

THE CATHOLIC RECORD

Written for the CATHOLIC RECORD. "JACK COLLINS, OR THE DIGNITY OF LABOR."

BY C. F. STREET, M. A.

Conclusion. What changes are constantly taking place, within a few years, in the social condition of individuals and families?

Those who were poor become rich; who were in a low estate, elevated to a high station. On the other hand, those who were formerly prosperous become impoverished; the proud are humbled and the strong enfeebled.

Thus it happened that the poor widow Collins, whose home was made desolate, a few years ago, by the death of her husband, in a faith-borne letter, reversed, now was a participant of many blessings.

The poor tramp whose life had been rescued from imminent danger by the heroic actions of Joseph Collins is again brought to our notice as taking a part in the welfare of his fellow-creatures.

If people thought of him at all it was of his ingratitude and indifference relative to the man who had saved him from death.

About Joseph Collins, when the parish priest called on the widow Collins and informed her he had just received, by the mail, a registered letter from a Catholic priest stationed in a missionary district of the Empire of Brazil, which especially concerned her.

The letter read by the priest, stated that a man calling himself Sam Rogers—a well-known Englishman—had been working for several years in the mining territory of Brazil.

Brazil is noted for its gold and silver mines, its diamonds, topazes and other precious metals. This man Rogers had been attacked with a serious illness and he perceived that death was approaching; he communicated to him what he particularly wished to be performed, so soon as he died.

He bequeathed to the widow of ———— Joseph Collins of Canada, the sum of \$1,000, which money he had accumulated by hard labor, during his sojourn in Brazil.

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Dairi—the representative of that hereditary line of patriarchal monarchs, once the supreme governors of the Empire; the framers of its laws and the absolute rulers of its destinies, but now set aside in favor of the Kumbo-Sama, a race of wily and energetic statesmen and warriors, who gradually assumed the functions, whilst they left to their chiefs the bare semblance of authority—the homage of a monarch on their half-nominal sovereignty.

In the streets which surround this abode, a death-like stillness reigns; no profane footsteps may venture to tread, the sacred precincts, but outside these strictly guarded walls an air, raised by the traffic of a populous city, obscures the air, and the ear is deafened by the vociferations of its six hundred thousand inhabitants.

At the same hour, in one of the most retired streets of the city, a maiden of about twenty years of age was sitting at the window of a small but exquisitely neat building, adorned according to the fashion of the country, both within and without, with paintings, inscriptions, and devices of various sorts.

Every window was ornamented with flowers, pots, as is always the case with the houses of Japan, but the taste was evinced in the choice of the arrangement of the miniature shrubs and various colored blossoms which filled the graceful white porcelain vases, entwined with Chinese scrolls.

The maiden belonged to the humblest class of making and fastening to the handles of the fans which her brother painted the silken or gilded tassels which were of various colors, and to vary each required. She knived tassels within their forms and colors with fair-like delicacy.

She was wistfully gazing at her slender store of gold and silver thread, and holding up one of the fans in a discontented attitude, when her brother Matthias exclaimed: "Still at work over those fans?"

"It is the fault of my dear old friend the blind pedlar, he promised to bring me this week a large supply of gold thread from Nangazaki, but he has not kept his word. I do not know how I should get on without him. From my earliest childhood I have been used to look forward to his visits."

"There are strange rumors afloat," answered her brother, "the Kumbo-Sama is reported to have used strong language about the Christians. The ladies of Omura refuse to listen to his promises, and the blame is laid on the fathers, and the blame is laid on the fathers, and the blame is laid on the fathers."

Laurentia shrugged her shoulders. "As if I had not known that I was a Christian! As if, begging your pardon, brother, that was not my very reason for wishing to see our fans?"

the old pedlar stood by the maiden's side, untrusting his heavy boots and pinning down the folds of his robe, as if he were afraid of the ground beneath him.

Matthew, the pedlar, was one of St. Francis Xavier's converts, and ever since the day when he had been baptized by the Apostle of the Indies, the burning charity which had consumed that great man's heart seemed to have kindled in his own a kindred flame.

"Have you found means to see the Empress yet?" Matthew inquired, as he looked at his wares for the parcel of Nangazaki which Laurentia was expecting.

"This very evening I am going to the palace," she eagerly replied. "Her Majesty has expressed a wish to see the fans which you have brought me from the fathers of the same kind."

"You have been so long a catechumen, and in that very hour resolved to become a Christian. Oh, dear Matthew, would that you could see it!"

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who baptized me, to speak to the hearts of those who would round me. Then those who would rise to my lips which would astonish them as if they were not his own.

"O, have they a priest now?" exclaimed at once the brother and sister.

"A brother from Ozaca is gone to inquire about you, and one of the fathers will soon join him."

