Magdalene.

BY REV. JOHN B. TABB.

"She hath done what she could." It was thus that He spake of her,
Trembling and pale as the penitent stood.
"And this she hath done shall be told for
the sake of her,
Told as embalmed in the gift that I take

of her,
Take, as an earnest of all that she would,
Who hath done what she could."

"She hath done what she could:
So the flame that hath driven her
Downward is quenched! and her grief like

a flood
In the strength of a rain swollen torrent
hath shriven her;
Much hath she loved and much is forgiven her, Love in the longing falfills what it

She hath done what she could." -New York Independent.

A SISTER'S LOVE.

(From the Catholic Standard.) One day, as a priest of a religious order was going out on his usual rounds among the sick poor of London, he was stopped by a message from his superior, who wished to speak to him. He had received a letter from a lady in Germany, with whom he had been slightly acquainted many years before. She had married a merchant, who was a good Catholic, but had early been left a widow, with two sons and a daughter. The sons had gone to England, and the object of the lady's letter was to ask the

superior to send some priest to see one of these sons, who, she feared, was dan gerously ill both in body and soul. She added that it was only on account of her reduced circumstances that she had allowed her boys to go far away in search of employment, and that she was very unhappy about them. The father took the address, and with

some difficulty he found the street. The young man was an artist, and the walls of the house were covered with clever paintings and sketches. There was a long delay before the priest was admitted to the sick chamber. When he was allowed to enter he saw before him what appeared the wreck of a young and handsome man, who, it would seem, had not many more days to live. The elder brother who was present, received the father coldly enough, and his ex pression was the reverse of prepossess

But if the good father was somewhat disheartened at the first right of the two brothers, he was filled with hope when his eyes fell on the third occupant of the sick room. This was the sister Gertrude, a girl of about eighteen, who, as he afterwards learned, had hurried over from Germany as soon as she heard the dangerous condition of her brother.

few minutes the elder brother left the house, and the young girl, taking the priest into the next room, after expressing intense joy at seeing him, briefly described all the horror and diffi culties of her position. She said that neither she nor her mother had the slightestides of the way her brother was living. She found that he was com-pletely under the influence of an irreligious woman, with whom he had been acquainted for some mouths. But the worst of it was that she could not be refused admittance to the house, the apartments having been rented in her

It was evident that the poor sister, who was a lady both by birth and edu cation, and a fervent Catnolic, was suf-fering a perfect martyrdom at the hands every possible occasion, jeered at her religion, and did her utmost to thwart her influence with her brother. But she had not calculated on the strength she had not calculated on the strength which faith and love could give. Ger trude was determined that her darling brother's soul should be saved, even it his body should sink under the disease, and she kept watch by his bedside day and night.

What added much to her difficulty with those around her was her imperfect knowledge of English ; but she had succeeded so far as to bring back to her brother's mind recollections of his piou home and early instructions, and by patience and forbearance had manage to prepare him for confession, which he had long neglected. Having thus put the father in possession of the facts of the end case, she led him back into the sick room, and left him alone with the patient, while she kept watch outside. may continue our story in our father's own words:

"I found the poor lad had a good heart, though he was reckless and weak. Be fore talking to him about his soul, I egan to speak to him about his sister, who had struck me so much by her simple loving earnestness. Tais was the key to his heart, and he began telling all she had done for him, and how he would have been lost body and soul but for her. By degrees he related his whole story-By degrees he related his whole story— how he got into bad company soon after he had arrived in London, and how he had been tempted into every kind of sin through neglect of his religious duties. But he had a mother and sister, who though far away, leved him and prayed for him, and their prayers were heard. God sent him thi ness, and then came remorse and fear and almost despair. One day a brother artist called to see him who was better than the rest of his associates, and he amplored him to write to his mother and her how ill he was.

"The note was accordingly written and despatched, with the result that the poor mother, not being able to come herself, gent his sister. Thanks to the devoted ness of his angel sister, I found him well prepared to make the fullest confession of his past life, and to renounce his evil course. Gertrude was called in when it was over, and in spite of her sorrow a holy joy came over her face when her brother, kissed her and tol i her he was now at peace with God. I promised to call again the following day to give him Holy Communion. He to give him Holy Communion. He thanked me with tears, as did his sister also. On my way down stairs, I met the eider brother, and said a few words to him. He was cold and polite, but evi.

dently not at his ease with me, and I felt there was something about him which I could not understand.

