Wanten for The Pilot. Explation.

BY KATHERINE E. CONWAY.

"When the soul sees pain like a sun." They closed my eyes, they folded my hands, they said—"The a sign of grace—See how the look of her childhood comes back to her poor dead face!
Forgive her, forget her—sfor all, her lines were hard at best:
Surely her sorrow outwelghed her sin; poor heart, at welcome rest!"

This is my doom, my dearest—the eyes of God are stern.

God are stern.

But sterner far were the kindred eyes that still in my memory burn.

Like the flaming sword of the angel, at the gates of fair, lost Eden.

Warning away from the Tree of Life, and the rivers of healing, hidden.

This is my drear atonement, who loved the shadows well.

Who shrank life-long from the sound of life and the ways where the sunlight feil—
In the glare of God's wrath and the scorn of men till the end of lime to dwell.

Through an age long day, through an agelong on the long with never any more night and never any more sleep—

While of all the eyes of Heaven and earth Nor God's, nor brother's, nor old heart-friend's so stern and strange as thine.

PASTORAL LETTER

His Grace the Archbishop of Toronto on the Festival of St. Patrick.

"Oh the depth of the ricnes of the wisdom and of the knowledge of God! How incom-prehensible are His judgments and how un-searchable His ways!"—(Rom. xi, 33.) John Joseph Lynch, by the Grace of God and Appointment of the Holy See, Archbishop of Toronto, Assistant at the Pontifical Throne, etc

ties, and the Laity of our Diocese, Health and Benediction in the Lord. DEARLY BELOVED BRETHREN.-It was our agreeable duty some years ago to address to you a few words of admonition on the festival of St. Patrick, the Apostle of Ireland, and through Ireland, of many nations. In looking over those Pastoral Letters of 1871 and 1875, we have found that the advice then given, and the principal sentiments therein expressed, are well fitted to the present occasion, and we bave thought that we could not do better than again address such good advice to you. The chief idea in our mind is, that you. The chief idea in our mind is, that the Irish people are an apostolic people, furnished by nature and by grace with all the aptitude of preserving their faith and of transmitting it to their posterity. We desire then, most earnestly to exhort Irish parents to transmit unstained to their children this precious heritage; and at the same time we desire to urge upon the negligent, the necessity of quitting the vice and sins that stand in the way of the

visit the hallowed homes, altars and churchyards, and the holy wells of the blessed land of their birth, or that of their forefathers, and pray and mourn, and say from the depths of their souls, "God bless Iroland! God preserve the faith of her children, and her children's children,—exiles in many lands. God bless the loved island of Holy Pontiffs, learned Confessors, Monks, Hermits and Sacred Virgins, and of the polytheres of Marian for and of tens of thousands of Martyrs for that Faith preached to them by their great Apostle St. Patrick,—that land that God hath greatly blessed, but which man hath greatly cursed." It is a holy custom on the Festival of the blessed Patrick for the Irish people and their children to assist at the sacrifice of the Mass, receive Holy Communion, and to listen to sermons and exhortations to excite them to love their exhortations to excite them to love their holy faith; to bless God for that most pre cious inheritance; to encourage them to frequent the Sacraments; and to transmit to their children, and thus to future gen-erations, that faith for which millions of martyrs have shed their blood, which has gained for Ireland in latter times the glorious title of "the nation of martyrs," as in early days, she bore that of the "island of Confessors and Virgins," that faith for which they have been deprived of their birthrights, their lands, their education,—have been starved, and hunted, and banished, and Oh! the glorious reward—they have exchanged the pains of earth for the joys of Heaven; for homes that perish they possess mansions of eternal bliss. On this Festival they will be taught to pray for their native land, that God may cause to cease the oppression of the poor; and gained for Ireland in latter times the glorto cease the oppression of the poor; and that He may sustain the Irish Clergy and Irish parents in their efforts to shield the rising generation against the most wily, determined, powerful and unscrupulous enemy of the Church of God—the Government of England (We say the Government of England, for millions of her people abhor the tyranny of the rulers of Ireland)

—a Government which has careful free and its constant.

of preserving the deposit of the faith once delivered to the saints, and of transmitting it to their posterity; and secondly, to warn them against temptations which, though common to all nationalities, are particularly hurtful to a highly sensitive and religious people.

