# The Dreum of the Mocker.

BY PEGGY WEBLING. Written for the CATHOLIC RECORD.

I stept; methought that an angel spoke, My body lay still but not softit swoke; The at ket's voice was everywere, It thundered and rolled at d died into air; It rolled and thundered that fearfully wild. Then teembled and sank to the tones of a tt tren bied and sank till it breathed in my

ear "Follow, theu spirit! The judgement is My spirit sprang up—"Oh Lord! I rejoice.
My life has been righteous." I followed the

My life has been righteed as. To however the voice.
How long and how long, how far, is r sway, Thro' the bleck of night, the portals of day; Thro' earth, thro' air, till the sunbeams throe g.ne—
Thro' moo light and starlight, I followed him on.
Till we halted at last a d we stood on a plain
And incusands of people were round me again. Mon again, Montages and nations were there, "Come! (time!" they were shouting; my "Come!" one!" they were shouting; I trailed to speak,
They are ushing one way, "What is it they was a shouting one way, "What is it they They are ushing one way, "What is it they see ?"
The beautiful angel looked down for a while,
Then "Follow them, Spirit!" he said: and bis mile stern and then pitying: all the wild Was bright with the smile on that exquisite Then, in a moment, I stood in the crowd, And "ome!" in my madness was shouling

aloud
Once more the voice was heard in my ear,
"Follow! thou Spirit, the Jaugement is At a merble white threshold we halted at thousands passed in—that hall was By west High aloft, so that all could see it who A velies figure stood on a pillar of fiame.
Beneath hung a scroll entwined round a "Behold ye the man who mocked at the Lord"

"Who mocked at the L rd"—so the dread legend ran:
"Who mocked at the Lord." On! cursed be Why shouls I remble? I righteous have the vell was thrown off; the figure was seen!

For a moment I stood, then looked with a Behold ye the man! . . . Oh Heaventwas I!
Lowerted my face, and fell on m; knee,
Bu: swift as a thought they recognized me,
swift as a throught they pointed, I knew.
And spurned me and oursed me and mocked

I dared not to plead; but there rose on the From my soul that was lost a cr, of despair.
"The' I have sinned, the worst of my race,
The I have sinned, too much for Tay grace
My soul of reprintary I offer to thee.
Then slove canat show mercy; have mercy

Long I prayed, till at last the pillar of flame Leapt higher and higher, and covered my The angel appeared; I heardhis sweet voice:
"No orayer is unanswered. Oh sinner, re-Oh signer, return! No prayer is in vain Live for our Lord, and meet me sgain!"

### DR KRLLEY IS RIGHT

From the Journal of the New South. In a sermon delivered at Watkins In atitute Nachville, on last Sunday, Rev. Dr Kelly, the gentleman who waen't elected Governor of Tennessee, said:

elected Governor of Tennessee, said:

"It is a fact that the proportion of poor in Roman Catholic churches is much greater than those who come to Protestant churches. In the Roman Catholic churches everything appeals to the worthipper from above. Magnificent alters, grand paintings and sculptures and windows speak of God and His majestic glory. In the Protestant church most of the money is spent on cushioned seats and competed floors, for the personal com-fort of the worshipper. This gives op portunity for the distinctions of wealth and rank, which are no fatal to the later. ard renk, which are so fatal to the inter-

You are right, Dr. Kelley; the Catholic Church is, always has been, and always will be the Church of the poor. There is no distinction between the beggar and the millt naire ; naither is there in the sight The followers of our Saviour were not chosed from the blue blooded were not chosed to in the businesses of the Roman nobility, nor will the gold coin stamped with the authority of terrestrial governments purchase entrance into the kingdom of God. standard should govern the admission of the faithful. Occasionally some aristo cratic Catholics, whose wealth exceeds their devotion. ape the custom of our Protestent friends by padding their kneeling berches and cushioning their pewe, but it is only of rare occurrence, and paetors should discountenance the

People do not attend the Catholic Courch because it is fashionable ; neither should they seek therein the comforts of the drawing room; it is the house of God, and its adornments should be wholly in His honor. Catholics attend shurch to be present at the Holy Samifice of the es, to hear the word of God from the lips of the legitimate successors of the Apostles, and to comply with the teach ligs of Him who came on earth for man's redemption.