"The following morning I went back sgain, as I had promised, and there met the doctor, who told me an extraordinary change for the better had taken place in the condition of the sick man; that the fever had considerably abated, and that he thought there was now a hope of his recovery. Day after day I came, and found the patient constantly improving: found the patient constantly improving ; but his sister had evidently some further trouble on her mind, and was above all most anxious to move her sick brother from the house—a step, however, which the doctor positively refused to sanction. I was also very much puzzled at the conduct of the elder brother. He could speak English perfectly, but Gertrude never turned to him for advice, nor did she ever ask his assistance in any mote easy matter. She seemed to grow more easy matter. She seemed to grow more easy as time went on, but I feit there was a

mystery in their circumstances which I

could not solve.

"One morning, very early, she came to the monastery with a letter from her mother, imploring the superior to lend her a certain sum of money for a few her a certain sum of money for a few days, and saying that a cheque which she had given to her elder brother to get cashed for her, had been lost, or at any rate she could not get it from him. The superior gave her the money, and I, being ill, could not go at once to see them. After a few days, to my surprise, I received a letter from Gertrude's mother, overflowing with gratitude for what she called my 'extraordinary charity and kindness' and promptly returning the money. She announced that her invalid son had been brought home ing the money. She announced that her invalid son had been brought home safely by his sister, and was not at all the worse for the journey. A little note, enclosed by Gertrude herself, simply stated that circumstances having aris which made her position unendurable, she had taken it upon herself to convey her brother on shipboard in spite of the doctor, and that he had stood the journey very well. She added that his patience was equalled only by his fervor, and that she never could sufficiently

and that she never could suilidently thank God for His mercy.

For a long time we heard nothing of the other brother. The family wrote freely and constantly upon every topic except that one; and, of course, he never came near us. But after several months we received a heart rending letter, implement us to so, and see him, that he ploring us to go and see him, that he was in prison. Then the mystery was explained. The young fellow had taken to gambling, which had become such a passion with him that he had even gone passion with min that the length of stealing very largely from the length of stealing very largely from his employers. The poor sister had found this out when she came to Lonto, and her own small sum of money, brought for her sick brother, had gone the way of all the rest. She screened him as far as she could, and never let me suspect the misery that was preying upon her; but, as I had remarked, she would never receive anything from him, however small, no doubt dreading the exposure which she felt sure would fol-low, and of which she had earnestly warned bim. This was what made her so anxious to remove her sick brother trem London,
"I bastened to the prison, and the

consternation of the culprit may be im agined when he saw me enter the cell He had flattered himself that his dis grace and sin would be quite unknown to his family; but the account of his trial had been copied into a German newspaper, and so his poor broken-hearted mother and sister knew all. This was the crowning blow to his pun ishment, and I felt deeply for the poor young fellow when I saw nim cover his face with his hands and burst into tears young fellow when I saw It gave me hope, too; for he was evidently not hardened in guilt, as I had feared. Here again the sister had been at work. She had offered up all her sufferings and trials, and life itself, for the sufferings and trials, and life itself, the salvation of this misguided brother, and it had not been in vain. He became a true penitent, and I had the joy of

PRIEST ON THE CATHOLIC PRESS.

Rev. Father O'Malley, S. J., Gould bourn, Australia, recently preached a sermon in which he took occasion to make the sterling observations: "If Catholics heard their religion constantly sneered at and had no paper to defend them, they would grow ashamed of it. If they heard Ireland contantly slandered, they would feel ashamed of its being known that they were descendants of Irishmen. Yet how did Irishmen deal with their Irish Catholic papers? He did not believe they had a single Irish Catholic

daily paper in the world, because they would not support it! If they took a Protestant paper, or an infidel paper that abused their country six days in the week, abused their country six days in the week, they would pay punctually on the day the account was due, but if there was question of a poor Catholic paper that was fighting for them, they would let it starve. How often had the proprietors to lose very heavy amounts in paper and postage! and how often did they lose all! It was a duty to their children to furnish them with good Catholic papers; but to take these papers and not to pay for is take these papers and not to pay them. was positive dishonesty. In them, was positive dishonesty. In the next life they would have to pay "the very last farthing." Father O'Malley concluded by an earnest appeal to hearers to support the Catholic press.

