

BRISTOL'S PILLS
Cure Biliousness, Sick Headache, Dyspepsia, Sluggish Liver and all Stomach Troubles.

BRISTOL'S PILLS
Are Purely Vegetable, elegantly Sugar-Coated, and do not gripe or sicken.

BRISTOL'S PILLS
Act gently but promptly and thoroughly. "The safest family medicine." All Druggists keep.

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The Cathedral Chimes.

I climbed the winding stairway
That led to the belfry tower,
As the sinking sun in the westward
Heralded twilight's hour.

For I thought that surely the music
Would be clearer and sweeter far
Than when through the din of the city
It seemed to float from afar.

But lo, as I neared the belfry,
No sound of music was there;
Only a broken clangour
Disturbed the quiet air.

The ring stood at the key-board,
Far down beneath the chimes,
And patiently struck the noisy keys,
As he had uncounted times.

He only knew his duty,
And he did it with patient care;
But he could not hear the music
That floated through the air.

Only the jar and the clamour
Fell harshly on his ear,
And he missed the mellow chiming
That everyone else could hear.

So we from our quiet watch-towers
May be sending a sweet refrain,
And gladdening the lives of the lowly,
Though we hear not a single strain.

Our work may seem but a discord,
Though we do it with patient care;
But others will hear the music,
If we carry out God's plan.

A Workingman's Evening Hymn.

By GEORGE H. FULLERTON.

"Son of the carpenter," daylight is gone,
My workshop is closed, my thoughts
Are now for thee,
The noise of earth's traffic is hushed in the
streets,
And my heart and my voice I lift unto
Thee.

I sing of the glory from which thou didst
come
To live in a cottage and work for thy
bread,
I sing of the glory which Thou didst
conquer
In a carpenter's shop, 'neath a
carpenter's sign.

How lowly Thy life! how simple Thy
toil!
No temple of carved emblems Thine art;
Thy kinfolk cared not for Thy birth
or Thy
deeds,
Thy mother alone kept these things in
her heart.

"Reverend of the carpenter," now on Thy
throne,
Send unto me Thy wonderful plan
For building an earthly yet heavenly life—
For growing in favor with God
and
with man.

I, too, am a toiler unheeded, unknown;
I, too, have a spirit which longs to be
free,
O teach me to work and patiently wait,
While knowing my Messiah with God
and
with Thee.

My Mother's Chamber.

Dear, did you love that azure softness so
Because the earthly side of His far land
Is obscured with the veils that come and
go—
Cerulean faint to flashing sapphire grand!
Best cloudland was thy chamber, where
The sun
Of thy blue eyes lit all my winter hours,
And where thy soothing ever for me won
Visions of singing birds and summer
flowers.

Thy bowers, O mother, was my safe retreat;
Meadow and stream and woodland, all
were there;
For thou the outer world couldst sweetly
cheat
Of mist and cruel frost and biting air.
I see blue tiles with pictures old and quaint,
A wondrous white with fringe of deep
sea-blue,
And over all a shade of sky-tint faint
Where blue birds in the ether swiftly
flew.

I scent the hyacinths within the pane,
I see the blue-bells on the wainscot there,
Blue iris that hath never felt the rain—
And in the midst thy own loved figure
fair.

Thy songs were all of summer strands and
seas,
Of citron-blossom and rose-garden bloom;
Grass-covered vineyards in the Tuscan
leas
Where only fig and olive make mild
glow.

Thy stories were of deeds both brave and
light,
And holy with the blessing sought of
Heaven;
For these no hero was who did not cry
For succor to the Wounds by sinners
ripen.

Brave knights who fought with chivalry's
strong sword
Gaiest dark dithorax, thou wouldst
speak and sing;
Thy heroes were the martyrs of the Lord;
Thy models, sons and spouses of the
king.

And now, thy bowers lie high beyond the
blue,
And brighter than thy weeping son may
wish;
O, fairer than the chamber that I knew,
Its walls of sapphire, floor of amethyst!

Pray to the Mother of the mantle blue,
And say: "Look down upon my son
and
thine!"
For I would share thy heaven-built
chamber too,
And in our Father's Halls would have
the mine.