## THE RESULT OF NEGLECT.

Little troubles are proverbially the ones that causes the most worry, annoyance and vexation. But what are sometimes considered little troubles, if left to them-selves, soon magnify into grave evils, pro-ducing disastrous results. This is especfally true of cold in the head. The suf ferer looks upon it as a trifling annoyance that needs no treatment and will speedly This is a grave mistake There is not a case of catarrh in existence that did not have its origin in neglected cold in the head, and the longer the rurs the more serious the results Cold in the head, developing into catarrh, renders the breath foul, causes a loss of the senses of taste and smell, partial deafness, distressing headaches, con stant hawking and spitting, and in many, many cases ends in consumption a d death No case may have all the symp toms indicated, but the more the sufferer has the greater the danger. It is obvious therefore, that no case of cold in the head should be neglected for an instant, and that to do so is courting further diseaseperhaps death. Nasal Balm, in the most aggravated case of cold in the head, will give instant relief, and speedily effects a cure, thus preventing the developing of with the success that Nasal Balm has, and this is simply because it does all its manu facturers claim for it A-a precautionary remedy a bottle of Nasal Balm should be kept in every horse. Sold by all dealers.

It is a sure cure for burns, wounds, and foute the Church and her laws.

Remember the fable of the crawfish who rebuked his young for walking inner is used by Physic-

HOW TO RAISE CHILDREN.

A PAULIST FATHER'S SERMON ON THE DUTIES OF CATHOLIC PARENTS.

At the close of a four weeks mission last week at the Paulist church in New York City, Father Brady closed it with

the following interesting sermon on "The Duties of Perents:" The rev. prescher took for his text the passage from St Paul's epistle to Timothy:

"It any man bath not a care of his own and especially those of his own house hold, be hath denied the faith and is worse than an infidel "

This strong and terrible declaration of the Apostle, said the preacher, ought to cause all parents to pause and examine their lives and their consciences. There is no obligation more sacred than that of parents to provide and care for their children. It is a natural and divine law. As a natural law we see it illustrated in the birds of the air, the fishes of the sea, even the plants of the earth, all through the realm of animated nature, wherever there is sentient life, there is the procreant care for the young manifested. Parents are, therefore, doubly bound by the law of nature and the law of God to

FIRST FOR THE PHYSICAL WANTS. Parents are bound to provide proper food and clothing to the extent of their means, not to stint, nor yet to pamper. There may be some misers who grudge their children enough to eat as there are rich people who feed their children beef tea three times a day and literally kill

them with kindness. Reason and religion will guide right-mine ed parents to do what is good for their children in regard to their physical

Their spiritual life, however, has needs paramount to those of the physical, as the soul lives longer than the body. Here comes the chief duty, the moral training. We are met at all sides with the remark that it is hard

TO RAISE CHILDREN IN THIS COUNTRY

If we admit that some of the conditions here are different, yet as a rule children have similar dispositions everywhere, and the tendencies of their natures are to be moulded by family life. The training must begin at an early age Don't let the weeds get a start or the seed will be choked. Teach them to say their prayers at home, to a tend Mass and Sunday school, teach them right practice from the earliest ages, and it will become a second nature to them. In after life, even if they lapse for a time, the i. fluence of this early training asserts itself to their rescue, As our Lord has said. " B essed is the man who has borne the yoke of the Lord from

his youth THE GIVING TO EACH CHILD OF A TRADE should be recognized. Too many depend on being selesmen, clerks, etc; the notion that it is not gentlemanly to have to soil the hands to work is wretched The mar ket for unskilled labor is over-run; there are too many starting out to try to live by their wits. A mechanical education is essential; give the child a definite means of making a living, and in many cases it will prove a good heritage, as good as a fortune It is no disgrace to be a black-amith or a bricklayer, a carpenter, a type eetter. Our Saviour was a carpenter; St.

Paul was a tent maker.

Beside what must be taught are the many things that must be untaught. St. Paul says, "Parents brieg up your children in the discipline and correction of the Lord" Pull out the weeds as well as plant the said. plant the seeds Fret

BE RATIONAL, BE CONSISTENT, BE DETER MINED. Do not flame out in extravagant threats; do not curse or apply epithets to the child.

Do not correct your child in anger. Do not leave an element of auger in the make up of any resolution; do not let a particle of resentment or displeasure enter late any metive on which messares respecting your children may be based. Extract all of that and if the duty be clear, do it purpose of saving souls, and its Divine however unpleasant Keep your word word and will carry it out. Your pro

mises of rewards or punishments should be rational and should be strictly kept

Do not qualt before the duty of judicious correction. The case of the High Priest Elt is a warning; what misfortunes and punishment he brought upon not alone his own family but upon all Israel by fail ure to punish his sons. Keep your chil

dren from EVIL ASSOCIATIONS. It is the experience of priests that seven eights of the errors and sine we deplore are caused by evil associates. Be on guard against these evil agents. They are, unfortunately, everywhere—in the school, on the street, in the home; a big brother corrupts the younger. God's graces and parental vigilance must be reifed on to shield the young from this dauger. Do not expose them to tempta tions; give the young-ters a little pocket money and they won't be tempted to steal it from you or any one else.