Alas, how changed! The rosy cheek is pallid as the dead,
And from the eyes that were so bright the happy light has fled.
Life has no joy for her to-day: grown old before her prime,
She waits in hojeless suffering for that swift coming time

coming time
When death shall set her free
From poor sick woman's misery.

But if she knew what wonderful cures Dr. Pierce's Favorite Prescription has effected in worse cases than hers, she would clutch at the chance of recovering lost health as drowning men catch at

straws and she might be saved.

SACRED HEART SISTERS.

Their Work the Higher Education of Catholic Women.

MADAME SOPHIE BARAT OF SAINTED MEM ORY-ARCHBISHOP HUGHES INVITES
THE ORDER TO NEW YORK-MOTHER JONES AND THE HOUSES SUBJECT HER JURISDICTION-THE CHILDREN OF MARY SOCIETIES

Boston Republic.

Much the same renown which attaches to the Fathers of the Society of Jesus as educators of Catholic young men belongs to the Ladies of the Sacred Heart as instructresses of Catholic young women. In fact, the higher education of Catholic girls was the primary object the pious foundress of this sisterhood had in view when she undertook the formation of her waen she undertook the formation of her community. The Ladies of the Sacred Heart, as the society calls its members, were founded in Paris in the year 1800, and the first superioress of the sisterhood was Madame Sophie Barat. Upon the question of determining whether any miraculous cures have been effected by her intercession an ecclesiatial court of her intercession an ecclesiastial court of inquiry recently deliberated at St. Louis, sending the results of its deliberations to Rome, where the subject of beatifying Madame Barat is being considered. Madame Barat's sisters were early Madame Barat's sisters were early comers to this country, their establishment here dating back to 1817, when they were to be found in St. Louis and New Orleans. One of the most famous of the pioneer ladies of this community to labor in this country was Madame Gallitzin, a cousin of the prince priest of the same name whose memory is still held in veneration around Hagerstown and Cumberland, in Maryland, about Martinsburg and Winchester, in Virginia, and all along the Alleghanies, in Pennsylvania, where, as Father Smith, ginia, and all along the Allegnanies, in Pennsylvania, where, as Father Smith, under which name he concealed his more illustrious one, Prince Gallitzin lived and labored as a missionary priest. Madame Gallitzin, his cousin, died of yellow fever in Louisiana in 1843 The congregation flourished apace in the United States, and in the year 1853 the

LADIES OF THE SACRED HEART LADIES OF THE SACRED HEART had twelve academies, all in flourishing condition, while they numbered upwards of two hundred sisters. To day their educational institutes, all of which are buildings of the finest character, admir able southing appertain. ably equipped in everything appertain-ing to convent schools, number twenty-five and their membership has propor-

tionately increased. The order was introduced in the East about the year 1840, when the late Arch bishop Hughes of New York invited the Ladies of the Sacred Heart to establish themselves in his episcopal city. Their first establishment in New York was in the old cathedral parish, at the corner of Houston and Mulbery streets, but these quarters soon proved inadequate, and, the sail th like all things else in Gotham, the academy went up town. It tarried awhile in Astoria, but finally bought a part of the old Lorillard property in Manbattanville, and built there the famous convent and academy which was destroyed by the fire the other day, a property which was taxed on the assessors, but for the same and the same and the same arms, but for th ors' books for upwards of \$600 000.

