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## Heroic Obedience.

FRANCIS O'MEARA IN "CATHOLIC TELE-GRAPH," LITTLE FALLS, N. Y. Once in the hallowed olden time, In a convent far away, An abbot dwelt, a holy man In virtue's path grown gray, And many pure and childlike souls Abode beneath his care, Their days were spent in goodly deeds, In humble toil and praver.

One day, from out the convent gates, With mien angelie passed, Two youthful moniks, of brown serene, Their modest eyes downcast. A basket filled with luselous fruit In either hand they bore: The abbot said while choosing it Among the seanty store.

"Take these, my sons, to Abbot John, Who lies on bed of pain, And say that every paing he bears Shall endles glory gain." O'er hill and daie for weary miles The young religious sped. At length their hearts, till then at peace, Were filled with sudden dread.

For night descending on the earth, Her shadows sped around. But still no sign of convent gray, Or Abbot John they found. A word of hope and trust in God They spoke and kneit in prayer, They stretched their weary limbs in sleep Upon the desert bare.

When morning dawned, they rose and prayed For strength, and light, and grace, And spite of thirst and hunger's pangs Besumed their weary pace. But ere the day star sank to rest, Their strength and courage flown, Upon their dreary desert couch, They sank with feeble moan.

Five times the sun arose on high, Five times it sank to rest. And still they staggered blindly on In vain and fruitless quest. No path they found, all hope was gone, Alone in desert drear Where not a human foot might tread From weary year to year.

No food had crossed their lips for days Though choicest fruits they bore; Without their Father Abbou's leave They would not touch his store. A direful death, from want and thirst They felt they could endure. But not to stain, by slightest fault, Their souls still white and pure.

"O brother mine," one feebly said, "O brother mine," one teepiy said, "Sweet death has come at last. Thank God, we did not touch the fruit; Temptation's hour is past! My God, my love, I come to Thee," He said with dying breath, And golden sunbeams klissed hits lips, Now mule and cold in death.

His brother still for weary hours Dread hunger's cravings bore, Then sank upon the scorehing sands And slept to wake no more. A smile of joy spread o'er his face, His crossed hands on his breast, And golden angles bore his spotless soul To heaven's eternal rest.

And thus ere many days had sped They found them sleeping there; Their forms, which bore no trace of death, Shed perfume on the air : And all untouched the luscious fruit— "Praise God" the abbot cried "As martyrs to Obedience Our sainted brothers died." Long years have flown, and Abbot John

Long years have flown, and Abbot John Now rests beneath the mould, And yet within that convent gray This simple tale is stold.

### THE PASSION PLAY.

# ITS WONDERFUL ATTRACTION.

### LIFE AND DEATH OF CHRIST.

Though many may doubt the propriety of a tragic representation of the life, sufferings, and death of our Saviour, the fact is that it has been dramatized in a most solemn manner by a priest, and that its appearance is attracting thousands to the the there is a the second witness this theatrical exhibition of the most awfully solemn scene that has ever occurred.

The following is a condensed account of the plot of

stage completely free, and the spectators have a full view of the *tableau* which is

in song the sad story of its significance. The curtain falls after the Choragus

The curtain falls after the Choragus has sung the first stanza. When the Schutzgeister have taken up their post-tions across the entire extent of the stage,

the leader proceeds to announce in

worship. THE ENTRY INTO JERUSALEM.

procession comes in view; but presently, far in the background, the head of the pro-

seated upon the ass, and his disciples fol-

lowing, but still too far in the distance for

colors

the spectators to see their faces with distinctness. The scene that follows is one that defies description. We have now the Savour as delineated by Joseph Maier, before us. Perhaps for a moment or two there may have been a feeling of repugnance against the personification of Christ, but it soon vanishes. When the majestic form stands before our eyes and begins to speak in a clear, gentle, but commanding tone, the spectator soon loses all his preconceived notions concerning the impropriety of distinctness

spectator soon loses all his preconceived notions concerning the impropriety of treating sacred subjects upon the stage. *subas* isCARIOT. In the next act (the fouth) is depicted the journey of Christ and his disciples to Jerusalem. By the way of episode we are brought face to face with Judas and his temptation. Christ and his disciples have left the scene; Iscariot remains behind, and is struggling with the terrible thoughts that have arisen with the terrible thoughts that have arisen in his mind. In clear, nervous soliloquy he gives utterance to the hopes and fears of his abject soul.