IRELAND'S DIVINE MISSION.

They closed my eyes, they folded my hands, they said—"The algo of percent back to her poor dead face!

Forgive her, forget her—sfor all, her lines were hard at best:
Surely her sorrow outwelghed her sin; poor heart, at welcome rest."

At rest there is no more rest—there is no more night nor sleep.
It is always day, it is always noon, and a fearsome watch I keep.
Unsetting sun in the cold blue heavens—sun on the snowfields wide,
Sun on sharp cliff and frozen sea and steep with mountain side.
Sun on sharp cliff and frozen sea and steep with my dod, for the blessed night!

This is my doom, my dearest, who loved the and the ways where the sunlight fell.
How could I love the sun when the clouds encompassed thee?—
To stand by thy side in the darkness was dream of Heaven to me.
Thy whispered word—"I need thee?—was payment for all pain,
Making the crooked straight, making the rough ways plain.
Ah, more than faith, or friends, or fame, or shining spousal ring.
That my hands to thee were helpful, that my voice was comforting.

This is my doom, my dearest, to know the vells are Invent.
And they word the word the word to the straight, making the crooked straight, and the word.

This is my doom, my dearest, to know the vells are Invent.
And the ways whore the sun life to hiddle the bare to earth and Heaven—
To own in my sore despoilment that roses cannot bloom
From the veromous thiste, nor figs from thorns, nor life from the reeking tomb.

This is my doom, my dearest—the eyes of God are stern.

But sterner are were the kindred eyes that still in my memory bure.

Like the fisming sword of the angel, at the gates of fair, lost Eden.

Warning sway from the Tree of Life, and the fish of the subminision. In the subminision. In the safety has been deared the extending the countries of the them gates of fair, lost Eden.

NATURAL APTITUDE.

For this will have divided with and the rice on t

NATURAL APTITUDE.

For this sublime apostleship they have been prepared with a generous and pious nature, sublime intellect, warm and ten-der impulses, an indomitable hatred of tyranny, and undying love of true liberty; a deep-rooted thirst for learning and an unconquerable desire to impart their knowledge to others; an abhorrence of treachery and of false friends, and an unbounded love for their benefactors. In the face of these qualities, they have also their drawbacks, like every other nation since the fall of Adam. They have, too, in a greater or less degree, the vicious counterparts of the virtues there enumerated. But they have in their faith and in their Catholic instincts a remedy for these their Catholic instincts a remedy for these in the frequentation of the Sacraments. Apart from this, the good qualities of the majority immensely counterbalance their faults; whilst the unrestrained vices of the minority throw a lurid glare of sad reflection upon the great virtues of the major-ity. It has been well said that an Irishman must do twice as well as any other man to get half the credit. On the other hand, Irish defects and vices are doubly exaggerated from the common idea of what is to be expected from an Irishman. Let him do but half the wrong of any other man, and he will get twice the blame. and he will get twice the blame. So high is the estimation of the ordinary virtues of the Irish. When an Irishman is not faithful and obedient to his heavenly instinct, the luxuriance of his nature makes him very vicious, and hence the disgrace of the few is the reproach of the many.

SHOWN FROM THE PAST.

Yet the whole history of the Irish race Yet the whole history of the Irish race proves their sublime mission. God has kept, as an arrow in His quiver, this little island to go forth to conquer spiritual kingdoms for Christ. ("Sicut sagitto in manu potentis, ata filii excussorum." "As arrows in the hands of the powerful, so are arrows in the hands of the powerful, so are the children of the vanquished."—(Ps. cxxxvi, 4.) St. Patrick tound the Irish, though not Christians, yet not purely idolaters. They were primitive in their habits and customs, leading a patriarchial life, with many of the noble qualities of the present aboriginies of North America. They believed in the existence of a Supreme Spirit. (They had no idols.) St. Patrick found, in all his missionary excursions through Ireland, only one vice and sins that stand in the way of the fulfilment of their sacred mission.

We address ourselves to the millions of exiled Irish people (enough to constitute a respectable State), who will hail that day with joy and sadness, and in spirit reday with joy and sadness, and in spirit re-It represented the sun and the signs of the zodiac: for they were good astronomers in those days. The country people, however, in their simplicity, might have worshipped these symbols with an extra reverence; but the rapidity with which the faith of St. Patrick spread, so that in his own lifetime he could ordain priests, conse-crate bishops, and found monasteries of monks and convents of holy virgins, shows clearly that the religion of Christ found many disciples, and that its seed fell on luxuriant soil.