The superioress of the Manhattanville convent, Madame Jones, is the head of the order in this country, and has been such since the recall, fitteen years ago, of Madame Hardy, her predecessor, to Paris, where, to the time of her daatif, she filled the post of assistant general. Madame Jones is a convert to Catholicity, having here received interest. hadame Jones is a convert to Catholicity, having been received into the church by the late Archbishop Hughes in the old St. Patrick's Cathedral of New York. She is a Gothamite by birth, and comes of distinguished ancestry. Her tather was Judge Samuel Jones, who was a classmate in his youth of De Witt Clinton. In 1823 Judge Jones was

RECORDER OF NEW YORK CITY, and from 1826 to 1828 he was chancellor of the state. He resigned the chancel-lorship to ascend the bench as chief giving his holy sister supreme consolation by telling her what had passed within those prison walls to the soul so dear to her. And his penitence was as real and lasting as that of her brother." I leave the regigned from the heart to lake up the practice of the superior court, holding that position to 1847, when he entered it is supreme court and remained a justice of that body for two years. When he was in his 80th year he resigned from the heart to lake up the practice of the the bench, to take up the practice of the law anew, and he continued to plead in the courts up to within a few months of his death, which occurred in 1853. His wife was a daughter of General Philip Schuyler, and the Joneses are related by scauyer, and the Joneses are related by marriage to the Tildens, the late President Tilden having been a nephew of Judge Jones, in honor of whom his middle name was taken. At the present time the Ladies of the Sacred Heart have three establishments in New York city, or rather they had three before the destruction of the Manhattanville destruction of the Manhattanville academy, which will probably be shortly rebuilt, however. Madame Elder, a rela tive of the archbishop of Cincinnati, presides over the house on West Seven teenth street, and Madam Hoey has charge of the one on Madison avenue. In the three New York academies, according to last year's report, the Ladies of the Sacred Heart instructed 430 pupils, and numbered themselves 91 choir sisters, besides novices, aspirants,

postulants and lay sisters.

Manhattanville is the provincial house and headquarters of the order in the eastern states, and subject to its jurisdiction are the convents at Kenwood, in the Albany diocese; Eden Hall, Torres. dale, Philadelphia, with the convent on Arch street, in the Quaker City itself; Elmhurst.

DOWN IN PROVIDENCE; the convent at Atlantic City, N. J., and that on Chester square, this city. Of all the houses the best known is Kenwood, in the Albany diocese, over which Madame Hogan presided last year, and which shelters a community of 103 religious and 120 pupils. The academy at Torresdale reports an attendance of eighty-five boarders, under the super-vision of Madame Edwards, while the Pailadelphia house, managed by Madame Sullivan, has sixty day scholars. The Elmhurst Academy, which has been in Elmhurst Academy, which has been in existence some fifteen or sixteen years, reports fifty pupils, boarders and dayscholars, and the academy in this city, over which Mother Randall presides, though only eight years in existence, had an attendance of eighty scholars last year. The house at Atlantic City, in the Trenton diocese, is more of a summer. the Trenton diocese, is more of a summer

resort, to which the sisters repair for rest and recuperation at the close of each scholastic year.

Elsewhere in the country the order is confession of a Secular Journal.

Elsewhere in the country the order is established in Chicago, where it has two convents, one in North State street, and the other at the corner of Taylor and Throop streets, sheltering communities together of ninety two members; at Cifton, in the city of Cincinnati, where Madame Pardow has charge of the twenty-eight sisters who labor in that see; at New Orleans two convents, served by fifty sisters, and attended by nearly 300 publis; at San Francisco. nearly 300 publis; at San Francisco where Madam Keating has charge of the where Madam Keating has charge of the academy which was opened last year; at Detriot, with Mother Robinson, superioress; at Omaha, where Madame Dunne and her companions impart instruction to a school of ninety inmates, and at Rochester, where seventy five scholars

ATTEND THE ACADEMY.

Of the houses of the order in this country no less than twenty-one were established by the late Madame Hardy, Madame Jones' predecessor, whose death in Paris, two years ago, occasioned such great regret.

great regret.

