DECEMBER 15, 1888.

THE CAT HOLIC RECORD.

The Death of Bayard.

BY BUGENE DAVIS.

The hero's blood was flowing fast, They isid him on his shield, And o'er his frame a shroud they cast; And bore him from the field.

All day be fought with might and main False Pescaire's trailor crew— The belied knights of sunny Spain, And Bourbon cohorts too.

All day he fought with sword in hand Each Spaniard and each stag For God, and King, and Fatherland, And for the illy flag.

Till, faint with loss of blocd, he feels That he can fight no more, And through his veins a languor steals That reacheth to the core.

And when they laid him on his shield, He said in accents low. He said in accents low, "Oh, bear me from the battle field-My face unto the foe !"

The Spaniard stood that summer eve Beside his dying bed— Their victor sculs had learned to grieve, And bitter tears they shed.

For Bayard was a soldier bold, And Bayard was a brave; No truer man broad earth could hold— No nobler frame the grave !

Ah : never did those summer shies See grander knight than he ; He looked up to the senors' eyes With sweet tranquility.

But when the traitor Pescaire came To weep the hero's fate, Great Bayard's eyes grew full of flame, Though they had none of hate.

"Weep not for me. false wretch !" he cried "But weep that e'er your hand Was raised in the red battle's tide Against your king and land !"

And with these words he bent his head— His face sweet luste wore : The first of France's knights lay dead— Great Bayard was no more !

Ab, no !--not desd ! His better part Must live eternally Within the shrine of every heart That throbs for liberty !

For when earth's bondsmen meet their For feedom anywhere, Be sure that Bayerd's spirit glows, And Beyard's soul is there !

ecial to the CATHOLIC RECORD. AMAWALK THE BEAUTIFUL!

A VISIT TO THE NOVITIATE OF THI CHRISTIAN BROTHERS FOR NEW YORK AND ONTABIO.

Some few months ago, the institutions under their control having increased in numbers and importance, the Brother General of the Christian Brothers, whose place of residence is Paris, France, erected Ontario into a separate religious province, and placed Brother Tobias, a man of surpassing worth, over it as Visi-tor. The Brother who up to that time exercised jurisdiction over the two great Provinces of the Dominion, still retains the Visitantes and the Brother Brother Statement the Visitorshop of the Province of Que-bec. Archbishop O'Brien's protectory at Halifax, which is doing such good work under the management of the Christian Brothers, is dependent upon the N V Brasilian Schere This for could the N. Y. Province, which far excels, from every point of view, the other pro-vinces of the brotherhood in America But although Ontario is now a separate province, presided over by a Brother Superior called a Visitor, and conse quently qualified to have a novitiate and scholasticate for itself, for the present, however, all postulants for admission to the computing the Barthewa Hill how a superstant the community of Brothers will be sent to the beautiful novitiate of the N. Y. Province, known as St. Joseph's Institute Province, known as St. Joseph's Institute, and situated at Amawalk, a charming country place, in the County of West-chester, about thirty-eighty miles from New York city. Amawalk is but a short distance from Lake Croton, whence the great city receives its water supply, and within a half hour's drive of Yorktown, the scene of many memorable create in the scene of many memorable events in the war of independence. Quite near, too, and in this same county, was born and lived America's greatest man of letters, Washington Irving; indeed every inch of the country round arouses

historic memories. To this beautiful spot, nestled in and very superior traits of character, betheabord among the verdant bills, with the still more majestic Catakills, clothed in all their Rip Van Winkle celebrity, I was taken one morning towards the end of last July. Amidst the din of milk cans (for Amawalk is one of the largest milk-supplying districts for New York city.) we left the train, and, behind a pair of sturdy horses, took the road to the Institute, and a beautiful road it is, disg to our admiring gaze at every as it winds itself through the osing closing to our admiring gaze at every turn, as it winds itself through the broken country, a beauty spot even more enchanting than that we left be-hind, all of which fade into insignificance when compared with the charming valley in whose bosom, radiant in the sunshine as the blossoms which surround it, couches the novitate of the good Brothers. Assuredly nature has here been prodigal of her gifts, nor has she withheld anything which could add to the charms of the place-mountain and plain, woods and water all conspire to make St. Joseph's a pearl of ravishing beauty. Surrounded by tree clad hills, it bids defiance to the angry winds as they rush over the rugged ridges in the back ground, in their escape from the strong cave of £5 Jus, whilst on their return they reserve their balmiest breath for this turn, reserve their balmiest breath for this reserve their balmiest breath for this bappy home of the holy monks. Round about are well tilled fields, rows of luxuriant trees, a vineyard slope cov-ered with fruitful vines, and in front of the main building spice of landscape gardening unsurpassed by anything to be seen in the great cities. Through this beautiful place meanders a stream of considerable size, which once turned the wheels of a mill, and whispered its dull dirge into the ear of a lazy miller, but now, after supplying the institution with water and keeping several of the old gardeners' ingeniously constructed foun-tains in continual play, rolls on in silvery ripples to join a sister stream not far below, lulling to rest, after evenong, the little colony of saintly monks and innocent novices. When I, descending from the carriage, got a coup d'oril of the place, its beauty unmarred by any unseemly object, so struck me that my first remark to my companions was "Who would'nt be happy here !" and when I went over the different departments after wards and encountered the young men qualifying themselves for the brother-bood. I contained certainly saw unmistakable evidence of happiness and contentment. In the small novitiate were found a

