

## The People's Song of Peace.

JOAQUIN MILLER.

The grass is green on Brunker Hill,  
The waters sweet in Brandywine;  
The sword sleeps in the scabbard still,  
The farmer keeps his flock and vine;  
Then who would mar the scene to-day  
With vaunt of battle-field or fray?

The brave corn lifts in regiments,  
Ten thousand acres in the sun;  
The ricks replace the battle tents,  
The banners tassels toss and run.  
The neighboring steels, the bugles' blast—  
These be the stories of the past.

The earth has healed her wounded breast;  
The cannons plough the fields no more;  
The heroes rest: O let them rest,  
In peace along the peaceful shore.  
They fought for peace, for peace they fell,  
They sleep in peace and all is well.

The fields forget the battles fought,  
The trenches wave in golden grain;  
And the wounds cease to ache again,  
Sweet Mother Nature, nurse the land,  
And heal her wounds with gentle hand!

Lo! peace on earth! Lo! rock and fold,  
Lo! rich abundance, fast increase,  
And valleys clad in sheen of gold,  
O rise and sing the song of peace!  
For thenceforth the land no more,  
And Janus rests with rusted door.

## SOME PRACTICAL THOUGHTS ON THE SACRIFICE OF THE MASS.

(From "The Mass," by Rt. Rev. Hubert Vaughan, Bishop of Salford, England.)

MODESTY OF DRESS AT MASS.

It is very unbecoming in women and irreverent, to go to the Holy Sacrifice of the Mass expensively dressed in gay and attractive colors. We should go dressed to Mass just as we should have gone to Mount Calvary on the day of the Crucifixion. It is the same Sacrifice, the same Priest and Victim. Be sure of this, Our Blessed Lord notes all that is done in His honor, and if you dress modestly and quietly for His sake your gain and glory will be greater than the world has any thought of.

The Roman Pontiffs have always insisted on becoming modesty of dress; and therefore no woman, be she a Princess or a Queen, is permitted to assist at Mass offered by the Pope, or in his presence, unless she be modestly veiled and attired in black. The same custom prevails throughout Spain and the Spanish colonies. No woman would dare go to Mass in Spain if her head and shoulders were not covered by a veil as a sign of modesty.

St. Paul says that Christian women are "to adorn themselves with modesty and sobriety, not with plaited hair, or gold, or pearls, or costly attire, but as it becometh woman professing godliness with good works" (1 Tim. ii.). and in that chapter to the Corinthians, in which he speaks of the Mass, he gives strict injunctions that "the woman ought to have a covering over her head because of the angels," and he says, "if a woman is not covered, let her be shorn. But if it be a shame to a woman to be shorn, or bald, let her cover her head" (1 Cor. xi.).

St. Charles and the Bishops of the Province of Milan made strict rules for the modesty of women in Church. They enacted in their Provincial Councils that women going to Mass with their heads unveiled were to be excommunicated.

We read in the life of St. Elizabeth of Hungary, that when she was obliged by her husband to appear attired at Mass in a manner befitting her station, feeling her utter unworthiness to be present at Mass in her queenly dress, she used, on entering the Church, to take off those ornaments which she could remove, such as all her jewelry and even her gloves, and then, with her hands modestly hidden under her mantle, to remain absorbed in prayer. So greatly was Our Lord pleased by her modesty and humility, that, on one occasion, by shining from the contrite and humble spirit which her sins and covered her person and became visible to others.

The extraordinary garish dress too frequently noticed in some of our churches in England sets the teaching of St. Paul and of the Church at open defiance. It is the spirit of Protestantism that has introduced this guilty levity; and it needs an exertion.

To pass over the manifest indecency of the gay attire often indulged in and the distraction caused, and often caused voluntarily by those who wear it, and the sins committed in consequence, let me point out another effect of this worldly fashion.

It has taught hundreds and thousands of poor people to stay away from Mass on Sundays, by shaming them from going even to Mass in common working clothes. Thus a vain and carnal fashion banishes the poor from the Church—from the Church which is the very home of the poor. Those who are guilty of this worldly and carnal insolence will have to answer for more sins than their own. Let each ask herself whether her dress and demeanor in Church corresponds with the contrite and humble spirit which her sins and covered her person and became visible to others.

Pius IX. blessed and granted indulgences to the Union of Christian Women for their zeal in endeavoring to introduce a spirit of modesty and simplicity of dress among Catholic women. Have we not need in the United States of a Union of Christian Women?

