CATHOLIC THE RECORD.

DRIVEN INTO THE WILDER.'

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The English Quakeress Who [Finally Became an Ursuline Sister.

Faith Morill, an English Quakeress, was a young girl of an impulsive tem-perament, and, what is not often seen in impulsive people, she had a strong will. When, therefore, it was "borne in upon her soul" that she was to go to the New World and bear testimony the Puritans, neither parents no friends could move her from her pur Her friends naturally objected pose. Her friends naturally objected, for the Puritans were making life any thing but tame to the Quakers at this time

"It has been borne in upon my soul to go" was the only answer that could be obtained from this young wilfui child. It was a convenient and unanswerable argument, for no one could prove that it had not, and there fore, her relatives and friends, having in vain entreated her to give up her wild scheme, were fain to let her have her own way and go. She reached the settlement of Boston

on a beautiful Sunday morning in May, and as she had exhorted the captain and sailors to the verge of desperation on her passage over, there was no objection made to her leaving the ship at once. Faith, full of joy and enthusiasm, felt that she had at last reached the goal of her hopes, and now trusted to her interior guide to carry her to the Puritans whom she was to convert. She was tall, slender and pretty, with delicate oval face, brown hair, grey eyes, and a mouth and chin which denoted great firmness She had on the usual Quaker of will. dress, hat, and shawl, and one had to look under the deep brim of her hat to see the plain lace frill and sweet serious eyes. For Faith was really in earnest and had given her heart to God, though she was acting through misguided ignorance and darkness.

She walked slowly up the street from the ship, with eyes cast down, striv-ing to listen for signs and inward guidance, until she came to a large square building from which came the sound of dismal and unmusical song in very minor and nasal tones, with strong emphasis by way of marking time:

Broad is the road that leads to death, And thousands walk together there, While wisdom shows a narrow path, With here and there a traveller."

Faith, paused, and then quietly walked into the building. It was as severe and gloomy as the singing, and divided off in square seats with such high backs as to only show the heads of the inmates. A severe looking man scowled upon her from th pulpit, while on either side of the pulpit there were some square pews of extra size and grandeur occupied by his Excellency, the Governor, and others of the aristocracy of Boston. In the aisles, marching up and down with long poles, with which to dis-cipline ungodly sleepers, were four more sour-looking men. All eyes were turned on Faith, who, without the slightest embaurament or dis the slightest embarrassment or discomposure, walked up the aisle, seated herself in one of the highest seats and waited quietly for the end of the sing-

ing. The instant the last note was sung, and before anyone else could speak, she rose and began : "Lost, lost, sincers! turn ye, turn ye, why will ye die? Listen, listen to me, who have come across the waters to save you while yet there is time. Woe, woe to you, Pharisees !

She stretched out her hands appealingly as she spoke. His Excelle encv

is determined to become a missionary. Place her where she is really needed, and hand her over to the Indians. I do not think," he said, with a little spiteful laugh, "that we should be troubled with her again. I do not think so." And he rubbed his hands softly together ever. quietly :

softly together. TheGovernor hath spoken wisely, said the minister ; "it would be well

done Yet a little shudder passed through the stern minister's frame as he spoke, and his face fell. All agreed that it was well spoken, but no man dared look his brother in the face. They passed out of the vestry, where the consultation was held, and everyone went home; but His Excellency and the minister went up to the jail and

demanded to see the prisoner. She was brought into the room and stood there before them. Her bonnet and shawl were now removed and she stood with her hands lightly clasped before her, her pale, delicate face en closed in a spotless lace cap with a high crown. She looked gravely and fearlessly at them without any bra vado, yet without any fear.

"What is your name, woman?" asked His Excellency, contemptu-

ously. "Faith Morill is my name, Edmund Andros," said she. The Governor reddened with anger

at her calling him by name, and continued : "What has brought you over here

to disturb the peace of these Christian people? Have you so disgraced yourself in England that you were turned out even from that idolatrous coun-

try ?" "It was borne in upon my soul that God had sent me to bear witness against thy hardness, thy blindness and thy sin. It wraps my soul in dark ness to see thee, a blind Pharisee, binding heavy burdens on the people.

