A Vision of the Blessed Virgin.

BY SAMUEL ADAMS WIGGIN Alone in the dim Cathedrai there, at the feet of the Blessed Mary, fair, With the starry crown, and the pale

hair, A sinful mortal knelt. His cry to the Ho'y Mother sweet, "O look on me at thy shining feet," And ever the same his lips repeat The prayer of a weary soul-

A soul that was tortured with guilty fears, A soul engulfed in its sighs and tears, A soul in a night where the fiend appears Like an angel of giory bright.

O, Mother in beaven! the sad souls cry, Come down from thy golden throne on high of the pentent chid, come nigh, O mother with pitying face.

Come down from thy home in the happy In heavenly beauty before me stand, Let me kiss the dips of thy holy hands, Sweet Mother of God divine.

Rehold as he gazed on the figure there Of the beautiful virginal Mary fair, With the gem-starred crown an pale gold hair, And the violet eyes of heaven.

Before him there stood in a robe of white The Mother of God in glory bright, About her a mist of effulgent light, The beauty of love and grace.

O serrowful son of my heart, she said "to the pentient soul as be knett and pi I have heard the cry of my additional penitent soul as he knelt and prayed heard the cry of my child, afraid in the darkness of doubt and night,

Behold as I fouch thy hand with mine, A spirit immorial, of light divine, Shall enter that sorrowful soul of thine And the King in His beauty appear.

Then the glad soul knew that the Mother Had snswered his sorrowful soul's sad prayer With the Master's kiss of peace.

Written for the CATHOLIC RECORD. TWO GOOD OLD MISSIONARIES.

In looking over an old scrap book, the contents of which were arranged therein some forty years sgo, I found this entry concerning one whose memory is still held in veneration on the southern coast of the Province of Nova Scotia, the Abba

"Died, on the 10th November, 1844 in he was pastor, the Rev. Mr. Sigogne. He was a man of a mild disposition, and proverbial as a pescemaker. The Halifax papers speak of him as a venerable gentleman, formed to shine in court circles, but always surrour ded by English, French and Mic macs, helping them all as magistrate, physician, counseller, father and friend." he was pastor, the Rev. Mr. Sigogne. He

The Rev. Jean Maudet Sigogne arrived in Canada in July, 1791, and in 1798 was sent by the Bishop of Quebec to labor in the sorely-neglected vineyard on the Atlantic coast of Nova Scotia. When, in 1803, Monseigneur Denaut, Bishop of 1803, Monseigneur Denaut, Bishop of Quebe, accompanied by his secretary, Rev. Mr. Lertigue, made the visitation of the pavishes situated in the maritime portion of his diccese, and in the course of his journey came to the missions of the Abbe Sigogne, that good priest's enthusiasm knew no bounds. After the prelate's tafe return to his episcopal residence, Mr. Sigogne went down on his knees (the position which he always assumed to write to his bishop), and traced the following words, which still remain in the achieves of the which still remain in the achieves of the

Province of Quebec:
"Permit me to admire Your Lordship's zeal and to congratulate myself upon it. The long and difficult voyage which you undertook last year for the salvation of souls agreeably surprised and edified me. In it I recognized an apoetolic man. May the Lord be forever blessed for having

inspired you with the idea of visiting our country so new, so widespread. * * * * "Some time ago a very beautiful stone. well polished upon one side, was dug up here. It shall be conveyed as soon as possible to the neighborhood of St. Mary's possible to the neighborhood of St. Mary's Church to serve as a monument, and to perpetuate the memory of the first visit of

Twelve years later another Canadian Twelve years later another Canadian Bishop made the visitation of the vast diocese of Quebec, and he, fortunately for our Church history, kept a journal.

This is what Bishop Plessis writes of his visit to the Abbe Sigogne:

"Twenty-two miles from Digby we cross a river named Sisibout, at a very small harbor formed by its mouth and which is the best that there is at present in all St.

the best that there is at present in all St.

Mary's Bay.