ON HEARING MASS DAILY.

1.—If it is any way possible for you to do so, hear Mass every day of your life, and do not fail.

Talk of discoveries in science upsetting all our preconceived notions and throwing scientific societies for the moment into confusion, the revolution caused by scientific discoveries is simply nothing compared to that wonderful revelation which will take place in our estimate of things the day we shall discover the effect produced on a devout soul by hearing Mass.

As you have already seen, there is no other way in which you can offer perfect adoration and thanksgiving to God than through the Holy Mass. These two ends of the Mass belong especially and of right to the adorable Trinity. What a blessing to co-operate every morning with our Divine High Priest in an Act of Infinite Adoration and Thanksgiving to the Blessed Trinity!

St. Charles, in his "Rule of Life for the People," says, "Hear Mass daily, if you can." St. Alphonsus says the same. St. Philip made all his penitents hear Mass daily. This has certainly been the practice of the saints.

2.—In purely Catholic countries, multitudes hear Mass daily. In the Catholic Tyrol nearly every inhabitant in the valley of the most industrious and thriving villages assists at daily Mass. I have seen large churches in populous mountain villages perfectly full of worshippers before day-break, and upon asking what feast-day was being celebrated, I was regarded with astonishment, and told that all the inhabitants heard Mass every day before going to work, and that it was an ordinary week day.

Where Faith prevails among a population, people think nothing of rising half an hour earlier, and of making the half hour for hearing Mass as natural a part of the day's programme as meals, work and relaxation.

How many thousands among us, if we really valued Holy Mass, could assist at it every day, or at least many times during the week! Many Catholic lawyers, merchants, men engaged in business, do make a practice of hearing Mass daily; but how many more in easy circumstances, and even of the laboring and industrial classes, could hear Mass often during the week if they pleased, but never think of doing so except on Sunday!

And to bring this home. What is your practice—do you read these lines? Will not your death-bed be happier if you hear Mass often? Will not your affairs run smoother even in this life, if you are fortified daily by the graces that flow from daily Mass? There is no surer way to secure final perseverance and a happy death than by going to daily Mass.

3.—A devout man, now deceased, used to say that Mass was his harbor of refuge, and that during that brief half-hour he fitted himself to meet the excessive labors, anxieties, and contentions in which he was professionally engaged all day. He would far rather have missed his breakfast than have missed Mass.

It is said that all the Catholic Kings of England, except perhaps Rufus and John, heard Mass daily. Henry VIII., in his early days heard three or four Masses daily.

We read in the life of St. John the Almoner of two men in trade, who had been brought up at the same school, and had had both much the same advantages. One of them married, had many children and nephews to provide for, but was so successful in everything that he not only provided for their current wants, but also invested a good sum of money every year for his children. The other was always in difficulties. He was scarcely ever able to meet his liabilities, and in all respects the world was against him. One day, meeting the prosperous companion of his early youth, he asked him how it was that he was blessed in all he undertook, whereas he himself had never succeeded in earning a decent maintenance. "I will call to-morrow morning and show you the secret of all my success," was the reply. He called early in the morning and asked the poor man to accompany him to church. The poor man was astonished; the prosperous tradesman called again the next day with a similar invitation, and the next, "Well," said the poor man, "if all I have to do to get out of my present miserable state is to go to Mass, you need not call, for I know the way to the church." "Precisely so," said the prosperous tradesman, "I never go to business without having first been to Mass," and I try to act up strictly to the injunction of the Gospel—"Seek ye first the Kingdom of God and His justice, and all these things shall be added unto you" (Matt. vi. 33). The poor man followed the advice he had received, and God began speedily to bless him, giving him an ease and prosperity even in this life such as he had never enjoyed before.

These are examples of temporal blessings received by hearing Mass; but, though temporal blessings are not always the fruit of the Mass, eternal, unpeakable blessings are its natural fruit, such as you will never appreciate until you contemplate them in the light of heavenly glory.

Thank God, we have many examples near home of industrious people and men of business going to daily Mass. All testify to the fact that it has been their gain; no one is heard to say that it has been their loss.

To be within reach of daily Mass during life, and voluntarily to throw away this inestimable privilege and its benefits, is a folly great enough to set the soul wondering at its blindness for all eternity.

