,000,000 to be disposed of by the Archbishop and Lord Arundel in trust for such persons as they

In Australia and Tasmania, the Catholic Church, though absolutely smaller numerically than the Church of England, is relatively richer. The total strength of the burch of England in Austr lia and Tasmania was, in round numbers, 500 clergy-men, and 834,500 people, or one clergyman to 1,669 people; and of the Catholics, 337 clergymen, and 529,553 people, or one elergyman to 1,571 people.

A magnificent altar presented by the Emperor of Austria to the Monastery of the Holy Land, was consecrated in Nazar-eth on Christmas night. Three thousand ersons of all creeds, including Mahome-ans, attended the solemnity, which lasted four hours. The Austrian national hymn was played on the organ to the sound of the church bells in the neighborhood. The members of the different religious communities established in Nazareth, and the children of the Girls' Orphanage, were few upon good grounds. among the congregation.

The letter of Victor Emmanuel to The letter of Victor Emmanuel to Ricasoli, dated 1867, just published by the ciet Corriere de Mattino, if not a forgery, is a wonderful admission on the part of the unfortunate monarch of how he was gnawed by the worm of a guilt conscience. Such phrases as "I pass sad days;" "discontent continues among the people;" "to-day, the first of the carnival, thave hear year goldly received by the I have been very coldly received by the populace;" "ugly things are said of me everywhere, t at I h d betrayed and assasnated my country;" "I have never in my life been so sad as now," etc., speak volumes as to the penalty such men pay, even in this life, for their crimes against

religion and mankind. STARTLING RELIGIOUS STATISTICS.— During the reign of Plus IX., 30 new dio-ceses were created in the United States. At the opening of this century there was but one diocese there; now there are sixty-one besides seven vicanites-apostolic. The Catholic population is 6,143,222, ruled by 67 bishops and archbishops and 5,989 priests, who minister in 6,507 churches and chapels; 1,136 students were in theological seminaries last spring, and 495,234 pupils in parochial schools. The Church has also 1,726 mission stations, besides its regular churches, 678 colleges, semi-aries, and academies, 5,246 parochial schools, and 373 charitable institutions, all in licathe opening of this century there was but

Church that said 'You cannot marry another woman while your first wife lives.' I could multiply cases for you out of the history of the Church, which is the history of the world. A d God pity this land, where marriage depends on the whim or the will of a woman or man, and where either may say, 'Go, I have enough of you; go away.' patient. Said she to the sister, 'Are you thereby happines doubt of the wisdom of ood, as if a man were to say, 'I know what you said, "increase and multiply," but you did not think of the small wages of the workingman.' There is contained in this a violation of every principle of patient. Said she to the sister, 'Are you not afrai?' And the reply was, "Until the time comes which God has appointed for me to die I am immortal." "I am not a Catholic," said the lecturer, "but I will not allow myself to be such a bigot as to sneer at the grandest army of women on which the sun of God ever shone." natural law, and the most solemn and sacred rights of matrimony. Had our

on which the sun of God ever shone."

Dr. Constantine James, writing fr m Lourdes to the Paris Journal, says: "Even if the fountain of Lourdes act on the imagination—and I do not hold that it does—it renders real service. For instance, let us suppose that an imaginary sick persent us suppose that an imaginary sick persent us and a really cured one are at Lourdes; from pre-ching and saying Mass to combine the suppose that a suppose that an imaginary sick persent us and a really cured one are at Lourdes; from pre-ching and saying Mass to combine the suppose that an imaginary sick persent uses the supp fathers and mothers done so, where would you and I be? I call it a Yankee sin. "Let me tell you that the day is coming To this, gross insults are answers; for, to our materiatists and atheists, every pil-Standing over the cradle of a newly-born baby, I feel myself in the presence of the sanctuary of the living God. There is no greater in the world. Over it the angels watch and say 'this was sent by the Father.' There is no child born into the world of whom man may not ask this of other men: "When represent his light in the same of the control of the grim is a 'clerical,' that is to say, an impostor and a rogue. Their maladies are sim-ulated—their cures a farce. Louides is a scene of legerdemain worthy of Robert Hondin, and the places in which these pretended cures take place only a parody of the Court of Miracles. Of all this diatribe, I notice but one phrase, 'The sick-ness is simulated.' Can anybody tell me given to you like a little animal, that there is an immortal soul in every child, whether born to the rich, or to the poor mechanic. If your child is poor don't forget that in a basket floating on the Nile there was found the body of Moses; don't forget that in a now to simulate a cancer in the breast, an ulceration of the tongue, or all the fright ful m ladies which have been cured at Lourdes? If these maladies were real, their cure oug t to be considered miracu-lous, since affections of this kind have stable at Bethlehem there was found the bod of Jesus Christ. An abandoned

became Pope Sylvester II., one of the most illustrious of the Pontiffs." struction here for some weeks past.
was this morning most solemnly rece She part of the country. Among some of the Texans it has taken the wildest forms, such as the personation of Christ, and imaginaand baptised by the Rev Father De Souza, assisted by four other Rev. gentlemen of Poona and Bombay. The tew Catholics have were all in here were all in attendance, having been have been in heaven. A sanctificationist is now w indering in Trinity Bottoms, believing, or pretending to believe, that he is Christ. He wears a loose cotton gown invited by our good priest to witness the ceremony. There were also a few other adies and gentlemen present who seemed to view with much surprise the ritual of our Charch. After the baptism, the Very and has wooden sandals on his teet. On his head he wears a crown of thorns. The our Charch. After the baptism, the Very Rev. Vicar General in a few words ex-horted others to follow the glorious exbut refuse to give it to those who ask, stating as their reason that they will not ample of good Sister Beatrice, asking them to put aside all self-thought, and with unbiassed minds, in earnest prayer to aside all self-thought, and seek God in the only place where He is to be found, the Holy Roman Catholic Church. The ceremony closed with High Mass and Benediction; there were many A fanatical lady refures to take food in the ordinary manner, insisting that she pays visits to heaven, where the angels feed her on strawberries and other delicacies. These people are to a considerable extent afflicted with craziness, which has become so intimately mixed with their religious experience that one cannot be separated from the other — New York Sun. communicants, the new elect included.'