MISSIONS ABROAD.
St. Patrick's bishops and priests were so ardent in their zeal that they carried the light of the gospel into England, Scotland, Germany, France, even into Italy, regaining to the Church many of those people who had lost the faith on account of the incursions of barbarians and the breaking up of the Roman Empire. These holy missionaries from Ireland are invoked as patron saints in these countries. We have venerated their relics in cathedral churche venerated their relics in cathedral churches, in monasteries, in rural parishes on the Continent of Europe. We have found St. Cataldus, the Apostle of Tarentum, near Naples; St. Sedulius, famous for his fourteen books of commentaries on the Epistles of St. Paul; St. Fridolin, who instituted religious houses in Alsace, Strasbourg and Switzerland, and who is interred on an island in the Rhine in a monastery built by himself; St. Colummonastery built by himself ; St. Colum bus, the founder of the celebrated monas-tery of Bobbio, near Milan; in Luxan and Foutain, St. Gall, disciple and companion of St. Columbus, Patron of the Monastery of St. Gall, near Lake Constance, famous to the present time for its learned men and holy monks, the admiration of all travellers; St. Fiacre, the Patron Saint of many churches in the Diocese of Meaux and through Picardy, and whose relies are the chief. determined, powerful and unscrupulous enemy of the Church of God—the Government of England (We say the Government of England, for millions of her people and work of the Special of the Gospel to the Northundral of England, for millions of her people and work of the Gospel to the Northundral of England, for millions of her people and work of the Gospel to the Northundral of the tyranny of the rulers of Ireland of the Special of the Gospel to the Northundral of the Special of the Gospel to the Northundral of the Special of the Gospel to the Northundral of the Special of the Gospel to the Northundral of the Special of the Gospel to the Northundral of the Special of the Gospel to the Northundral of the Special of the Gospel to the Northundral of the Special of the S

nis, and first Bishop of Wirtzburg, who gained the crown of martyrdom, like St.

John the Baptist, for having reproached the incestuous adultress Geilana; St. Virgilius, Bishop of Fiesole, preacher of the Gospel to the Etrurians; St. Findin, Abbott of Richew, on the Rhine; St. Buo and St. Ernulphus, who carried the Gospel to Iceland and founded a church under the patronage of St. Columbia, in the city, viv. 13). That blessing has been poured. the patronage of St. Columbia, in the city of Esinburg. We have mentioned enough of illustrious names of the Irish nation to show how they fulfilled their mission on the continent of Europe in the early

Later on worldly men sought conquests brough a newly discovered continent. through a newly discovered continent. They were devoured with a thirst for gain; and, following the instincts of their old Scandinavian ancestors, their ships swept every harbor and inlet in quest of gold and precious stones; establishments were formed to trade with the natives and to cajole from them their wealth; and here, as the venerable Father Thebaud says, the Irish ascended their ships, whether welcome or not, pressed forward to their commercial centres, crowded their cities, and at once proceeded to practice their religion. They collected together in a little room penhaps at first. With heart and will they endeavor to commence a church, and there is the beginning of the 10,000 altars from which sacrifice ascends in this new country. The great gold fields of California are discovered. There is a rush for gold. Irishmen go there too, and be-California are discovered. There is a rush for gold. Irishmen go there too, and behold the California of to-day, on of the richest gardens of the Church of God. The diamond fields of Southern Africa are discovered. The Irish, without intending it especially, carry there also their faith. Australia is made a penal settlement where the convicts of England and Ireland are transported to do penance for their sins far from the centres of civilization. An Irishman, in his poverty, steals some-thing to save his children from starvation the, too, is sent there. He carries with him his faith; the tears of his repentance waters the soil; and behold with its archishops and bishops, another of the most flourishing churches that could adorn old

Christianity.
Alas! that the general prejudice against the ordinary convict should militate against the sons of these noble Irish conessors of the faith to their exclusion

from the priesthood. AT PRESENT.
But this is not all. At the present hour our bishops and priests and people are spreading the faith through new worlds. They are conquering back again England and Scotland, renegade to the faith since the whirlwind and vertigo of a worldly "Reformation" snatched them from Christ's fold. They are carrying the same faith through the countries where England carries the sword and commerce. The congregation of Archbishop I nine tenth Irish, or their descendants. burg and Glasgow. The 2,000,000 of Cath-olics of Irish extraction in England have been the largest factor in the movement for the restoration of the Hierarchy; and Scotland will owe the like honor and ad vantages to the same cause.