of his abject soul. Judas has sunk into deep meditation, which is soon followed by still deeper agitation and doubt. He continues to struggle with his own conscience, trying to decide what course to pursue, trying the spies sent out by the Sanhedrim, Dathar, and the other exasperated buyers and sellers of the Temple arrive. It only

and sellers of the Temple arrive. It only wants the additional temptation of money reward to complete Judas's fall. Avarice gets the upper hand. The unhappy man tries to quiet his disturbed conscience by calling to mind the miraculous power of Christ, trusting that he may have recourse to it to save himself from his enemies. In the fifth act we have a representa-

tion of the Last Supper, fashioned after the famous picture by Leonardo da Vinci. Before the meal we have the washing of the disciples' feet by the Master. During the whole of this ceremony there is not a single movement which could disturb the

sacredness of its character. THE GARDEN OF GETHSEMANE. The seventh act—the Garden of Gethse mane—is powerful in its simplicity. We have a vivid representation of the agony have a vivid representation of the agon's in the garden, and the subsequent ex-hibition of strength and majesty when the conflict is over. The S viour then returns to the three disciples who are with him, and, finding them still asleep, greets them with the, to them, incomprehensible merchan ("Shere on and take your rest.") them with the, to them, incomprehensible words: "Sleep on and take your rest." The climax approaches; the din of arms is heard in the distance, and anon Roman soldiers appear, led by Judas, who steps up to Jesus, who is surrounded by his dis-ciples, and exclaiming, "O Rabbi, be thou greeted !" kisses him. Jesus answers calmly: "Wherefore, O friend, art thou come? Undas, Undas, thou betrayest the Come? Judas, Judas, thou betrayest the Son of Man with a kiss." In this and the subsequent scenes,

In this and the subsequent scenes, wherein Christ restrains his disciples, who would resist the soldiers, and wherein he heals the ear of Malchus, wounded by Philip, the acting of the Master is simply masjetic. It is scarcely possible to des-cribe in words the powerful effect pro-duced by these scenes upon the audience. The soldiery and rabble have scarcely quitted the scene before the disciples Peter and John emerge from where they have been concealed during their Master's capture. "Alas!" exclaims Peter, "they have now taken him away, our friend, our beloved teacher. I cannot comprehend

### THE KNOCK APPARITIONS.

### ABSORBING NARRATIVE. \_\_\_\_\_

MARVELLOUS CURES.

MARVELLOUS CURES. [We have received from a reliable source the following narrative, related by a member of the order of Christian Brothers, regarding his wonderful ex-periences at Knock.—*Nation, June 5.*] I proceed to give an account of the ap-paritions which I have witnessed at the chapel of Knock. I arrived at this now famous sanctuary or the set of the Ap-numerized at the set of the Ap-numerized at the set of the Ap-numerized at the set of the Ap-set of the Set of the Ap-numerized at the set of the Ap-set of the Set of the Ap-angle of Knock.

on the eve of the Feast of the Annuncia-tion; but, owing to the vast concourse of pilgrims gathered there from all parts of the country, I failed to get admission till

the country, I failed to get admission thi the following day. Towards the evening of Holy Thursday I succeeded in obtaining a seat quite close to our lady's altar. This was within the sanctuary, and here I had resolved on re-maining during the night. The little edifice, which is of cruciform shape, was crowded to excess, and the fervor and devotion of the whole congregation sur-passed immeasurably anything I had ever witnessed in public.