—D. H. M. B., in Irish Monthly.

Mgr. Satoli on Education.

The True Function of the School.

LEARNING AND EDUCATION.

Mgr. Satoli recently delivered an address on the subject of education in which he said:

"Cicero has said that it is the delight of old men to be in the midst of young ones, and the young men to cluster around the honored old ones. Long before Cicero, the inspired

author of Ecclesiastes had taught the same truth, by whom, however, is meant by old man, the old man who has been a model of wisdom and virtue to the young.

There are many reasons why the old and young should thus find joy and satisfaction in one another's society. In the first place, the old feel keenly the natural desire to prolong life and find the greatest pleasure in seeing a reinforcement of their own kind, a new generation springing up around them; and in these germs they seem to behold their own existence perpetuated. Then, too, it gives them great pleasure to communicate to the young what they themselves have learned by hard work and the long experience of life.

"But perhaps most of all do their interest and delight come from the fact that in the young men about them they see founded all the hope of the family, of the society, of their country; and they are inflamed with the desire to see these young men develop, such a moral and intellectual temperament as will best assure the future welfare of human kind.

"Look at these same reasons from the opposite point of view and you will see in them the motives which incite you to seek the company of age and to delight in converse with those experienced in virtue and wisdom, and nothing can be more promising and reassuring than to see a young man draw close to venerable age and try to learn the lessons of life. These, too, are the reasons why we find so great pleasure in being here to-night and seeing ourselves surrounded by so many bright, cheerful, earnest young men who are getting ready to take up the work which we must soon expect to lay down, who are to carry humanity forward in its next step of progress.

"The school for the instruction and education of youth in every land is of no less importance than are the tribunals of justice or the provisions for military defence. The end and object of all is the same—the public peace and welfare. The method of obtaining it alone differs. Education of the young is an important safeguard of the nation as are courts and armies. It is of great moment, then, that we should understand what true education must consist.

"Some one has said that education is that training of men which makes them fit to receive the will of God; a definition. True education makes men truly free. True freedom is the power of choosing and selecting at all times that which is best and most profitable. To possess this power one must know what is best and then choose it. True education, therefore, is that which leads the mind to know the best and his will must be trained to choose it. Such training is true education; such training makes men indeed free.

"If man is a microcosm, a little universe in himself, it is evident that true education must extend itself if it is to provide for all the capabilities of the human spirit with all its aptitudes and natural inclinations. Man is made to the image and likeness of God. In him shine forth the perfections of the Divinity, and true education will bring out as much as possible all the manifestations of that Divinity.

"God are all the perfections of Being, Truth, Goodness and Beauty; and perfect human knowledge is to be acquired only by the study of Him as He manifests Himself through these perfections in the created universe.

"The sciences study the manifestations of His being; metaphysics search out all the traces of immutable truth and the relation of created things to the all-creating intellect; the moral sciences regard the participation of God's goodness in creation, and, finally, aesthetics contemplate His beauty as found in His works. Besides, in the human mind exists the faculty of investigation, by which it proceeds from the clear knowledge of great first principles to that of consequences more or less remote. To guide this process and preserve it from falling into error we need the science of logic.

"But still other faculties and capabilities of human nature need training that the education of the whole man may be complete. When we have come to know the perfections of God in the created universe we naturally desire to describe them with our words, and even to imitate them in the works of our own hands, and hence the study of letters and arts. Finally there remains the practical direction of man's life, private and social, which is accomplished by the political and economic sciences.

"From the outset, therefore, he who is going to assume the task of instructing and educating the young must have clearly before his mind this vast field which is presented to humanity, and labor to prepare from afar and direct step by step the minds and hearts of his charges.

"Everything stands between the point from which it started and the end towards which it tends. For man, however, the source of all his strength and all his faculties, as well as the one last end towards which he is moving, can be nothing else than the Supreme Intelligence, the Highest Intelligence, since in that alone can we hope to reach the fullness of being, of truth, of good, of beauty, which he finds but in scattered particles in created nature.