from all parts of the continent, about twenty of them claiming the fair pro-vunce of Prince Edward Island as their home. Among these boys was a nephew of the Archbishop of Halifax, and several relatives of priests in the diocese of Charlottetown. In the large novitiate, where some time is spent in forming the religious character after the prise d'habit, an equally large number of time intelligent young men were going through their exercises, and in the scholasticate, within whose walls young brothers are initiated into the art of teaching, an art in which the Christian brothers are initiated into the art of teaching, an art in which the Christian Brother so excels, a little army of young monks, under a venerable master, per-formed with such willingness, grace and exactness their respective duties. In every school the work went on quietly but thoroughly, the influences of re-ligion smoothing out every difficulty and atrengthening every back to its burden.

strengthening every back to its burden. Among the novices at Amawalk 1 met young men of almost every nationality, the Irish of course, predominating. No more striking proof of the Catholic-ity of the Caurch could be furnished in America than this grouping together of Frenchman, German, Italian, Spaniard, Englishman, Irishman and Scotchman, all intent on fitting themselves to carry out her aims in bringing within the reach out her aims in bringing within the reach of all the blessings of a religious education. When we were conducted through the regular novitiate I undertook to tell the

regular novitiate I undertook to tell the nationality of the novices by their faces, and succeeded very well, indeed, until I came to an able bodied, fresh, good-looking young fellow, a very Hercules among his brothers. Being asked to locate him, I at once put him down as a Cape Bretoner, and possibly a relative of the now celebrated "McDonald from Bras D'or." Judge of my surprise then when informed that he was a son of the old sod, and wouldn't exchange his privilege informed that he was a son of the old sod, and wouldn't exchange his privilege for all the world, however glorious it might be to have first seen the light of day in the charming region of the Bras D'Or. This very young man, I understood, was one of the fifteen members of the Irish police, who, a year or so ago, laid down their arms and sacrificed their positions rather than throw out upon the roadside a number of unfortunate Irish tenants whom they were sent to evict by one of whom they were sent to evict by one of the brutal Irish landlords of the day. All these policiemen came to America, where they found honest labor; and the young man of whom I speak, feeling himself called to a religious life-and certainly he possessed every mark of a religious vocation-took the habit and cowl of a vocation-took the habit and cowl of a monk, and, under the roof of the Blessed De La Salle, dedicated his life to the work the holy founder had so much at heart. But these novices were not all young. In the back row of benches I grasped the hand of a venerable Toronto schoolmaster, who, having spent the morning and noon of life in the world, sought out with the besthere a cuict sought out with the brothers a quiet haven where its evening might find him still exercising the old art which to him had become a second nature, but at the same time drawn nearer to God and made more perfect for Heaven by the exercise of those virtues which shine out exercise of those virtues which shine out so conspicuously in the life of a Christian Brother. His grey hairs were in striking contrast with the black and brown locks of the young novices, but he brought to God the same offering as the youngest among them, in responding even at the eleventh hour to the call of his Divine Master and consecrating the remainder of his life to His service. The injunction. "Go you also into My vine.

