The Voice of a Dream.

Over the sands—the drifting sands— That gather beside the sea,
I bear in a dream the voice of a dream
That speaks of the Past to me.
The spirit sad of a dream once glad
Now wonders along Life's shore,
And bearsth to me with the moan of
the sea,
"No more, dear love, no more!
Lear love, no more!

The moan of the winds thro' sway pines

Seemeth that voice to me;

When the midnight falls it sadly calls

From afar o'er the solemn sea.

When thus I hear the voice so dear.

Of the years forever gone

stretch my hands 'er the drifting sand

But the sea flows on and on,

And the solemn sea flows on.

When over my soul doth softly roll
The waves of bis boundless love,
And the clasping hands from unknow
lands
Beareth my hopes above.
With wistful eyes neath the brooding

skies Illist for a tender strain,— For still doth seem that heavenly dres I list for a constitution of a yearning pain,—
And I wait—do I wait in vain?
C. L. A.

Blairsville, Pennsylvania, June 12, 1888.

FIVE-MINUTES' SERMON.

"Every one that exalteth himself shall be numbled; and he that humbleth himself shall be exalted."—St. Luke xviii. 14.

shall be exaited."—St. Luke xviii. 14.

It is a blessed and a happy moment, a sort of turning point in life, my brethren, for any one of us when he wakes up to the conviction that he is nothing extraordinary after all. That is, if there is such a moment; for sometimes this conviction dawns on one gradually.

Almost everyone begins life with the other idea. Not that he has it himself at the start, but his friends have it for him. Almost every baby is considered.

him. Almost every baby is considered, as you know, to be the finest and most beautiful one that was ever seen. Per haps he does not quite come up, afterward, to the expectations of his fond parents; but at least he is remarkable in some way. He is a very clever boy, or a very good boy, or, at any rate, he could be if he wanted to; he has got it in him; he is much finer in some respects, per-haps in a great many, than the common run. He is going to turn out a great

run. He is going to turn out a great man; he is much more likely to be President of the United States than any other boy of his sge.

And by the time he has got to man's cestate he has a good deal of the same opinion of himself. He does not like to have it even hinted that he is at all below the property in any thing, or if it is plain again to par in anything; or if it is plain, even to himself, that he is, then it is a thing of no consequence, for he could excel in it if he chose to. The sorest points are of course those in which his choosing would make no difference. The less said about

these the better.
Well, you know all this is what we call pride, Almighty God has mercifully arranged it so that it is generally knocked out of us to some extent as we

travel on through the world; but still a good deal of it remains.

It is a thing that gives us a great deal of trouble of mind, and which generally keeps us back a great deal from really excelling in anything. It is a thing, therefore, which it is good to get rid of as soon as we can; and of course, therefore, you will all want to know how to do this. I think the Gospel story of the Publican and Pharisee throws some light

The way to do it is the way of the Publicsn, and the way not to do it is the way of the Pharisee. And the way of the Publicsn is that of common sense,

What is it? It is look at and con-What is it? It is look at and consider our defects, and not our strong points. The Publican might have talked like the Pharisee, tco. He might have said: "I am a much better fellow than that old Pharisee. I am a good, hearty, generous soul. I that my friends to the best I have got; and if I do cheat cometimes a little in business I make up for it in charity; and I don't make a for it in charity: and I don't make a show of the good I do, and put on a pre-tence of religion like those canting hypo-

And so he might have gone on to the end of the chapter. But he didn't. No; he just went off in a corner all by himself and said: "O God, be merciful to me a sinner!" He did not think about his virtues, but about his sins; and when he asked the Lord to be merciful to him he meant that he wanted to smend his life, and was soing to do it. to smend his life, and was going to do it by the help of God, and, imitate the Pharisee, whom he really thought better than himself; for you see he did not think of the sins of the Pharisee, but of his virtues.

I say that his way was of common I say that his way was of common sense. It is the way we all follow when at work on anything except ourselves. We look at the defects in our work, and not its excellencies; and if we have very good sense, it seems to us pretty much all defects.

Humility, then, after all, is only com-mon sense. And I think you ought to see pretty well one reason at least why, as our Lord says, he that exalteth him-self shall be humbled, and he that hum-bleth himself exalted. The one who exalts himself, who stops to look at his virtues, is all the time running down, and losing even the little virtue that he admires; while he that really humbles himself is constantly getting better. So humility is necessary for progress. It is so in the things of this world even, and much more so in our spiritual

Tone up the system and improve the eppetite by taking Ayer's Sarsaparilla. It will make you feel like a new person. Thousands have found health, and relief from suffering, by the use of this great blood purifier, when all other means failed. Of Great Utility.