'The Bishop of Quebec, when he arrived at Sisibout, met the Abbe Sigogne, missionary of that place, whom he went was the only priest of to visit, and who was the only priest of his one hundred and twenty five clergy men whom he had not yet seen. Mr. Sigogne is from the diocese of Tours, and, in is from the diocese of Tours, and, in com-mon with meny others, emigrated to Ergland in 1791. In 1798, upon the re-quest of the iaithful, to the salvation of whom he has devoted himself, he came to

the post which he at present occupies.
"He is a man of rare activity, having "He is a man of rare activity, naving already built two quite spacious churches, namely, that of St. Marie, where he lives, and St. Anne of Argyle, which he serves, and which is fifty miles distant. The two presbyteries have also been built under his care. He built two very considerable stone wall with his own hands."

* * * * * * * *

"Mr. Sigogne has succeeded in doing in his church something which has been attempted in vain in a number of other churches in this diocese. He has placed all the men on one side, and all the women on the other, according to the advice of St. Charles Borromeo. In order to accomplish this he does not allow the pews to be sold at auction, but has accuspews to be sold at auction, but has accus-tomed each parishloner to rent only his or her place. Thus each parishloner, at the cost of a few sous annually, has a settled place in one of the pews, on the right, if a man, or in one of those on the left, if a woman."

In spite of the good old Abbe Sigogne's undoubted ability as a mason and sculptor, confirmed alike in history and tradition, the stone which he purposed to set up as a memorial of the visit of Bishop Denaut

was never orgraved, but was, many years after his death, found under the stairs of his presbytery, with the inscription traced on paper, and pasted on, all resdy for his clever chisel.

ARE CATHOLIC COUNTRIES LESS PROGRESSIVE THAN PROTENTANT?

N.Y. Freeman's Journal.

An amusing character of those early days was a cidevant Recollet triar named Father Luke FitzSimmons. He was in Charlotte town in 1818, but, if I remember rightly, it was in Upper Canada that the following Incident occurred, for the recital of which Bishop Plessis is responsible: That Father FitzSiumons was not very well posted in his physical and for the

well posted in his rubrics is one fact which must be borne in mind, another is that in those days all priests wore rabats, two little lappets under their chie, usually made of some black material and edged with white, the confectioning of which was quite a small source of revenue to the

During Bishop Plessis' pastoral visit to the church served by Father FitzSimmons, His Lordship was horrified to see the good old priest come out vested for mass in a red chasuble, with a green stole and a violet maniple, while a white veil covered the

Upon being seriously reproved, the poor Father pointed to the flowers em-broidered on the chasuble, which, he said, were of all colors, so that in reality everything matched.

The bishop quickly convinced him that such "matching" would not do, and the ex Recoilet promised in future "strict observance." Next morning askill. observance." Next morning, while the bishop was making his thankegiving, the beanop was making his making riving, the Rev. Luke FitzSimmons again came out to say his mass. What were the Bishop's feelings, when the priest saluted him as he passed, to see that, although the yestments were all in perfect accord, the overzesious old gentleman had drawn out the rabats which reposed in a conspicuous position upon the amice, under his chin!

THE HEROIC OFFERING. Written for the Church Progress

There are not many Catholics who

have not heard the story of St. Martin of Tours and his alms that was rewarded with the gift of faith. How Our Blessed with the gift of faith. How Our Blessed
Redeemer, clad in what seemed the
same strip of cloth Martin had cut from his cloak to throw over the shoulders of the beggar at the city gate, went down from His seat in Heaven, that He might thank the warm-hearted soldier for the kind deed done for Him to one who, like all of his class, stood in the place of the bumble Son of Mary, the hidden God, as it is written: "And the king answering, shall say to them: Amen I say to Mayles are nure Indians and of you, as long as you did it to one of these my least brethren, you did it to me."