Apart from their renown as educators of Catholic girls, the Ladies of the Sacred Heart deserve praise for being the first to establish here the associations which are known as "The Children of Mary," and which are to be found in so many parishes. The associations, as their name implies, are societies of young women who place themselves under the patronage of the Blessed Virgin, and take her life as a model upon which to patronage of the Blessed Virgin, and take her life as a model upon which to pattern their own. Those societies which are formed by the Ladies of the Sacred Heart meet once a month in a convent of that order and listen to an instruction of that order and listen to an instruction which is given either by the chaplain or one of the sisters. Then the various undertakings of the society, which are generally works of piety or charity, are discussed and the meeting resolves itself often into a series of pleasant and useful conversations between the members and the nuns. One a year a special reand the nuns. Once a year a special re-treat is arranged for the Children of Mary, the exercises being held in the Mary, the exercises being held in the convent and usually conducted by a Jesuit Father, that order, wherever it is possible and practicable, furnishing the Sacred Heart convents with chaplains Other sisterhoods than the Ladies of the Sacred Heart form societies known as the Caildren of Mary, notably the Sisters of Mercy and the Visitation Nuns, but the formation of such organizations but the formation of such organizations is more generally considered the province of the Ladies of the Sacred Heart, in all of whose convents the societies of the Children of Mary are sedulously promoted.

THE ONE FAIR WOMAN.

From the Pilot.

As Handmaid.—Beautiful are thy steps, As Handmaid.—Beautiful are thy steps, O Maiden, upon the morning hills of Jerusalem; pleasant are thy paths of peace! Thy cheeks, like twin roses, beam with innocence and youth; thy coming and thy going are a delight to the sons of men. Fairest of Eve's fair daughters bending among the uiles; the line are as and thy going at the state of Eve's fair daughters men. Fairest of Eve's fair daughters bending among the files; thy lips are as honeysuckles dropping honey-comb, and the scent of thy garments as the morning odors from the spicy mountains. How radiant art thou, O daughter of humility; how compaly art thou, sweet angel of purity how comely art thou, sweet angel of purity and grace! Who is she whose voice is a and grace: Who is she whose voice is as the murmur of running waters, whose teeth are as gates of pearl? Who is she that goeth up by the vineyards of the temple, the breezes woolng her ravishing tresses, and caressing the rose tints of her cheek? Behold! she is Mary, the favorice daughter of God the Father, a princess of the house of David, the splendor of Jacob's

line, the glory of Hebrew women.

As Bride —Who is she that treads the hills of Galilee and lingers amid the sacred groves of Nazareth? How meek and fair she seems, while the very air thrills to the grace of her motion; the wild bird pauses in his song; the lily bows his radiant head, and the rose blushes a deeper red at sight of her freshness A fair young bride, whose form rivals the elegance of the cypress, whose forehead gleams like the white jasmine, upon whose cheeks repose the delicate tints of the damask rose, and whose breath vies with the rich fragrance of the pomegranate. One of the seven who stand before the eternal throne has who stand before the eternal throne has announced her high destiny; she is the chosen of the Blessed Tribity; she is the handmaid of the Lord; she is full of grace, and beyond all, she is the spotless bride of

the Holy Ghost! As Queen.—A great wonder is seen in heaven, woman clothed with the sun and crowned with twelve stars! It is the virgin of the temple, it is the handmaid of Nazareth. Her feet rest upon a pillar of the clouds, the azare vauls of heaven are througed with admiring angels exulting in the presence of the one Vi giu Mother of the world, the Immaculate Lady of the universe. There she stands to be crowned. Her eyes languishing with fair love are bent gracefully downward; her lips have stolen the color of rich wine, but the perfume is far behind; her voice, sweet and seathing as a property of the standard of the sta soothing as an evening hymn, sinks into silence, whilst the eternal choirs chant an silence, whilst the eternal choirs chant an ovation to the Lady of Victory who crushed the serpent's head. Modesty, crushed the serpent's head. Modesty, peerless modesty, sits enthroned upon her brow, and adorns her with the fairest ornament of woman. She is already crowned as the Queen of the angels, and of the saints, and of all the shining hosts of the just made perfect. She, the Virgin Mother of the Son of God, is crowned by her Son with a diadem of sternal glory. Let us chant the loud hosanna in honor of the exaltation of Mary, the second Eye! of the exaltation of Mary, the second Eve! O happy Catholic people! take up the burden of her own glorious canticle and sing it with great joy, for it is the exulting song of your own wonderful elevation. Who will refuse to call her blessed? Who will refuse to honorthe Queen of Heaven? Who will refuse to honor the Mother of God? Let us form a knighthood in honor of Mary, let us sing her canticle daily, let us wear her badge upon our breasts. Let us bless the one fair woman, let us cherish always the Lily of Israel, the fairest flower of Nazareth.