Vantages to the same cause.

IN THE UNITED STATES.

Of the work of the Irish Apostolate in the United States we need say nothing. At the Declaration of Independence there the United States we need say noted that the Declaration of Independence there was no Bishop in the country, and but a few priests. Now there are in the United States, and British North America, eighty-two Archbishops and Bishops, about 5,000 priests, and 20,000 religious of both sexes. There must be at least seven millions of Irish and their descendants on this continent of America, the majority of farms in Dummer. A youngerbrother of the sheriff is Dr. Kempt of Lindsay.

George was after residing some time in after residing some time in moved to the township of Dummer in Peterboro county, where they settled on a farm. The father, Kenneth Kempt, and the mother here lived, brought up their family, and attained the fine old age of ninety years. Most of the sons remained on farms in Dummer. A youngerbrother of the sheriff is Dr. Kempt of Lindsay.

George Kempt early entered upon a George Kempt early entered upon a George Kempt early obtained struct the railways, dig canals, buy farms, build houses, engage in commerce, and with a never failing generosity, support the clergy, build churches, colleges, schools and convents, and fill them, too, with their children; and thus the boundaries of the Catholic Church are extended.

"Little did those laborers think, when endrals, with innumerable churches, schools and convents."

IN CANADA home of true fatth. The Irish in Canada have given magnificent proofs of their love of religion; fathers and mothers have brought their children, to be baptised, from the head of Lake Ontario to Kingdread. He does not attend camp-meetings or places of worship in which he does not believe. He tries to instruct his children in the prayers of the true faith. Another family settles near them; the priest finds them out, and behold the nucleus of a Catholic church. By this we do not approve of any Catholic unchurching him-

Irish people, having lost all in their own country, should establish His true religion

rejoiced to feel he had such a bressing, and cried out: "The blessing of him that was ready to perish came upon me." (Job. xxix, 13). That blessing has been poured, a thousand times over, on the heads of the missionaries who have come to the rescue of those who were perishing for want of the Sacraments.

PROVIDENTIAL PREPARATION. PROVIDENTIAL PREPARATION.

The Irish people were prepared, as St.
Patrick was, to carry the Gospel to the uttermost bounds of the earth. They too passed through the ordeal of trials and tribulations; they were conquered in every battle but in that of Heresy against Faith, by a victorious and unrelenting enemy. Their lands were confiscated, their churches, convents and monasteries destroyed, their Clergy put to death, banished or proscribed. Famine and pestilence in the wake of war reduced the population at one time to 800,000. A few Irish were kept as servants on the confiscated lands in Ulster, Leinster and Munster—Connaught, the poorest Province, being lands in Ulster, Leinster and Munster—
Connaught, the poorest Province, being
reserved as the place of banishment for
the rest. The English language became
the language of the three Provinces given
over to the conquering race. Of necessity the Irish who were retained as servants
on their own farms had to learn English,
for a posity even was laid upon their on their own farms had to learn English, for a penalty even was laid upon their language. Little did the Irish children toresee, when whipped for speaking a word in their mother-tongue, or for being tardy in learning the English language, that the Holy Providence of God was preparing them to convert their English masters, to spread the Faith in English colonies, and to gain the new world of American the speak of the s onies, and to gain the new world of America to the true faith. Irish zeal, Irish enthusiasm, and Irish love of the true religion, with the English language, are spreading the faith through that empire

TO BE CONTINUED. OBITUARY.

GEORGE KEMPT, SHERIFF OF VICTORIA COUNTY.

Lindsay Post, March 18 Lindsay Post, March 18.

