AUGUST 30, 1890.

A Yellow Butterfir.

BY SARA TRAINER SMITH.

at do you think I saw to-day, on the rain was falling wift and grey ? oor little buttering, yellow as gold, ttering by in the wet and cold. wings were heavy, his little legs og straighter and stiffer than wooder

Rung straight and wandered, weak and slow, Pegs: He wavered and wandered, weak and slow; And the raindrops gave him many a blow; The great red romes abovered down a bath, The tall while lities shook in his path, The green vines reached with a hundred

arms, holiphocks flannted all their charms; he never stopped for a moment's rest-a single petal his tirred feet pressed. atched him struggling on and on, til clouds had vanished and rain was

Catil clouds had valished and take the gone. gone. Who would have thought so small a thing Could mount and mount on a fainting wing 7 Who would have thought a butterfly When takes meen heavy and effort wain. Just think of that butterfly out in the rain

FIVE-MINUTE SERMONS FOR EARLY MASSES.

BY THE PAULIST FATHERS. Preached in their Church of St. Paul the Apostie, Fifty-ninth street and Ninth avenue, New York City.

New York Catholic Review. TWELFTH SUNDAY AFTER PENTECOST.

What must I do to possess eternal life ?" Our Lord made the one who asked this

question give the answer himself. He knew the correct answer, and he gave it. So, too, my brethren, is it in the power of So, too, my brethren, is it in the power of each of us to give nct only the correct gen-eral answer—viz., that we should love God and our neighbor; but, if sincere, we can go more into detail and say: I must do this, I must avoid that. The possession of eternal life is not so much a matter of knowing, nor of desiring, but of doing. There is a large class of persons who don't eeem to care about eternal life; they are baptized Catholics, and so have a right by Baptism to it. But they are indifferent, carelees, sinful Catholics who hardly ever go to Mass, who, at long intervals, at the careizes, sinful Catholics who hardly ever go to Mass, who, at long intervals, at the time of a mission perhaps, go to confession, but they relapse again, they won't do any-thing to possess sternal life. If you were to ask them whether or not they wanted to save their souls, they would answer that of course they desired and hoped to gain heaven. But how ? Oh, some way ur other! God would give it to them. br other! God would give it to them; He is good and merciful, and as He put He is go them in life and made them Catholics so He would bring them through. This is in truth rank presumption and a mockery them in life and made them Catholics of God.

It is to live in disobedience and neglect, to do nothing for eternal life, but many things against it, and then argue or expect that God is going to save them in spite of themselves. They ignore and practically deny the need of co-operating with God for their salvation, whereas the fact is we should work for it as though it denored a held work for it as though it fact is we should work for it as though it depended solely upon ourselves and pray as though it wholly depended upon God. Now they will do nothing-their work would be acceptable and meritori-ous; but they defer their conver-sion and say when it is necessary or easier to change, when I get old, when I am going to die, then I will turn to God; I will redeem the past, I will die in the grace of God. So life passes, they have done nothing; but sin has done much that they are not aware of; every sin has made the difference between right and wrong less clear than it was before; they begin to palliate, then to excuse, would have theirs to ber How does the new slang expression which you took up because it was so funny, sound upon in-fant lips? And yet it is all right to them because "sister said it." How do you like to hear some cross, selfish word which you did not half mean at the time, and would never remember acain. repeated they begin to palllate, then to excuse, then to justify what they once feared and abhorred. Paralysis and decay have come abhorred. Paralysis and decay have come upon their souls, so that at last they have neither the wish nor the power to possess eternal life; their damnation is upon their own heads. "What shall I do to possess ternal life ?" is seked by another class. They, too, are Catholics, they attend to the externals of religion, they go to Mass and confession, they attend to the duttes of their state in life, to the demands of charity. But they fall occasionally, per-haps frequently, into mortal sin, some terrible chain seems to bind them to mor-tal sin, some strong passion has a hold on them, they are conscious that in certain tal sin, some strong passion has a hold on more them, they are conscious that in certain of them, they are conscious that in certain on great harm, int anding to stop short of grievions transgression they again and instead of calling him a great awkward sgain fall. What must they do for eter nal life? They must fight against them selver, they must renounce the occasion serves, they must renounce the occasion utterly, they must be content to be re-proached, or railed at, or, if need be, ex-posed, sooner than offend God. Oh, with all earnestness I would say to such, obey the law of God, listen to the warnings of conscience, get advice by going frequently to confession, make use of the sacraments, and, above all, pray; put God and His benefits, put our Lord Jeaus Christ and His love, put heaven and its unending joy before you by frequent meditation and sek yourself, shall 1 forego all these for that paltry gain, that miserable grati-fication, that specious but evil companionfication, that specious but evil companion-ship, shall I again drive God from my enip, shall I again drive God from my heast to make it the devil's abode, shall I again exchange joy and peace and the hope of heaven, for anguish and remorse, and the haunting fear of God's anger and judgment? This then is what they must do-not simply desire, or intend, but carry out. What must I do for eternal life, asks the man who for the first time is brought by God's grace and the instrumentality of study or observation or companionship, of study or observation or companionship, or the needs of heart and mind, face to charge of inconsistency, treachery, base-ness. Such is the alternative put before many a convert, such was it with crush ing force when presented to that illustrious churchman for whom to-day, we and the Christian world mourn. What an example for these who are wavering outside the Church, for us too, in the paltry sacrifices that conscience demands of us. How nobly and generously did Cardinal New-man answer the demand of God; how

