

Plantation Philosophy.

BY BRUDDER ROMULUS.
Spee' de good Lawd knows de difference
twixt de woodhuck and de coon.

AIDS FOR CATHOLICS AGAINST DOUBT.

It is said to think that even Catholics are sometimes tempted to doubt. It is not, perhaps, very strange that they should sometimes be so tempted, when we consider how extremely imperfect their knowledge of their faith sometimes is, and the powerful influences, in the direction of skepticism and infidelity, with which they are surrounded.

to fight their spiritual battles, sustained them under their trials, and enabled them to accomplish such superhuman works, and attain to such exalted degrees of sanctity.

NOTES FROM ROME.

It seems very strange that Italy, with its laws against religious orders, its godless schools, and kindred indications of advanced social "progress," should live on to the present year of grace without a divorce law.

THE PRIOR AND TEN OF THE MONKS WERE HUNG.

At Tyburn, ten others were starved in Newgate Jail, and the few remaining were imprisoned for the rest of their days. And now, asked his lordship what he would do to-day with the resurrection, after three and a half centuries of the Order of St. Bruno in this state, and these solemn cloisters which once more resound with the praises of God, where prayer ascends to Him who once seemed to have cast them off.

What's Saved is Gained.

Workingmen will economize by employing Dr. Pierce's Medicines. His "Pleasant Purgative Pellets" and "Golden Medical Discovery" cleanse the blood and system, thus preventing fevers and other serious diseases, and curing all scrofulous and other humors.

ITEMS OF INTEREST FOR OUR PROTESTANT READERS.

(Selected by the N. Y. Sun.)

OPENING OF THE GREAT CARTHUSIAN MONASTERY.

Thursday was the day for celebrating the solemn rite of consecration of the fine church which forms part of the Carthusian Monastery at Parkminster, Cowfold, Sussex, England, in many respects one of the most remarkable buildings in the country.

THE DIAMOND DYES FOR FAMILY USE.

The Diamond Dyes for family use have no equals. All popular colors easily dyed, fast and beautiful. 10 cents a package for any color.

DOM BOSCO.

HOW THE VINCENT DE PAUL OF MODERN ITALY ACCOMPLISHED HIS GREAT WORK.

(From the London Tablet.)

THE DEFENSE PUBLISHED THE FOLLOWING SKETCH OF THE LABORS OF DOM BOSCO—WHO HAS BEEN CALLED THE ST. VINCENT DE PAUL OF ITALY.

"Without money and without resources, he began by getting together in the street, children who were more or less neglected by their parents, and teaching them their catechism and the observance and celebration of Sundays and the feasts. For some time he had no place in which to assemble these children except a field in a suburb, where the sky was his only covering. Then he felt the necessity of teaching them how to read, and so he opened night schools for them. But in order to begin this new undertaking, he was forced to accept a friend's watch and the wedding trinkets of his mother, a good and simple village woman who had torn herself from her native mountains to take part in the work of her son. He was not satisfied with night schools, however; he established day schools and an orphanage. This gave greater solidity to his arduous work, which hitherto had been somewhat unsteady—without injuring its expansion. He afterwards added a school where arts and trades were taught; then a higher school, a college, and courses of higher ecclesiastical studies. Lastly he multiplied his Sunday oratories, his elementary schools, his agricultural orphanages, and colleges outside of Turin, establishing them in Piedmont, Liguria, at Rome, in Sicily, in Spain, and in France. Nor is this all. Five or six years ago he was asked to send missionaries to Patagonia, and on his route, so to speak, he founded colleges, industrial schools, &c., at Buenos Ayres, in San Nicolas de los Arroyos, and in other parts of the Argentine Republic. Similar colleges were also founded in Monte Video and in some cities of the Republic of Uruguay. And lately, at the request of the Emperor of Brazil, he has established several of his missionaries at Rio Janeiro.

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"Besides these works he has founded a Sisterhood, under the invocation of Our Lady of Help, who are closely bound to his Congregation of Salesians, in the same way as the Sisters of St. Vincent de Paul are to the Lazarist Fathers. During the twelve years of its existence this community of nuns has achieved unexpected growth, and it will closely follow the progress of the Congregation from which it is an offshoot.

