sed be God! who made sweet flowers to grow, ir, soothing, innocent, like children's d ten times blessed, that in the world beow. child's kind heart yet beats in bosoms pray God bless thee lady who did'st send Bright flowers, that brought my sorrows to an end.

I love sweet flowers-my youth was passed

I loved my native land, I grieved to part
The friends and scenes that made my
youth's delight,
Sorrow that drives men mad dried up my
heart, heart,
And wrapped my being in a starless night,
My breast was arid as a parched-up plain,
Till thy soft kindness made it green again.

Tis hard, O bounteous Heaven! to live re-From all that made life lovely 'neath the sun,
To pass thro' this cold world all unbeloved,
And sigh in silence till our task be done.
Then die, aud sleep afar from friends and With no kind hand to deck your lonely

Twas doubly hard for me, whose life and Were centred in my country friends and kin,
To leave them all and live abandoned quite
By all but memories of the dear "has Now, Heaven be praised! what happiness to In every clime kind hearts and flowers do grow.

Adieu! God bless thee! as my heart doth bless,
For this sweet solace of an exile's woe,
May ne'er thy life lack kind hearts' tenderness!
And round thy path bright flower.

No longer friendless—I shall sigh no more, Home, friends and country doth thy gift re-

PASTHEEN FIONN.

LUTHER AND THE DIET OF WORMS.

Rev. I. T. Hecker in The Catholic World.

CONTINUED.

What were the means provided by her Founder to bring about reforms. First, her pontiffs. Second, her providential men and women—her saints. Third, her councils, national and general. These latter gave birth, if M. Guizot is to be considered. an authority, to modern representative political governments. But were these means employed in the church at this period? A general council, the Council of Trent, was called in 1545. What kind of men composed it—were they in-telligent, earnest lovers of truth, and sincere in their desire for the reform of abuses? Here are the words of the English historian Hallam on this very point:
"No general council," says Hallam, "ever contained so many persons of eminent learning as that of Trent: nor is there any ground for believing that any other ever inrestigated questions before it with so much vestigated questions before it with so much patience, acuteness, and desire of truth. The early councils, unless they are greatly belied, would not bear comparison in these characteristics." One thing is historical; the reform inaugurated the decrees of the Council of Trent was radical and complete—so much so that the abuses then complained of ceased to exist. "The decrees of the Council of Trent," so says the Protestant historian Ranke, "were received by the spiritual princes of the council of the america and from this moment became the empire, and from this moment began a new life for the Catholic Church in Germany." During the last period providential men and women labored incessantly in the different countries of Europe for the purification of the church. We give a list of these; though incomplete, it is sufficient to show that there has scarcely been an epoch in the whole history of the church when we could exhibit an equal galaxy of great men and great an equal galaxy of great men and great women—we mean great saints! SAINTS OF THE SIXTEENTH CENTURY.

SPAIN.—St. Ignatius, St. Francis Xavier, St. Francis Borgia, St. Teresa, St. John of the Cross, St. Peter of Alcantara, St. Thomas of Villanova, St. Louis Bert-rand, St. Paschal Baylon, St. Francis of Solano, St. Peter Claver, St. Joseph Cal-asanctius, of the Pious Schools, B. Charles Spinola, B. Lawrence of Brindisi, B. John Marinoni, St. Andrew Avellino, St. Cam-illus of Lelli, St. Mary Magdalen of Pazzi, B. Sebastian Valfre, St. Leonard of Port Maurice, St. Catherine of Ricci, St. Cajetan, B. Hyppolitus Gallantini, Congrega-tion of Christian Doctrine, St. Francis of Paula, of the Minims of Calabria.

Frances of Chantal, St. Vincent of Paul, St. Francis of Sales, St. Francis Regis. GERMANY.—B. Peter Canisius.

Portugal.—St. John of God.