MAKE YOUR HOME HAPPY, cheerful and a tractive as a nome ought to be, and thus take away the temptation to go into other places Banish bad reading from your children; have attractive and wholesome reading for your family. It need not be "all prayer book;" don't give cause for complaint about its being too heavy. There are within reach of Catholics papers, books and magazines combining a clean Oathoric and moral tone with literary vivacity and dramatic attractiveness to compare favorably with the sensational and meretricious reading to which there is such a lamentable tendency in our day. But after all we come to the general principle that

GOOD BEAMPLE IS THE GREATEST TEACHER Everything else is secondary to the obligation upon parents in this regard. Parents are looked up to; children are imitative; the children of Adam, as the effects of original sin, have an innate impulse to imitate the evil. What a horrible thing it is for a parent to lay a trap for a child by doing evil in his sight. What parents do, the children think it cannot be very wrong for them to do How can children be taught to be sober if the father is a drunkard? How can they be honest if he is dishonest ! How

crooked. "Let us see you walk, father," they said. The old fellow walked more cookedly than they, and his admonitions

ended in laughter and mockery.

In conclusion the cloquent preacher appealed to the patriotic as well as parental and religious feelings of parents to do their full duty to their children, in order that their virtues and talents, under the sanctifying influence of their holy faith, might contribute to the ctifzenship of this Republic an element that would be at once an honor to the Church and to the great Republic which was their proud heritage. The sermon dealt throughout with practical problems, and held the attention of all closely to the end. Its effects were certainly helpful and wholesome, and many a father went away with a brighter mind and a happier heart to face the important duties falling to his share, under the laws of God and nature

IS THE CHURCH INTOLERANT

HER PROGRESS DUE TO PRAYER, ARGUMEN CAND PERSUASION. One of the charges made against the Courch is that she is intolerant. There are two species of intolerance: one con-elsts in persecuting with fire and sword those who are in error, and the other is to combat by prayer and argument heretical doctrines

That some Catholics have resorted to persecution in the past ages may be admitted, but at the same time it cannot be said that the Church ever authorized the destruction of heretics by the mailed hand of power. But the Catholic Church has ever been intolerant in the sense of never giving countenance and tacit approval to erroneous ophious. Being the pillar and ground of truth, she can never tolerate error, and it is her divine commission to use the sword of the Spirit to overcome form and spectes of docurinal falsehood. If the Church ceased to raise her voice in condemnation of the wrong she would be re creant to her trust, and would cease to be the orrcle of God on earth. Our Lord has promised His Church to be always with her, to the end of the world, to teach her all truth. Hence, the Church can never make a truce with the powers of darkness and must continue her warfare until the last vestige of error shall have faded away from the face of the earth. From the foundation of the Church to

the present day it has been her lot to contend with every religious vagary invented by the profite mind of man, and her weapons have been those of prayer, argument and persuasion. By means of the rosary St Dominic converted the the resary St Dominic converted the Abigenses Through his extreme gentle ness and holy life, St. Francis de Sale the instrumentality of her thousands of priests, learned men, authors and editors, and by the good example given by so many of her saigtly children, the Church is attracting to her pale multitudes who were born I heresy, or allowed them

selves to fall into error
That the Catholic Caurch is making wonderful progress, and that the number of her adherents is multiplying continu-ally, cannot be gainsaid, even by her bitterest fees. But this very fact of the Church's attracting so many persons of every rank or condition in life denotes that she cannot be the intolerant monster that her enemies would have her to be It is obvious that man of glant intellects such as Newman, Faber, Manuing, and Brownson never would have entered the brownson never would have embred the onle if the Church had employed the fires of persecution instead of argument to affect their conversion.

To win souls to the true faith, the

intellect must be convinced and the will must be moved. Neither can be accom-plished by persecution. As the Church is successful in converting many souls, it must needs follow, that she does not resort to persecution, but to the very opposite instrumentalities. to effect her divine purposes.—Catholic Advance,

## TRUST GOD.

God whatever you find troublesome, and believe findly that He who watches over all His creatures will take a loving care of out, of your life and of all your affairs
Drive from your imagination whatever
amoya you; thick n more of that which
will happen to-morrow, for the same
eternal Father who has care of you to day eternal Father who has care of you to day will watch over you to-morrow and always. If He sends you trials or afflictions He will give you an invincible courage to bear them. Grasp firmly the hand of His Providence, and He will ever lovingly bear you up. Where you caunot walk He will carry you. It is the privilege of His children to claim His protection to times of trial and danger. What would you sear since you belong to a. 3-d should you rear since you belong to a 3 d who has assured you that, to those who love Him, everything turns eventually to their greater happiness?—St. Frances de

## Dark and Sluggish.

Dark and sluggish de-cribes the condition of bad blood. Healthy blood is ruddy and bright. To cure bad blood and

Mr. Henry Graham, Wingham, writes friend was suffering with Indigestion, Biliousness and Headache. I recommended the Vegetable Discovery to her and she tried it, and the result was that it did her so much goed that I had to leave the balance of the bottle with her."