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"Shortly afterwards Dom Bosco saw that his work was destined to bear fruit that he had not foreseen or that he had foreseen but dimly. The houses in which he had gathered together so many children became a nursery for the training of a chosen clergy, destined not only to supply vacancies in the ranks of his missionaries, but also to come to the help of the ordinary clergy, who are often in need of help. This is the case in America at the present moment, where the Salesians now minister to large parishes that were without priests. But the swarms of missionaries who had left the mother house in Piedmont were not enough for Patagonia or for Brazil either, where—to use Dom Bosco's own expression—two or three priests are like two or three fish in the sea, and then—public across the ocean as it is prolific in Europe—the Salesians found a number of vocations among the Argentine and Montevideans, and these children of the soil are not the least zealous and the least intrepid apostles of the truths of the Gospel. In Italy, Spain, and France, this ever-increasing growth of ecclesiastical vocations will serve to replace those which are lost through the requirement of military service and the systematic removal of hostile governments. This lofty mission which at the outset was not thought of, will perhaps prove the principal and the most useful of the many tasks which Dom Bosco thinks it his duty to undertake in the future. Pius IX. heaped extraordinary favors upon the newly-born institute, and Leo XIII. has still further added to them. Both have recognized as a useful affiliation the institution of co-operating Salesians, who may be compared to the tertiaries of the Dominican and Franciscan Orders. We may, perhaps, surprise our readers by telling them that the Oratory of St. Francis de Sales obtained the encouragement not only of Charles Albert, but of Cavour and Rattazzi. Even at the present day many Italian statesmen are not unfavorable to it. And General Roca, the President of the Argentine Republic at the present date, not content with giving his moral support to the missionaries in Patagonia, has further proposed for them a large grant from the Chambers at Buenos Ayres.

Jacob A. Empey, of Cannanora, having taken Burdock Blood Bitters with good results in a lingering complaint, says he can "gladly recommend it to all."

Mr. J. R. Cuthbertson, Toronto, writes: "My wife had a very severe attack of Pleurisy and Inflammation of the Lungs about three years ago, and ever since has been subject to severe colds on the slightest exposure; in fact they were so frequent that her system was quite reduced. She tried several remedies, but without any permanent effect, until she was induced to try Northrop & Lyman's Emulsion of Cod Liver Oil and Hypophosphites of Lime and Soda, and I am happy to say it has exceeded our anticipations. I have no hesitation in recommending it as a Royal Remedy for all affections of the Lungs and Chest, and for all classes of Wasting Diseases, and building up of Weak Constitutions."

STINGING Irritation, inflammation, all Kidney Complaints, cured by "Bachupaiba," \$1.

CONSTIPATION, Indigestion, Biliousness, all depend on improper or irregular action of the Liver. Arouse the Liver to a healthy action by taking Burdock Blood Bitters.

Ayer's Sarsaparilla operates radically upon and through the blood, and is a safe, reliable, and absolute cure for the various diseases, complaints, and disorders, due to debility, or to any constitutional taint or infection.

THE PHILOSOPHY OF MEDICATION.

is not to do symptoms, but to root out disease. Northrop & Lyman's Vegetable Discoverer and Dyspeptic Cure, the Great Blood Purifier, has proved itself equal to this task. It is a most searching without being a violent remedy for Constipation, Biliousness and Indigestion. It is as well adapted to the needs and physical temperaments of delicate females as to the more robust sex, and is a fine preventive of disease as well as a remedy for it. Sold by Harkness & Co., Druggists, Dundas St.

THE STOMACH, Liver, Bowels, Kidneys and Blood perform vital functions in the animal economy. The best purifying medicine for these functions is Burdock Blood Bitters.

O. Bortle, of Manchester, Ontario Co., N. Y., writes: "I obtained immediate relief from the use of Dr. Thomas' Electric Oil. I have had asthma for eleven years. I have been obliged to sit up all night for ten or twelve nights in succession. I can now sleep soundly all night on a feather bed, which I had not been able to do previously to using the Oil."

THE DIAMOND DYES FOR FAMILY USE.

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GREENWICH, Feb. 11, 1880.

Hop Bitters Co.—Sir:—I was given up by the doctors to die of scrofula consumption. Two bottles of your Bitters cured me.