## A "Generous Fellow"

If there is anything a liquor drinker or seller prides himself upon, it is that he is a "generous fellow." A sprightly fellow jingles his few dollars in his pocket, winks up to the bar, turns around, and addresses the loafers usually congregated in a saloon, with: "Step up, boys! What'll you have?" All drink, and he slaps down the money with the utmost freedom and nonchalance. He takes his change and walks out, very likely with a 10-cent cigar between his teeth. The barkeeper, or one of the loafers, says: "He's a generous fellow!" and the rest chime in: "Yes, bet he is! There's nothing small about him!" That is the usual verdict. But that is only one side of the question. In nine cases out of ten, if you follow that fellow to his home, you will find that his wife and children are denied many comforts that could be purchased with the money so foolishly spent, and which has won him the name of "generous fellow." We know from general observation that the wife is frequently denied money to purchase necessities, or if her request is granted it is done grudgingly. This "generous fellow" when at home doesn't call out to the wife and children: "Step up and have something!" Oh, no! not he! He swallows his supper, walks down town, plays cards, and returns to his home after all members of his family have retired, generally tipsy, and more than likely, alarms the inmates fumbling at the front door, or in taking off his boots when inside. "Oh! he is undoubtedly a 'generous fellow.'" We know quite a number of such. After a few years his money is spent, he is down, and when he walks up to the bar for a drink, the saloon-keeper waxes him out of the door. His money is gone.

LADIES, ATTENTION! In the Diamond Dyes more coloring is given than in any known dyes, and they give faster and more brilliant colors. 10c. at all druggists. Everybody praises them. Wells, Richardson & Co., Burlington, Vt.

## SECRET SOCIETIES AND CATHOLICS.

London Weekly Register, July 12.

The following is a slightly summarized form of the instruction issued by Cardinal Monaco on behalf of the Inquisition to the Bishops of the Catholic world on the recent Papal Bull on Freemasonry:

In order to avert the grave evils with which the Masonic sects are afflicting the Church and society, our Holy Father the Pope has recently addressed to all Bishops the Encyclical letter *Humani Generis*. In it he has exposed the doctrines, the aims, and the designs of these sects, and has declared the care taken by the Papacy for the deliverance of the human family from the pest. His Holiness then lays his curse upon the sects, and instructs the faithful how they are to be met and conquered. And, as he hopes for success from the unanimous efforts, the counsels, and the labors of all the Pastors of the Church, he has charged the Holy Inquisition to propose to them those measures which are most timely and most efficacious. In virtue of the mandate of the Sovereign Pontiff, the Cardinal who exercises with me the functions of General Inquisitors have thought well to give to all Bishops and other Ordinaries the following instruction:

1. The most eminent Pontiff, following in the footsteps of Our Saviour, who came not to call the righteous but sinners to repentance, calls with his fatherly voice all members of the condemned sects to return to the bosom of the Divine mercy. To this end he has suspended for a year the obligation of denouncing the secret leaders of the societies and has also suspended the reserve of censures, granting the power of absolution to all confessors approved by the Ordinaries. The pastors of souls will therefore announce this generosity, and would do well to hold services for the exhortation of their flocks on these points.

2. His Holiness desires that the Encyclical should have the greatest possible publicity. To this end the zeal of the clergy should be excited, and all those to whom God has given the power of speech or of the pen, all those who are educators of youth and teachers of the sacred truths, should be called upon to renounce the secret societies and to aid in reclaiming their members.

3. So that there may be no error as to which of the societies are under censure and which are simply forbidden, let it be certainly known that Freemasonry and the other sects mentioned with it in the Pontifical constitution, *Apostolica Sedes*, as well as those sects which threaten the Church and legitimate authority, whether with or without the secrecy of an oath, are under excommunication, *lato sententia*.

4. Besides these there are other societies which are to be avoided under pain of incurring mortal sin. Such are those which bind their members by a secret, and exact from them obedience without reserve. The faithful should also beware of certain societies which are doubtful and open to suspicion, whether on account of their doctrines, their actions, or the principles of their chiefs. The ministers of religion should be especially careful in guarding their flocks against the apparently harmless snares of sects of this description.

5. The clergy will do good service by adding to the usual routine of public instruction those methods which are useful for the special defence of Catholic truth and for the defeat of the errors pointed out in the Encyclical.