"It shall trouble thee no longer, girl," broke in the Governor, now white with anger. "This very night wo of our scouts shall conduct you to the Indians, where you may exhort them to your heart's content."

"To the Indians !" cried;Faith, turn-ing very white, "and alone ?" " Yes, alone : and you shall be left there to convert them."

there to convert them.

As he said this he turned on his hee and left her, followed by the minister. Faith shuddered, and for a while seemed faint with fear ; but her old enthusiasm came back to uphold her, and when the scouts came in to con duct her to the Indians, she rose with out a word to follow them. She fol lowed them silently through the woods, and when the wondering men would have tried to draw her into conversation, she answered them not a word.

It was toward evening when they reached the Indian village. The men stood on the hill which overlooked the valley in which it was situated, and then stopped. "Well, mistress," said one of them,

'We have done our Governor's bid ding, and there are your Indians. You would not tell us what was your business with them; but if you take our advice, you will not go nigh them, but show a clean pair of heels. There are others of your faith who will take you in, and the Governor be never the wise

" I thank thee, friend," said Faith "thou hast done thy duty. Now I will do mine."

She wended her way slowly down the hill. At the entrance of the village there was a party of children who lage there was a provide the stopped were playing games. They stopped and shrunk back as the delicate young girl glided by, and then followed has at a distance, half-frightened and

a lost soul, forever and ever, and Her voice ended in a scream terrible to hear, and the Sister calmed her with some difficulty ; then she said to her

"Was there not some self-will which brought you into this trouble? gave you authority to preach to the Puritans?" Who

"It was given by the Holy Spirit within. 'The Kingdom of Heaven is within you,' within you, within you," she murmured. "That is most true," said the nun.

"And so we are taught by our Holy Mother the Church; but does not your sad experience teach you that we are liable to deception, and need guidance in order to obtain the discernment of spirits?'

Faith was silent, and the Sister, feeling she had said enough, left her, after giving her a composing draught. Gradually she came back to health. She was very quiet, sitting for hours watching the Sisters at their work. Then she began to steal into the chapel, where finally she had to be sent for, in order to bring her to her meals and rest

"Why do you like to stay so much in the chapel, Faith ?" said the Sister one

day. "There is a painting there that looks

"There is a painting there that looks like my mother," she answered. Finally, one day as the chaplain was passing through the chapel he was startled by a hand which caught his soutane. It came from a figure crouching in a corner, and which he had not seen before. "It draws me," she whispered, pointing to the tabernacle. "It gives me no rest by day or he right

gives me no rest by day or by night. Oh, show me how to find Him, how to really what he wants of me. know Oh, if I am deceived again !" Her instruction began that day

and the next May coming round found her with a white veil in the Ursuline Novitiate. - Pilgrim of Our Lady of Martyrs.

TESTS OF FRIENDSHIP.

When Cicero wrote his immortal treatise concerning friendship, the Roman world applauded, and it was sup posed that the last word about the mat er had been uttered. But Rome did not understand the very first and in-dispensable condition of true friend ship, which is that it must be founded on virtue. That was a teaching which men had to wait for till it was promul gated by the Great Teacher of men. In His relations with the divine apostle He showed to humanity the real inwardness of true friendship. He showed that its basis is sincerity and its capstone is love, such love as He exhibited to men and spoke of in His undying words uttered from the Mount.