"Do not act so sadly, Laurentia!" exclaimed her brother. "You are running risks enough by going there at all. Be persuaded, sister, and only take with you your sacred books and your rosary."

"Do you think, then, that my object is to show off my paintings, and to sell perhaps a dozen fans? If that were my sole aim, I should not indeed take so much trouble." Matthias left the room with a dark cloud upon his brow, and the sound of his retreating footsteps was heard on the paved alley of the little garden.

"Maiden," said the old pedlar, as his quick ear detected the sigh which escaped her, "have you thought enough that those who would win souls to Christ must be fighting another battle?"

"I know it, I feel it—I have often shed tears, and done penance for the faults of my temper, and now I have gained again the peace of my heart is gone." "I know it, I feel it—I have often shed tears, and done penance for the faults of my temper, and now I have gained again the peace of my heart is gone."

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THE REV. S. BLADGEN ON INGERSOLL.

The following letter of the eloquent and learned Rev. Silliman Bladgen of Boston was written to the Governor of Massachusetts in consequence of the public announcement that Col. Robert Ingersoll would deliver in Boston one of his blasphemous anti-Christian lectures.

SHALL WE LET AN INFIDEL SCUTTLE THE SHIP OF STATE. BY REV. SILLIMAN BLADGEN. To Governor Wolcott, of Massachusetts: Honorable and Dear Sir—The enclosed clipping moves me to write and ask—can you do something to stop and prevent this blatant Infidel, from delivering this advertised blasphemous Lecture?

It is needless to expatiate upon the awful spiritual harm, and devilry, its delivery in Boston, will work and accomplish amidst a certain class of unbelievers, and God-forsaken people, as a highly intelligent and cultivated Christian gentleman, and God-fearing and God-loving citizen, you undoubtedly know and realize already the indescribably pernicious and Satanic influence, for the spread of all kinds of ruinous and damning unbelief, and heresies, the delivery of this advertised Lecture, by the specious and notorious Infidel, will produce, with all manner and kind of bad men and women, in a great city like Boston?

Surely you, together with the good Mayor, and with the legal aid of the District Attorney, ought to be, and should be, able to nip in the bud, and stop this soul-ruining, destruction-sowing Infidel, right in his tracks, and, summarily, and forever!

And where there is a will, there is generally a way. Why can't you call upon the District Attorney, to get out an injunction against this Infidel delivering this blasphemous Lecture; as you would against an Anarchist, or indecent person, and a four-mouthed swearer?

The principle is exactly and precisely the same. The same Law, that will stop the one, can and will stop this Infidel, if applied! They are a class of devil possessed people, only differing, in their modus operandi, of damning the public! They are both tools of the Devil, to work defamations of God, and blasphemy, and to do so, in all that is righteous and Holy, in our Christian Belief and practice; and to stir up all the worst passions of unbelieving and had men.

To let this Infidel deliver this blasphemous Lecture, without at least, making a public demonstration against it, and an honest and earnest endeavor to stop it, is like, cowardly, letting an enemy into a great public Magazine, to powder, to lay a train and slow-match, for its blowing up, in course of time! And it is to tempt Providence, and invite His wrath and curse!

This is indeed a glorious Free Country, granting Constitutional Liberty of speech and Press; and of course this does not mean license to blaspheme God, and our Holy and most Blessed Religion! And for us men, as Christian citizens of this Commonwealth, and great God appointed Republic, to sit still, fold our hands, and do nothing to thwart and stop this Satanic Infidel, from coming here, and sowing his devilish seed of diabolical Infidelity and Blasphemy, is to proclaim to High Heaven, that we are no better than the miserable cowards, and unbelievers, who will let bad men into their families with the killing seeds of discord, wickedness, ruin and destruction; it is like the Captain, Officers and men of a great Ship, permitting an enemy to come aboard, whom all know will surely scuttle the vessel! It is like the General, Officers and men of a great Army, permitting a well-known Spy to come within our lines, and then letting him do his treacherous spying-work, un molested, in order to sell us out completely to the enemy!

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In some one of the editions of last week's paper; in order to have had it circulated before the delivery of the Infidel lecture last Sunday. It is now published, hoping that it may catch the eye and attention of some of our good Christian citizens, patriots, and legislators, who may be moved to inaugurate such legislative action and machinery, as will stop and give us the necessary Law, suitable to the present time, and emergency, whereby we can stop, forthwith and forever, this blasphemous Infidel, who is both the enemy of God and man, and for whom, however, we still pray—May God have mercy on his soul. Amen.

THE MAY DEVOTIONS.

Among all the particular plagues which Catholics endure during the different months of the year, there are few—if, indeed, there be any—which command themselves more readily and generally to the faithful than the May devotions. So popular, in sooth, have these devotions become in this country that it is now practically a universal custom to hold them in our churches daily during May; and each year sees a larger attendance of people at these May services.

