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urch will hold a fair ds, commencing Oct. e week. The object for the New Convent rection.

who has been the J. Fay of Elmira and of Seneca Lake for summed her duties the annex of

of Lincoln, Nebraska,

the 4th of September, 1870, it has paid to its members and for other incidental expenses the sum of $20,111.85.

THE CYCLORAMA OF JERUSALEM.

Buffalo Surpasses in an Art Feature that Made Germany Enthusiastic.

When some years ago the announcement was made that the famous passion plays of Ober-Ammergau in Tyrol were to be reproduced in this country, and that the closing scenes in the life of the founder of the Christian religion were to be brought upon the dramatic stage, a general protest went up from all quarters against this endeavor as sacrilegious.

Nor was this protest confined to circles containing the professed, devout followers of the teacher of meekness and self-denial, but it came as strongly from men and women claiming independence of thought, and the end of it was that the passion play, although great pains and great sums of money had been spent in its preparation, never became part of the accomplishments of the American stage. The reason for the protest and the failure it produced is not hard to find.

The scenes of Golgotha have for our people the grandest result and fulfillment of all the promises contained in what is called the Christian era, in the history of humanity, far too great and solemn a meaning than to permit their reproduction or perpetuation to be intrusted to blundering supes, moving about in the limited space of the stage, even if forming only the back-ground for the greatest of dramatic artists, simply because the spirit which founded a new era is too gigantic to submit to personification. We feel, intuitively, that a dramatization of great events is a desecration, a sacrilege, which grows in proportion to the grandeur and importance, for all humanity, of the event.

A drama with the signing of the Declaration of Independence as one of its scenes, would arouse nothing but ridicule and indignation; that moment has outgrown the possibility of adequate reproduction by the means of living human forms. Yet we gladly admire pictorial representations of such grand events and consider them the painter's and sculptor's true field, the pictorial representation rising in acceptability in the same degree as an attempt at dramatization [illegible]

[illegible]

[illegible] President, Mr. Forster declared that the pledges given were insufficient. The reason for Mr. Forster's resignation remains to this day an unsolved riddle, but the Government was left no option except to release Mr. Parnell, having made taken to do so.

Instability of Human Friendship.

Goethe represents Tasso thirsting with all the ardor of a youthful and poetic genius for the friendship of Antonio, and we think him deserving of pity, because the latter meets his advances, with the formality, and coldness, and distrust of one who makes the world his friend; but had he found a heart of other mould, and sought it so, there would have only been a postponement of the bitter hour. Happy the man who learneth not by experience, when it is not too late, the folly of placing confidence in the stability of creatures, or in anything but in the very root and substance of justice.

Do you expect happiness in the friendship of those who are not associated in the privileges of eternal good? You are sowing the wind, you are embracing a shadow, "quam citius obliviscentur tui homines, quam æstimas." What profound scars does misfortune, and often, too, that which is called by fools prosperity, leave in the soul! How quickly it uproots from a heart that is not Christian, all hope and all poesy! How soon one arrives with the evil genius of France at seeing, in the life of nations as in that of individuals, a cold pleasantry of fate! "Before the fall, man was full, because God was his centre; but," continues Baader, "after it he became internally void. God ceased to be his centre, and instead of filling him internally, compressed him from without, and hence being unable to sustain himself, he falls with a weight upon something external, in order to be sustained." While thus placed he has but one alternative, to be wretched, seeking happiness in the love of creatures, or to be desiring and hoping, looking towards that primal seat, "ubi pulchritudo est et satietas æterna," and praying in words like those with [illegible] spirits:

"O primeval fervor
[illegible]
[illegible]
[illegible]

[illegible] will be [illegible] by

James [illegible] and [illegible]

[illegible] to the happy [illegible] [illegible] the [illegible]

[illegible] at the mass which [illegible] before the re-opening

In regard to [illegible] society of Corning [illegible] hereafter and adhere

[illegible]

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This spirit is about to be met by an enterprise based upon one of the most remarkable successes in Munich and Chicago, where they are now on exhibition and attracting the widest attention, as a Cyclorama of [illegible]

[illegible] The reason for Mr. [illegible]'s [illegible] [illegible] to this day [illegible] but the Government [illegible] taken to do so.

INSTABILITY OF HUMAN FRIENDSHIP.

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"O perennial flowers
Of gladness everlasting, that exhale,
In single breath your odors manifold;
Breathe now; and let the hunger be appeased,
That with great craving long hath held my
[illegible]

estimable young friend the shoe-

CAYUGA.