remainder of his life to his service. The injunction, "Go you also into My vine-yard," insured him a like reward with those who had come early and "borne the burden and heats of the day." The master of novices at Amswalk is Brother Edward, a French-Canadian and a man in every way fitted for his position. Assisting Brother Edward in the work of the novitiate is Brother and very superior traits of character, a general favorite in the brotherhood, the idol of the junior classes, and the friend and welcome visitor of all who have the pleasure of his acquaint-ance, especially of the clergy of the diocese of Charlottetown, where he goes yearly to gather together aspirants to the order. With every confidence parents commit to his care their little sons, fully satisfied of their treatment and proud in the hope that they some day might be-come, by their exemplary conduct, as worthy of admiration as their young master and identify themselves with the great work which has made the name of master and identify themselves with the great work which has made the name of the Brothers of the Christian schools beloved by the faithful throughout America. And well might our picus young men aspire to such a saintly, useful, and honorable life. The Chris-tian Brothers I found everywhere men of great merit, and esteemed among the best of Catholic workers. In New York city no names are more revered than those of Brother Justin, Visitor of the province, Brother Anthony, President of De La Salle Institute, Brother Noah, rector of another large institute, and himself a Canadian, the brother of J. J. Curran, M. P. for Montreal. These men identify themselves with every Catholic movement and are recognized as leaders on a par with the clergy by the laity. The institutions of the order in the city alone are numbered among the hundreds; their colleges hold among the hundreds; their colleges hold first rank; their protectories, especially the splendid Westchester Protectory, with its 1500 boys hard at work at all kinds of trades, are alike the wonder and the admiration of the whole continent Wherever there is hard work to be don in the training of youth, whether it be among the slums of Chinatown or in the Italian quarter, equally forbidding to others, there the patient, persevering, pious brother is to be found. And what so far has been done is but the little mutication and the statement of the statement. mustard seed compared to what they must, under God, accomplish in the iuture. Verily, the Christian Brother has a great work before him. It is not strange, then, that in a work of such surpassing merit many pious souls are anxious to have a share, and that as a

see their institutions and numbers multi-plied. Quebec has a large number of schools, and the younger western Pro vinces count the brothers among the pioneers of education within their limits; prived of their invaluable services; but we hope to see them in the near future open up flourishing houses down by the sea, within whose walls will labor for the see, within whose walls will labor for the education of Christian youth, under the agis of the constitution bequeathed them by Blessed De La Salle brothers claim ing Prince Edward Island as their birth-place and Amawalk as their alma mater. Then will our generous contingent to the novices of the Brothers of the Christian Schools be "bread cast upon the waters".

A. E. B.

A Poem to the Blessed Virgin.

FROM A MS. IN THE CAMBRIDGE PUBLI LIBRARY, OF THE FIFTEENTH CENTURY.

FROM A MS. IN THE CAMIBIDGE PUBLIC LIBRARY, OF THE FIFTEENTH CENTURY. Mary mode, wel thow be ! Mary mayden, think on me. Mayden and moder was never non To thee, lady, but thow allon. Nwete Mary, Mayden clene, (1) Shilde me fro all shame and tene; (2) And out of det, for charite. Lady, for thi Joya fyve, Gyi me grace in this life To know and kepe over all thyng Cristyn festh and Goddis biddyng, And truly wynne all that is nede To me and myne, bothe cloth and fede. Helpe me, lady, fro viany. And frul wynne all that is nede To me and myne, bothe cloth and fede. Helpe me, lady, fro viany. And fro alle wycked fame. Switch and wyne, bothe cloth and fede. Helpe me, lady, fro evel shame, And from all wycked fame. Swete Mary, mayden mylde, That the fende thou me whete (5) Bothes be day and be night; Helpe me, lady, 'Ip ray the, That the large yne with all thy might, For min enimys I pray also, That the is nor I in wrath dye; bwete lady, from the myne, the lady, for me thou pray to hevyn King, To stat bas I that thou granne, And thei that be in dedly synne, At the other solie wyckee (1) Enther soulis and their life, That the is nor I in wrath dye; bwete lady, for me thou pray to hevyn King, To graamine how yrave, for mine ensimy al grane, At thei that he in dedly synne, At thei and a stat do grann tme; And they holy grace, In by set i lady, thy myne, (11) For the mosiser and a crede To heven blisse to have a place; Lady, for the holy grace, They as I trust in the, They as I trust in the, They as I trust in the, The prover that yons five, (10) A patter mes for to bis me, (12) And kepe mes for to bis me, (12) And kepe mes of to bis me, (12) And kepe mes of the bis ments * "Pyne"-Torment ments

"Clene"-Pure 8. "Howsile"-To ad-"Tene"-Anger minister the sac "Pyne"-Torment amenia "Dere"-To injure 9. "Belyve"-Quickly "Were"-To defeadlo. 'Ayis"-AvesHail "Rede"-To advise Mary "Sede"-Said 11. "Hynne"-Strength "Biynne"-To cease

QUESTIONS REGARDING THE DE-VOTION OF THE WAY OF THE

CROSS. .