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concerning it. But it never made any serious impression on the Roman Catholic Church is hard to convert. A few years ago we were led, esrecially by Episcopalians, to expect great things from the Old Catholic uprising in Germany; and for a time the movement seemed to justify the hopes entertained concerning it. But it never made any serious impression on the Roman Catholic Church is seen to be concerned to the control of the control of the Roman Catholic Church is seen to be control of the control concerning it. But it never made any serious impression on the Roman Catholic Church. At most it was the protest of a respectable number of respectable churchmen—ecclesiastical Mugwumps so to speak—against the decree of Papal infallibility. But many of these so protesting have died; others have been quietly reconciled to the Church; and to day Old Catholicism has entirely ceased to excite any interest in Europe. "Then there was the Gallican movement in France, headed by Pere Hva."

"Then there was the Gallican movement in France, headed by Pere Hyacinthe. The ancient French Church was to be restored; Untramontanism was to be driven out of the country, old abuses were to be reformed, while at the same time care was to be taken not to separate from the communion of the Catholic Cnurch. The French people had frequently shown signs of a desire to revolt from the authority of the Pope; and it was natural for Pere Hyacinthe to suppose that they would enthusiasticany respond to the inspiring cry, 'A French Church for the French people.' But as a matter of fact they didn't. The Gallican Caurch to day might be almost said can Caurch to day might be almost said to consist of Pere Hyacinthe, his wife and possibly his children. The Episco palians of this country have taken a great deal of interest in this well meant effort to organize a Gallican Courch. But ever they, Bishop Coxe, of Buffalo, always ex cepted, are ready to acknowledge that the movement has not enlisted the popular sympathies of the French people. The only measurably successful move-ment of this kind in France to day is the McAll mission, which does not aim to reform the Church of France from within but to convert the people from Catholi cism to Protestantism. Even the McAll mission, however, has not been able to weaken the Catholic Church to any ex-

dent Catholic movement has made little impression on the Catholic Church, although it has received the sympathy and aid of many is fluential Protestants 'Bishop' McNamara, 'Father' O'Connor, and several 'escaped nums' have labored earnestly for some years to draw a large following out of the Catholic Church, but they have barely succeeded in keeping their own heads above water. "Said a fair minded Protestant clergy

beginning of his career. Yes Luther got married, but few ence. Another trouble with these come outers' is that they are either un come outers is the control of the co pathy of large numbers of well-read Pro-testants. My good brother, Dr. Justin D Fulton, whose zeal and sincerity I respect, goes on that track and you will notice that the thinking men in the Protestant denominations stand aloof those used by Dr. Fulion and Bishop McNamara. The two systems represent two opposite tendencies in the human mind, which in some form or other will find an expression as long as the human race exists. It my Protestant friends Roman Catholics they must begin by incorporating in Protestantian all that mistakes with some degree of success.'

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Considering that their source is the Tribune and the writer, a Protestant, the following notes are valuable testimony against Protestant missions:

"Even the most enthusiatic Protestants must admit that the Roman Cathelia Church is hered to convert A for

"In Mexico, Protestant missions ought to be successful; for even good Catholics are ready to admit that the Catholic Church in Mexico is not what it ought to be [sic] But, as a rule, the missionaries have made little impression on the peo-ple. Indeed, many intelligent and far seeing Mexicans, who are bostile to the Cath-o ic Church, look with suspicion on these foreign attempts at religious propagandlsm. Here again the Presbyterlsms and Methodists, who frankly try to convert Catholics to Protestantism, are more succeesful than the Episcopalians, who have been trying to organize a reformed Cathoile Church. Their so called 'Church of Jesus' exists to day largely on paper, and is the subject of bitter controversy in the home church. Bishop Riley heads one faction in it, and the auti-Rileyites head auother; and each faction is expending most of its energies in converting the other. In the meanwhile the Cathol'c Church of Mexico is virtually as strong as