POLAND.—St. Stanislaus, St. Josaphat. ITALY.—St. Pius V., St. Philip Neri, St. Felix of Cantalice, St. Aloysius, St. Jerome Emiliani, St. Catherine of Genoa,

Jerome Emiliani, St. Catherine of Genea, St. Charles Borromeo. Holland.—Martyrs of Corcum.— Nicholas Pieck, Jerome Werdt, Antony Werdt, Thierry Van Emden, Willehad Danus, Godfrey Marvel, Antony Hoor-naer, Francis De Roye, Cornelius Wyk, Peter Assche, Father John, Adrian Beek,

Peter Assche, Father John, Adrian Beek,
Godfrey Van Duynen, Adrian Wouters,
James Lacop, John Oosterwyk, Leonard
Vechel, Nicholas Van Peppel.
AMERICA.—St. Rose of Lima, St.
Alphonsus Toribio, Archbishop of Lima.
As to the supreme pontiffs of the Catholic Church. Because a man is called to olic Church. Because a man is called to occupy the chair of St. Peter he is not for that reason a great saint. A man may be a pope and his life be far from what it ought to be as a good Christian, and above all, what it ought to be as one occupying so exalted a place in the church of God. Not all popes have been, like St. Peter, martyrs or saints, but a large number of them have been. The line of number of them have been. The line of popes have been men far above any other line of rulers, in greatness, in virtue, in intelligence, which can be named in the history of mankind. This is no boast, but sober truth admitted by competent and non-Catholic authorities. Leo X., who was pope at the period under considera-

a good judgment, more brilliant as a prince than as a Christian pontiff. Notwithstanding a Protestant, Roscoe, wrote an eulogistic biography of Leo X., and non-Catholic writers of history have spoken of him and his pontificate with praise, yet Catholics remember his career with feelings of sadness rather than those of gratification. But it is the remark of Ranke "that since his time the lives of the popes have all been above reproach."

This now brings iMartin Luther upon the scene. Who was he? Martin Luther was born in Eisleben, in Germany, in 1482. I love sweet flowers—my youth was passed among Green hils that bloomed with flowers of many adyo,
Flowers, children, birds, so sweet in look and tongue.
I loved them, and I joyed when they were nigh.
Sweet flowers! far sweeter than your hues are blent

was born in Eisleben, in Germany, in 1483. His parents were pious, honest, poor people, and sent Martin to school at an early age. For among a Catholic people ignorance is looked upon as a disgrace, and ignorance of what one ought to know and can know is held to be a sin. But if Martin is parents were pious, honest, poor people, and sent Martin to school at an early age.

were in those Catholic times free schools. There never was a time among a Catholic people when a bright boy could not get, provided he was in earnest about it, a free and good education. No people hold knowledge in so high honor as Catholics. The sudden death by a stroke of lightning of a friend, with whom Martin was walking, caused the thought of eternity to impress itself upon his mind as it never had done before. He thereupon resolved to give himself wholly to God and his divine service. To accomplish this purpose more perfectly he joined the Augustinian friars, a community of priests following friars, a community of priests following the rule given by the great St. Augustine. Luther at a proper age took the solemn vows, became a priest, was made a doctor in theology. Luther was now an Augustinian friar, an eloquent preacher, a pro-fessor of theology, and a man of no mean repute.

Pope Leo X., who then occupied the chair of St. Peter, proclaimed as indulgence. It was made known in Germany by a Dominican friar named Tetzel. Tetzel was a wan of soal well worsel in by a Dominican friar named Tetzel. Tetzel was a man of zeal, well versed in theology and gifted with eloquence. The people came in crowds to hear him and to gain the indulgence. Doubtless then, as now, there were Catholics who were more intent upon gaining the benefits of the indulgence than upon the dispositions which it required. This need excite no which is for them as now, many people which it required. This need excite no surprise, for then, as now, many people neglected to be instructed in their religion;