It is this week our melancholy duty to record the death of Sheriff Kempt, one of our oldest and most highly esteemed citizens. The sad event was not unexpected. For some years the sheriff had been ill, at times seriously; but for some days preceding his death he had felt much better and had been talking of returning to his office. He had been suffering from Bright's disease, and his recovery was not Bright's disease, and his recovery was not expected by his family. Monday forenoon, however, he had a slight hemorrhage and this soon increased so as to be alarming. A messenger was despatched for Dr. Kempt, but before he could arrive the sheriff had breathed his last, at about half-past one. He died quietly and peacefully, with fervent hope and trust in the

aries of the Catholic Church are extended. "Little did those laborers think, when engaged on the Etie Canal," says an eminent Irish writer and statesman, 'that they were laying the foundation of five Cathedrals, with innumerable churches. house; and was then for some years with the Messrs. Bull of Belleville, who carried on a very large business. He then re-turned to Keene, where he entered into IN CANADA.

In Canada their triumphs are well known. The Celtic race, Irisb, French and Germans, are making of this country, to the dismay of those who do not profess the true religion, a home of true faith. The Irish in Canada about six years, and after its dissolution Mr. Kempt removed to Newcastle, where for some time he carried on a general business. ness. In 1853 he moved to Lindsay and for some years carried on business on a large scale, adding to a general store such important lines as lumbering, milling and ston; they have carried them to Mass through the woods for many miles, when the fire lighted on the hill tops told them a priest had come to the neighborhood.

An Irishman settles in the backwoods. well unusual mental capacity and quickness. His transactions as a grain-buyer in conjunction with Mr. (now Senator) Ross of Quebec were very large. Being a hearty, whole-souled man, of great per-sonal popularity, and with a very wide personal acquaintance, he was considered an excellent parliamentary candidate, and in 1867—the first year of confederation. self by settling in countries where there is selected for South Victoria in the r no opportunity for himself or for his form interest, defeating Mr. Hector Car was elected for South Victoria in the reopportunity for himself or for his children to receive the Sacraments. How many have been lost by this isolation!

It has ofter been the boast of many villages in this country that there was not a Papist amongst them. But a servant girl is much needed. A good Irish girl comes. The brings with her an earnest love of God and preserves her faith. This is the beginning. In a few years a modest country council of the town council of Lindsay, and represented this town in the country council of the then united chapel is put up and the awful Sacrifice. She brings with her an earnest love of God and preserves her faith. This is the beginning. In a few years a modest chapel is put up and the awful Sacrifice afford there. There is no stopping it.

There is no stopping it. Kempt was appointed to the position and most efficiently discharged its duties until

acquaintances, as well as the community in general, will mourn his death, and will extend to the bereaved widow and other members of his family deep and respectful sympathy.

The fueral Thursday morning was a

The funeral Thursday morning was a very large one. The flags on the public buildings had been at half-mast since the announcement of his death; and there were other public marks of respect and esteem. The pall-bearers were Messrs C. Britton, John Kennedy, A. Campbell, P. Curtin, Thomas Walters and George Mc. Hugh. There were present two brothers of the deceased, Kenneth and Alexander Kempt of Dummer, as well as Dr. Kempt of Lindsay. Mr. W. J. Macauley of St. Paul and Mr. John D. Macauley of Trenton were also in attendance. A Trenton were also in attendance. A grand requiem mass was celebrated in St. Mary's church by Vicar General Laurent. The remains were interred in the R. C. cemetery at Lindsay.

IT IS NOT TOO LATE.

Boston Pilot.

It took two centuries for the great Roman Empire to crumble away under "the Goths, war, fire, blood and famine." The world moves almost ten times as rapidly to-day; and under the eyes of one generation is going on the process of dissolution of the only Empire since pagan Rome that has been built on the oppression of conquered and robbed reoppression of conquered and robbed na-tions and on the degradation of the home masses for the benefit of a proud, im-

masses for the benefit of a proud, immoral and inhuman aristocracy.

England has been found out by the great European powers to be a blustering humbug, browbeating only the weak and helpless, and carefully sneaking from the path of the strong. But all the time she has seized the lion's share of the certh's plunder.

earth's plunder.

The change has come. Germany and France are seizing all that remains, and are even insolently taking from England what they want, as witness New Guinea, the Cameroons. Samoa, etc. Russia has steadily pushed her forces up to the British wall in Northern Asia, and her agents have for years been cementing friendships in Persia and Afghanistan.

The world looks on the great chessboard and watches the game with cold unsympathetic eyes, "Check" has been given to England so often of late that it has become the rule rather than the exception; and no one will be surprised to ear this year or next Russia's Krupp cannon in Siberia thunder "Checkmate!"