Popular as these devotions are, however, in this country, and throughout all Catholic Christendom, their origin is not at all certain. In fact, one may say of them that the learned and pious Cardinal Bona once said of the devotion which the Church has always rendered the Mother of God: "Its commencement can not be shown; it was introduced by a decree of a pontiff, no sanction of a council, no custom of known origin, but in every age and in all time the faithful have been wont to honor and venerate in the highest degree the Queen of Heaven." The very name of the present month would suggest the May devotions to the truly Catholic heart, and in all probability it was from such a source that the devotions first had their origin. And once the practice of consecrating May to the honor of the Immaculate Maid and Mother of God was instituted, its subsequent growth and popularity were assured; for the beauty of the practice was self apparent, and its efficacy was speedily attested by the rich favors and graces vouchsafed to those who complied with its requirements.

While it is uncertain, however, when this appropriate and beautiful practice first began—though it is probable that it is of ancient institution—we can find traces or indications of it as far back as the fifteenth century. There are even those who attribute its popularization to Blessed Henry Suso, the Dominican friar who died in the odor of sanctity at Ulm in 1365; and mention is made by contemporary writers of a pious custom which prevailed in Mantua as early as the year 1412 of lighted candles in the altar of the Blessed Virgin during the month of May. Martin V., who occupied the Papal See the early part of the fifteenth century, granted Plenary Indulgences to all who fulfilled the prescribed conditions of the propagation of the devotions, if their institution as they are now practiced, to St. Philip Neri, the Oratorian founder of the sixteenth century, and others still name Father Laloma, Roman Jesuit, as their originator. The cause of the fact that in 1718 his speech at the Vatican work entitled "The Month of May." As some one, however, has remarked, the appearance of that book was of itself evidence that the devotions which it commended and the methods of which it set forth were ready in existence.

It seems to be generally acknowledged that this work, Father Laloma's "Month of May," gave a great impetus to the May devotions in Italy. The book was soon translated into other languages, and the pious spread to the cathedrals as well as humble village chapels; and at present day it would be hard to find a chapel in France, no matter how humble or obscure, that does not receive its fragrant offerings during month. In hamlets at a distance from the church, people make choice of little shrines, or some Christian residence, wherein to hold their meetings. Families in the country, living apart from others, lay flowers at the feet of their statue of the Madonna, and reciting it at night, they offer their prayers, and read some pious book.

Why may we not imitate her fervor and enthusiasm which French faithful display during month of May? There are many reasons why devotion to Mary in our form should find favor in this form and land of ours. It was her blood name that the caravel bore which brought the great discoverer of western world to this hemisphere. It was in her holy name that the first missionaries here began their self-sacrificing labors among the aborigines. The earliest American explorers stowed the same name on the rivers, gulfs, capes and lands met; and in one form or another yet Mary's name is written all over our national domain. Nor will lack sanction for our Marian devotion.

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The man whose home is menaced by midnight marauders is slow to grasp a weapon to defend it. The same man when threatened by an enemy ten thousand miles away will calmly go his way and make no effort to defend it. The most dangerous enemies of all nations are consumption.

There is but one effective weapon with which to combat this great destroyer. It is Dr. Pierce's Golden Medical Discovery. It cures 95 per cent. of all cases of consumption, bronchitis, asthma, laryngitis, weak lungs, spitting of blood and throat and nasal troubles. Thousands have testified to their recovery under the doctors, after they were given up by the doctors, and all hope was gone. Many of these are now well and strong.

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THE CATHOLIC RECORD, LONDON, ONT.

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LAURENTIA;

A Story of Japan in the Sixteenth Century.

By LADY GEORGINA FULLERTON.

CHAPTER I.

THE ARTIST'S HOME.

The setting sun had just ceased to gild with its last rays the domes, the palaces, and the towers of Meaco, the capital of Japan, the residence of the Dai-ri, or Ecclesiastical Emperor, and of the Kumbo-Sama, the temporal sovereign of that ancient kingdom.

"There are strange rumors afloat," answered her brother, "the Kumbo-Sama is reported to have used strong language about the Christians. The ladies of Omura refuse to listen to his promises, and the blame is laid on the fathers, and the blame is laid on the fathers."

Laurentia shrugged her shoulders. "As if I had not known that I was a Christian! As if, begging your pardon, brother, that was not my very reason for wishing to see our fans?"

"Another day! when I am expected to-day!" "You might feign sickness."

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TO BE CONTINUED.

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Why will you allow a cough to liberate your throat or lungs and run the risk of getting a consumptive grave, when by the timely use of Bickel's Anti-Consumptive the pain can be allayed and the danger avoided. This Syrup is pleasant to the taste, and unsurpassed for relieving, healing and curing all affections of the throat and lungs, coughs, colds, bronchitis, etc.

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