neglected to be instructed in their rengion; then, as now, there were priests who neglected to instruct their people. But how is this? You only mention the abuse of indulgences, when the thing itself is an offence in the nostrils of all true ntself is an offence in the nostrils of all true and sincere Christians! So much the worse, then, for such Christians. But suppose you tell us what is this thing which is so offensive to sincere Christians? Why, everybody knows that! No matter, tell us what "the thing itself is." Why, an indule one is a lignest from the view. tell us what "the thing itself is." Why, an indulgence is a license from the pope, for a stipulated sum of money, to commit crime. On this point any number of Protestant authorities, theologians, preachers, historians, literary men, poets, etc., may be quoted in confirmation of what we have said is an indulgence. Cathlics way he madicant and imporant, but olics may be negligent and ignorant, but here is a specimen of wilful ignorance which surpasses all we have ever met with among Catholics! An indulgence a license to commit sin for money! This is a false-hood cut out of whole cloth. He who entertains such an idea of indulgences should never again speak of wilful ignor-ance! For an indulgence refers neither to the present nor future commission of sin at all. It refers only to the punish-ments of sin for which the sinner has truly repented and has received God's pardon. An indulgence is nothing less or more than a release from the temporal punishment due to sin repented of sincerely and pardoned by God. Why, is that all? It is. And the strangest of all is that objections should be made to the Catholic idea of indulgences by those who profess to believe that all that the greatest sinner dulgences, which is severity itself compared with their sweeping act of faith which alone suffices to wash all a man's sins away, and put him at once, without pen-

ance or purgatory, into the company of the angels in heaven! But if one must be in a state of grace to gain an indulgence was there not a certain sum of money also required? This is a juestion of some interest, and we would like to know what the Roman pontiff did with the money thus obtained. This is no with the money thus obtained. with the money thus obtained. This is no mystery. It was devoted to pious uses. "Pious uses!" Suppose you be a little more specific? Well, some was spent in the erection of public hospitals, some was spent in building bridges, some was spent in building churches, and some was spent in wars against the Turks. Is that all? No, there is something more it would be No, there is something more it would be well for you to learn. Why, what is that? It is that you owe it in all probability to the money spent in defence of Christen-dom against the threatening Turks that you are not to-day a follower of the false prophet Mohammed. What! it is due to ndulgences that I am not a Turk ? In all

ober truth, yes!
But after this episode let us proceed to
ur narrative. Tetzel, the Dominican, was the promulgator in Germany of the indul-gence proclaimed by Leo X., which owed its origin, it is said, to his great desire to complete the magnificent church of St. Peter's at Rome. Would to God that Leo Peter's at Rome. Would to God that Leo X. would be the last to wreck his reputation upon increasing too exclusively the material grandeur of the church of God! Tetzel is charged with having employed extravagant language in his harangues, for which, it was said, his ecclesiastical superiors rebuked him, and poor Tetzel died of

a broken heart. a broken heart.

Germany at this moment was in an uneasy state. This indulgence proclaimed
by Leo X. was looked upon as an abuse, particularly so by the secular princes, who, with their gaunt purses, saw with feelings of reluctance money taken from the pockets of their German subjects and employed in building churches in Italy. Luther's voice was now heard in attacking indulgences and crying out for reform! Reform was undoubtedly needed. All the sincere and earnest Christians of that was pope at the period under consideration, was, according to men able to form affairs was the right one. Listen to the

letter which he wrote in 1519 to the then reigning pontiff, Leo X.:

"That the Roman Church," he says, "is more honored by God than all the others is not to be doubted. St. Peter and St. Paul, forty-six popes, some hundreds of thousands of martyrs, have laid down their lives in its communion, having overcome hell and the world; so that the eyes of God rest on the Roman Church with special favor. Though nowadays everything is in a wretched state, it is no ground for separation from the church. On the contrary, the worse things are goground for separation from the church. On the contrary, the worse things are going the more should we hold close to her, for it is not by separation from the church we can make her better. We must not separate from God on account of any work of the devil, nor cease to have fellowship with the children of God who are still abiding in the pale of Rome, on account of the multitude of the ungodly. There is no sin, no amount of evil, which should be permitted to dissolve the bond of charity or break the bond of unity of the body. For love can do all things, and nothing is difficult

the bond of unity of the body. For love can do all things, and nothing is difficult to those who are united."

