## Faith.

I know not if the dark or bright Shall be my lot; If that wherein; my soul delight Be best or not.

It may be mine to drag for years Toil's beavy chain; Or day and night my meat be tears On bed of pain.

Deer faces may surround my hearth With smiles and giee; Or I may dwell alone, and mirth Be strange to me.

My bark is wrafted to the strand My breath Divine. And on the helm there rests a hand Other than mine.

One who has known in storms to sail I have on board. Above the raging of the gale I hear my Lord.

He holds me with the billow's might-I shall not fall; If sharp, 'tis short; if l.ng, 'tis light-He tempers all.

Bafe to the land-safe to the land, The end is this ; And then with Rim go hand in hand Far into bliss.

THE BEGGARMAN'S STORY: or the Parting Glass.

At first sight you might have taken Patrick O'Byrne for a Spaniard ; he was tall, and it he had been in any other station in life but that of a mendicant you would have said that there was about him a decided air of dignity. He seemed very old, yet he appeared more worn by sorrow than by time. Leaning upon an orken stick as he took off his hat to ask for alms, his white hair streamed in the wind. Health and long life to you, sir.'

he said. "Give an old man a trifle, He is past his labour, and cannot trouble this world long, any way." The petitioner held his hat

is, with nothing importuntoward ate in his manner, but rather with a look of confidence in us, mixed with habitual resignation. His thanks

"Heaven bless you ! Long life and success to you-to you and yours, and may you never want a friend, as

The last words were spoken low. He laid his hand upon his heart as he bowed to us, and walked slowly away. We called him back, and pon our questioning him further he ave the following account of himupon

"I was bred and born-but no matter where such a one as I was bred or born, no more than where I die and be buried. I, that have neither son, nor daughter, nor kin, nor friend, on the wide earth to mourn over my grave when I am laid in it, as I soon must. Well, when it pleases God to take me, I shall never be missed out of this world, so much as by a dog-and why should I? Having never in my time done good to any-but evilwhich I have lived to repent me of many's the long day and night, and ever shall whilst I have sense and reason left. In my youthful days God was too good to me; I had friends, and a little home of my own to go to—as pretty a spot of land for a farm as you could see, with a snug

<section-header><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text> a farm as you could see, with a snug cabin, and everything complete, and all to be mine; for I was the only son my father and mother had, and accordingly was made much of, for I grew headstrong upon it, and high, and thought nothing of any man, and hittle of any woman—but one. That one I surely did think of, and well were better able to manage and more eager for it than I; and fancying a roving life would agree with me best, I quitted the place, taking nothing with me, but resolved to walk the world, and just trust to the charity of good Christians, or die as it should please God. How I lived so long He only knows, and His will will be done; but should not be sorry to of every one of them were in the same condition. The men were, so runs the legend, moved with fear, and followed the be released, if that might be. Labouchere on the Ulster Loyalists. saint into the Church, where he preached and converted them. The church at Montreal is dedicated to In the course of a speech recently deliv-ered in the English House of Commons, on the Home Rule question, Mr. Labou-chere asked, What was this Ulster? It was a kind of fraud. If they included Belfast the Protestants were only in a small majority. Even the Presbyterians of that province did not wish to be separ-ated from the rest of Ireland. How many Orangement were there in Ulster? A bout St. Vincent, deacon and martyr, and was designed to be a splendid building, but it is still unfinished. One of the Gothic is still unfinished. One of the Gothic portals is very characteristic, and the m-semble of the interior, owing particularly to the bold, simple construction of the arches, is very good; but a wave of restor-ation seems to have swept over the Aude, and a number of scene painters let loose, so that much of the primitive beauty of the churches is either marred by or buried under their work, though now and then one still finds a bit of old glass that is sat-isfactory. From Montreal there is a charm-ing view of the majestic Pyrenees that ated from the rest of Ireland. How many Orangemen were there in Ulster? About 60,000. Now these men were steady, sen-sible practical men (Opposition cheers), law abiding men (renewed cheers); but once in a while they were seized with a sort of erotic season. (Laughter.) From about the commencement of July to the 15th, it was dangerous for a Oatholic to orme in their way. (Laughter.) This was called the celebration of the Boyne. (Op-position laughter.) After the 15th they became once more perfectly reasoning human beings. Their religion was intoler-ant. As to their loyalty, they confeder-ated to prevent Queen Victoria coming to the throne, desting to confer the crown on ing view of the majestic Pyrenees that is worth a long tramp. Standing at an elbow of the road, with the well-filled plain, green with sprouting wheat, and dotted with manor, chataeux, church spires and villages, and off in the background the eternal hills, so great, so severe in their grandeur, the scene is one so unique that it can hardly be forgotten. But it is not improbable that many of our readers whose eyes are turned to the shrine of Our Lady of Lourdes will see all this for themselves before many days are past. the throne, desiring to confer the crown on that most disreputable being, the Duke of Cumberland. They were now threatening war against the empire. The very same swagger, borst, and threatenings of civil A Flying Guess.