Martin's charity was the starting point of his greatness in the kingdom of Christ; yet what was it that he gave, a yeard or so, of club? A yeard or so, of club? yard or so of cloth? A yard or so of cloth, which may have been none of the best and something the worse for wear; still, his reward was rich and lasting. Perhaps we say to ourselves on hearing this tale: "Oh how I wish that I had been there in his place, for then I should have been blessed and made great and holy like him," and there are some of us who even think that we would have given not a half, but a whole cloak.
And with all our fine dreams, is it not a
pity that we pass our chances of great
holiness by, and never see them, though they do sit at every turn?

But now, in this month of November, if we would ponder on what we might do for Christ and His poor, we should quickly see that we can not merely cover His shoulders with the mantle of good works performed for His sake towards the needy on earth, but that we can also fill His eyes with gladness and His heart with swelling love and grati-tude by leading into His sight His childreu who are in painful exile, after whom He yearns, for they are His jewels which He bought on earth with Church to serve as a monument, Church to some of us easier to bestow. What will it cost us? Our indulgences, and to wo of chastity, and long before took one wife in violation of his self. It is to be presumed that at the time in oth, it is our own fault, and every one of us, if he sets himself about it in earnest wives, Antwerp, and Ghent, and Brussels, and industry, with a sturdy citiz self us, if he sets himself about it in earnest wives, Antwerp, and Ghent, and Brussels, and industry, with a sturdy citiz self us, if he sets himself about it in earnest wives, Antwerp, and Ghent, and Brussels, and Amsterdam, and Amst our indulgences, that we may cheer our brethren who are in distress, nor let us divide our gift and be content with offer

ng them a half. This is what a pious writer says of the This is what a pious writer says of the alms that they give the poor souls in Purgatory who strip themselves of all they own for their sake: "The Sovereign Pontiffs, Benedict XIII., Pius VI, and Pius IX, have approved and enriched with numerous indulgences, the pious devotion called the heroic engagement or offering, by which the faithful the makes it offers up ment or offering, by which the faithful servant of Christ who makes it, offers up with noble generosity all his own meri-torious works throughout his whole life, and all the suffrages that shall be made for him after his death, in behalf of the souls now suffering in the pains of pur-gatory. Priests who make this offering thereby gain a personal right to all the advantages of a Privileged Altar on each and every day of the year. If you make this heroic offering, be assured that God will not allow Himself to be

surpassed in generosity." When we can live no more, when our to sin and our power to merit eaves us, when we must die and be udged, we shall not turn in despair from God to satan, if we have given all to Our action snare of the demon, we shall nestle like a babe put to sleep, in God's arms, which shall fold us on a breast that is far more merciful, generous and fonder than we can ever know, and when we awake, it will be with a helpless child's happy smile, as if to say: "Sweet Father, I have given Thee all I had now take me and keep me for ever."

There is no doubt about the honest worth of Ayer's Sarsaparilla as a blood purifier. Thousands, who have been benefited by its use, will attest it virtues. This remedy cures liver and kidney complaint, and eradicates every trace of disease from the system.

PROGRESSIVE THAN PRO-TENTANT?

N. Y. Freeman's Journal.

One of the curious phases of the con-troversy between Catholicity and Protes-tantism is the important part which the comparative economic condition of so-called Catholic and so-called Brotestant countries has been made to take. There are Protestant writers who still maintain that Catholicity is opposed to what they call "progress," merely because certain coun-tries where the majority of the people pro-fess the Catholic religion do not make a good showing in industrial statistics. This line of Protestant argument really originated, however, in the efforts begun in the last century to open markets in the south of Europe for the manufacturers of Birmingham, Sheffield and Man chester. Under the guise of a Protestant propaganda, in which for more than a ce tury thousands of British writers were engaged, from these men and women of talent who made politics. of talent who made polities, economics, or literature their trade, to the scribblers who concocted Pro-testant tracts and books of travel, the necessity of overturning the Catholic Church on the continent of Europa was uncessingly declared to be the first step in the march of progress. In reality, the sale of the largest possible amount of British goods was the chief end in view of the sagacious British statesmen who gave a direction to this fluency of writing and