This letter has the true ring in it. The only position worthy of a true Christian and sincere reformer is within the church. Separation from the church is not reform. Separation from the church is not reform. To stand up in God's church and to cry out for reform of real abuses and sandals, fired with genuine zeal and pure love for the beauty of Christ's spouse, is a noble attitude. Such zeal, such love, is capable of doing all things. Had Martin Luther fought it out on this line the name of Luther of Eisleben, the Augustinian friar, would have been handed down with benediction and praise along with the great names of Hildebrand, Bernard of Clair-yaux, and Borromeo of Milan, to all future vaux, and Borromeo of Milan, to all future generations.

But one is filled with astonishment in reading so strong and unanswerable a tesimonial in favor of the Roman Church and that from the pen of Martin Luther and written in the year of our Lord 1519 Did he write it? One would scarcely credit the fact, were it not found in the History of the Reformation by that partisan, Merle d'Aubigne. Martin Luther wrote it; was he an imbecile or a knave Ignorant he was not.
From a reformer Martin Luther became

a revolutionist; can you, honest reader, tell the reason for this change? Re-exam-ine the event and see, on sound, rational, Christian principles, if you can.

A NEW CHURCH FOR LOWER COVE.

St. Malachi's hall, in this city, was well filled last evening by a large portion of the male attendants of the Roman Cath-olic Cathedral, to devise ways and means for the building of a chapel at Lower

Cove.

At 7:30 His Lordship Bishop Sweeny took the chair and said: That the cathedral was getting too small for the congression of the congression gation worshipping there and that it was in his opinion advisable to have another place of worship in the city. He had therefore called a meeting to see what could be done toward the erection of a could be done toward the erection of a chapel in Lower Cove. Some years ago he bought some lots at the corner of Main and Carmarthen streets for the purpose of putting up a building on them, but the fire upset his plans, but now an opportunity was offered to carry out the project. The proposed building would be of brick and stone, 100x50 feet, with a basement, that could be used as a side-chapel, for hearing confessions, etc. It chapel, for hearing confessions, etc. It would be so constructed that at any future time it could either be lengthened or widened. When built the city would be divided into two parishes, with Duke street as the dividing line.

The Bishop then appointed eight gen-

tlemen to go through the audience and take the names of those willing to subscribe, saying that his (the Bishop's) would not be the smallest sub-scription. After the names had been taken it was found that \$3,332 had been

where in the vicinity of \$800, which he would add to the subscription, with enough to make up a total sum \$4,332. He further said he could not begin the building unless he had \$6,000 to start

Mr. Michael Flood, on being asked by His Lordship what it would cost to build the chapel, answered that in round num-bers it would take about \$12,000.

The Bishop then enquired who would consent to become collectors, when a number of gentlemen were appointed for

His Lordship told the collectors not to leave a Catholic house in the city unvisited and that he intended as soon as the frost was out of the ground to commence to lay the foundation, so that he could hold service in the church by July at the latest.— St. John, N. B. Sun, 12th

Sept. 14th, 1880.

Hop Bitters Co., TORONTO:

I have been sick for the past six years suffering from dyspepsia and general weakness. I have used three bottles of Hop Bitters, and they have done wonders for me. I am well and able to work, and for me. 1 am weil and able to work, and eat and sleep well. I cannot say too much for Hop Bitters. SIMON ROBBINS. For sufferers of Chronic diseases, 35 pp. symptoms, remedies, helps, advise. Send stamp—DR. WHITTER, 220 Race St., Cincinnati, O., (old office). State case.