6. Very young people, and poor artisans and workmen, are to be protected with particular care. The young should be guarded in their first years, in the home as well as in the church and in the schools. Clubs and religious societies will be among the best means of their safety.

7. Moreover, fathers of families should also unite together, and mothers should do the same, in order that they may have greater power in protecting their children and in helping their eternal salvation.

8. With regard to the laboring class, the old colleges and guilds of artisans should be imitated. Not only should societies be formed with a religious object, but such should be made the instruments of mutual assistance in temporal troubles.

Over these the clergy should watch with counsel and protection.

9. Ministers of religion should give countenance to the admirable "Society of Prayers and Good Works," which is prospering in so many places. Among the forms of prayer to be used by such associations, Bishops will make particular recommendation of the Rosary, prescribed as it has been by our Holy Father. Among works of piety the preference is to be given to that of the Third Order of St. Francis, and to that of St. Vincent de Paul, or St. Children of Mary.

10. Finally, it is to be well, wherever possible, to establish Catholic academies for holding assemblies or congresses of the chosen men of several districts; priests should not omit to attend such meetings, and to aid them with their advice in the choice of measures most useful to the interests of religion and to the public good. These persons, furthermore, who by their literary work have acquired influence in the Cause of God and of the Church should do their best to uproot the errors and calumnies which spring up day by day, and for this end should also associate together under the direction of the Bishops. Such a union of forces could not but do much to redeem society and restore it to a Christian liberty.

11. The end proposed by us to day will not be gained without union. Archbishops must consult with their suffragans how best to answer to the appeal of the Supreme Pastor. It is his Holiness' wish, and the wish of this Congregation, that each of them, without delay, and every time that he shall make a report on the state of dioceses, shall not omit to mention what he has effected in his own person or in union with his colleagues, towards the end in view.

RAPHAEL CARDINAL MONACO.

## Wisely Adopted by Dairy-men.

The adoption by most of the prominent dairy-men and farmers of the United States, of the Improved Butter Color made by Wells, Richardson & Co., Burlington, Vt., is a proof of their wisdom in a business point of view. Nearly all winter butter is colored in order to make it marketable, and this color is the best, in regard to purity, strength, permanence and perfection of tint.

## A BRAVE IRISH GIRL'S REWARD.

A WESTERN GRACE DARRLING—HOW SHE SAVED A RAILWAY TRAIN FROM DESTRUCTION.

Boone, Iowa, Special to Chicago Times.

The medal authorized by the State of Iowa in the Nineteenth General Assembly to be presented to the brave Miss Kate Shelley, commemorative of her act in crossing the Des Moines River Bridge during the storm on July 6, 1881, was to-day presented to the heroine in the village of Ogden, eleven miles west of Boone. There was a large crowd in attendance. Gov. Sherman, who was to have presented the medal in person, not being present, Mr. Walker, given his private secretary, made the presentation speech as follows:

"The Governor is unavoidably detained elsewhere, and I am directed to act as his agent in presenting to Miss Kate Shelley the medal of honor awarded by the General Assembly. Already the story of her heroism pictured on this medal has been told in many lands and in many tongues. Safe in her home that wild July night, yet with anxious fear for others, Kate Shelley heard the crashing of the pilot engines through the trestle-works near by and knew at once the double need—help for men in the wreck and warning to the coming express. Forth she went into the night and the storm, making her way amid sheets of fire and bursts of horrid thunder and over the high, long bridge. With no footing but the skeleton timbers, no light but the flashing of the clouds, the tempest above and flood beneath, she struggled on her perilous way to call help and signal the overdue express—a danger bravely met, and the laurel wreath gained for a humble home. The legend of Kate Shelley is registered with the deeds of Ida Lewis and Grace Darling, and proves her to be the equal of the heroines of history; brave as the maid of Saragossa, with devotion as generous as that of Florence Nightingale. Her motive compares even with the Venetian maid, Armande de Rocas. Glorious in history is the courage of these gentle spirits—the bravery of woman, when the self-devotion of her heart inspires her to heroic action. True beyond meaning of the poet is it that the bravest are the tenderest; the loving are the most daring. This medal, picturing Kate Shelley's deed of heroism, and stamped with the Iowa coat of arms and the laurel, is now presented as the offering, not of persons or of classes, but of the State, as representing all the people. And to Miss Kate Shelley we can only say: Accept it, and may the blessings go with it."