American writers, too, innocent, of course, of any intention of furthering or don't do others—so they prefer to keep street line of the course, easily fell into the seme line of argument, misled by their I rotestant prejudices. The common way of putting this argument was, briefly, this. Protestant countries, such as England and the Netherlands, are full of industriel activity, while Catholic countries, such as Spain and Italy, are lacking in productive enterprise, Ergo, Protestantism is favorable to progress and Catholicity is not. It is a curious argument, but what is even more curious is the fact that any intelligent men relied on such an argument and still rely upon it.

way in which the average British write contrasted Spain with England. A mo modern form of the same argument is the contrast between the United States and Canada on the one side, and Spanish America on the other. This latter phase corned, one half the inhabitants of Mexico are pure Indians, and of the other half only a small fraction are pure white: and the same will hold true for South America. Are "Protestant" Indians more progressive than the Mexicans? Is it not, rather, true that the only progress which Protestantism has brought about for the Indians of the United States is a progress towards extermination? As for Spain, it was of Spain when she was uncompromisingly Catholic, and, according to the universal custom of that age, intolerant of any religious dissent, that it was said that her drum beat reverberated around the earth

that the sun never set on her dominions; a saying afterward applied to England.

At the time when the Kingdom of the Netherlands began to be held up as a model of Protestant progressiveness, Bellium and the set of the se gium had not yet asserted and won its in dependence. Belgium, it is notorious, is nearly solidly Catholic, and Belgium, it is equally notorious, is very much more progressive, is very much more industrially active, than Holland. But even in Hol. land itself, not very far from one half of the inhabitants are, and always have been, staunch Catholics, Moreover-and here t the fact which Protestant controversialists conveniently ignore—the Netherlands were always conspicuous for their industry and intelligence. The merest tyro in the study of history needs not to be informed political and economical rights in the teeth of a corrupt and tyrannical nobility most of which eventually became Protes tant "reformers." The Hausestic League of free German cities, from Cologne to the borders of Ruesla, were vastly more flour ishing in proportion before the so called Raformation, than they have eventually aning in proportion before the so-called Reformation than they have ever been since. They were really free cities in Catholic days, but since Protestantism has become the predominant religion of the north of Europe they have been free only in so far as Protestant kings and Protestant militarism have thought fit to allow.

A thousand ware against Factor Fact

A thousand years ago, when England was Catholic in religion, Sneffield was already making a name for its iron ware Three thousand years ago, when England was pagan, the mines of Cornwall were exporting tin to the remotest parts of The truth is, of course, that the Chris-

The truth is, of course, that the Christian religion has but little to do with the productive capacity of any land, or the commercial instincts of any race. The sole purpose of the Christian religion was expressed by its Founder in the two commandments which require us to love God and our fellow men; in short, to be just; that is to say to give every one his disc

that is to say, to give every one his due.

There is no conflict between true re
ligion and true economics. They simply
belong to different spheres of thought and God to satan, if we have given all to Our Saviour's suffering brothers, we shall not be even faint-hearted, but lifted higher than all pain and dread, and every snare of the demon, we shall nestle like a babe put to sleep, in God's arms, which shall fold us on a breast that is enterprising race, and there will of necessity be, as a result of this favorable combination, a development of industry and matter what may be the enterprising race, and there will of necesprevailing religion. Let any one apply this test honestly to any civilized land of the world, and the thorough sophistry of the Protestant argument will be at once exposed.

Of Great Utility.

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

FREE AND EASY.

CHILDREN OF THE CATHOLIC CHURCH WHO ARE A SCANDAL AND REPROACH TO IT. Do all Catholics really believe they have souls, and that there is to be for them an

eternity of happiness or woe, as their lives here may decide according to God's law and justice? The lives of too many of our people furnish doubt as to the sinderity of their professed belief. They differ but little except by profession and a differ but little except by profession and a sort of formal practice of religion, from the avowed infidel. They go to Mass and occasionally receive the sacraments, but in their daily life give little evidence of Christianity; induced by their unconcern, apathy, defiance of church regulations cule of Christian practices, they seem to marquerade during the week as being above the religion they profess on

Sanday.