Appetite, Flesh, Color, Strength and Vigor—if you covet these, take Ayer's Sarsaparilla, which will confer them upon you in rapid succession.

BETTER THOUGHTS.

Polite and pleasant manners are perpet ual letters of recommendation .- Isabella of

There is in man a higher aim than love of happiness; he can do without happiness, and instead thereof find blessedness.— Carlyle

There is in every human countenance either a history or a prophecy, which must sadden, or at least soften, every reflecting observer — Coleridge.

I think the first virtue is to restrain the tongue; he approaches nearest to the gods who knows how to be sient, even though he is in the right. - Cato. Those passionate persons who carry heir hearts in their mouth are rather to

be pitied than feared; their threatenings serving no other purpose than to forearm him that is threatened.—T. Fuller. If you are a wise man, you will treat

the world as the moon treats it. Show it only one side of yourself, seldom show yourself too much at a time, and let what you show be calm, cool and polished. But look at every side of the world The world is like a skating park, nice when you can slide smoothly over its surface, but cruel and cold to sit down on

when you get your feet knocked from un der you. - Whitehall Times. Marked out by its importance and its success as an object of the hatred of the enemies of religion, the Society of Jesus has always confounded calumny by the

splendor of its virtues, and its intellectual power, and its works.—Cardinal Guibert. Be reserved, but not sour; grave, but not formal; bold, but not rash but not servile; patient, but not insensible constant, but not obstinate; cheerful, but not light. Rather be sweet-tempered than familiar rather than intimate; and intimate with very few, and with these

Society is evidently becoming lax, that is to say, not w at the world calls "so-ciety," but the society of home; for at the demption the Saviour created a new domestic society in the world—a new moral society of order—a sanctuary of parental authority and filial obedience. What do we see now? The home broken up by divorce.

It is a great misfortune to have a fret-ful disposition. It takes the fragrance out of one's life, and leaves only weeds where a cheerful disposition would cause flowers to bloom. The habit of fretting is one that grows rapidly unless it be sternly suppressed; and the best way to overcome it is to try always to look on the cheerful side of things.

Give us sincere friends or none. This hollow glitter of smiles and words—com-pliments that mean nothing—protestations of affections solid as the froth of cham-

where marriage depends on the whim or the will of a woman or man, and where either may say, 'Go, I have enough of you; go away.'

"Marriage is instituted by Jesus Christ. Marriage is instituted by Jesus Christ. Marriage is honorable in all and the bed undefiled.' But you have heard of 'social economy;' it is what I call social infamy.

"There is an order and rule in marriage and wee to the man who violates it, and thereby implies doubt of the wisdom of these sisters whom she found nursing a carrier of the wind and the spicit of evil, or their guardian angel, is very near. Duratical will be will be dependent of the marriage and wee to the man who violates it, and thereby implies doubt of the wisdom of these sisters whom she found nursing a large of the wind the properties of the wisdom of the marriage and week to the man who violates it, and the remark made to her by one of these sisters whom she found nursing a window of the wisdom of the w How many resolutions are formed, how ing the passe they have made a step to-wards heaven or hell. They are the strong ones who kuow how to keep silence when it is a pain and a grief to them, who give time to their souls to wax strong against temptation.

from pre-ching and saying Mass to combing his hair and tying his shoestrings. They make too free with the Lord's anointed. True it is that the people rightly look up to their priests for the highest models of the Christian life and measure their actions on the rules of the Gospel. They regime and are invited. Gospel. They rejoice and are invigorated or in virtue when they see their paster mortified, charitable, patient, humble, laborious. They are grief-stricken and discouraged should he fail to set the best of examples is every respect. But the inevitable observation of the pastor's demeanor is very different from the cavilling scratiny which must be censured. The presthood is an awful dignity. It surpasses incomparably the ministry of never been known to cure themselves."

A correspondent writing from Matheran to the Bombay Catholic Examiner says: "I have very joyful taings for our Catholics of Bombay and Poona. I witnessed this morning the solemn reception and baptism of Sister Beatrice, hitherto one of the religions I dies of the English mission; they are I think called the Wantage Sisters." This lady has been undergoing instruction here for some weeks past. She was the resistance of the Redeemer to the souls the merits of the Redeemer to the souls the merits of the Redeemer to the souls of sinners, and when he lifts up his hand in benediction over them, their guilt is washed away. He is dead to the world. He lives in the air of Heaven. No man may speak lightly of him nor harm him with impunity.—Baltimore Mirror.

Aa a general rule most advertised cough cures are merely palliative, and smother up a cough by the opiates they contain; not so with Hagyard's Pectoral Balsam; it is composed of soothing, loosening, and healing expectorants, prepared from harmhearing expectorants, prepared from harm-less demulcants, roots, gums, a d barks, that are not only safe but thorough and certain in their action upon the deseased mucous surfaces of the throat and lungs.

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They care all diseases of the Stomach, Bowels, Blood, Liver, Narves, Kyaneys and Urinary Organs, an \$500 will be paid for a case they will not cure or help, or for anything impure or i jurious found in them—Hop Bitters. Test it. See "Truths" or "Proverbs" in another column.