The beautiful example He then gave of real friendship has been treasured by the world ever since, and men will never lose the memory of it. Considered from a worldly standpoint the friendship of which Christ set us the pattern is sublime and unapproach able, but we can come within the aureole of its radiance if we strive. sincere Men have but to be in their dealings with each other to cherish integrity, principle, and honor, and when clouds gather, and darkness begins to reign, to hold out to those in trouble the loving and

kindly hand of brotherhood in order to prove that one and the same heart pal pitates in the great bosom of human ity. It is lovely to behold the solic itude of the true friend of him concern ing whose sincerity there can be no doubt, for then we stand face to face with tender love of a mother, to which has been superadded the clear-sighted and practi nent

come leaden, let the chill of poverty especially breathe its blighting breath upon you, and you will quickly per-ceive how readily the mask of friendship is torn from them, and how com passionately they will say that they often predicted that your own foolish courses were inevitably destined to prove your ruin. At least if it is not possible for you

to find out in the days when prosperity smiles upon you and the current of your life flows between gilded banks who your friends have been, it cer tainly is quite possible to discover who were not your friends when penury knocks at the door, and the crust instead of the joint graces your table. As we grow older these sombre truths are more construction were done for the post cogently urged upon us, for when the sweet symphonies of youth are changed to the discord of age, they become like sweet bells jangled out of tune and harsh. Then we remember the model of perfect friendship to which we made reference, and wish we had followed the finger post of its point-ing.-Catholic Review.

The Soldier who Pierced Christ's Side.

The name of the soldier who pierced Christ's side with a spear while He was hanging on the cross has been preserved in the legendary lore of the Church as Longinus. This man was one of the soldiers appointed to keep guard at the cross, and it is said that he was converted by the miracles which attended the crucifixion. The legend even goes further, declaring that he was one of the company of watchers set to guard the sepulchre, and that he was the only one who refused to be bribed to say that the body of our Saviour had been stolen by the dis-For his fidelity to this great ciples. truth, Pilate resolved on his destruc-tion. On this account Longinus left the army to devote his entire time to spreading the gospel; but he did this without first getting permission from the governor of Judea, or from Rome. He and two fellow soldiers whom he had converted retired to Cappadocia, where they began to preach the word of God. At the instigation of some of the leading Jews, however, Pilate sent out a detachment of soldiers who sur-prised the deserters at a place where they were holding a Christian meeting, and where they had three crosses set up as an illustration of the great tragedy which had occurred but a short while before at Jerusalem. All three were killed and beheaded, and their heads nailed upon the crosses

An Easy Choice.

Parents have another month in which to consider the important matter of a choice of a college to which the youth should be sent. It is true none of our Catholic colleges is likely to attempt to beat Yale's oarsmen or Princeton's football eleven, and there isn't one of them that has a crack baseball team ; but there are still a good many reasons left why Catholic parents and Catholic students should choose an institution where their faith is a mat ter of course, says the Catholic Union. Many of our Catholic colleges are equal to the best non-Catholic institutions in everything except endowments and fine buildings. They have a much greater thing which the others lack — the truth — and, according to Cardinal Newman, religious truth is a necessity to the proper consideration of

human branches of learning. Thomas Davidson, writing in the Forum, says some practical things on Forum, says some practical things the choice of a college for the boys, though he is not talking to Catholic though he is not talking the wise parents in particular. "The wise parent trying to select a college for his son will ask first, not where the most learned professors are(still less of course where the best baseball team is, or where most sons of millionnaires congregate !) but where the tone of social life is purest and manliest ; where the young men behave neither as young monkeys nor as rakes : where the con ditions for complete moral autonomy are most fully established. At the same time he will ask what college best understands its business—which is to impart that culture, intellectual and moral, and does not attempt to forestall the university by dabbling in professional knowledge or erudition.

And in all these has the Catholic college a first class rating and no Catho lic club will be necessary to give the students the courage of companionship in the practice of their faith

There is nothing to prevent anyone concocting a mixture and calling it 'sarsaparilla," and there is nothing to prevent anyone spending good money testing the stuff; but prudent people, who wish to be sure of their remedy, take only Ayer's Sarsapar illa, and so get cured.