"Here, then, I would reflect that in this consideration it is to be found the strongest argument against atheism and agnosticism on the one hand, and on the other against that system which would attempt the education of youth without illuminating it with the knowledge of the countless relations which man has with God at his beginning and end. And from this same consideration we can easily form a just and wise criterion for judging and deciding on the programme and method of study best adapted and most advantageous—that which promises most for public and private welfare.

doing all it can to bring about such a result.

"But youth and general mankind have greater and higher needs which cannot be satisfied without a moral and religious education, which cannot be had without the aid of those institutions which care especially for moral and religious training. In brief, just as instruction separated from moral education turns out vain and often disastrous, so a moral education without the spirit of religion is a work which makes a man exteriorly most but not altogether and thoroughly honest.

"I would conclude these reflections by remarking that for these reasons the instruction and education of the young is a work of the highest importance.

"Second, that the young should be educated both in mind and heart, according to the constitution of the State, both in the best and true principles of morality and according to a true religious spirit.

"Third, that all good men should co-operate in this great work, so that the American people from generation to generation may remain always safe in its political and social institutions, sincerely, honestly and faithfully religious.

"One who cannot see, or would venture to deny the justice of these considerations would merit no attention from responsible and well-thinking men.

"I have been most happy to accept this reception, and it has given pleasure to the superiors of the institution, to offer to education in my unworthiness I have the honor of representing the Holy Father as his delegate. In the midst of the cares of his spiritual government, which extends itself to all the nations of the earth, for the safety and profit of the institutions proper to every one of them, he has no dearer object nor greater joy than in promoting in every possible way the education of the youth.

"That is the work which he has most warmly recommended to the Bishops, and to participate in it is the greatest and surest title of his esteem. One might well put into the mouth of the Holy Father the words of St. John:

"Majorum gratiam non habes quam ut adsumas fidem in veritate ambulare. (I have no greater grace than this, to see that my children walk in the truth)."

"I will add that it is well that young men should have from their earliest days a just idea of what the Pope is, how lowly his dignity, how great his authority, how beautiful his actions. His dignity and his power came directly from Christ, and the exercise of this power can only be for the benefit, religious and social, intellectual and moral, temporal and eternal, of humanity.

"I could not more fittingly conclude than by expressing this just idea of the Pope in the words of the illustrious Cardinal Newman, who beautifully describes what the Pope is viewed from a social standpoint, just as St. Bernard beautifully describes him from a theological point of view. Cardinal Newman says:

"Detachment, as we know from spiritual books, is a rare and high Christian virtue. A great saint, St. Philip Neri, said that he had a dozen really detached men who should be able to converse with a theologian walk in the truth)."

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"Some will attribute the feeling which has been evoked to the dramatic character of his death—and truly all the circumstances surrounding it were such as to leave an indelible impression. Here was a man, still in the prime of life, who had risen by steady and successive steps to the highest post of honor in his own country, at the head of a powerful party, and enjoying the respect of both friend and foe, called by the Queen to her palace to receive from herself a signal mark of recognition of the services he had rendered to the empire. And scarcely had he left her presence when the startling news came that a higher summons had called him to the King of kings. All that—queenly thoughtfulness—and womanly sympathy could do was done by Queen Victoria. But when all is said, and more than fully granted, can it be asserted that it was merely the accident of Sir John Thompson's death at Windsor Castle, and the consequences resulting therefrom, which occasioned the deep feeling perceptible among the crowds who attended his funeral, and which has left such a keen sense of bereavement even after the first outburst of sorrow had spent itself?

"What is the secret which has made the clergy of all denominations not only rejoice the sorrow of their people, but hold up Sir John's life as a message to those who are 'left'—and this, although in early manhood he was the Church of his father, to join the Roman Catholic communion?"

"What is it that makes his political foes speak as if they, too, had sustained a personal loss?"

"There is but one answer to these questionings. The heart of the people is true to higher instincts when it gets a chance; and never has a man's career more exemplified the power of character—strong, elevated, trained character—than Sir John Thompson's.