Ayer's pills are a convenient remedy to have always at hand. They are sugar coated, easy to take, effective to operate sure to bring relief and cure. They are effectual in a wide range of diseases which arise from disorders of the stom-

ach and digestive organs. The cheapest medicine in use is Dr electric Oil, because so very little of it is required to effect a cure For croup, diptheria, and diseases of the lungs and throat, whether used for bath ing the chest or throat, for taking inter

nally or inhaling, it is a matchless com-

pound. Mr. Henry Marshall, Reeve of Dunn writes: Some time ago I got a bottle of Northrop & Lyman's Vegetable Discovery from Mr. Harrison, and I consider it the very best medicine extant for Dystonic William (This work). Reform was undoubtedly needed. All pepsia." This medicine is making marthe sincere and earnest Christians of that the sincere and earnest Christians of the

ST. BENEDICT THE MOOR.

Catholic Review.

The life of St. Benedict, surnamed th The life of St. Benedict, surnamed the Moor, and the son of a slave, like that of his blessed spiritual Father; the Seraph of Assisi, is "the condemnation of the wise of the world," who look upon the humility of the Cross of Jesus Christ as a scandal and a folly,—"to the Jews a stumbling-block; to the Gentiles, foolishness." And the great Apostle goes on to say: "The weak things of the world hath God chosen that he may confound to say: "The weak things of the world hath God chosen that he may confound the strong; that no flesh should glory in His sight, but that as it is written: He that glorieth may glory in the Lord." We find in this humble member of the We find in this humble member of the Franciscan Order a shining embodiment of the Apostle's description of God's economy, lowly after the notions of the world, a simple lay brother, the greatest part of his days spent in menial employment, unable to read or write, yet sought for counsel and advantage by the most learned and noblest of his age; gifted with wondrous powers of sagacity; like the more recent Cure d'Ars, thousands flocked around him to come within the shadow of a saint. hadow of a saint. St. Benedict was born at Sanfratello,

Sicily, in the year 1524, of parents no were both black slaves, and alike

cossessed of eminent Christian virtues.

possessed of eminent Christian virtues. This child of blessing received the name of Benedict, and, like his parents, being completely black, was commonly called by the name of Benedict the Moor. So beautiful was his natural disposition that many applied to him the words of the Canticles, "I am black, but beautiful." Canticles, "I am black, but beautiful."
Even in his tenderest years, like another Tobias, he gave no sign of childishness or levity; like his good parents, he practised fasts and mortifications, frequently approached the sacraments; and while the devotion, recollected deportment the devotion, recollected deportment and obedience of the little boy excited general admiration, nothing could inspire the holy youth with thoughts of vanity. He kept his master's flocks, contented imself with frugal fare, and employing his hours of rest in pious exercises, he had no other guides but the law of God and the wishes of his parents. In his eighteenth year he engaged in agriculture, and in Sicily rivalled the great St. Isidore of Spain, as another protector, in the supernatural order, of this useful and honorable profession. In this vocation the Saint was filled with that true happiness which worldlings neither know nor desire; poor, self-sacrificing, hard-working, the peace of his soul shone on his countenance. about this time the Saint entered the hermitage of St. Dominick, a short dis tance from Sanfratello, where several devout hermits were imitating the angelic life of the ancient solitaries o Egypt. These holy men were under the rule of St. Francis, and added a fourth yow of perpetual Lenten abstinence and three days' fast every week. It was a new and rigorous institute; hard, coarse bread, begged in the country; stale, ill-cooked vegetables; water their only drink; small, wretched cells; scanty clothing; the greater part of the day and night spent in prayer and manual labor. Such was the austere life the Saint entered upon; but for him it was scarcely severe enough; so, like St. Paul, the first hermit, he wore a tunic of palm leaves, which was covered only by a woolen capouche; and here in the severest penances, maceration, prayer, blind obedience and rigorous observance of the rule, he grew apace, more and more conformable to the image of his divine Master. Having changed their abode, so as, like the ancient anchorites, to increase the inconveniences and hardship of life, these holy solitaries, after a dozen years of the utmost mortification, came to Mount Pellegrino, where the people