The response on behalf of Miss Kate Shelley was made by Prof. John F. Curran, of Angus, who said:

"In attempting to respond on behalf of my much esteemed young friend and former pupil, Miss Shelley, I realize it as a small undertaking, especially when I consider the honored circumstances surrounding this happy event. In the acceptance of this honored and highly esteemed gift from the State of Iowa, through a representative of its honored Governor, Miss Shelley receives it with a heart full of profound gratitude and in a spirit of humility becoming a daughter of this great commonwealth. She fully appreciates the generosity manifested by this public recognition of an act performed by her which she believed human life in peril on that memorable and eventful night of July 6, 1881. Though on that night no thought of a reward at the hands of a grateful public entered her mind, that sweet reward, the consciousness of preventing a terrible destruction of human life or assisting a human being in distress, was all she expected. Little did she think of what was in store for her, the public pulse of appreciation ran high, her name became a household word throughout this land—yes, and in European countries also. Lectures and sermons eulogistic of her act poured forth from rostrum and pulpit. The press throughout the country praised her, and subsequently it was made a matter for legislative consideration. The result of this legislative action reached its culmination to-day. How appropriate the day, when thousands of eloquent tongues are portraying the greatness of our country, reverently alluding to the names of those now with the honored dead whose unswerving patriotism and grandeur of character command the admiration of the civilized world. The day adds to the interest of the occasion and in the future cannot fail by its association to add lustre to this pleasant event in the life of Miss Shelley. If kind Providence spares her life until she reaches the allotted seventy years of human existence—which, in the fullness of our hearts, we hope she will—how pleasing to her must each anniversary of to-day, as it passes before her in the great panoramic flight of time, be! How sweet must be the recollections of this happy circumstance which to-day encomiastic tongues are celebrating among her own, all assembled to witness an act that demonstrates the largeness of the public heart that dwells within our noble State and which it performs through no less a personage than its chief executive officer, our worthy Governor! In view of this, who among us can venture to picture those noble feelings of gratitude to this moment surging to and fro in the mind of our fair recipient? Again, look, if you will, to the heart of that widowed mother and measure, if you can, those emotions of joy that seek an avenue of escape from a heart full to overflowing, that she may proclaim to her friends and the world her unbounded happiness in realizing that her daughter, among our most honored daughters to-day, Every Irish heart throughout this Republic will keenly appreciate this honor of one of their people."

While Miss Shelley fully recognizes the great honor which the State of Iowa has practically shown her, she is not unmindful of the great principle underlying the action of the State in her behalf, viz., that the State has simply shown its appreciation of a courageous act performed under very trying circumstances to save imperiled life; the appreciation shown without regard to social or intellectual standing, believing that From lowest places when virtuous things proceed, the place is dignified by the doer's deed. The place is dignified by the doer's deed. The Earl never recovered the shock of his daughter's death, but died in two or three

advantages, nor was she rocked in the cradle of luxury, yet she possesses those noble traits of character that plainly indicate that her moral training received due attention. Habits of industry she acquired at an early age. She was educated for work of muscle and brain. Her father, who died some years ago, was a very industrious man. His firmness of character is very prominent in his daughter, and may not his spirit look down with pleasure on this early approval of his daughter's heroic act—this daughter, who, after his death, was the mainstay of the family? The medal, now in possession of the young lady, will be guarded with a jealous care, and as years roll by it cannot fail to bring pleasant recollections to her mind, and the long illness, consequent upon her exposure on that memorable night when she crossed the Des Moines River Bridge, will be forgotten.

The medal is a beautiful specimen of the goldsmith's art. On one side is the coat of arms of the State of Iowa; on the reverse side is pictured Kate Shelley in the performance of the heroic deed above set forth. Its intrinsic value is over \$250,—but who can measure its value to the fair young Irish girl who now wears it!

## THE LATE LADY BLANCHE MURPHY.

Boston Transcript.