Q When may we gain the Indulgences of the Way of the Cross, by using a crucifix blessed for that purpose? R. Whenever we are unable to go to church to perform the devotion, as for instance, when we are too far away from the abundance of the state present. the church; on a journey at sea; a prisoner; or sick or infirm. You are troubled with sleeplesenese during the night, you cannot at that time visit the church ; make use then

of your crucifix. Q What prayers should we say in order to gain the Indulgences with such a cruci-fix ?

fir ? R. We should say twenty times the "Our Father," "Hail Mary," and "Glory be to the Father,"—once for each station, five times in honor of the five wounds of

e pravers ?

Special to the CAHOLIC RECORD. A PROSPEROUS PARISH.

To the Catholics of the diocese of London it must be a matter of great pleasure to note the gigantic strides made in many parishes by the rev. pastors and their devoted flocks to erect magnificent churches and schools for religious worship and the intellectual and religious training of the youth committed to their charge. On visiting Sarnia one of the first

things to attract one's attention is the large and beautiful Catholic church. No more pleasing situation could have been desired, while the grounds adjacent are a model of taste, the like of which we have not for some time seen. The Church, we learned, was erected about ten years ago at a cost of twenty five thousand dollars. The Convent of Our Lady of Lake

The Convent of Our Lidy of Lake Huron, surrounded by grounds alike attractive, and under the mangement of the Sisters of the Holy Names, is con-ventiently situated to the church. The

the Sisters of the Holy Names, is con-ventiently situated to the church. The building, recently enlarged, presents a splendid appearance, while the advantages offered its pupils to obtain a religious, intellectual and artistic training combined, are, it is said, on a par with those of the older institutions of this Province. The new Separate School house, under course of erection, will be finished and formally opened in a few weeks. This handsome structure bears addi-tional testimony to the enterprise and zeal of the rev. pastor and his people to provide a suitable school for the all-important duty, the Catholic edu-cation of the young. The building is of white brick, two stories high, of beautiful design, and will cost \$4000. There are four large, siry class-rooms, heated with hot air and having all the modern appli-ances for thorough ventilation. The roof is a modified cottage in which are placed ventilating fans to aid the escape of foul air from the rooms through the flues. On the front is an anteroom of suitable size in which a winding stairs leads to the second story. Surmounting this part of the structure is a cupola, which add greatly to the appearance of the building and from which on opening day the *peal* will make glad many a youthful heart. The rooms of the second flat are separated by folding doors which, when thrown open, aff rd scating capacity for three hundred persons. The conventence of this arrange-ment will undoubtedly be appreciated persons. The convenience of this arrange-ment will undoubtedly be appreciated when entertainments or bazasts in connection with the school or church are held The bell for the cupola has arrived and The bell for the cupola has arrived and next Sunday the ceremony of bleesing it will be conducted by the pastor, Rev. Father Bayard, after divine service. The building throughout is a model of solidity and convenience, and it reflects no small degree of credit on the parishioners of Samia who so promptly responded to the solicitations of their pastor to build it.

A VISITOR.

CONVERSION OF A PROTESTANT THBOUGH THE HOLY FACE.

[Related by Himself.]

In the month of December, 1885, I stopped at Tours for a few hours only; but, during that short time I visited the chapel of the Holy Face. I had never heard it mentioned, nor had I heard of Mr. Dupont; I had arrived from America but a few wacks before I was a Pactica but a few weeks before. I was a Protest-ant and had been brought up from my earliest years amid Protestant surround ings, and had never in my life met a Oatholic priest. I had, however read several works that had fallen into my several works that had fallen into my hands, and I had even a great devotion for St. Francis of Sales and for St. Catherine of Sienna I entertained also a profound veneration for Mgr. Cheverus, first Bishop of Boston, in America, who Our Lord, and once for the intention of the Pope. The slick who cannot say the twenty, may replace them by an act of contrition. Q. Is it necessary to kneel down while while be a profound veneration for Mgr. Cheverus, first Bishop of Boston, in America, who die later at Bordeaux as Archbishop and Cardinal, but who has left at Boston (which he leit prior to my birth), a memof holiness even ng Protesta For several years, I had an idea that he had some influence over my life, but I was unable to explain the matter to my-self. Hence, I was not, it may be seen, without some attractions for the Catholic Church; nevertheless, I was still a Pro-testant when I visited the chapel of the the Holy Face. the Holy Face. I there found, so to speak, an atmos phere of holiness and of devotion, which touched me deeply, and which I have never been able to forget. It seemed to me as if a reflection of the Holy Face had fallen upon that other face, that of had raisen upon that other race, that or the saintly dead, which is seen in the vestibule. It is now about two months since I became a Catholic. I had the pleasure of being confirmed at Rome, at the Trimita dei Monti, by Mgr. Mer millod, successor of St. Francis of Sales, As norm at I was confirmed I formed As soon as I was confirmed, I formed the resolution to return to Tours to give thanks to God, in the chapel of the Holy Face, so firmly am I persuaded that I there received a great grace dur-ing the Advent of 1885. To whom can it be attributed if not to the intercession of Mr. Dupont? That is the question that I ask muself I am nearborn to that I ask myself. I am perhaps too young in my Catholic life to be able to