There is no other medicine of such general usefulness in the household as Hagyard's Yellow Oil for the cure of rheumatism, neuralgia, sore throat and all inter-nal and external pains and injuries.

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ing, system-regulating tonic. EXPEL THE WORMS by using the safe and reliable anthelmintic Freeman's Worm

CATHOLIC PRESS.

New York Catholic Review.

New York Catholic Review.

Science has made big strides towards aomewhere in the present century, but its failure to lead its agnostic devotees nowhere, that is, to settled convictions concerning annihilation in the future, makes them restive and occasionally mad. All the great discoveries of scientific men within fifty years have revealed only one supreme fact, viz: that there are infinite other discoveries to be made out of these discoveries. We have a better light in electricity, and our voices travel farther than they used to, and at the same time we have new questions in the social order and in the political order to solve, and the telephone and the electric light seems only the contents. the social order and in the political order to solve, and the telephone and the electric light seem only to aggravate them or us and give no help at all. And though the Clarks may by their wonderful lenses bring the moon into your parlor, no one has invented anything which will see into the human heart, or say into the denths of an invinct or the denths of an invinctor. which will see into the human heart, or spy into the depths of an intricate question, or bring the future any nearer than it was before. The whole seething world outside Christianity has tossed and tumbled with the heat of the crisis, and is still, so to speak, in the soup. There has been no new and saving theory of human life discovered. Despite everything, the Saviour of men is still in the thing, the Saviour of men is still in the lead for clearness of vision and practical application of principles through His lowers.

Colorado Catholic. The Revista Catolica after its wont has something wise and seasonable to say of the evil of intemperance. Thus: Cases of madness and sudden deaths are of frequent occurrence, exclusively occasioned by the use of alcoholic drinks. This is an evil of transcendent importance, and calls for an urgent remedy. The abuse of spiritous liquors affects the mental and moral state, weakening the intelligence, withdrawing men from serious thought and action, and in proper season, when the passions are stimulated to inordinate action, impelling them to the commission of the most atrocious crimes. The Revisa is shocked at the evils that spring from intemperance, The Revista Catolica after its wont has evils that spring from intemperance, which is more harmful than cholers or

A sad and dangerous sign of the times is A sad and dangerous sign of the times is the neglect of many parents to make home as cheerful as it should be. How many a boy has been spoiled by finding only disagreeable surroundings for his young life! Good books, instructive works of art, pleasing music, entertaining games, bright lights, genial conversation—they diminish the need of theatres, and worse places of resort. Thus brought up, a young man possesses a great mainstay a young man possesses a great mainstay in the adult years when the demands of the pasions become clamorous. A home made attractive by parents' loving care is a helpful memory to rest upon, and the multiplication of such homes is the strength and pride of the nation.

strength and pride of the nation.

A practical joker in Boston the other day, directed the captain of an Eoglish steamer looking for a pilot to the office of John Boyle O'Reilly, who edits the only genuine Filot capable of directing the navy of that nation that piloted him to penal servitude in Australia. O'Rielly says: "He came to the right place, if he had only sense enough to know it. The Filot that British captains need is the one that will steer their national ship into the smooth seas of international peace and good will; that will keep her keel safe from the rocks of Tory oppression and aristrocratic rocks of Tory oppression and aristrocratic rapacity; that will bind her people into friendship and mutual help. That is the kind of Pilot the captains of England need, and they can find him in this or any other American newspaper office."