or the needs of heart and mind, face to face with divine truth, with the Catholic Church ? Must I then throw myself out of the place in which Providence has placed me, must I renounce the belief of my fathers and so, at least, implicitly con-demn them; must I forego an honorable, an assured position, the friendships of a life-time, the claims of those who have a right to counsel; must I subject myself to reproach and hostility, and endure the charge of inconsistency, treachery, base-

OUR BOYS AND GIRLS. WISE UNHEEDING.

It is not only a wise and happy thing to make the best of life, and always look on the bright side, for one's own sake, but on the Dright side, for one's own sake, but it is a blessing to others. Fancy a man forever telling his family how much they cost him ! A little sermon on this sub-ject was unconsciously preached by a child one day. A man met a little fellow on the road carrying a basket of blackberries, and said to him : "Sammy, where did you get so much nice berries ?" "Over there, at in the balars ?"

INFLUENCE.

much nice berries ?" "Over there, sir, in the briers." Won't your mother be glad to see you coming home with a basketful of such nice ripe fruit ?" "Yee, sir," said Sammy ; "she always seems glad when I hold up the berries, and I don't tell her anything about the briers in my feet." The man rode on. Sammy's remarks had given him a lesson, and he resolved that henceforth he would try to hold up the berries and say nothing about the briers.

little girl, as she nestles closely to my breast and turns her sweet brown eyes questioningly to mine. "I hope so, some day, baby," I reply. "I never want to grow big. I always want to be just your little girl" "Why don't you want to grow big like other girls ?" I ask. "Because I always want you to carry me in your arms. If I was a great big girl you couldn't, could you ?" "You will never be too big for me to carry. But when you get older you won't care to be carried. You'll want to run and play like other children." "No, no, paps ; I'll never be big like other girls (on ger arms as I do now. Kiss me, paps, 'oanse I'm sleepp." An I watch the long lashes tremble for a moment on the pale cheeks and my little one sleeps. An hour passes ; no sound but baby's breathing and occasional sighs. Suddenly the starts up. OUR COLLEGE GRADUATES. We would commend to every graduate of a Catholic college who has left his alma mater to fight life's battle in the busy world, the words of Pere Didon to the Catholic Club of the students of Paris: "Remember, young men, that the battle is before you. Some of you are to be doctors, some lawyers, and some are to follow other professions. But before you all lies the hill of Calvary. We are born to climb this hill and not to rest in the Bay of Oapres. To combat is one OUR COLLEGE GRADUATES. the Bay of Oaprea. To combat is one of the laws of life, governing alike the intellectual, the moral, the social, the economic and the terrestrial order of things. The world is divided into two

breathing and occasional sighs. Suddenly she starts up. "Paps, does God love little girls very much, and will He be very good to them and take them in His arms, just like their dear old papas?" "Yes, I think so, little one," I reply, and then I know that my baby's life was nearing the sunset of its brief day. I knew it as well as if the wisdom of the doctor had told me so. Days wove themselves into weeks, and camps-one that recognizes God, and the other that denies Him. If among those destined to become poets to them I say: In your writings speak to the souls of men of God and of the Infinite. To