Surely the time has come for England to make friends and not to embitter ene-mies. If her statesmen have eyes and mies. If her statesmen have eyes and intellects they must see that no organized nation's friendship can strengthen her as can the friendship of poor, disorganized Ireland. The Irish are the sand that will keep all her colonies from joining to help her; they are the sand that could be smelted into crystal to make her strong.

her strong.
America sees and says that England is blind not to make Ireland happy, homeruling, imperial. "It is Gladstone's opportunity!" is the American thought. Instead of friendship and peace and freedom, England stands over Ireland with a drawn sword, and double-locks the handcuffs! The gag is renewed. Hired ruffian magistrates terrorize the disarmed nation with Oriental power. In the midst of unbroken peace, the Crimes Act is to be renewed

be renewed!

If this be done, the thought of friendship will be banished forever from the Irish mind. Self-protection and self-respect will drive them into unqualified hatred and practical opposition. They must thenceforth regard Eugland as a criminal tyrant to whom consistion and criminal tyrant to whom opposition and rebellion is a Christian duty. But at the last moment the change of

heart may come. We believe that the English people are ready for the word of peace even more than the Irish; it is only their rulers that prevent the friendship of

A Notable Arrest.

C. H. OBERBECK, Deputy Sheriff, St. Louis, Mo., in 1882 took Warner's SAFE Cure for a very stvere kidney and liver complaint; he had lost 75 pounds in weight under the doctor's care. Five bottles of Warner's SAFE Cure arrested and cured the disease, and December, 1884, he wrote, "I now weigh 260 pounds and never felt better in my life. I recommend Warner's SAFE Cure."

"Is you gwine to get an overcoat this inter?" asked a darkey of a companion. "Well, I dunno how dat's gwine to be,"
was the reply; "I'se done got my eye on
a coat, but de fellah dat owns it keeps his

ye on it too." The Test of 8 Years!

DAN. A. GROSVENOR, Esq., United States Treasury Department, First Controller's Office, Washington, D. C, took Warner's SAFE Cure in 1878, and Dec. 29th, 1884, he wrote, "Warner's SAFE Cure in my case effected a permanent cure, and for five or six years I have experienced no trouble from what was a serious kidney affection." Mrs. Brown having inquired why

ladies were mainly employed in the telephone offices, Mr. Brown responded that the companies preferred those that loved their work, And what is their work, she asked. "Talking," was his reply, and the conversation came to an

To C. LEWIS, San Francisco, Cal., Oct. 25, 1881, says, "I have suffered for ten years with congested kidneys, and have passed stones ranging in size from the head of a pin to a pea, which caused strangury of the neck of the bladder. The best physicians in this city said I could not recover. I had

Permanent Security.

caused strangury of the neck of the bladder. The best physicians in this city said I could not recover. I used four bottles of Warner's SAFE Cure, and got rid of four calculi." Writing June 23rd, 1884, he says, "The cure effected in 1881 was permanent."

THE GO-AHEAD RELIGIONS.

Catholic Review

A great number of Catholics suffer some annoyance and distress from the new tactics which Protestantism has adopted tactics which Protestantism has adopted against the only Church of Christ. The Andover Review is out as the champion of Progressive Orthodoxy, and its amiable editors have expressed their admiration and respect for the Catholic Church, while gently admitting after all that it is an old-fashioned form of Christianity. That is, it is out of date, not suited to the times, out of the prevailing style; and one might as well be out of the world as out of the style. This mode of warfare is disconcerting. We who have so long been pummelled with sledgehammer blows from law, literature, art and science, shut out in the cold, shut up in the prison, shut off from wealth and power, are now to be petted and coaxed, to be admitted into the backyards of Progressive Orthodoxy, to petted and coaxed, to be admitted into the backyards of Progressive Orthodoxy, to be invited to a seat on the public platforms, and to be paraded before the nation as the 1ich, respected but antiquated and useless aunt of Protestantism. We were once a foe; we are now an ancient ally. No wonder that innocent minds should

No wonder that innocent minds should be troubled at the calm assumption of progress on the part of those progressing to a dishonored grave.