passed immeasurably anything I had even witnessed in puble. So far as I know, the first vision seen during Holy Week was on the night of Holy Thursday, or, strictly speaking, on Good Friday morning, for it was past mid-Holy Thursday, or, strictly speaking, on Good Friday morning, for it was past mid-night. It was a representation of the crucitixion manifest on the side wall of the sanctuary, and was witnessed by three or four of those stationed within the rails. Though I repeatedly directed by eyes to this wall I could not at any time discern such a representation. Being then an in-valid, I was sitting up, doubtful if such a manifestation were really apparent. Soon afterwards, and whilst thinking of the mystery of the crucifixion, I saw a beauti-ful, steady light, somewhat resembling a star, glide slowly from a canopy of the high altar towards the arch of a window on the sanctuary wall, and then vanish. Thus light, or star, continued visible for about six seconds; it was exceedingly beautiful, and altogether unlike anything I had ever seen before. At this time I saw a large, bright cross, which continued visible for tully half an hour. I COULD DISCERN NO FIGURE ON THIS CROSS. When I saw the star I knelt down, and after a quarter of an hour spent in prayer I beheld distinctly a second star, exactly similar to the first, and moving ap-parently in the same direction. There was no mistaking the supernatural char-acter of these stars. After seeing the second star I became slightly agitated, and begged that I might see no more, lest I should give public expression to my feel.

ing, and the limbs fell helplessly, as one would expect of the members of a dead body. At first I did not see our Lord's right hand; but a female near me having exclaimed "Oh! he has his right hand on his heart "I". Lot are represented to be

his heart!" I at once saw the right hand of the Redeemer laid on his sacred breast. At our Lord's feet there appeared a beau-tiful figure of a woman, which I believe to have been that of the Blessed Virgin. to have been that of the Blessed Virgin. Her looks indicated sorrow and anxiety, her arms being outstretched as if to re-ceive the sacred body of her divine Son. The Virgin's right side was turned to-wards the eentre of the church. Our Lord's head hung slightly down. His face was to the altar, as also that of the man taking him down from the cross. Of these representations our Lord's body was the y most distinct; next in the order of distinct-ments was to the blessed Virgin; whilst only the head, neck, and parts of the the cross. The following is a copy of the most memorable judicial sentence which has ever been pronounced in the annals of the world—namely, that of death against the Saviour, with the remarks which the jour-nal *Le Troit* has collected, and the knowl-edge of which must be interesting to every Chesician Livit new we use not aware representations our Lord's body was the p most distinct; next in the order of distinct-ness was that of the Blessed Virgin; whilst only the head, neck, and parts of the shoulders and arms of the figure represen-ting Nicodemus were visible, the rest of his body being shaded by that of our blessed Lord. At one time the figure of in this representation appeared in very J striking relief; I lost sight of the wall on a which, till then, they appeared to rest; and now the vision made a vivid impression i on me—so much so that I imagine I could scarcely have been more impressed had I t seen the great mystery enacted on Cal-vary. Naturally I compassionated our Blessed Lord, reduced to this helpless con-dition through his love for man. the cross. In the 17th year of the reign of the Em-peror Tiberius, and on the 24th day of the month of March, in the most holy city of Jerusalem, during the pontificate of Annas Jerustien, during the pointing of Amas and Caiaphus. Pontius Pilate, the intendant of the Prov-ince of Lower Galilee, sitting to judgment in the presidential seat of the Praetor, sen-tenced Jesus of Nazareth to death on a cross, between robbers, as the numerous and notorious testimonies of the people

prove:
1. Jesus is a misleader.
2. He has excited the people to sedition.
3. He is an enemy to the laws.
4. He calls himself the Son of God. PILGRIMAGE FROM TUAM. The Tuam News of 28th ult, writing of pilgrimage to Knock made by the Children of Mary" of the Mercy convent,