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NRAHAN,
Treasurer.

ish Poets.

very interesting from Irish Poets' ich Rev. Father Miles Cronyn, ester, Strootman rt Monday even- hall of the Holy er avenue:

as Osborne Davis 1814—1845
Clarence Mangan 1803—1849
.....Samuel Lover 1797—1868
it ..Lady Dufferin
n Joseph Callanan
.....Gerald Griffin 1803—1840
v. Francis Mahony 1805—1866
Aubrey de Vere
1814
Moore
1779—1852
r.....Gerald Griffin
d.....Kearney

at the CATHOLIC ls' Academy and e, and have been ifty cents.

I. N. L.

cation Branch 403, meetings at St

and tradition, as well as from ruins and other preserved evidence, of the scenes surrounding the death upon the cross of Jesus of Nazareth. The most remarkable preparations were made for this work.

The backbone of the cyclorama was the work of Professor Carl Frosch, who has made himself familiar with every rain in and about Jerusalem. The splendid composition of the work was [illegible] and the wonderful atmosphere and perspective to A. Lohr.

Buffalo's Cyclorama of Jerusalem on the day of the crucifixion will be recognized not only as a superior work of art, but as the most faithful representation from sacred and secular sources of the scene on Golgotha and that which surrounded it. It revives the scene in all its solemn reality, without any attempt at emphasizing that which we to-day see without difficulty on Golgotha, but which could not be seen there while the great teacher of humanity surrendered his spirit on the cross.

THE WHEAT MARKET.

Europe Short and Prices Rising.

NEW YORK, Aug. 30.—A London dispatch to the *Times* says: It now seems to be a fact that the old world needs from 70,000,000 to 80,000,000 bushels of wheat more than the harvest of the year will produce. To put it in another way, the countries which always have to buy wheat must this year buy some 370,000,000 bushels, while the countries raising more than they consume will have about 290,000,000 to sell. England will have to import at least 170,000 000 bushels. France, which next to the United States, is the greatest wheat producer in the world, has one of the worst crops ever reaped. A week ago it was estimated that she would need to import 68,000,000 bushels. Now, since the last storm and the discovery by the first threshings of the bad quality of the grain, the shortage is put at from 80,000,000 to 96-000,000. Very little, if any, of this can be made good by Algiers, where the grasshoppers have decimated the crop. Germany, Italy and the Netherlands must buy more wheat than usual this year. Of the great exporting countries, the United States and Canada can be counted on to supply about 103,000,000 bushels, Russia 90 000,000 and India 35,000,000; but in these latter countries there is much more uncertainty than in the former. The northern workhouse authorities have their hands full with an army of Irish laborers who are accustomed to come to England for the harvest. This year they find no work for them to do, and the laborers have no means with which to get home.

ARCHBISHOP IRELAND'S GREAT SERMON

LEO XIII'S GOLDEN JUBILEE.

Power and Glory of the Priesthood—Missionary Heroes—Great Growth of the Church in the Republic.

And he that had received the five talents coming, brought other five talents, saying: Lord, thou didst deliver to me five talents: behold, I have gained other five over and above. His Lord said to him: Well done, good and faithful servant, because thou hast been faithful over a few things I will place thee over many things; enter thou into the joy of thy Lord.
MATT. XXV. 20-21.

The supreme perfection of God, theologians tell us, consists in this, that there is in Him the plenitude of act—actus purissimus. He is all that He might be; He owns no latent, undeveloped power, no mere potentiality. "Be you perfect, as also your heavenly Father is perfect." The distance removing from us the Infinite is immense, immeasurable, and yet the Master gives us for our feeble efforts the Infinite as the ideal, and bids us see in the outlines of His being, mirrored through our intellect, the tracings we need follow in journeying.

Toward Our Own Finite Perfection.

The perfect man is he, who, in his strugglings toward the good and the noble, brings into act all his powers, whose life is full, who is all that he might have been and does all that he might have done. The good servant of the Gospel is the one who has doubled the talents entrusted to him, whether it was two he had received or five. Perfection is relative; it is limited by each one's resources and opportunities. Each one does what he can, and the Master's welcome awaits him: "Well done, good and faithful servant—enter into the joy of thy Lord." The bad, the useless servant for whom the Master has but words of severest rebuke, is he who gained nothing, although losing nothing, who most foolish in his prudence, hid in the earth the talent, lest it be lost. God hates the idle, the unprofitable, the do-nothing man. Material nature reveals