To eulogize Gladstone's oratory a

To eulogize Gladstone's oratory at Birmingham, where that clayest of clay idgls, Janus Joe, has been most artistically pulverized this week, would be to seek to gild refined gold. We prefer to direct attention to John Morley's slashing speech. He made some capital points, as for example when he said the attempt might as well be made to drain the Atlantic as to try to dry up the just sources of the state o tic as to try to dry up the just sources of Irish discontent by draining three Irish rivers. He pointed out a blot in the proposed Act to enable Irish tenants to purchase their holdings in the fact that no fair bargain could be struck while the tenant bargain could be struck while the tenant was in the hands of the man with whom he was making it. To secure equity, equal freedom of contract must be guaranteed. Mr. Morley paid a deserved compliment to the national spirit of the Catholic Church in Ireland, and laughed at the idea of coercion being continued in preence of the resolute English Liberals who have nalled their flag to the mast. Here is a memorable passage in this masterly utterance: "What they are coming to is this. It appears that the loyal Protestant north of Ireland is to be added to Scotland—(laughter)—that in the rest of the country Parliamentary representation is to be suspended, and the people are for a long time to be placed under a calm, just, personal Government (laughter.)—All seditious speaking, writing, and action—that is to say, all speaking, writing, and action that the authority chooses to think seditious—is to be put down with the gentle resistlessness of a steam roller (laughter). I think there will be a great explosion in the boiler of that steam roller if anybody believes that the constituencies of England, Scotland, and Wales—I say nothing of was in the hands of the man with whom lieves that the constituencies of England, Scotland, and Wales—I say nothing of Ireland—are going to see a nation, which by the Treaty of Union itself is fully en-titled to its representation in Parliament, stripped of all its civil rights and treated

as if it were a subject and abject people. Liverpool Catholic Times. It is a favorite idea with some Angli-It is a favorite idea with some Angli-cans that their communion is destined to become the "rallying ground for all Christians," on the principle that as Catholics believe more than they do themselves, and dissenters less, they occupy the golden mean; and that as extremes are dangerous they are in the safest path. Said the Bishop of Gibraltar at the Exeter Conference the other day: "The Church of England has, I believe, a great part to play in healing the divisions "The Church of England has, I believe, a great part to play in healing the divisions of Christ's people. Members of the Church of Rome themselves have proclaimed their belief that she is the only possible intermediary in bringing together Protestants and Catholics." When and where, we should like to know, was this proclamation made, and by whom? But, putting aside that quesSHALL HONOR BE RENDERED TO THE MOTHER OF GOD?

tion, let us listen to the voice of another prelate, the Bishop of Exeter, speaking at the same conference. "For myself, deeply believing that the Church of Rome is the Babylon of the Apocalypse, I feel that our duty towards our brethren, in that Church is to utter aloud with deeper urgency. * * 'Come out of her, my people, that ye be not partakers of her sins.'" To one Anglican Bishop the Church of Rome is a co-ordinate branch of the true Church, to the other she is Babylon to be hated and shunned. he is Babylon to be hated and shunned Ought not His Lordship of Exeter to set about converting his brother of Gibraltar, or, vice versa, to see whether they can attain to some sort of unanimity themselves, before they try to make Catholics, Quakers and Presbyterians think

Catholic Columbian.

How comes it, that, in almost every instance, an apostate priest has an insatiable thirst for money? Father Chiniquy, one of these, asks people out in Australia for money to build schools for the children of converted Catholics. The old humbug! He has no such converts; only a few Pottastant dupper. few Protestant dupes.

Rev. Van Meter, who made himself notorious by what they call "evangelizing" efforts in the city of Rome, died in that city. He violated, in his mistaken zeal, all rules of courtesy and decency; and in-stead of preaching Christ's Gospel tried his best to take away the ardent fath of Italians, allowing to each believer the novelty of individual opinion.

A popular preacher, of this city, draws crowds to hear him by the pulpit novelty of a singing sermon—giving the audience six or seven songs with his version of the goepel. We do not hear whether he has "end men," and intersperses the performance with the jokes of the ring. Other preachers will have to introduce new features, if they wish to keep up with this novel progressive idea.

features, if they wish to keep up with this novel progressive idea.

The High Church Episcopalians continue to adopt more and more of Catholic practices. On November 2nd, at the Church of the Ascension, Chicago, they had services for the dad, and they were well attended. By and by, there will be neither reason nor excuse for these people hesitating any longer about coming back to the Church of near nineteen centuries, to which all their forefathers belonged.