Them, says: The members of the above sodality, both young and old, to the number of thirty-three, having resolved for some time past to visit the now memorable Chapel of Knock, selected Sunday last, the "Feast of the Protection of our Lady," or the day for their information. They all as the day for their pilgrimage. They all met at an early hour in their beautiful oratory in the Convent of Mercy, assisted oratory in the Convent of Mercy, assisted at six o'clock Mass, and received Holy Communion. They drove through the town of Claremorris on their route to Knock, which they reached about one p. m.; and they were received by a crowd of worshippers whose number was so large as to prevent the pilgrims from entering the church until a passage was made for

the church until a passage was made for them through the vestry. The Very Rev. Archdeacon Cavanagh welcomid them to the shrine, and the members were led by

A make in the case of the resonance o lowest types of humanity can descend to, go to make up the pit of degradation to which South Sea Islanders can be lowered by what they they aptly describe as "fire water." Whole races are deteriorating and if it were but an act of atonement for are alike to savages—what are we doing to keep drink out of their way? The other day the John Williams, a Wesleyan missionary ship, cleared the Customs, on a voyage to carry the blessings of the Gos-pel to the heathen in the South Seas. We commend the following to the consideration of our readers:--"Ship, John Williams. Manifest, 1 case wine, 1 case port, 2 cases ale and stout, 1 case schnapps, 5 cases wine, 65 cases stout, 25 cases claret, 25 casks whiskey, 65 cases Of course all idea that such a cargo as this being for "home consumption" is out of the question, for we defy the rev. gentlemen and their crew to drink 25 gentuemen and their crew to drink 25 casks of whiskey on a voyage, to say nothing of the schnapps, beer, ale, stout, and wine. What then was it for ? Now we shall refer our readers to the homebound cargo of the John Wesley which we pub-lished some vents are. She was lished some years ago. She was loaded up to the decks with oil and other natives produce. Our readers must also remember that somehow or other, the Wesleyan missionaries are almost invariably rich men by the time with the intention of requesting her to sit up, but before I could speak to her she fainted and was removed from the church Whilst at the Gospel side I saw on the wall—near where the vision appeared, of which the heads only were distinguish-

portraiture of the entire drama. The two malefactors already hang on their crosses. On the ground is a large cross, on which the Saviour is nalied, and which the save in is naled, and which the save in is naled, and which the save interest proceed to erect. "Let us now raise up the King of the Jews," exclusions one of them. "Our orders must be executed," says the Centurion. "The sine by first attached," says another. An executioner takes the document and nais it to the cross anove the head of Christ and then he calls his is robustly distinct wound was the cross with hasty jerks, which appear to tear each limb of the sufferer. It is now settled firmly in it place, and the crustled with the deads are depicted the Resurrection and thals in the while. The same and half an inch with ends mark are were tool and with of the sufferer. It is now settled firmly in it place, and the crustled with the deads the side it was and half an inch with and in the wound were even, as if it has been caused by a sharp instrument. Over the wood sing about an inche and half an inche withe. The side is are depicted the Resurrection and the stare depicted the Resurrection and the stare depicted the Resurrection and the full hold. The two following and concluding down the devoked as are depicted the Resurrection and the stare is the truth of the wound were even, as if it had been caused by a sharp instrument. Over the woot following and concluding down the time of the wound were even, as if it had been eased by a sharp instrument. Over the woot of the source of the members of a deal body exhibited marks or intense sufferer will be people to guilt by a blace and the struct mere work of the members of a deal body exhibited marks or intense sufferer will be people to guilt by a stare of the deal the struct. As ender the must be the deal the descreted the Resurrection and the date in the struct mere the deal the struct. Work which the learned body exhibited marks or intense sufferer will be people to guilt by a stare in the objec

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5. He calls himself falsely the King of

6. He went into the temple followed

a multitude carrying palms in their

Orders from the first centurion, Quirrilus

ntion of Jesus are: 1. Daniel Robani, Pharisee.

2. John Zorababel.

3. Rephael Robani.

A MEMORABLE DOCUMENT.

The following from the Waterloo (N.Y.)Times will explain the object and aims of a very useful work which the learned editor of that paper has in course of publication.