men of God and of the Infinite. To future novelists that may possibly be among you I say: Instead of showing man contending with a cruel and false destiny, show him responsive, submissive, endowed with generous sentiments and inclining before the majesty of God. To any future historian who may be here. I Days wove themselves into weeks, and Days wove themselves into weeks, and each day served to bring the end nearer. Paler grew the little face. The blue veins seemed to swell, and before a month had sprung from time's loom the crisis

csme. One night she lay perfectly still. The brown eyes were open, but they looked away and beyond. A week little voice

inclining before the majesty of God. To any future historian who may be here, I esy: Show to the world the place that Christ occupies in history. To all I say: Make known by voice and pen Ohristian and eternal truths, without which the world cannot live. You belong to a race that has fought for its faith, and remem-ber that the Church looks upon young Catholic manhood as the vanguard of its army fighting the good fight." "Take me, papa. I want to ask you something. When I'm dead, before the little white hearse comes for me, won't

little white hearse comes for me, won't you put something nice and pretty into my hand, so, when I get to heaven and the angels open my eyes, I can give it to God, so He'll be good to me and take me in His arms just like you do ?" Now she lies still for a few moments, and it seems as if the light of the world is centered in that frail little body, and that all my future lies in the eternal shadows of an endless night. The little hand moved like the rantle of a leaf stirred by a summer zenbyr. The last ficker of life Dear girls, do you, the young ladies of to day, realize, amid the hurry and bustle of the gay life you lead, the weight of re-sponsibility that rests upon you ? Do you stop to think that there is some one and have a bustle of the some one one easily swayed by your influence, standing with watchful eyes for your example? Now

a summer zephyr. The last flicker of life moves her lips to whisper : girls, give your examest attention for one moment. Whither is that influence tend-ing? Are you not treading the path which you would blush to have your little brothers and sisters tread? Are

"Pape, I neveril be a big girl. "Pape, I neveril be a big girl. That was all. The next morning a little white figure lay robed for endless rest. The hands were clasped around a lily and a rose — "Something pretty to give to God." your lives and examples as chaste as you would have theirs to be? How does the

> ANTI POPERY MEETING ON GLAS GOW GREEN.

From a Correspondent.

From a Correspondent. At last Sunday's anti Popery crusade on Giasgow Green there was a so-called "converted" Catholic, who was said to have been partly educated at Fort Apgue tus, in the north of Scotland. The bravado displayed, and the malignant triumph depicted on these befooling and befooled "reverend" gentlemen were worthy of a better cause and a more solid foundation of truth. The recently entry foundation of truth. The recruit's entry into the Scottish Church was heralded by advertisements, and an elaborate Ohurch ceremony took place. A very large crowd, moved by carlosity, and variously estimated at ten to fitteen thousand, seembled at the foot of Nelson's Monu-

THE CATHOLIC RECORD.

the intellectual soul in its eyes. Full of poetic thought and fancy, the sweet child life flowed and ebbed. With apparent supernatural foresight the brown eyes seemed to look above and beyond — to catch the glimmer and better. Nature had dealt kindly with my baby girl. In form and features the was as perfect as a flower. She never grew strong and vigorous Scotland minister, and asked to be received into that Church. AND WHAT WAS THE ANSWER HE GOT? "My young man, stay in the Church you are," The scene of the second story is laid in the house of another Scottish Church clergyman, who is also a Doctor of Divinity. One day a friend, entering his house found him reading a book dear to the heart of every Oatho. lic — viz., "The Gospel of St. John." Could anything be more significant than this? If the first divine was not of the opinion that the Catholic faith is the true faith, it is not likely that he would advise any one to remain a member of it. And then again we see this Doctor of Divinity read-ing the Gospel of St. John, which may perhaps be the means of taking the scales from his eyes and his embracing the true And what does all this show? It shows that there is a vast upheaval, a great desire the scound relo is Nor and Martin Luther rebelled against the word of God) —a Catholic nurden. — London Universe. abe was as perfect as a nower. She never grew strong and vigorous like other little ones. She clung to me in her weakness, and seemed out of place when out of my arms. One day she came to me and put up her little white hends to be taken. "Will I grow big, papa ?" asks my little girl, as she nestles closely to my breast and turns her sweet brown eyes quantioningly to mine.

AN EXAMPLE FOR CATHOLICS

Church Progress.