Western Watchman. Western Watchman

The reported conversion of General Wheeler, of Alabama, is confirmed. He was the ranking cavalry officer of the Confederate army operating in the West, and in that capacity made a name for himself, equaled only by that of General Sheridan, whom he resembled in many ways. He was more than a match for ways. He was more than a match for any cavalry general we sent against him. For fully six months he compelled Kil-patrick to camp every night within Sherman's lines, and while he had com-mand of the Confederate cavalry our cavalry never gained sight of the enemy's infantry. His participty to the Charles infantry. His partiality to the Church was known and commented on during the war. He had in his command a the war. He had in his command a Father Bethay, who was a man of fine parts, a polished gentleman, and a good priest. An attachment grew up between them which has ended in the general's conversion. The immediate occasion of his becoming a Catholic was the impression made upon him by the ceremonies and discourse at General Sheridan's funeral. The manner and touching words of the Cardinal went to his heart, and he determined to the cardinal went to his heart, and he determined to postpone no longer the fulfillment of a purpose formed a quarter of a century before. His conersion will have great influence through version will have great influence inrough the South. Another eminent Southerner is on the point of becoming a Cstholic, and that is ex-Secretary of the Interior and present Associate Justice Lamar. He is a Catholic in all but formal profession of faith and admission into the Church. There will be some remarkable conversions in the South before long.

N. Y. Freeman's Journal. Imitation is the most sincere form of Now, two of the Catholics' octrines which have been most harshly, and, of course, unjustly denounced by he must remember the Queen of Heaven the Protestant denominations, are the is Mary, and her throne is next that of Sacrince of Mass, involving a belief in the Real Presence, and prayers for the dead, involving a belief in purgatory. They are indeed among the doctrines which the old-time Protestants were occustomed to characterize as "Popish abominations." Yet it was only the other day, on All Souls' Day, that in an Episcopalian church in Chicago a "Requiem High Mass" was celebrated, or, to be more accurate perhaps, was simulated with great pomp, the function being conducted by several Episcopalian "priests" in appropriate vestments, assisted by numerous acolytes, and in

the presence of a large and respectful congregation.

* * * *

But what of our friends the Methodists? Surely they are not "surrendering to Rome!" Perhaps not. Nevertheless, the Methodists seem to be on the point of adopting one of the Catho-lic practices which has always been cruelly assailed by Protestants, and perhaps more by Methodists than by any other Protestants. The Methodists are going to have nuns of their own, or Deaconesses, as they prefer to call them, reviving the term which anciently designated certain Catholic Orders of women. The Methodists are going to have convents of women, sisters in habits, subject to a Lady Superior, or "Lady Superior theorem." ject to a Lady Superior, or "Lady Super-intendent," According to the New York Times (Sunday, November 11th), at a meeting in New York of the New York City Church Extension and Missionary Society of the Methodist Episcopal Church, a "Deaconesses' Home" in New York city was provided for.

Boston Republic. "Here is another matter for our anti-Catholic crusaders to wax furious about The recently finished spires on St. Patrick's Cathedral, New York, are the highest towers in the whole country, and they look condescendingly down, in consequence, on the Protestant pinnacles, thus affording the public another evidence of the menace Catholicity constitutes to "the institutions of this coun

NATIONAL PILLS are a mild purgative, acting on the Stomach, Liver and Bowels, removing all obstructions.

Aromatic Quinine Wine.

By Emma Howard Wight. By Emma Howard Wight.
Why is it that non-Catholics find it so hard to understand the honor paid to the Mother of God by the Catholic Church? Why persist in the ignorant idea that Catholics worship her? Surely the reverence and love Catholics have for Mary are reasonable enough and easy Mary are reasonable enough and easy enough of comprehension. In the first place, take her own merits alone. The place, take her own ments alone. The world honors genius, heroism, bravery: has it no admiration for stainless purity and absolute perfection? for a life un-marred by a single sinful thought or action? It is true, her life was entirely unostentatious; she lived in poverty, and made no sign; she suffered, and made no moan. But God knows that it is not no moan. But God knows that it is not always perfection, loudly honored by the world, which is the most worthy of honor; therefore, He chose Mary to be the Mother of His Son. When one refuses to honor Mary, he impugns the perfection of God; when he asperses her purity, he offers a deadly insult to God; for the Mother of the Son of God could not be otherwise than stanless and perfect; and otherwise than stanless and perfect; and otherwise than stainless and perfect; and surely the creature so loved and honored