They laughingly acquiesce in sneers and denunciations of the Church by unbelievers, and join in violations of her regulations, that their non-Catholic friends may consider them liberal and more intelligent than the common herd. They do nothing for religion or charity. They have not the time, nor do they wish to mix with the poor and pious who seem unable to get along without the priest, and are always about the church

They have something else to do, that is core profitable and more fashionable; besides, the priest will insist on bothering them about matters they hold are none of business -- as to where their children away. They have broad ideas of the meaning of liberty, and a very exalted opinion of their own intelligence and vir

If the Church prohibits anything they wish to do, or commands anything they don't want to do, the Church is tyrannical and they too intelligent and liberal to and they too intengent and noeral to submit. The fessts, fasts, penances and prohibitions of the Church they deem harsh and unnecessary, and of course ignore them; the advice and teachings of the priest are treated as intended for the ignorant and depraved; the appeals for aid to support church or school, they can not afford, as they need their money for business or fashion; their pleasure or ambition are not to be marred by such a hing as a law or regulation of the Church They scandalize the Church, but that is because the Church is not progressive, and will not conform to their ideas and med of life

o they really believe that the Chur not progressive, and will not conform to the ideas and mode of life.

They are Catholics—so they say. But do they really believe that the Church is the means established by Christ to save man? Do they believe they have a soul to save? They will say yes. But their live are a daily refutation of their profession and assertions. They are deceiving them selves far more than they can possibly deceive others by vain boasts, haughty manners, tinsel and glitter, and in the most important of all things—their soul's salvation. They may delude and excite the envy of the thoughtless, but cannot deceive God who is to judge them. They know God's law, and He, in His infinite justice, will mete out to them the reward

due for their observance of it. Do they sincerely believe this?

If so, are they not trifling with the mercy and grace of God, besides by their example deterring others in saving their souls? Do they ever think of the enormity of the sin they thus commit? That every sin of omission must be answered for and repented of? If they believe, they are guilty of the most fool-hardy

hypocrisy.

But we have many such people. They But we have many such people. They are the source of annoyance, disorder, scandal, in every parish. They are brewing trouble, ridiculing and denouncing the Church, originating and circulating scandal, advising disobedience to church authority, criticising the pastor, and finding fault with every thing that may be done.—Catholic Columbian.

The Difficulty Experienced

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50c. and \$1 size.

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FEVER AND AGUE AND BILIOUS DEBANGE FRUER AND AGUE AND BILIOUS DERANGE-MENTS are positively cured by the use of Parmelee's Pills. They not only cleanss the stomach and bowels from all bilious matter, but they open the excretory ves-sels, causing them to pour copious effu-sions from the blood into the bowels, after which the commendations is thrown out by which the corrupted mass is thrown out by the natural passage of the body. They are used as a general family medicine with the best results.

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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 as she did."

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To Invigorate both the body and the brain, use the reliable tonic, Milburn's Aromatic Quinine Wine.

The First Symptoms

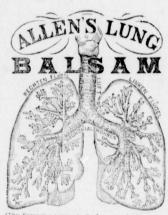
broat, pains in the chest and back, headache, etc. In a few days you may be well, or, on the other hand, you may be down with Pneumonia or "galloping Consumption." Run no risks, but be immediately to take Ayer's Cherry

Several years ago, James Birchard, of Darien, Conn., was severely ill. The doctors said he was in Consumption, and that they could do nothing for him, but advised him, as a last resort, to try Ayer's Cherry Pectoral. After taking this medicine, two or three months, he was pronounced a well man. His health remains good to the present day.

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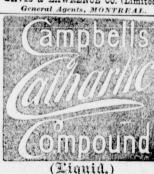
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Dyspepsia or Indigestion, Bilious Affections, Headache, Heartburn, Acidity of the Stomach, Rheumatism, Loss of Appetite, Gravel, Nervous Debility, Nausea, or Vomiting, &c., &c.

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MOTHER SUPERIOR.

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