It is a well-known fact, to any inter-ested observer, that in Catholic circles the same interest is not taken in Church the sects the most promiser members. poral affairs of the parish; while among the sects the most prominent members are always on the alert to bear a help-ing hand for the general welfare. The members take a deeper interest in every. thing pertaining to the Church, and are to be found in the choir, in the Sun-day acteal and in other desciments. day school, and in other departments of the parish which contribute to its gen-eral welfare. It is to this layman's aid that many Protestant congregations aid that many Protestant congregations owe their existence more than to the pre-siding resident preacher. It is nothing unusual for some of those prominent church goers to take the burden of the

church on their shoulders and bear it on to prosperity, while the Catholic members cast off all duty and impose on the pastor the whole weight of the temporalities as well as the spiritual care of the whole congregation. It is strange, yet true, that as far as our laymen are considered the

far as our laymen are considered the Church is by them thought sufficiently able to get along, but there is no question if they threw in their aid, in conformity with the pastor's exertions, she would un-doubtedly get along better. Many im-gine, if they pay up their little dues during the year, five, ten, or twenty dollars as the case may be, to defray the necessary expenses, they have done all that is required of them, but we believe if the pastor demands no more of some for the welfare of the congregation, Almighty God will not let them pass off so easily. The example set by our Pro-Almighty God will not let them pass off so easily. The example set by our Pro-testant laymen in advancing the cause of the special religion he may belong to is worthy of emulation by our self-sufficient Oatholics, who will not move hand or foot, beyond their little annual offeringe, to advance the cause of religion which they profess to have so much at heart. Instead of alding the pastor in his onerous duties, how often does it happen that his most energetic efforts are frustrated by the machinations of a few evil-disposed members who seemed to be created and allowed to live as an obstacle to religion's progress. On every side, a self-sacrificing partor is putting forth almost superhuman efforts to establish and conduct successfully Cath-

to establish and conduct successfully Cath-olic schools, in compliance with the orders, of a higher authority, who know full well that without Christian training of the youth, soon there will be no meed of churches; and scarcely is there a congre-gation but therein are found some self-important individuals to oppose these efforts and render void the pastor's efforts as much se in them law. Ever important efforts and render void the pastor's efforts as much as in them lay. Every improve-ment to add to the besuty of God's house is opposed on the grounds of too much expense; every society started for relig-ious purposes is frowned down upon by those judges; in fine, fault-finding and censure of every laudable exertion for religion's cense it the only burbant that religion's cause is the only business that seems to engage men, who are pleased to onli themselves leaders of the congrega-tion and representative Oatholics ! If tion and representative Oatholics! If this work on their part, their continus opposition to the good pastor's efforts, be the work of God and for the cause of religion, we would like to know what the devil's work is?

ndigestion

18 not only a distressing complaint, of itself, but, by causing the blood to become depraved and the system en-feebled, is the parent of innumerable maladies. That Ayer's Sarsaparilla is the best cure for Indigestion, even when complicated with Liver Complaint, is proved by the following testimony from Mrt. Joseph Lake, of Brockway Centre, Mich.:-

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DR. FOWLERS

briers.

instead of calling him a great awkward boy, and telling him to get out of your sight, you would show a deference for his wishes and try only half as hard to make home pleasant to him as you do to chain that "other fellow" to your side what a difference—what an entirely different boy he wishe he he might be.

It is just for girls to say whether or not they have brothers to be proud of, and whether or not their brothers respect and are proud of them.

A good daughter and sister seldom fails to make a good wife. Neither does a dutiful son and effectionate brother fail to make a good husband. And how about the young man who

has forsaken home, amusementa; com-panione-everything for a place at your in-fluence over bim. He will shun what you shun; ridicule what you ridicule;

respect that which you respect, and enjoy what you enjoy. Do you always make the most of your

by you always make the most of your influence? Do you try, with gentle, win-ning hand, to strengthen morals, heighten principles and point them to nobler and loftler aspirations? You should strive earnestly and prayer-

You should strive earnestly and prayer-fully to make everyone with whom you come in contact in some way the better for having known you. A helping hend, a bright smile, a kind word are little things, but for the want of them many have fallen in the struggle of life. Though you can do nothing great or grand, the little things of life demand our energies, and so many of these lise at our

grand, the fittle tings of his demine our energies, and so many of these lie at our hand. Come, girls, lay aside so much useless frivolity. Life is too short to be spent before the mirror and in the ball

room. Bravely take on the armor of Christ and work for Him, knowing that in His own good time you shall have your reward. THE LITTLE GIRL THAT DIED.