The words, "Progressive Orthodoxy" are misleading. In plain English the phrase means "a religion wot gits up any contract the right moment." This "gutting the progressive at the right moment." gits at the right moment." This "gittin" gits at the right moment." This "gittin' up an' gittin' "is not a purely American quality. It is the common property of the sects from Maine to Australia, from Arianism to Methodism. It looks very well in print, and sounds bravely to the ear when translated from the vulgar town into Progressive Outhodoxy. ear when translated from the vulgar tongue into Progressive Orthodoxy; but put into action, it looks very odd. It means that the professors of a go-ahead religion have a hold on popular tavor and are going to maintain it. If the people get tired of the doctrine of hell, the doctrine is dismissed, cast off as a worn-out garment. If they want a hell without the doctrine that men are saved or damned before they are born, they can have it. Every time a certain number of people get peculiar ideas of religion, they will find a teacher to suit their views; he will institute a movement in the Church, and institute a movement in the Church, and in due time foist his peculiar views upon the whole body. If the whole body accepts, it is called progressive. If it rejects the innovators it is called slow and behind the age. With the unusually rapid changes in American religious thought, one can appreciate the pluck of the Andover Review in advocating Progressive Orthodoxy.

The wrecks of the sects, it seems to us, will give it more than it can do in gather-

ing and assorting the best parts of them.
It must be said, however, in favor of earlier times, that they were not without progress. Progress, such as it is, has been the essence of Protestantism. Luther, the first Protestant, began with rejecting the authority of the Pope. The episcopacy, the sacraments, the infallibility of councils, the divinity of Christ were all parts of his belief. belief. Before he died his followers had progressed into fresh fields and pastures new. At the end of a century he with great difficulty have recognized the sects enlisted under his banner. What then, would he say to the religious attitude and the teachings of the present heirs to his estate, and particularly of the editors of the Andover Review. No bishops no sacraments, no councils, and so con-fused an idea of Christ as tolerates the vagaries of Unitarianism and Heber Newton! Nay, more than that, a journal instituted and carried on with the simple aim of squaring the doctrines of Protest-antism to the tastes of every horn!

Timid and over-sensitive Catholics need have little respect or fear for the go-ahead religions. True progress in a Church means the holding what you have received -hold fast that which you have received, says St. Paul—and the honorable unfolding of half-seen truths under the guidance of the Holy Ghost. Protestantism has progressed like a lavish beggar. What it the islands.

Send an olive branch to Ireland, Mr. Gladstone, before it is too late. Let the end of a great life become sublime in the history of Great Britain and Ireland by a deed of magnanimity and wisdom. It is not too late to win Irish loyalty for a union which leaves her as free as England—the only union that can satisfy Ireland and make the British Empire more powerful than ever.

Have you a cough? Sleepless nights need no longer trouble you. The use of Ayer's Cherry Pectoral before retiring, will soothe the cough to quiet, allay the inflammation, and allow the needed repose. It will, moreover, speedily heal pulmonary organs, and give you health.

Most people suppose that the manufac-ture of tobacco consists merely of taking the leaf and pressing it into plugs. fact is, however, that the process is a very delicate one, and the least false step will injure the flavor. The leaf must be care-fully attended to for months after it leaves the planter's hands. It must neither dry too quick nor too slowly. Even after it has reached the factory the utmost delicacy of manipulation is required. The weather must be carefully studied, for if there is too much moisture in the air when it is pressed it will mould, and the same will pressed it will mould, and the same will happen if too much moisture is sprinkled upon it for the purpose of opening the leaf. Again, if it is overdried in the oven it will turn crisp, and will nip the tongue in smoking. It is by careful attention to all these points that the "Myrtle Navy" has been brought to such perfection. The firm who manufactures it have their own storehouses in Virginia, and from the time the leaf leaves the planter's hands until it is turned out of the factory, months afterwards, in plugs, it is under months afterwards, in plugs, it is under the care of their skilled and trusted employes.

WEIGHED IN THE BALANCE, but not found wanting. Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure has been weighed in that just balance, has been weighed in that just balance, the experience of an impartial and intelligent public. Both remedially and pecuniarily it is a success. Its sales constantly increase, testimony in its favor is daily pouring in. The question of its efficacy in Dyspepsia, Liver Complaint, Kidney Ailments, and for Blood Impurity, is decided. Sold by Harkness & Co., Druggists, Dundas St.