Illa, and so get cured. Differences of Opinion regarding the popular internal and external remedy, DR. THOMAS' ECLECTRIC OIL—do not, so far as known, exist. The testimony is positive and concurrent that the article relieves physical pain, cures lameness, checks a cough, is an excellent remedy for pains and rheumatic complaints, and it has no nanseating or other unpleasant effect when taken internally. Mr. Thos. Ball of Massrs. Scott. Bell & Co.

unpleasant effect when taken internally. Mr. Thos. Bell of Messrs. Scott, Bell & Co., proprietors of the Wingham Furniture Factory, writes: "For over one year I was not free one d y from headache. I tried every medicine I thought would give me re-lief, but did not derive any oenefit. I then procured a bottle of Northrop & Lyman's Vegetable Discovery, and began taking it according to directions, when I soon found the headache leaving me, and I am now completely cured.

completely cured. Why will you allow a cough to lacerate your throat or lungs and run the risk of fill-ing a consumptive's grave, when by the timely use of Bickle's Anti-Consumptive Syrup 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., etc.

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FIVE-Seventeen

Why was Ayer's Sarsaparilla admit-ted ? Because it is not a patent medicine, not a nostrum, nor a secret preparation, not dangerous, not an experiment, and because it is all that a family medicine chend be

WORLD'S FAIR

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many selves as t this or the been follo indeed. come of n nection th calling an every voc and its di its special each one as we are nesses of difficultie the tempt contend. and provi helps an

Sectarian and Non - Secretarian. Hardly a word in the language is so constantly and absurdly misapplied as the words "sectarian" and nonompletely cured. sectarian." In the ordinary non-Cath olic mind, especially the politician

mind, they appear to be interchange-able with "religious" and "non-religious ;" and it is deplorably true that there are not a few thoughtless or badly - instructed Catholics who use them in the same sense. These people need to go back to etymology as well as to catechism, says the *Pilot*.

and carried in triumph back to Jeru-

salem.

A sect according to correct usage means something cut off from the main body. No well-informed person disputes the fact that in the history of Christianity the Catholic Church was the original, as it is the main body. In the earlier Christian centuries, the Arians, Nestorians, Gnostics, etc., were sects cut off from the Church. In the modern religious world, the Luther-

the Governor, coughed a little and looked sternly at the men with the poles, and the preacher stood open-mouthed and aghast at this turning of tables. Were not they the Pilgrim Fathers, the cream of the English tables. Church, who had separated themselves from the ungodly to become truly from the ungodiy to become truty pure, even as the English before had departed from the Mother Church because they were also purer than Catholics? And here was a mere girl

presuming to call them sinners ! Poor Faith got no farther ; the men advanced and taking her by the arms marched her out of the building, in quick time, up to the jail. There quick time, up to the jail. There they locked her securely in where her two-edged tongue would be for a time silenced, even boarding up the win-dows, lest she should preach from them.

As soon as the meeting was over, a council was held among the elders. What does this mean? Have we not yet silenced these profane and seditious people who dare to call us, the hypocrites and deceivers ? What shall we do with this woman We have shut them up in the jail. burned their books, cut off their ears, branded them with hot irons, whipped them through the streets; yet still they come.

" My advice," said Elder Sparhawk, "would be to utterly exterminate them ; and that this foolish woman be instantly hanged as a warning, that all others shall share the same fate who follow.

follow." His Excellency, the Governor, coughed again and then remarked : ""His Gracious Majesty has ex-postulated against the firm hand with which we have hitherto dealt. with this misguided people. He is inclined to be friendly with the man Penn, who is a leader amongst them, and I fear he will not brook the storn measures that are co brook the stern measures that are so wisely advocated by our Elder Spar-My advice would be that this messenger of Satan, who has come over to disturb the peace of the god!y, should be sent to her own place. She die. God has forgotten me, and I am

half curious, thinking that she must be a spirit. So also thought the Indians, when Faith suddenly glided in among them