Publication.
THE THISAURUS BIALICUS, or Hand-Book of Scripture Reference; compiled from the Latin Work of Philip Paul Merz, by Rev. L. A. Lambert, Waterloo, N. Y.

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of Scripture Reference, complete from the Latin Work of Philip Paul Merz, by Rev. L. A. Lambert, Waterloo, N. Y. The Hand-Book is a Complete Diction-ary of all the subjects treated of in Holy Scriptures. These subjects are arranged in alphabetical order, and the texts in re-ference to them are given in full, with book, chapter and verse indicated. Let us illustrate Suppose you want to find the book, chapter and verse where some text familiar to you may be found, a text, for instance, referring to confession; you turn to the word Confosion in the Hand-Book, and there you will find not only the text sought, but also every other text in the Scriptures that has any bearing on the subject of Confosion. All these will be found in full, so that there is no necessity of refer-ring to the Bible for them. The Hand-Book contains over fifteen hundred headings and sub-headings. These cover the whole field of dogmatic, moral and polemic theology. From these considerations the ultility of the Hand-Book becomes apparent. It is a book of ready reference for the clergy-man, the student, the editor and the in-telligent layman, a book which enables

man, the student, the editor and the in-telligent layman, - a book which enables them to put their finger on the text

ihem to put their finger on the text wanted. Protestants are fond of asking Catho-lics what Scripture they have for their doctrines. Having the Hand-Book, the Catholics can turn to the doctrine, say Confession, for instance, and convince his doubting Thomas of a Protestant friend by pointing out to him *ifty-nine* text that treat directly or indirectly of Confession. This translation is preferable to the original Latin work, even to the Latin scholar, because in quoting a text, one desires to give the *ipsissima verba*, the very words of the authorized English Catholic version.

ornelius, to bring him to the place of ex-Forbid all perons, rich or poor, to pre-ent the execution of Jesus. The witnesses who have signed the exe-

version. The Hand-Book will make an octavo volume of about 900 pages. Price three dollars. These who desire to have a copy of this book will send in their orders im-3. Rephaei Rooan.
4. Capet.
Jesus to be taken out of Jerusalem,
through the gate of Tournes.
This sentence is engraved on a plate of brass, in the Hebrew language, and on its sides are the following words, "A similar plate has been sent to each tribe." It was discovered in the year 1280, in the city of the its in the kingdom of Xaples, by a mediately, as only a limited number will be printed. Address *Catholic Times*, Waterloo, N. Y.

# THE CATHOLIG RECORD.

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of Faith on he Angelus il in hand, He raise ingelus, and ledral door, er step, and d his devond reverend his hat and concern for umble Irish ful Master. him in hi iverse.

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The "Passion Play" is opened by the chorus of Schutzgeister, or guardian angels. Their appearance on the stage is solemn and majestic. They advance from the recesses on either side of the proscenium, and take up their position across the whole extent of the theatre, forming a slightly concave line. After the chorus has assumed its position the Choragus gives out in a melodramatic

manner the opening address, or prologue, which introduces each act; the tone is immediately taken up by the whole chorus, which continues either in solo, alternately, or in chorus until the curtain is raised to reveal a tableau vivant. At this moment mocking and ill-treatment. A dramatic portraiture closes this act. Peter, filled with s rrow and mortification at having the Choragus retires a few steps backward, and forms with one-half of the band a division on the left of the stage, while the other half withdraws in like manner to the denied his Lord, appears and expresses his right. Thus they leave the centre of the contrition.