Driving in North Conway one may cross a little bridge and soon come to Echo Lake, Cathedral Rock and Diana's Baths, and after driving again through the pine woods come out by a sudden turn in the road at Humphrey's Ledges, the home of Lady Blanche Murphy, a little house just without the shadow of the ledge, with a pretty little garden in front inclosed by a rustic fence. Lady Blanche, as everybody knows, was the daughter of the Earl of Gainsborough, a graceful little figure, with a quick, elastic step, a fresh, rosy face and golden-brown hair. The family name of the Earl of Gainsborough is Noel. Since 1882 the Noel family have had the title, but it is within a century that it has passed to the present branch. Her mother, who died before she was twenty years of age, was Lady Augusta, eldest daughter of the Earl of Erroll. Born in March 1845, eldest daughter of a noble house, Lady Blanche had every advantage which wealth and rank could provide, and great natural ability gave her the power of improving her opportunities to the utmost. The Earl, who was a Catholic, had a private chapel at Exton Hall, where divine worship was celebrated daily, and Mr. Murphy, a handsome young Irishman, came to the manor as teacher of music to Lady Blanche, as well as organist at the chapel. Lady Blanche, who possessed a sweet, flexible voice, sung in the choir, and was thus brought in daily contact with the stranger. It came about in the most natural way that after service was over and the rest of the family had left the chapel, she would remain and practice with the young organist, and thus an intimacy grew up between them.

Mr. Murphy is well-known as a musical composer, and is a wonderfully fine performer on the piano. He is sympathetic, cordial and warm-hearted in his manner, besides being well educated, so that it is nothing strange that in the hours spent singing together after matins and vespers in the chapel, the "dear young voices" pouring through the chapel windows, the young and enthusiastic Lady Blanche and the young organist fell in love with each other. The Earl observed nothing. Lady Blanche had no mother, and the young people were left to weave around themselves a net of dreams and tender fancies undisturbed. A relative visiting the family noticed this intimacy and warned the public pulse of suppression ran high, but he became indignant and refused to listen. Lady Blanche knew that her family would never consent to her marrying below her rank, but she was too intellectual to value overmuch the oppressive dignities of English high life, or take pleasure in their restraint; so in March, 1870, she eloped with Mr. Murphy, turning from the honors due the eldest daughter of a great house, and after a short time spent in London, where they were married, they came to America, where all are declared free and equal, to live under a government which Lady B. said she always admired and respected. The Earl in his anger disowned and disinherited her, forbidding her ever to return or see his face again.

While in New York the young wife became known as a contributor to the magazines, Father Hecker, the Catholic priest, having found her out, and through his influence assisting her. Her husband also was helped to a position as organist in New Rochelle. It is hard to conceive of a more discouraging lot, yet Lady Blanche made her way nobly. She contributed to the *Galaxy* a series of essays on English high life, and the English nobility, which attracted much attention and are well remembered by magazine readers. Also to the Catholic World, Atlantic Monthly and Lippincott's Magazine. In the latter part of May, 1877, she wrote a series of chapters, "Up the Rhine," but her writings generally were on deeper subjects.

It was in the autumn of 1875 that Mr. Murphy came to North Conway to teach music. No one knew the wife's rank at first, but her history soon became known, and people talked much of the romance of her life. She was exceeding simple and childlike in her manners; the poorest person was at once at ease in her presence, nor thought of rank or title. She was very kind to the poor, the little children all to whom she could give comfort or pleasure. On a fourth of July she took the children of the town to Diana's Baths and gave them a dinner cooked by her own hands. Her interest in the dwellers of the mountain valley was just as real as her love of the scenery. She was always very modest in the good she did. She was taken suddenly ill, and in the spring of 1880 after an illness of only three days, Lady Blanche passed away. As soon as it became known every heart in the village was heavy and every face sad. It will be very long before she is forgotten by the people of North Conway. Her funeral took place in Portland at the cathedral, and her body was placed in a receiving tomb and at a suitable time taken home at her father's request and buried in the family vault in the chapel. The Earl never recovered the shock of his daughter's death, but died in two or three

days after her remains were brought home.

On his dying bed he gave consent that the yearly sum he had allowed his daughter (after all his entreaties for her return proved unavailing) be allowed to go on with the son-in-law. Mr. Murphy still lives in the little house on the farm bought by his wife a few months before her death. He is a great favorite in the country round, living the life of a gentleman of the old country in a modest way, with his half-a-dozen dogs, his books and his music. Genial, companionable, finely educated, musical, he is a universal favorite, and perhaps is only too popular at the country-side inns for his own good. He has composed much church music since his residence in Conway and some pleasing songs, and is reckoned in the neighborhood one of the finest pianists in New England. His farm one year produced thirty-five tons of hay and has extensive sheep pastures.

## ADDRESS TO THE BISHOPS.

Evening Telegram, St. John, N. F., July 23.