THE CONFESSIONAL A PROTESTANT MINISTER'S VIEW IMPORTANT SUBJECT-ITS AD ABLY AND ELOQUENTLY SET ADDRESS OF REV. DR. HOP FORE THE EPISCOPAL CHUR

RESS. Michigan Catholic. One of the most important to cussed by the Episcopal Church in its session here some months the Confessional. The following batim report of one of the most p minister's views on the subject : Confession is one of the sub which it would not be hard to reasonable conclusion, were it not are hindered by our own obstin

testant prejudices.

Let us look at the subject, fir simply in the light of common-zer here the other two learned prany furnish us with reasonable a n each of the three learned prof law, medicine, and theology— men prepared, by a long and t special training, to make themsel ful to their fellow men in that p branch to which they have devote selves. But how is this assistance rendered in matters of law? Su should be said, that at differer lawyers have given their clie advice; have encouraged litting selfish ends; have extorted mo their clients than their advice was have made themselves the agents tice rather than of justice and equ the like: and that, therefore, all ought to be confined to the deliv public lectures on the laws and principles, which everybody mig who wished it, and that each hea apply these legal principles to t ness of his daily life as well as h his own private judgment, and, at that nobody shall be permitted any private, confidential conversation any lawyer under any circum How would such a rule strike t mon-sense of mankind? It would provoke inextinguishable laughte common sense of mankind has that the chief use of lawyers is, t particular people in regard to pecases, to be made known to the la the minutest and fullest confident far from prohibiting confident munications, it is not only ta granted that such will be made, law itself clothes such confident munications with the protection of so that no lawyer can be compell by process of court, to reveal ther time or under any circumstance and the common sense of the we severe against the idea of a man' ing the general principles of the la own case by his own private ju as to utter itself in the well-kno verb: "He who is his own lawy fool for his client." In other we uses of the legal profession outvastly all possible abuses, that the are practically lost sight of, and eral rule demands the use of the lefession, as one of the chief ba civil rights—one of the mighti warks of personal and political lit

In the medical profession we same general principles of comme embodied with equal clearness. embodied with equal clearness, absurd it would be to restrict ou clans to the delivery of public lee the different branches of their science; and to tell sick people the must attend those lectures, being add further private researches if the but that each sick man must, by private indement, make up as a second of the secon private judgment, make up a private judgment, make up a private to suit his own case! There cuts in once more with sava mon-sense, and cries with one v "He who doctors himself has a his patient." In this case, also, his patient." In this case, also, sense of prohibiting any confident munication between a doctor nationt is too stunid to enter in ody's head; and the inviolable se such communications is not only sicians, but is also expressly prot the law of the land.

The plain analogy of comm therefore, if applied to the thir

three learned professions, would at the priest of God is not to confine

to the preaching of sermons in purmatter how important a part of that may be; but that he is to b service of his people in private also counsel, advice and comfort—reb it may be-or whatever else the patient may need at the hands of hual physician. The analogy furth ual physician. The analogy furth suggest that he who, in import a tions of conscience, ventures to be priest, is quite as likely to be a "he who is his own lawyer or his tor. The analogy further just canon of the Church, which priest to inviolable secrecy touchit thing revealed to him in confessionally in the analogy instifices the finally, the analogy justifies the of that confession auricular-a word, full of all popery, a body knows; and yet it only me when one unburdens his conso God's priest, there shall not be th ties present, who may tattle abo their neighbors. It is only the sa sure of confidence that is given to and doctors as a matter of course meant for the protection of the layer cases, and not for increasing the the professional man; and if, in a three professions, it should be do three professions, it should be do:
the layman whose secrets thus bec
lie property would be the first
chiefest to suffer.

Let us now look at some of th
tages of it, both to priests and pe
One of the chief practical diffiour clergy is, to know what is r
sing in the minds and hearts of the

as to make their instruction o value to them in the actual stru life. The clergy come to their w life. The clergy come to their was bout ten years of isolation in so lege and theological seminary, very little knowledge of the living people around them. The to preach very bookishly. We wist their people it is seldom the one alone; and it is impossible full and free setting forth of dof conscience while others are prowhen the conversation is liable moment to be interrupted. Mo —young people especially—are shy about telling to their elders real thoughts and actions, in ma are and they are specially shy