### JUDAS'S MONOLOGUE.

When the High Council is met to con-demn Jesus, Judas bursts into the assem-bly, overwhelmed with his guilt. He asks what has been done with Jesus, and when he learns that he is to die he charges them nave a full view of the *tableau* which is thus revealed. The first typical picture of the play represents the fall—the ex-pulsion of Adam and Eve from the Garden of Eden. The angel with the flaming sword stands ready to drive our first parents out of Paradise. While the picture is still averaged to the area of the with being guilty of condemning the in-nocent, and casting at them the money he has received for his betrayal, he hastily picture is still exposed to the gaze of the spectators the Choragus continues to give Christ is again brought before leaves. the Sanhedrim. In the next act (the tenth) we have the

In the next act (the tenth) we have the despair of judas. This character is one of the most elaborately drawn in the Ammergan play. It is designed as a con-trast to the beauty and calm grandeur of Christ. Cast off by those who had seduced him to erime, Judas appears alone, persecuted by his conscience.

the leader proceeds to announce in the succeeding verses with clear tone the message of salvation. Then the chorus again retire, so as to leave the central space free, and the second tableau – the "Adoration of the Cross"—is revealed to There is an unanimous approval of the death sentence. It is now decided to hurry Christ before Pilate, who alone can the spectators. Before a large cross planted on a rock a number of heavenly genii (little children of the village clad in

pass judgment. The curtain of the central stage now The curtain of the central stage now falls, but is again quickly raised. The scene represented is the "Field of Blood." Judas is the sole moving figure. His con-science has wrought him up to an agony white garments and mantles of bright colors) stand or kneel in the attitude of

of despair, in which he determines to put an end to his life. He tears the girdle from his waist, throws the The chorus has scarcely disappeared when a dramatic act of the "Passion Play" commences. From the distance, beyond end of it over the limb of a tree, ties it end of it over the mino of a tree, thes it about his neck, and the suicidal act is all but completed, when the falling curtain hides the fearful scene. We must hurry over the next two the city as it were, sounds, of rejoicing, of glad shouting and singing, are heard. Down the slope of Olivet (we follow here Down the slope of Onvet (we follow here the authority of the "Passion Album") comes the Messianic procession, and one hears the singing and rejoicing of the crowds of Passover prilgims and the peo-ple of Jerusalem who welcome Jesus to the Holy City. It is some time before the presently on the passently

scenes, which represent Christ brought before Pilate and before Herod. We before then have the scourging and crowning with thorns—a most realistic picture. There are no mild features to the brutality of this scene, which is presented with its full mediaval characteristics. The rude treatment of the captive is carried cession is seen, and by and by hundreds of persons, all waving palm-branches and singing from the fulness of their hearts, ap-pear upon the scene. In the wave set perhaps too far for a modern audience. singing from the fulness of their hearts, ap-pear upon the scene. In the midst of the crowd we can distinguish t hrist himself THE SCENE ON GOLGOTHA.

The Schutzgeister then retired from the proscenium, and the rising curtain reveals the scene on Calvary, the most intense

part. I then concluded that I had been miraculously cured. Next day I dis-carded the services of the stic, and can walk ever sin e with perfect freedom, and can kneel during the whole time of Mass by what they they aptly describe as "fire-without the slightest pain or uncasiness.
For this my cure, which dates from Good Friday morning, I feel I cannot ever be sufficiently devout to the "Comfortress of the Afflicted," the Blessed Mother of God, to whose intercession I attribute this favor. The representation of the crucifixion become manifest about one o'clock a. m. on Good Friday morning, and the first star about half an hour afterwards. About half-past two a lady who had been contemulating the vision of the grant event be more but an act of atomement for

A boat hall-past two a lady who had been contemplating the vision of the crucifixion gave public expression to her feelings and directed fervent aspirations to our Lord on the cross, who was bleeding. She continued her aspirations aloud about ten minutes, and during this citize and for an hour afterwards the intime and for an hour afterwards the intense religious fervor of the whole con-gregation was simply indescribable. Al-most all were moved to tears, some strik-ing their breasts in sorrow for sin, others giving vent to the most burning aspirations of love, or pathetically

tions of love, or pathetically APPEALING TO OUR LORD FOR MERCY. During the night some one pointed out to me the figure of a lamb, with a cross on its back. The outline of the lamb on its back. The outline of the lamb seemed well defined: the cross, however, was hardly distinguishable.

was hardly distinguishable. Later on a vision, of which I could only distinguish the heads, became visable on the side of the wall of the sauctuary. It was on this wall the vision of the cruci-fixion was said to have been seen. Others also saw the figures of these heads; but it was not until the following night that I could understand their signification.