The men were gambling by the light of the camp fires, and the women gos siping at the doors of their wigwams At the sight of Faith, a sudden silence fell upon them. As she stepped upon a little hillock and commenced her exhortation, they gazed at her with fear and awe, but of course did not under stand one word that she said. She per ceived this after a few moments, and was silent. Poor child ! she had hoped for the gift of tongues, and was sadly disappointed. She turned to go away, praving for guidance through the trackless forests. "Ugh !" said an old chief and rose

Then Faith made a great mistake A sudden fear seized her and she ran In an instant the old chief was at her side. He seized her and brought her back to his squaw, and by motions made her understand that she was his prisoner.

May has come round once more, but if we look for Faith, we shall hardly recognize her in the poor wreck that an Indian convert is bringing to the Ursulines in Quebec. He has brought her to the city in his canoe, and has now carried her to the hospital and handed her over to the care of the nuns. Great is the wonder and pity with which they receive her, and tender the care with which her sores and wounds are washed and dressed. When at last she was laid between the fresh homespun linen sheets, she caught the Sister's hand, and kissing it, sobbed out :

"I wish God was as good as you." "Hush ! hush ! child," said the hor-rified Sister. "That is blasphemy."

Holding fast the Sister's hand, as if she would never let go, she sobbed forth her sad story, ending with, "They have beaten me, starved me, left me out to freeze, and made me work like a slave ; but they have never bent me to their will and made me one

which n judg taken affection cannot blind. For the true friend must, above all, be stern in dealing with our faults, ex-

down in malice, but directing us in season and out of season, and warning us of the perils to which our rashness may expose us. Courage then in the faithful discharge of his duty is a prime requisite of true friendship, for the true friend is often called on to wound us but to save us, and to use the cautery even when the pain is keenest. This is the severity of friendship, but beneath its stern mien the gentle spirit of true love lurks and the eye that seems to look daggers at us, may at the same moment be melting with tender ness. For not only should a friend bear a friend's infirmities but he should pour the balm of a deep affection into

his wounds even when they gape the widest, and incur both dangers and losses to serve and to save those whom he holds dear.

It is against the holiday friend, especially, that one should be most upon his guard, against those simpering, smiling people, persons of infinite tongue, who can almost rhyme them selves into one's affections only to rea-son themselves out again ! They prof-fer you the hand of friendship while the skies shine brightly above you, and especially while a dollar sheds its golden radiance along your path. Your accomplishments are then most varied and brilliant and you never even suspected yourself that you possessed such qualities of head and heart as they would insist upon ascribing to you. But let the clouds once lower, and the skies be-

TESTIMONIALS published in behalf of Hood's Sarsaparilla are as reliable and worthy of contidence as if from your most trusted neighbor.

I was attacked severely last winter with Diarrhea, Cramps, and Colic and thought I was going to die, but fortunately I tried Dr. Fowler's Extract of Wild Strawberry, and now I can thank this excellent remedy for saving myilie. Mrs. S. Kellett, Minden, Ont.

ans, Episcopalians, Presbyterians and other Protestant bodies, are all equally sacts cut off from the Church.

To refuse to reckon the Catholic Church with the sects is not a demonstration on the part of Catholics of extreme religious loyalty, but simply an evidence of their knowledge of facts and language. This was well explained on one occasion in that fore most of secular newspapers, the New York Sun.

Any Protestant effort to reduce the Catholic Church in language to the sectarian level is merely pitiful. Scholarly or thoughtful Protestants never join in it, however little their love for Catholicity.

This point should be more frequently explained to our young Catholics in Catholic schools, reading circles, sodalities, etc. Let them be taught the "sound form of words" for the sake of the precision of speech which should characterize the educated people, as well as for the loyalty which should mark the heirs of the Faith once delivered to the saints.

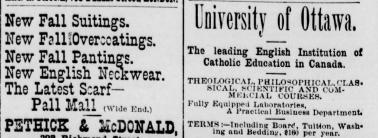
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