occupied by this Saint these holy men built little cells, where they divided their the fourth vow of perpetual Lenten abstinence, and subsequently ordered that each of them might accomplish his vows in any convent he chose; so after much prayer our Saint chose of the Franciscan Orders, the reformed Minor Observantins, and was received at the Convent of St. Mary of Jesus, near Palermo. Here he spent the rest of his life, where following the example of his seraphic Father, he cultivated universal de tachment; going barefoot, however cold the weather might be; wearing the coarsest and most threadbare habit lying in his cell, which he called his pal ace, on a coarse coverlet spread on a board, a cross drawn on the wall with charcoal, and a few pictures of his patron saints being his furniture. This extreme poverty he loved ardently; and God showed by several miracles how agreeable it was to Him. To this heroic love of poverty he joined an angelic chastity which won for him from the city of Palwhich won to him from the city of Par-ermo, when taking him for its protector, the glorious title of Virgin. His obedi-ence, too, was so universal that he sought the will of his Superior in the least

of Palermo had erected a statue to St. Rosalia, who is held by all Sicily in ven-

eration; and near the holy grotto once

things.

The lowest and most painful employments were always Benedict's choice. So, for twenty-seven years, he was employed as cook of the convent, unless when, at intervals, drawn to fill the most important places; and here we find as illustrating his life many such homely miracles as are found in that of Elias, Eliseus and the Cure D'Ars. Great was his grief when he was appointed guardian of the convent in which he was dian of the convent in which would be accept the position, in which, not-withstanding his numerous occupations, he was always first in the performance of every duty, and made his recreation con sist in helping in the kitchen, carrying wood, sweeping in the kitchen carrying wood, sweeping the house, digging in the garden and begging in the city; thus giving a splendid example of humility, which shone also amid honors, applause and success. So, when as guardian, he was obliged to assist at the provincial chapter held in the application of Gir chapter held in the ancient city of Girgenti, and was surrounded by the most respectable ecclesiastics, distinguished inhabitants and crowds of people seeking to kiss his hand, and crying, Behold the saint! he sought vainly to fly this applause. Many wept for joy as they con-

templated his modesty and humility amid so peaceful and glorious a triumph. When elected Vicar and Master of Novices, his example was even more powerful than his lessons, and to the young men in his convent he was not only a master, but a physician, a father, a sure guide. He cornealed

was not only a master, but a physician, a father, a sure guide. He counselled them to the practice of abstinence and patience, we upons which he had inherited from the patriarch, St. Francis. Although unable to read and write, he spoke of the most sublime mysteries of faith like one skilled in the deepest and most abstruse studies, and men grown gray in study, men honored with the public esteem, often sought without shame a favorable opportunity to consult him in difficulties, and receive instructions from him. Three eminent Franciscans and of them. and receive instructions from him.

Three eminent Franciscans, one of whom Three eminent Franciscans, one of whom was a theologian at the Council of Trent, affirmed on oath that they had asked Brother Benedict to explain abstruse passages in Scripture, which to them seemed very obscure, and he instantly did so. They acknowledged that their science was infinitely inferior to that of the good lay-brother. Human pride is confounded by such extraordinary favors, and wisdom coming from the lips of babes; while the so-called wise are abashed and brought to confusion. And abashed and brought to confusion. And his knowledge was not confined to relig-ious matters, but extended to the domain of secular prudence. But now the Saint having satisfactorily fulfilled these offices returned gladly to his humble kitchen where he lived the hidden life of God and at the door of the humble kitcher were to be seen the noble, the learned the sick, the indigent, all desiring the holy man's help. And while the fa his heroic virtues spread far and wide, the Saint humbled himself all the more profoundly before God and confessed that he was the vilest of sinners. And how he was the viest of sinners. And now he prayed that God might make him humble, and besought his brethren to help him by their prayers to gain him this virtue! But here, as all through his life, he was a master in all the virtues;

derful humility, without which there is no true perfection.

After having spent twenty-seven years in the kitchen of the convent, he died at the age of sixty-five, on April 4, 1689. His death was followed by many miracles, even as his life had been often marked by them. His country honored him as Blessed, the City of Palermo having chosen him as its protector in 1652. In every house his picture was venerated, lamps and candles were placed before his images and statues, and all Palermo was joyful. His fame passed speedily into Spain and Portugal, and in the West Indies no Saint is so greatly hon-

and above and beyond all shone his won

ored as St. Benedict.