LEROY BREWER.

lic confession, too modest, too unconvincing. Renan ex-four points which Sulphuric code of class of poverty; indignation, an earnest, himself on having four virtues of curious to verify ending, "Le moi est à l'extraordinaire. Kase he dun fo'got de lessons dat his good old mudder taught.

A CONVERT IN A CHURCH.

erts have been rec-fold, from time of the Revolution-different shades of by our annals. me of those have life. There were 1815; Geo. F. Has-osevelt Bayley, in 1821; C. Forbes, in 1849; 1844; Thos. S. Ives, in 1852; J. Geo. Holbart ny others.

little work writ-ers in 1864 atington, an east-Mr. Huntington, erts, states that a had a horrible e says on this and a half ago, I on that the views we had been edu-Church of Rome, to consider that ist which was to we cannot be sur-prise, however much we may deplore it, if a great many, even very sincere persons, are thrown into a state of doubt and uncertainty as uncom-fortable as it is dangerous. Unfortu-nately, doubting Catholics are not always as prompt and energetic in availing them-selves of the means of relieving their doubts as they ought to be.

These means are abundant in the Church; they have but to stretch forth their hands to the stores, not only of grace, but also of intellectual riches, which abound on all sides, to be thoroughly furnished and fortified against all attacks of the enemy, from whatever quarter. But, with a strange and unaccountable infatuation, they continue to neglect these aids, and, at the same time, persevere in the very courses which, apparently, are so surely, and perhaps unconsciously under-mining their faith. Their reading, especially, is confined almost exclusively to the secular, daily and weekly papers, monthly magazines, and the novels and popular literature of the day, all which, taken, not only of the spirit of the world, but also with the most insidious and dangerous at-tacks on faith and good morals.

But we do not propose, now, to write a dissertation on the dangers of popular literature. We have alluded to the causes which tend to skepticism and doubt in the Church, to introduce some remarks which we propose to make on the advan-tages which Catholics have over others in the way of protection against skepticism and doubt on the subject of religion.

There are three principal considerations which, as it were, lie on the surface, and which are calculated to strengthen the faith of Catholics, in times of temptation, and to anchor them firmly and safely on the rock of assurance. In the first place, there is great weight in the reflection, that men must have some kind of religion, and that that religion is the best which most fully and completely ministers to all the wants of human nature. Among these wants is a deep-seated sentiment—a craving for the supernatural; and hence, no religion can completely satisfy the wants of the soul that does not embody the idea of the supernatural. This sentiment, like that of conscience, is the voice of God speaking in the human soul, giving intima-tions of something beyond; of something spiritual, something higher, purer and better than this material world can afford. Now that which pre-eminently distinguishes the Catholic Church from all others, is that it embodies most perfectly the idea of the supernatural. The Catho-lic Church is instinct with the supernatural. Its life is a supernatural life. It is a body with a soul; and that soul is the Spirit of the living God, that Spirit which was promised to it by its great Founder. That spirit is always alive, always active in the Church, imparting life to its ministry and its sacraments, performing miracles of conversion and producing prodigies of sanctity.

But the greatest miracle of all is the continued existence and progress of the Church, in spite of the coldness and indifference of its children; in spite of scandals within and opposition from without. It is really wonderful with what majestic tread that grand old Church moves on, hearing down all opposition, subduing hearts, captivating the loftiest intellects and causing even the wrath of man and the machinations of Satan to minister to her success. This argument is a perfectly tangible one, and it is certainly a strong ground of confidence to the wavering Catholic.

A second consideration, inspiring confi-dence in the doubting, is the evidence of the supernatural life of the Church as practically illustrated in the lives of her great saints. The Catholic Church is the only Church that has produced or can produce real saints. She alone under-stands the science of the saints. There is nothing, in all the world, like her system of spiritual direction; and without spiri-tual direction, as we have often had occasion to remark, there can be no steady perseverance in grace and no high degree of sanctity.

Now, making all due allowance for what is called the "legendary lore" of the Church, there is enough that is per-fectly authentic in the lives of the great saints of the Church to convince any can-did man of the truth and supernatural character of the Body which inspired their lofty enthusiasm, gave them strength