At the Gospel side of the sanctuary a girl was kneeling, evidently contemplating mething supernatural. Some one sked me to beg of her not to distress asked me herself, adding that she had been kneeling for several hours. I approached the girl with the intention of requesting her to sit up, but before I could speak to her she

A correspondent of the Catholic Sentinel, writing from the Umatilla Agency, Oregon, emphatically denies the statement that the Hon Jas G Blaine was ever a Catholic. As we were the first to give publicity to the fact, we feel ourselves called upon to vindicate our assertions in this particular, and repeat what we have before written. James G. Blaine was in his infancy baptized in the Catholic Church, and the proof of

in the Catholic Church, and the proof of our assertion is based on the fact of the existence of the written record of that bap-tism and on the solemn assurance of the deceased mother of the Honorable Senator. We have no further assurance of that same devoted mother, that the boy Jim Blaine was only taught his catechism and instructed in the Catholic faith up to the time of his departure to college. It was here that the In the Catholic latin up to the due of his departure to college. It was here that the seeds of religion so sedulously sown, were uprooted both by precept and example, and the mother's work rendered fruitless. Whilst it is true that the father of Senator Blaine was not a Catholic in the earlier years of his married life, it is absurd to years of his married life, it is absurd to suppose that any such compact as that re-ferred to in the *Sentinel's* correspondent could have been concurred in by the Cath-olic mother and wife. The Church forbids it, and Mrs. Blaine was too well instructed and too devoted to her faith, to enter into an argument the which has would seen

and too devoted to left hald, to effect hald, to an arrangement by which she would com-promise that faith and jeopardize the souls of her children. We express our utter surprise at the assertion to the contrary, coming from the source it did. There are coming from the solution in the correspondent's other inaccuracies in the correspondent's letter, to which we beg leave also to call his attention. He says, "In consequence of that arrangement (that half the children should be raised in Protestantism) the Senator and one of his sisters belonged to the Reisenralian Church." This is not the Episcopalian Church." This is not true, in whole or part. Senator Blaine has an only living sister, the wife (now the widow) of Major Walker, and she has been a devoted Catholic through her whole life. There is but one other. She is dead some years, and she, too, was a model Catholic; and it is the writer's privilege to

great mercy !" Yes, God is just. And yet there are Yes, God is just. And yet and men that with smiling countenances continue to heap crime upon crime. To them it seems but a trifling matter to in-sult this Sovereign Being. But how they will open their eyes when they see Him at the Judgment !

## GOD'S GOODNESS IN NATURE.

God made the present earth as the home of man; but had he meant it as a mere lodging, a world less be attiful would have served the purpose. There was no need for the earpet of verdure or the ceiling of blue—no need for the mountains and cataracts and forests; no need for the rain-bow, no need for the showers, no need for the flowers. A big, round island, half of it arable and half of it pasture, with a clump of trees in one corner and a maga-zine of fuel in another, might have held and fed ten millions of people, and a and fed ten millions of people, and a hundred islands all made on the same pattern, big and round, might have held

pattern, big and round, might have near and fed the population of the globe. But man is something more than the animal who wants lodging and food. He has a spiritual nature, full of keen perceptions and deep sympathies. He has an eye for the sublime and the beautiful, and his kind Creator has provided man's abode with affluent materials for these nobler tastes. He has built Mount Blane, and moulten the lakes in which its shadow and moulten the lakes in which its shadow sleeps. He has intoned Niagara's thunder, and has breathed the zephyr which sweeps its spray. He has made it a world of fragrance and music, a world of bright-ness and sympathy, a world where the grand and the graceful, the awuful and the lovely, rejoice together. In fashion-ing the home of man, the Creator had an one to something more than convenience to something more than convenience. eye to something more than convenience, and built not a barrack, but a palace, not a workshop, but an Alhambra—something which should inspire the soul of its in-habitants and even draw forth the "very

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