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pain Nothing compares than and beast.

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FATHER MATHEW'S MINOR

PLEASANT ACCOUNT OF SOME OF THE TEMPERANCE APOSILE'S CHARACTERISTICS.
Frank J. Mathew's life of Father

Mathew tells many plessant things about the famous temperance apostle. This account of some of his minor traits is particularly interesting :
"He had no wish for the world's

praise, but had a weakness for the praise of children and of nuos, and liked being present at convent school feasts and hearing high flown and long worded addresses read to him by the pipiog voices of small children. He treasured these addresses, and his relations still have a great collection of them (written in flurishing penmanship, and full of the pomp and circumstance of convent rhetoric), yellow with age, now that the convent, be hinted that the nuns looked needlessly grave and sanctified; the abbess at once ordered increased gaiety and for some time the poor nuns were to be seen going about their daily work replacing their usual bright quietness by forced hilarity, and emiling from ear

"He judged his temperance bands by his other worldly standard, and they were musical to him when to most they were horrible. He loved to hear his were norrible. He loved to hear his bandemen, each working zealously at his instrument, with an entire disregard of harmony; or to watch some burly blacksmith furiously pummelling the big drum 1t was not their music, but their zeal, that delighted him Much in the same way, when on winter nights we hear the Salvation Army tramping past in the wind and rain, we can feel respect for the enthusiasm that fathers the murderous discord — provided the band is at a distance. There is a legend of certain wonks who every night sang the Magnificat' with much zeal but little melody, as, unluckily, living in the Fens, they were hoarser than frogs. Once t musical stranger sang the hymn for them, and they listened in delighted silence : but that night an angel appeared to the about and blamed him because the 'Magnificat' had not been sungthe stranger's singing was only mouth worship, while the monks' uncough hymn of praise came from their hearts,

Father Mathew usually had some pets to culiven the loneliness of the friary, that abode of lofty-minded bachelorhood, undisturbed of any 'tem pestuous petticoat.' He owned a suca truculent brute named 'Sober,' a grim puritan, most faithful to his master most ferocious to everyone else Sube was executed by the minions of the last for nearly killing a harmless stranger to playfulness. The favored pet was a sparrow named Peter. Once upon a time sparrows were common pets, and were surely perferable to demoniac cockatoos. Lovers of seventeenth cen tury verse will remember Cartwright quaint lines, 'Lesbis on her Sparrow

"Tell me not of joys; there's none, it with my little sparrow's gine his, ust as you would sign and woo, he would chirp and fatter me, he would hang the wing awhile, Till at length ne saw me smile Lord! how sullen he would be!"

"Peter was free of the house, and fluttered about at will; his favorite perch was on the priest's shoulder He suited his master's love of old One day while he was dozing on a chiar, friar, strange to the ways of the house sat on him

"The only pause Father Mathew allowed himself was an hour or so in the evening, seated cosily by the fireside. with Peter on his shoulder and a dog on his knee, while one of his nephews or some young friend read aloud to him He was companionable, and hked to have some one to dine stranger seeing him seated by the fire side would have seen in him only a onatty, easy going, old-fashioned clergy-man, not troubled by any tendency to ascetism of enthusiasm

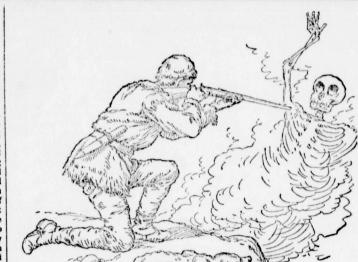
## SUFFERING AS A DISCIPLINE.

Suffering is the most perfect discipline f character. We all shrink from it as we of character. We all shrink from it as we shun the scourge and plague, but it is only through affliction that we can ever hop to attain to stability and symmetry of of machood and womanhood Disappointment and sorrow develop certain traits within us which, if they remained dormant, would leave our lives imperfect and incomplete. We can acquire fitttude only by surmounting fears; and endurance we can gain only by suffering unmitigated pain. S rrows educate mind and heart; they elevate, they purify the baser passions. We receive our best instructions in conflicts with the world; not in those frays in which we are victorious, but in the encounters that often witness our defeat. We need the stern raddy and open ces, and to secure good blood witness our defeat. We need the stern and its benefits in the safest, surest and be t way use Burdock Bood Bitters, inward struggle, that cales out the best strongly recommended by all who use it that is in us. Human nature is weak as the best blood purifier.

that is in us. Human nature is weak enough as it is, but were it not for the trials and temptations which it must meet and resist we would soon degenerate "I was in North Dakota last May, and I took a bettle of Northrop & Lyman's Vegetable Discovery with me, as I did not feel safe without it. While there a lady strong. Adversity is a teacher which no strong. Adversity is a teacher which no one should despi-e.

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