#### When My Dreams Come True.

JAMES WHITCOMB BILEY. When my dreams come true—when my dreams come true— Shall I lean from out my casement in the starlight and the dew, To listen—samile and listen—to the tinkle of Shall I lead the dew,
starlight and the dew,
starlight and listen—to the tinkle of I
the strings
Of the sweet guitar my lover's fingers fondle
the she sings?
And as the nude moon slowly, slowly
shoulders into view.
Shall I vanish from his vision, when my
dreams come true!

When my dreams come true-shall the simple gown I wear Be changed to softest satia, and my maiden braided hair Be raveled into flossy mists of rarest, fairest To be minted into kisses, more than any heart can hold?

Or "the summer of the tresses" shall my Or "the summer or the transition lover like to lover like to "The fervor of his passion"—when my dreams come true?

When my draams come true—I shall bide among the sheaves
Of happy harvest meadows, and the grasses and the leaves,
Shall I lift and lean between me and the splendor of the sun,
Till the moon swoons into twilight; the gleaner's work is done—
Save that yet an arm shall bind me, even as the reapers do
The meanest sheaf of harvest—when my dreams come true?

When my dreams come true—when my dreams come true?

True love in all simplicity is fresh and pure as dew— The blossom in the blackest mold is kindlier

The blossom in the blackest mold is kindler to the eye

Than any lily born of pride that blossoms against the sky,
And so it is I know my heart will gladly welcome you,

My lovellest of lovers, when my dreams come tiue.

INTERESTING MISCELLANY.

When Benjamin Franklin was a young printer he wrote the following epitaph on himself:

Here the body of
Benjamin Franklin, Printer,
(itke the covers of an old book,
Its contents forn out,
And stript of its lettering and gliding)
Lies food for worms;
Yet the work itself shall not be lost,
For it will (as he believed) appear once mor
In a new
And more beautiful edition,
Corrected and amended
by The Author.

After dinner orator: "It's the won derful insight inter 'uman nature that Dickens gets the pull over Thackersy; but on the t'other hand, it's in the brilliant shafts of sattre, t'gether with a keen sense of humor that Dickery gets the pull over Thackens. It's just this: Thickery is a humorist, and Dickens is a satirist. But after all, it's 'beard to instoct any com parlson between Dackery and Taickens," So none were "instooted." As an instance of over nicety in declin

ing to call a spade a spade, commend us to the clergyman who was delivering a series of discourses, on the history of series of discourses, on the history of Jonah. At the opening of one of the discourses, he said: "You will remember that in our last discussion we spoke of the fact that Jonah was three days and three nights in-in-the-whale's society.

The Ave Maria notes with satisfaction the increasing importance given to the study of literature in our convent schools. study of literature in our convent schools. It cites among graduates of the Nuns of the Sacred Heart several young ladies who have already distinguished themselves in letters, as Misses Louise Imogon Guiney, Minnie Gilmore, Mary Catharine Crowley and Mabel Louise Fuller Miss Fuller's new book, "The Aspen Shade," "affords," says the Ave Maria, "bright promise for the future." To the names already cited we may add that of Miss Agres Republics. we may add that of Miss Agnes Repplier a graduate of the Sacred Heart, Palladel phis, who is a frequent contributor to the Atlantic Monthly, and the author of a volume of charming literary essays.

wolume of charming literary essays.

May our Lord hear my voice, that this year may be to you and yours one of prosperity, contentment and innumer able blessings. A good and very holy year! all perfumed with the name of Jeeus, all besprinkled with His Precious Blood. May no day of this year, or any year, or any day for many years to come, pass without being sanctified by the mer its of this saving Blood, and illumined by the blessing of this sacred Name, from which radiate the fullness of all sweetness. which radiate the fullness of all sweetness.

closing the college gates. The newly elected Provost was then required to knock, in order to be formally admitted by the Dean, and received by the Fellows assembled under the archway. The gates were duly closed, and the Fellows stood waiting the expected signal. At last a knock was heard, and the Dean, advancing, asked, 'Quisadest?' 'Please, sir,' replied a tremulous voice, 'it's me, the college washer woman.' The gate was opened, and between the Fellows, drawn up in two ed a venerable matron, laden with baskets of clean linen." The true neighbor needs no loud voiced

she is and does. She goes through life quietly doing her duty and she sees to it that duty and smiles are not inseparable. She is eager to help the sick and console those that mourn; but she is conscientiously careful not to intrude where she is not needed, and where her presence is an impertinence. She will answer a call for help, but she will not respond before it comes and mortify sensitive, brave spirits who would rather struggle with their sorrow than have a stranger share it. She respects the wishes of her friends and appreciates the wisdom of absenting herself at the proper times. She is glad when you are prosperous, she helps you if she can when you are not. ni she will never speak of your financial affairs or mortify you by teiling others of the help she has olven you. She can forgive much, for we that temptations are great, and that this world is the abiding place of men and women and not of angels.