SHE WANTED SOMETHING NICE AND PRETTY TO GIVE TO GOD.

She was always a frail little body with Moory and years where the demand of God; how humbly and thankfully did be receive the gift of faith, and with fear and trembling use it for God's honor, for the salvation of his own and innumerable other souls. Micardy Limiment relieves Neuralgia.

ment, and grauted an impatient hearing to the irrespressible Jacob. A hundred police kept order, and ten detectives in plain clothes were scattered amongst the people. Altogether the "great Protes-tant demonstration" was a distinct failure, and fell very flat after the uproarlous proceedings the previous Sunday in Queen's Park, Edinburgh. The Rev. W. Thompson had to invoke the ald of the law and secure an eccort against a threat. Thompson had to invoke the aid of the law and secure an escort against a threat-ening crowd. The Rev. Jacob scaped almost unnoticed in deserved obscarity. The Protestant press, notably the Glas-gow Herald, have hastened to disclaim any provide of anth blocks and have approval of such bigotry, and have soundly rated these parsons.

From another Correspondent.

The "Reverends" Jacob Primmer and Robert Thompson continued their crussed on Sunday against the proposal to intro-duce Ritualism into the Established Church of Scotland, but which is in realthy an agitation against the teachings of the true Church. At a meeting held in the parish church of the latter at 2 o'clock several addresses of the usual bigoted character were delivered. It is to some

of the remarks made in those addresses we call the attention of our readers. Mr. Primmer, in the course of his harangue, said that he loved everybody, be they Protestant or Oatholic-he hated none. He must surely have changed his mind lately, for in a speech delivered on the hill of Beath, Dunfermline, several months

ago, he is reported to have said IF THEY MET A CATHOLIC, GIVE HIM NO

IF THEY MET A GATHOLIG, GIVE HIM NO QUARTER, STAB HIM TO THE MEART. Where is there a spirit of love thy neighbor as thyself in that sentence, or where is the brotherly love he speaks about ? We do not see it, but we do see in it a spirit of hared (which is now, thank God, fast dying out) to everything that tends to raise the mind of mankind from the coruntious of this earth to the

that tends to raise the mind of mankind from the corruptions of this earth to the Gad, who made us. There is a vast up-beaval. Britain is coming round rapidly to the true faith. Almost every day we hear of some Protestant minister entering the Catholic fold, and they shall continue to do so in spite of all the rav-ings of Messre. Primmer and Thempson. Two, stories told by the latter illustrate this. A young man, a Highland Catholic, lately went to a well-known Charge of

A MARTYR OF THE NEW WORLD.

How delightful to the imagination are the tales of the noble red man !- tale the tales of the noble red man !-- tales through which the great warriors stalk, wrapped in their blankets and stern dig nity, relentless toward their focs, but grand and heroic as a savage. Before facts, the Indian as a hero of romance fades into what he really was; the cruel, cuuning, and herail the creature of the cuuning, and beast like creature of the

More especially is this true of the iro-quois, the most dreadfal of the many tribes that roamed here before civilization came to drive them back. Yet it was to to these men, whose brutalities make us shudder to read of, that the devoted priosis and tonderly nurtured ladies of France came, leaving their hours to pene-trate the Oanadian wilderness to save these souls if they would but listen. The story of the sufferings of these Jesuit missionaries to Canada, some three hundred years ago, resde like the acts of the Christian martyrs of the earliest ages - such tender devotion to their repulsive flocks, such hordble torture in return, and

flocks, such horrible torture in return, and such sublime deaths !

such sublime deaths ! Nor was it in dying alone that they were markyred; the exquisite agony o their end could scarcely have been worse than the condition in which they lived among these iroquois, sunk as they were into the very lowest dopth of degradation, ignorance and sin. No words could con-vey the horror of the life they led, nor can the space of this article tell you much of the end; one little word of one single martyrdom, and the rest you much read for yourselves some day - Young Catholic.

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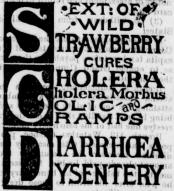
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