The life of this great Saint teaches most strongly the virtue of faith. "Have faith," said our Saint. Now this virtue should be accompanied by fortitude, and our Saint always invoked the Archangel, St. Michael, to obtain it—Michael—who is like to God. While Lucifer is redoubling his efforts to destroy the true faith, let our faith be strengthened when we consider the life of St. Benedict, who, without worldly science, taught wisdom to the wise of the world, and learn, that if we have but faith, we can move moun-

MOODY AND SANKEY IN THE SOUTH OF IRELAND.

It has been reported in most of the secular papers—from telegrams sent from the other side of the ocean—that Messrs. Moody and Sankey's mission in the south of Ireland was one of the most successful of their career. What Messrs. Moody and Sankey consider success, we do not know. They preached and sang in Cork, Limerick and Waterford, three of the most Catholic cities in Ireland. "Is it not readded, "that a In each of these cities there are, or coarse, many Protestants, but they are not the kind of Protestants that need the peculiar services of such men as Moody. They built little cells, where they divided their kind of Protestants that need the pecutions at the late Missions, after paying all expenses and remembering the Rev.

Fathers, had left a balance on hand some
built little cells, where they divided their kind of Protestants that need the pecutime between exercises of piety and liar services of such men as Moody. They are nearly all Protestant Episcopalians (Church of England people, they used of their austerity, dispensed them from to be called) of the steady and sedate to be called) of the steady and sedate church and have plenty of church room. They are peculiarly averse to excitement or sensation in their religious practices. Their own ministers are educated and gentlemanly men, and are not, we think, subject to the charge of inatten-tion to their duties. What need had Moody and Sankey of getting up a re-vival among these people? Yet he tel-egraphs to America that his mission among them was one of the most success ful of his life. In what was it successful What did Moody do? He simply,-with the aid of Sankey's voice and harmonium drew a crowd. It is very natural that Moody and Sankey, the great Yankee revivalists, would draw a crowd in Eur one. But Barnum, the Yankee show man, would also draw a crowd in Europe.
As long as Mr. Moody's object is to make Protestants better, more religious, more strict in their attention to church, more observant of the commands of God, we cannot find fault with him, and we never will; but when he attempts to in-troduce his Protestant religion, his Protestant style of religious worship among Catholics, we do and will find fault with

Moody and Sankey went to the of Ireland to preach to the Catholics there. Their mission was arranged for them in Chicago several weeks before their departure, and their expenses provided for out of the large funds at the disposal of the missionary societies. But why they should be sent to the south of Ireland, why the Catholics there should sin need of Moody's preachsidered in need o come before the circuit courts of an Illi-nois or Michigan town of twenty-five thousand inhabitants at each term than annual sessions. More murders are committed in the state of Illinois in a month than are committed in all Ireland in a year. Why, then, did Moody and Santray's managers think the people of the atliss' services? The only answer is, SANITARIUM, Riverside, Cal. The dry climate cures. Nose

they hoped to attract them to the Pro-

testant system of worship.

Well, they accomplished but little of their object. They may have had large attendances at their meetings, but we venture to say that no Catholic went to near them. And even the Protestants who went to hear them did so merely from curiosity. They do not need Moody and Sankey, they are a thousand times better than the "converts" made by Moody and Sankey in their American

and English revivals.

The Protestants of the south of Ireland are good because they live in the midst of a Catholic population in which crime or immorality is very rare. The Catholics of the south of Ireland do not, and never will, need Moody and Sankey, and the Protestants of the south of Ireland will never need them as long as they follow the example of their Cath-olic neighbors.—Bay City Chronicle.

THE LAW OF PRAYER.

BY MOST REV. JAMES GIBBONS, D. D., ARCH-BISHOP OF BALTIMORE.