"In this country the so-called Indepen-

man to me the other day: 'A Catholic priest who wishes to head a reform movement in the Catholic Church make great mistake in beginning such movement by getting married. Mind you, I don't believe in the celibacy of the clergy. To my mind is one of the greatest error of Romanism. But a reforming priest who gets married will find it impossible to convince average Roman Catholics that he had any other other object in starting his reform movement, and so he gives his enemies a chance to destroy his influence as a reformer at the very reformers are the equals of Luther is ability, and besides, even in the case of Luther, his marriage impaired his inflapathy of large numbers of well-read Pro from him. Doubtless they are just as much opposed to Roman Catholicism a he is, but they don't approve of his style of warfare. The great battle between sacerdotalism and anti sacerdotalism will be fought with other weapons than want to convert any great number of d in Romanism. Then they will be in a position to attack its errors and

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LL. D., F. R. PART I Mr. Hay highly appr portance of good pres applied with great judg try to the work of ac extemporaneous preac believed to be the most studies were not in vain on the authority of his that as a preacher he be lar. Protestants even hearing him. It is related sion of one of his je

Buchan he stayed ove preached at a place calle were many Protestants ers; and it was observe moved to tears, and we to one another as they o preached here always, go anywhere else." S could not be too often p ally in such times as the lot of Mr. Hay and his b Soon after the death at the advanced age of eigear 1767, Mr. Hay was

curator for the mission was, in consequence, ob-congregation at Presh cause he had labored so cessfully, and take up Edinburgh, his native ci ceeded in his pastoral c by Mr. John Geddes, wh mportance of this miss from the presidency of placed there by a priest i at Rome, and who had time prefect of studies at notwithstanding the lai his new charge, which great ability and experi was not exempt from for which there was a la burgh.
Another year, and and dignity fell to the share

is not to be wondered Grant, now Vicar Apo been so often and so a been so often and so seek the illness, should seek the jutor. With the considerable of the Lowlar Mr. Hay. The proposal the sanction of the Hollowar raised against the was raised against the cept that of Mr. He unwillingness to accept his dread of its respon learned from his letters The consecration coul place till summer, when difficult. Darger of pu be avoided, such was lics. Edinburgh could of, nor could Preshome concerning Mr. Hay w all the rapidly of rumor fore, was determined much more retired than Thither, accordingly, to ceeded, and on Trinity 8 1769, Mr. Hay was conthe title of Bishop of 1 Grant of the Lowland V assisted by the venera Macdonald, of the Hig coadjutor, Bishop John The same year the man was called from h His best eulogium i mourning which his d and the opinion, unaning

that a real saint had p to heaven.

At the time of Bishop to the coadjutorship the appears to have been in destitution. There we everywhere, and even of suitable vestment altar furniture. Eve of instruction, that sary for the people, procured; and the cle quate means of subsi obliged to change from as circumstances mig appeal for aid to the land, through Mr. Cons ham, a warm friend thought of; and Bishop good services of the D of Traquair to induce lay the case of the mi Catholics of England, requested the Bishop memorial, representing the manifold wants of the was done, and both the l was done, and both the land Mr. Constable wer with the Bishop's state resolved to lay it before; and, relying on hatter, asked him to whether application sh the English Catholics a there should only be so private friends. It fel the immediate depa Traquair and Mr. Cons ting of time to consult t to present the men Challoner, in the na leagues, stating, at the difficulty, or rath bility, at the time any aid from Rome, and Divine Providence in served it for the Englisher. Challenge.

Bishop Challoner in I the happy instrument great a benefit on the (great a benefit on the Cland. The reply to this friendly, but, owing to not calculated to afforencouragement. There as in progress to particular contributi Challoner, "I doubt n properly applied to, m assist you. I shall among my friends." T a sufficient authorizati quair and Mr. Constat their mission of charity wards the latter sent Hay as a contribution When Bishop Hay was Bishop Grant of the