"THE BEGAN LIFE AS A BOY AT HALIFAX, with but few advantages, except those which may lie in a good public school education and in the traditions of his race, being of mingled Irish and Scottish descent. His father, a literary man of no mean capacity, was a poor man, and the youth had to work his way upwards by his own personal exertions. From the outset a distinguishing feature of his character was a marvellous power of concentration and habit of industry; his painting and zealous teacher. At the close of the examination, Mr. McLeod took occasion to compliment the pupils on the general proficiency exhibited by them, remarking that to one of the most difficult problems which he was in the habit of putting to the pupils of the different schools visited by him, he received the best answer from the fifth class of Kelly's Cross school. Good for Kelly's Cross! He also remarked that Kelly's Cross was one of the best, if not the best, first-class country school he had the pleasure of visiting and ended by paying a graceful tribute to Mr. Devereaux's ability and success as a teacher. Father McMillan then, in his own way, addressed the pupils consisting of the difference between the schools and teachers today and those of thirty years ago and pointing out the many and great advantages which the children of today enjoy which were unknown to the poor school-boys of 'The Good Old Times.' He also referred to the great opportunities and possibilities that lay before the schoolboys and schoolgirls of today if they were only attentive to their studies and conducted themselves in after life as Christian young men and women. With good conduct and a good education it was possible for them to gain the highest honors and attain the most distinguished places and positions in this 'Canada of ours.' The learned gentleman brought his remarks to a close by congratulating the pupils on the proficiency manifested by them in their studies, referring in flattering terms to the assistants (Miss McKenna) praiseworthy work among her little pupils and highly complimenting Principal Devereaux in the high standing of excellence to which he has brought his department. Visitors trustees and parents present all expressed themselves as highly pleased with the progress of the school, and thus ended one of the best, most satisfactory and enjoyable examinations ever held at Kelly's Cross. Just here it may not be out of place to remark that Superintendent McLeod, by his affability and quiet, unassuming manners has made many warm friends at Kelly's Cross, and each visit adds largely to the number. By his kindness and gentleness in the schoolroom and his cheerful, encouraging words, he has gained the love and confidence of the children, who have come to look forward to the Superintendent's visit as a kind of pleasant holiday rather than a hard day's work solving knotty problems.

"That Kelly's Cross school may continue to maintain the high standard of excellence to which it has attained is the wish of

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The leading men who were engaged with him in the Behring Sea arbitration and on other public occasions (whether in Canada or in London, Paris or in Washington), such as Lord Lansdowne, Lord James Russell, Sir Richard Webster, Baron de Courcel, and Mr. Bayard have all given their witness concerning the great influence exercised by Sir John's ability and strength and calm judicial powers.

Many who knew him only as the inflexible judge, whose severity in cases where there was the slightest deviation from honesty and uprightness was proverbial could scarcely credit the tenderness of his heart when he had to deal with the erring, the poor and afflicted in a private capacity or know what he was as a husband, father and friend.

OF HIS PERSONAL SCRUPULOUS HONESTY, and incorruptibility, many instances are given, but it is enough to point to the fact that he died a very poor man, although he had been in a position where he could have grasped at wealth. But what else could be expected from one whom it is told that when a woman, whose savings he had invested for her many years before, came to tell him that she had lost her money, he contrived, to give her back the money, conceiving himself in a measure responsible for the loss?

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himself and his family rather than not to be true to his convictions. And once again, only a few weeks before his death, he was seen at the constant public service might—may, would, probably—mean death to him, whereas rest and change of climate would probably restore him to health. But to his mind his duty was clear—"It would be cowardly to resign now," he said—"and he remained at his post, and at his post he died."

Superintendent of Education at Kelly's Cross.

"On Monday, the 21st inst., Mr. McLeod, the general Superintendent of Education, paid his annual visit to our school. Mr. P. A. McLeod, who takes a deep and active interest in the schools in his missions, was present as were the trustees of the school and a goodly number of the parents of the pupils. The junior department taught by Miss Maggie McKenna was first examined. In this room there were 36 young children. The Superintendent entered carefully examining the classes, expressed his satisfaction with the work which was being done by Miss McKenna, and complimented the children on the creditable manner in which they had acquitted themselves. Miss McKenna is evidently giving her careful attention to her little pupils.