special flock committed to him, and b through those bishops every priest placed in his parish, as we call it, receives the care of the flock. He is bound and uni-te ted to them through that bond which our Lord Himself has created, and which no other man can have, save the one onlyap-pointed by the properly constituted author-ity. Asthe Pontifis the supreme pastor, the good shepherd of all the earth, and the bishop the pastor of his diocese, so is the parise priest the good shepherd to his flock. Firstly, they are known to one another in a mutual knowledge; secondly, they love one another with help one another by all the power they possees. Let us think of these three things-fist. the pastor must know the number of his sheep, or he will not know how t many are straying, and therefore cannot seek after them. When he counts up his flock he will count up all the Catholics, but he won't stop there; he will say; within my pariab there are many living funct of the unity of the faith, them also tu to f the unity of the faith, them also must bring in, for my Divine Master has given me a commandment to do this; sheep, whether they parcies or neglect their re-gions. He must look after the rish whether they practise or neglect their re-ligion. He must look after the rish whether they practise or neglect their re-ligion. He must look after the rish whether they practise or neglect their re-ligion. He must look after the rish whether they practise or neglect their re-ligion. He must look after the rish whether they practise or neglect their re-ligion. He must look after the rish heep, whether they are good or bad, whether they practise or neglect their re-ligion. He must look after the rish heep, whether they bractise or neglect their re-ligion. He must look after the rish heep, whether they practise or neglect their re-ligion. He must look after the rish heep, whether they practise or neglect their re-ligion. He must look after the rish heep beat they practise or neglect their re-ligion. He must look after th the must also know the character of his sheep, whether they are good or bad, whether they lead holy or unboly lives, whether they practise or neglect their re-ligion. He must look after the rich people, for our Lord has said to them, "Woe to you rich, for you have your consolation." They could not understand religious toler-ation and equality. In further remarks consolation." THE RICH DON'T LIKE THIS perhaps, but the good shepherd must do it. He must look after the poor, for they are especially the flock of Christ. It is not enough for the pastor to know their number of his fold; he must also know tbeir character, their needs, and their dangers. The flock, too, must know their pastor; they must come to him in the second reading of the Bill pastor; they must come to him in the confessional that he may know them. It is a sad thing, but I sometimes hear peo-ple say, "Ob, I don't know Father So-and-So," Have you ever been to him ? No. would find he would be satisfied and able to vote for the second reading of the Bill [cheers].- He was also glad to be told in London that the member for Hastings [Sir Thomas Brassey] would support Mr. Gladstone (loud cheers). The resolution was carried by a large majority, and copies were ordered to be sent to the Prime Min-ister and the borough member. Well, then, it is your own fault. If the sheep don't go to the shepherd, what can he do if he cannot find them ? I am sure that those who lead good holy Catholic lives will always be glad to go to him. lives will always be glad to go to him. Those who neglect their religion for years do not like to come; though they are sorry, a kind of fear keeps them away. This must not be. Next, pastor and flock must love one another. If a pastor does not love his flock he is not a good shep-herd. We pastors are not called upon to lay down our lives on the scaffold in per-secution, but we may be called upon in a time of fever and of pestilence, as many did in Ireland and in England forty years ago, and may be called on again to do so

above matter; hence if m his end the spiritual mus to the temporal. In all t given by God through A prophets, and after them and his apostles, there is secular education or scie

little of any woman-but one. That one I surely did think of, and well depart, but I determined not to take it, for how could I bear to go away worth thinking of she was. Never was a girl more sought after. She was then just nineteen, and full of beaten, and borne down as it were by the podgy English sergeant, and Rose looking on. At this moment the aunt was called out to see somelife and spirits, but nothing light or bold in her behavior-quite modest and amiable, yet so obliging. She one who wanted her to go to a funeral the next day; the Englishwas altogether too good for me to be thinking of, no doubt; 'faint heart man then said something about our Irish cry or howl, as he called it, and never won fair lady, and so I made savages, which Rose remarked was uncivil, she being an Irish girl, bold to speak to Rose (that was her name), and after a world of pains, I which he, only thinking of making began to gain upon her good graces.