"Prayer moves the Hand that moves the universe." —Gurnall's Christian Armor. "Hast thou not learn'd what; thou art often told,
A truth still sacred, and believed of old,
That no success attends on spears and swords
Unblest, and that the battle is the Lord's?"
—Cowper.—Expostulation.

"More things are wrought by prayer
Than this world dreams of."
—Tennyson.—Morte d'Arthur.

Some years ago, in a Southern city, I was requested by a Catholic lady to call on her husband, who was suffering from a fatal distemper, though his mental faculties were unimpaired. This gentleman had been brought up by his father in the school of Voltaire and associates, whose infidel teachings he had imbibed, and he avowed himself not only an unbeliever in Catholic faith, but even a skeptic, as far as all revealed religion was concerned.

Knowing the bent of his mind on the subject of religion, I endeavored, at some length and by every argument at my command, to remove his objections to Christianity, and to prepare him for the

rational acceptance of our holy religion.

After listening to me with great patience and close attention, he courteously, but frankly informed me that my remarks had made no impression on him whatever, and that between him and me

whatever, and that between him and me there was an impassible gulf which no reasoning of mine could bridge over. Although mortified and discouraged by his candid reply, I did not despair, but resumed the conversation, which was, in substance, as follows: "You certainly acknowledge," said I, resumed the

"the existence of a Supreme Being, the Author of creation, and the living source of all life?"
"Every man," he replied, "that uses

his brains, must concede that truth."
"You will further admit," I continued, that, as the Author of all Being is omniscient and all-seeing, He knows our condition; as He is Omnipotent, He has the power to succor us: and, as He is infinitely good, He is not indifferent or insensible to the wants of His creatures, especially of those whom he has endowed with an immortal soul and an intelligent nature. He does not cast them off from His thoughts, as the loosened fragment is thrown off from a planet and hurled into space. He, from whom all paternity is derived, must have in an eminent and perfect degree those paternal sentiments which a father has for his child."

"That truth," he answered, "irresistibly follows from our conception of a Being supremely intelligent, powerful

"Is it not reasonable to suppose," I added, "that a Creator so benevolent and paternal, will be moved by our entreaties, and that he will mercifully

hearken to our petitions?"
"I cannot deny," he said, "the reasonableness of your conclusion.

"Then, you admit," I observed, "the itility of prayer, and I ask you to pro kind who regularly attend their own church and have plenty of church room. Providential Ruler this short supplication. "O God, give me the light to see the truth, and strength to follow it!" He made me an earnest promise to repeat this prayer day after day, with all the fervor of his heart.

Some days later, I received a pressing

message from my invalid friend to visit him again, as soon as possible. I did so, and, on entering his room, I was sensibly impressed with a glow of enthusiasm which shone on his face, and which had succeeded his former forlorn and desponding expression. Before I had time to address him, he burst forth into an eloquent profession of faith in the div-inity of the Christian religion, and spoke in language at once so simple and con-nected, so luminous and penetrating, that I have never lost the impression which his words made on me. He begged, then and there, for the grace of baptism, if he were deemed worthy of receiving it. Some weeks afterward he died, fortified and consoled by the sacraments of the Church.

Here is a striking instance of the power of prayer and of the direct impression of God in the conversion and illumination of a soul without the help or agency of a man. One ray of divine light had effected what no force of reasoning could accomplish. In his tribulation he sought God and found Him, and with Him he found light and peace and rest.

be considered in need of Moody's preaching and Sankey's singing, is what we cannot understand. If the populations of the three cities, Cork, Limerick and Waterford, were taken together, they spark may lie smouldering for years, buried under the accumulated weight of pernicious maxims and worldly pre-occupations; but it needs only calm inwould not commit as much crime in a occupations; but it needs only month as is committed in one ward of trospection and a ray of divine grace to re-kindle it into a flame.

As the world has never yet beheld. and never will behold, a nation of atheists, so will the sun never shine on a comes before the judges of assize in all the three cities named at the semiprayer is an essential element of divine worship. No people have ever existed, whether ancient or modern, savage or whether ancient or modern, savage or civilized, Jew or Gentile, Pagan or Chris-

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