Want of Sleep

Is sending thousands annually to the insane asylum ; and the doctors say this trouble is alarmingly on the increase. The usual remedies, while they may give temporary relief, are likely to do more harm than good. What is needed is an Alterative and Blood-purifier. Ayer's Sarsaparilla is incomparably the best. It corrects those disturbances in the circulation which cause sleeplessness, gives increased vitality, and rethe nervous system to a healthful store condition.

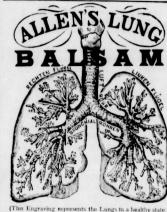
Rev. T. G. A. Coté, agent of the Mass. Home Missionary Society, writes that his stomach was out of order, his sleep very often disturbed, and some im-purity of the blood manifest; but that a perfect cure was obtained by the use Ayer's Sarsaparilla.

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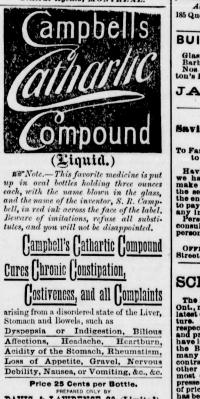
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Steetings.

CATHOLIC MUTUAL BENEFIT ASSO-CIATION-The regular meetings of Londen Branch No.4 of the Catholic Mutual Benefit Association, will be held on the **Brst** and third Thursday of every month, at the fociock, Richmond St. Members are requested to attend punctually. MARTIN O'MEARA, Pres., WM. CORCORAN, Sec.

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large number of boys ranging from ten to sixteen years, and gathered together

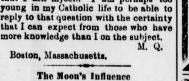
saying these prayers ; R. It is not prescribed that we should be on our knees while doing so. Q Will one crucifix be sufficient to make the Way of the Cross in common, so that those who take part may participate in the indulgences ? in the indulgences ? R. The privileges attached to an indul-

genced crucifix are personal like a rosary or beads; but His present Holiness, Pope Leo XIII, on the 19th January, 1884, Leo XIII, on the 19th January, 1884, granted the privilege of making the Way of the Cross in common with a single crucifix. It is sufficient, then, for one person of those taking part in the devo-ton to hold the crucifix in his hands. It should not be placed on an article of furniture, or hung up on the wall. Thus a family who reside a distance from the church may make the Way of the Cross with a single crucifix and the sick in the ward of a hospital may also gain the Indulgences of the Way of the Cross, by making it together; that is to say, by responding to the prayers, to say, by responding to the prayers, each one remaining in his bed, provided that the person who leads in the prayers, or some other one of the assistante, holds the crucifix in his hands. Q Where are these crucifixes to be

Q Where are these crucinxes to be obtained ? R The faculty of indulgencing the crucifixes for the Way of the Cross may be obtained from the General of the Franciscan Observantines in Rome ; nearly all missionaries, and many other priests possess this faculty also—La Semaine Religieuse de Quebec.

Scrofulous humors, erysipelas, canker and catarrb, can be cured by taking Ayer's Sarsaparilla. "I have used this medicine family, for scrofula, and know, if it is taken persistently, it will eradicate this terrible disease."-W. F, Fowler, M D., Greenville, Tenn. A Severe Attack.

A Severe Attack, "I never felt better in my life than I have since taking Burdock Biood Bitters. I had a severe bilious attack; I could not eat for several days, and was unable to work. One bottle cured me." John M. Richards, Sr., Tara, Ont. For all bilious troubles use B. B. B. anxious to have a share, and that as a consequence the propaganda of the order counts young men from every state and province north of Mexico. And now that Ontario draws her supply of brothers from Amawaik, the influx of postulants from all parts of the Province should be considerable. The good work of the brothers is known throughout the whole Dominion, and all we want is to



Upon the weather is accepted by some as real, by others it is disputed. The moon never attracts corns from the tender, aching spot. Putnam's Painless Corn Ex-tractor removes the most painfal corns in three days. This great remedy makes no sore spots, doesn't go fooling around a man's foot, but gets to business at once, and afforting come. Dan't house Don't be imposed imitations. Get and effects a cure by substitutes and imitations. nam's," and no other.

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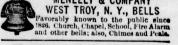
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