but couldn't get her to say more than that she liked me better than any fun of me, had quite forgotten. I could not stand this, and challenged one else. This was much for her, for him in a low voice to fight, telling him it was he who was the savage she was coy and proud-like, and she had a good right to be; besides be ing young she was lovely, beloved by all, and enjoyed all the innocent and a coward, for the matter of that to behave so in the presence of a

lady. "'What?' he cried, 'Do you mean to call me a savage? This is some-thing an Englishman must not pleasure that came to her, and so could not easily be brought to give up her sway. This was only natural, and no fault of hers. Well, I got to thinking about it all, and considered bear

"With that he again asked me did I mean to call an Englishman a cowshe would never have held out so long or been so stiff like to me but ard."

for her old Aunt Peggy-God rest her soul! One should not talk ill of "'Aisy, now,' I said. 'Tell me first,' said I, "did you mean to call us Irish savages ?' the dead, yet the poor old soul had

"'That's no answer to my quesno malice in her against me; all she tion,' said he, 'at least I suppose it's meant was good to her darling niece, as she called her ; but she was an Irish answer.'

"'It's none the worse for that, my mistaking in thinking she could boy;' says I, very coolly, despising make Rosey happy by some better match than I was, counting on all the man from my heart. "'I'll have the law of you,' he her fondness for me, her own coun-

cried in such a fury. 'The law!' said I, 'and you tryman too. Now, there was a party of English soldiers quartered

town, and there was a sergeant soldier. Ba! you English beer-barrel. Fight me like a man. You have among them that was well-to do and had a pretty place, as he said, in his your arms.' "'And,' said he, 'you have your own country. He courted Rose, and

knife." the aunt favored him. He and I "'Fight me now,' I said, 'if you're

could never relish one another at all. a man and soldier.' He was a handsome man, but very "'Fight you,' he said. 'I know

proud, and looked upon me as dirt myself better than to soil my hands under his feet because I was an Irishwith an Irish savage.' "This was too much for me, and

man; and at every word would say. man; and at every word would say, "That's an Irish bull!" or, 'Do you hear Paddy's brogue?" at which his fellow-soldiers, being all English. would look greatly delighted. Now, all this I could have taken in good

war as were heard now were raised by the Orangemen when the right honorable gen-tleman brought in the bill for disestablishnent of the Irish Church. He would ask Mr. Chamberlain whether

he would ask Mr. Chamberlain whether he was going to propose a separation of all Ulster or only a part of it. In parts there was a Catholic majority; in parts the population was mixed. If he was going to apply his proposal to the whole of Ulster, could anything more atrocious be conceived than a large Catholic body being while to the rule of such consta being subject to the rule of such gentle men as the Orange body sent over here? Roars of laughter followed this parody on the Uister men's speeches.

NATIONAL FILLS will not gripe or sicken, yet are a thorough cathartic.

An Irish bricklayer was one day brought to the Edinburgh Infirmary, severely in-jured by a fall from a housetop. The medical man in attendance asked the sufferer at what time the accident occurred. Two o'clock, yer honour, was the reply. On being asked how he came to fix the hour so accurately, he answered : Be-cause I saw the people at dinner, through a window as I was coming down.

Orpha M. Hodge, Battle Creek, Mich., writes: I upset a tes kettle of boiling hot water on my hand. I at once applied Dr. Thomas' Eclectric Oil, and the effect was immediately to allay the pain. I

was cured in three days.

contrary, Christ command first the kingdom of God.'

first the kingdom of God.' of revelation is God and precept of the com religion and virtue. Th made religion dominant and customs grew and w long as their gods we Israel was strong when shiped, but when Israel, o substituted man for God without God is a failure without God is a failure will offend modern pride not less truth because it ter. Christ said, "Teach wha

you, keep the comman obedience to the above, taught Christ and him their successors taught law. The mission of law. The mission of n teach God to man, and to to live for God. Rome her gods, Europe conqu Pagan education had for oral happiness and the in appetites. Christian ed ne soul, tempers passion man to God. The characteristic o

"change." The rule of c the lower ranks are risi falling. Kings are no lo nor rulers, nor lawmakers Governments now take fi depending upon the in honesty guiding their The people are a part of the government a part of England, France and Am are the power, their will first time in the histor have the people fairly task of governing themsi will succeed is to be fail the future is dark er The question then be the people govern the tinctly and firmly I say y means are used. Distin tically I say no, if the p not used. The America not used. The America peopled with an int people. New England the aggressive Puritan Pennsylvania a home to Catholic and the gentl Carolians sheltered the e