On Tuesday, 22nd inst., the children of the Presentation Convent schools performed, in presence of their Lordships the Archbishop of Halifax and the Bishops of Montreal and Charlottetown, the operetta of the "Golden Jubilee." A large number of distinguished visitors were present, and among them Lady Glover, who kindly honored the occasion by her presence. The entertainment was opened by vocal and instrumental music by Misses Pearns, O'Kelly, Tobin, O'Leary and Harris. At the commencement of the Drama the following address was read by Miss Bessie Harris:—

May it please Your Grace, My Lord Archbishop of Halifax, My Lords the Bishops of Montreal and Charlottetown:

The little performance, which we are now about to represent before you, was designed to commemorate an event of great significance in the history of the Catholic Church of this Island, namely: the 50th anniversary of the arrival of the Holy Nuns of the Presentation Order on our shores. That Golden Jubilee we celebrated the past year of 1883. But again the current year of 1884 is remarkable as the date of another great event, namely: the Centenary or 100th anniversary of the arrival of our first Bishop—the venerable Dr. O'Donnell.

It is not, we feel confident, without the special interposition of an over-ruling Providence, that we have the happiness and the pleasure of welcoming here to-day to do honor to our centennial festival such illustrious prelates of our Holy Church.

There appears, my Lords, to be a special significance and, let us hope, an augury of future good, in the coincidence of your Lordships' arrival in Newfoundland in this year of 1884.

Although separated by geographical conformation, and alienated in political regime from the neighboring country of Canada, yet there is a higher and holier bond, the community of ecclesiastical union, the interchange of religious feeling, which transcends the bounds of any merely secular federation. Newfoundland has always been looked upon as the stepping-stone between the two worlds, belonging almost as much to the old as to the new. Lying out, as we do, on the bosom of the Atlantic, we stretch forth the arm of fellowship to the east and to the west. And as we look eastward to the land of St. Patrick, as the birthplace and cradle of our Faith, still do we turn a glance westward and claim fellowship and kinship with the noble nation of Canada, rising like a young giant in her strength beside us. We cannot forget that our first Bishop Dr. O'Donnell, the pioneer of that line of glorious prelates who have filled the See of St. John's, though he came to our shores just 100 years ago from the verdant land of Erin and the holy cloisters of Assisi, yet did he go westward to that noble city of Quebec that crowns the banks of the majestic St. Lawrence, there to receive the plenitude of Episcopal power and consecration—thus cementing the union between the Church of Newfoundland and Canada, and thus placing us under an unrequitable obligation to the Hierarchy of that Church, an illustrious member of whose body we welcome here to-day in the person of the Bishop of Montreal.

Again we welcome here the venerable Bishop of Charlottetown, of that bright little Island of Prince Edward, which, like a pearl in the mouth of the great Gulf, rivals us in the claim to the honor of being the first land discovered by Cabot.

And finally the distinguished Archbishop of Halifax, who may be called the "Benjamin of the Episcopal Body"—to repeat words used some thirty years ago by his illustrious predecessor, Dr. Connolly, on the occasion of a visit to our Island Home.

Welcome, then, once more, my Lords, and

"Let our deeds confess  
The words our tongues cannot express."

His Grace afterwards met the children in the drawing-room of the Convent and spoke kindly to each one of them, encouraging them to persevere in their studies and in obedience to the teachings and instructions of the good nuns. He paid them the highest compliment (because unintended), by telling them that he was so absorbed by the interest of the operetta, and the spirit of their acting, that he entirely forgot replying at the time to their very nice and appropriate address. That he now, on the part of himself and the other bishops, thanked them most heartily for the warm words of welcome proffered to them, and declared that he should carry away the brightest and pleasantest recollections of his too brief visit to the hospitable shores of Newfoundland.

THERE ARE CHEAP PANACEAS for various human ailments continually cropping up. Northrup & Lyman's Vegetable Discovery and Dyspeptic Cure has no affinity with any of these. Unlike them, the article is derived from the purest sources, is prepared with the utmost chemical skill, and is a genuine remedy, and not a palliative for Bilelessness, Constipation, Kidney troubles, impurity of the blood, and female complaints.

## Not Bad.

It is so agreeable that even an infant will take it. For coughs, colds, hoarseness, croup, asthma and bronchitis, the yard's Pectoral Balsam is reliable for young or old.