"In the afternoon, the Principal (The James H. Devereaux) department was examined. Here there were 33 advanced pupils present, who were subjected by Mr. McLeod to a searching examination in algebra, geometry, Latin, and all the higher branches which are a first-class school. The readiness and accuracy with which they answered and solved the different question put to them showed their intelligent understanding and complete mastery of the subjects studied, and bore abundant evidence of Mr. Devereaux being a thorough, painstaking and zealous teacher. At the close of the examination, Mr. McLeod took occasion to compliment the pupils on the general proficiency exhibited by them, remarking that to one of the most difficult problems which he was in the habit of putting to the pupils of the different schools visited by him, he received the best answer from the fifth class of Kelly's Cross school. Good for Kelly's Cross! He also remarked that Kelly's Cross was one of the best, if not the best, first-class country school he had the pleasure of visiting and ended by paying a graceful tribute to Mr. Devereaux's ability and success as a teacher. Father McMillan then, in his own way, addressed the pupils consisting of the difference between the schools and teachers today and those of thirty years ago and pointing out the many and great advantages which the children of today enjoy which were unknown to the poor school-boys of 'The Good Old Times.' He also referred to the great opportunities and possibilities that lay before the schoolboys and schoolgirls of today if they were only attentive to their studies and conducted themselves in after life as Christian young men and women. With good conduct and a good education it was possible for them to gain the highest honors and attain the most distinguished places and positions in this 'Canada of ours.' The learned gentleman brought his remarks to a close by congratulating the pupils on the proficiency manifested by them in their studies, referring in flattering terms to the assistants (Miss McKenna) praiseworthy work among her little pupils and highly complimenting Principal Devereaux in the high standing of excellence to which he has brought his department. Visitors trustees and parents present all expressed themselves as highly pleased with the progress of the school, and thus ended one of the best, most satisfactory and enjoyable examinations ever held at Kelly's Cross. Just here it may not be out of place to remark that Superintendent McLeod, by his affability and quiet, unassuming manners has made many warm friends at Kelly's Cross, and each visit adds largely to the number. By his kindness and gentleness in the schoolroom and his cheerful, encouraging words, he has gained the love and confidence of the children, who have come to look forward to the Superintendent's visit as a kind of pleasant holiday rather than a hard day's work solving knotty problems.

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REASONABLE!

Why shouldn't Gaff Bros. sell Beede's Cheaper than anyone else?

THEY MAKE THEM ON THE SPOT.

By direction of the Lord President of the Privy Council of England, the ninth volume of its Acts has been published. It deals with the four years from 1873 to 1877. It contains, says the Liverpool Catholic Times "many interesting glimpses of the treatment meted out to Catholic recusants. The register is full of entries as to recusant gentlemen in Staffordshire and the West of England. It was, no doubt considered a great exhibition of tenderness for their consciences that four (Reformed) Bishops were appointed to confer with them and remove their scruples. The Fleet prison, however, too often followed their rejection of the Bishop's doctrine. The actual performance of the offices of the proscribed religion and installation of 'Popish' books met with still harsher treatment. Men were arrested on suspicion of 'Popery'; priests were sent to the Archbishop of Canterbury for detention and examination, and the hearing of Mass, as in the case of Walter Noton, a Suffolk gentleman, was an offence to be answered at the Assize. The north of England rather than the west, and particularly Lancashire has ever been the stronghold of Catholicity. In those years, however, it was Ormsall that furnished the photo-martyr of Douay in the person of Cuthbert Mayne, chaplain to a gentleman named Tregian. In his case 'sundry papers, books, books, Agnus Dei, and such like perillous trumpery contrary to the laws of this realm'—the law of 1671,—being found in his chamber, the Judges were directed to examine the said Mayne, and the result of the examination, though the Bull in his possession did not relate to politics, was that he was executed on November 29th, 1877. Despite records such as these, some Protestants now argue as if the Anglican Church had been since its inception an unrelenting foe of proscription." If the records of history could all be brought to light, the proof would be uncontestable that the Reformation was built on the shedding of blood. It was accomplished by violence, by persecution, by force, under pressure of the civil power.

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