surely the creature so loved and honored by God is worthy the reverence of the world, little as the world is given to honoring simple virtue and purity of life. It seems strange that non Catholics not only refuse homage to Mary, but seem to have a kind of scorn for her; their manner of speaking of her as "the Virgin" has so much contempt in it. This seems very unreasonable. For though the Catholic Church is the only Church which teaches love and reverence for Mary, yet, putting teachings of Church which teaches love and rever-ence for Mary, yet, putting teachings of religion out of the question, I would think naturally honor would be paid her. For example, if one has lost a dearly loved and honored mother, is not every-thing that mother loved sacred to her child? Would not even a faded rose-bud which had lain between the dead hands he religiously trespred? Then hands be religiously treasured? Then if one professes to love God, why does he not honor her whom God loved and honored above all other creatures? Is it not, to say the least, inconsistent to refuse to do so? Then again, it is urged that Catholics pray to Mary as they do to God, which is another strange mistake. There is an old saying something to this effect: "It is well to have a friend at court." If a man wishes for some office, and has a friend possessing influence with those in authority, will he not appeal to that friend to use that influence in his behalf? Does not a child who has offended his father and wishes to be forgiven, yet fears that father's anger, send his mother to inter-cede for him, to tell of his sorrow, to plead for a pardon and a return to his father's favor? This is how Catholics pray to Mary. In no Catholics prayer book could be found such petitions addressed to Mary as "save us," "have mercy on us," "grant us such a grace or favor." No; but instead, "pray for us," "intercede for us," "help us." Almost the last words Jesus Christ spoke from the cross were to give her to us for our the cross were to give her to us for our Mother. And what love is tenderer, more enduring, less unselfish, than a mother's? Should all the world turn from us, should all others fail us, that mother love still endures. We may wear out the patience and love of all

PRICE 25c, 50c AND \$1.00 PER BOTTLE DAVIS & LAWRENCE CO. (Limited), wear out the patience and love of all others, but never the love of our mother; that endures through misery, woe, disgrace, and shame. And when we have wandered far from heaven, have insulted God by grievous sins and crimes, when His face is turned away in anger, Mary's gentle voice pleads for ut—for the children given to her from the cross. And will He turn a deaf ear to her intercession? Was it not at her request He performed His first miracle—the changcession? Was it not at her request He performed His first miracle—the changing of the water into wine at the wedding feast? And if God so loves Mary, His Mother, is not reverence for and devotion to her pleasing to Him? Is it possible to win His favor without respecting her? If one aspires to heaven he must remember the Queen of Harven.

Sternal King.—Baltimore Mirror. Don't forget the Orphan's Bazaar in City Hall, London, on Dec. 12th.

The Catholic Home Almanac for 1889 Is just out, and can be had at the CATHOLIC RECORD office. Price 25 cents. The beau tiful oil frontispiece is well worth that price, to say nothing of the splendid literary worth of this popular annual. Illustrations are plentiful and of a high order. Postage prepaid. Every one buys this best of Catholic annuals.

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For several years R. H. Brown, of Kin-cardine, suffered from dyspepsia. He says he tried several physicians and a host of relief. His druggis recommended B. B. B., which he declar produced "grand results," for which l gives it his highest recommendation.

Dr. J. D. Kellogg's Dysentery Cordal is prepared from drugs known to the profession as thoroughly reliable for the cure of cholera, dysentery, diarrhoea, griping pains and summer complaints. It has been used successfully by medical practitioners for a number of years with gratifying results. If antifaring from any summer complaint it is suffering from any summer complaint it is just the medicine that will cure you. Try a bottle. It sells for 25 cents.

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"I feel it my duty to say," writes John Borton, of Desert, P. Q., "that Burdock Blood Bitters cured my wife of liver complaint, from which she had been a chronic sufferer. Her distressing, painful symptoms soon give way, and I can highly recommend the medicine to all suffering can had id."

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Mrs. Sarah Burroughs, of 248 Eighth street, South Boston, writes : "My husband has taken Ayer's Sarsaparilla, for Dyspepsia and torpid liver, and has

A Confirmed Dyspeptic.

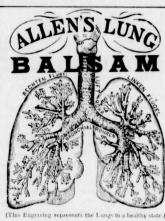
C. Canterbury, of 141 Franklin st., Boston, Mass., writes, that, suffering for years from Indigestion, he was at last induced to try Ayer's Sarsaparilla and, by its use, was entirely cured.

Mrs. Joseph Aubin, of High street,

Holyoke, Mass., suffered for over a year from Dyspepsia, so that she could not and was unable to care for her family Neither the medicines prescribed by physicians, nor any of the remedies dvertised for the cure of Dyspepsia, helped her, until she commenced the use of Ayer's Sarsaparilla. "Three bottles of this medicine," she writes,

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