Such a woman is your neighbor. Do you know her?

USEFUL INVENTION.

A very useful invention, tending to lessen the possibility of accidents in fac lessen the possibility of accidents in factories, is now being extensively adopted in Eqgland. The breaking of a glass, which is adjusted against the wall of every room in the mill, will at once stop the engine, an electric current being the engine, an electric current being the same and the the engine, an electric current being the same and the the first three hundred years and read the first three hundred years and read the first three hundred years and read the same appropriate the result would be meaningless. In is, throat, &c., immediate resief has been returned by those who use it."

Thos. Sabin, of Eglington, writes: "I have removed ten corns from my feet with the first three hundred years and read the lower in the first three hundred years and read the lower in the first three hundred years and do likewise.

established between the room and the throttle valve of the ergine, shutting off the steem in au instant. By this means the engine was stopped at one of the mills recently in a few seconds, and a young girl, whose clothes hat become sutangled the state of the milks result in the second of the milks. an upright shaft, was released unin-

MRS. STOWE'S CRUCIFIX. It is well known to the intimate friends of Mrs. Harriet Beecher Stowe, says Edward W. Bok, in Ladies' Home Journal, that she has ever had deep down in her heart a sympathy with Catholicism. This fact is not familiar to the public, but I happen to know that some of Mrs Stowe's most chestland friends have been trooped. happen to know that some of Mrs Stowe's most cherished friends have been among the priesthood of the Roman Catholic Church. She has an especial fondness for the crucifix, and in her bed chamber hangs one which has been her constant companion for years. To a friend who asked her why she had it, she at once remarked: "There is in my heart a need of some outward tangible symbol. I believe that in this world we must live by aumbols, and this one is very dear to me." symbols, and this one is very dear to me.

BURMESE WOMEN. BURMESE WOMEN.

Lady Dufferin, in her notes on India, says: "The Burmese women are great personages, and play a great part in their households. They choose their own husbands and divorce them when they like, retaining their own property and all that they have earned; they are at liberty to marry again, whether as widows or as divorcees Mr. Bernard told me that when the last census came in he thought the number of women who said that they could read and write was small, so he number of women who said that they could read and write was small, so he made inquiries, and from all parts of the country young ladies replied that they did not like to say they could read, lest young gentlemen, learning the fact, should

DON'T BE TOUCHY. It is always better to pass a dezen in-tended insults without recognition than to take offence at a single unintentional neglect or reflection. Misunderstandings are fruitful of more unkindly feelings in society than even result from deliberate ill nature. Hundreds of friendships have been destroyed by that egotistical sensi-tiveness which is ever looking for offence. We need not spend our precious time pointing to them, however. We have each something to guard in our character, and we are inclined to take offence too easily. If we could remove this everjealous water fulness, society would gain a new charm; or, rather, it would be re-lieved of a very disagreeable feature. Pass neglect, then, and personal reflection, as gracefully as possible, instead of taking the risk of being offended when no offence descent, were good as the world goes, kind and loving in all their relations with

THE POWER OF THE PRESS. The pen constantly proves itself mightier not only than the sword, but than the most deeply-rooted institutions of government from some recent indications it appears to be possible that Mr. George kennan has performed a service for the people of Russia scarcely second to Czar Alexander II 's manumission of the serfs. A correspondent of the New York Evening Post writes from Kiefl, in Russia, that it is reported there, on authority which cannot reasonably be doubted, that the Russian Government is about to abolish exile to Siberia, both as a nenalty for the angle of my existence of god, none the uprightness of men. Pleasure because the side of my existence of woman or the uprightness of men. Pleasure because the side of my existence of men. calle to Siberia, both as a penalty for political and criminal offences. This edict of abolition is attributed to two causes—first, to Mr. Kennan's articles, which are impossible of refutation and which not only affected opinion profoundly in the civilized world outside of Russia, but also brought a good deal of the world, became the victim of the world. Russia, but also brought a good deal of enlightenment to the hygn circles in Russia itself; and second, to the steady efforts of General Ignaticfl, Russian Min ister of the Interior, who is said to have long advocated such a measure. If Mr. Kennan's efforts have really met with such a result, his work is to be regarded as one of the most magnificent achievements of the press in this century.

JEWISH RABBI AND CATHOLIC During a recent visit to our office, says

Presence of the election of Dr. Hawkins as Provest of the college of which Dr. (now Cardinal). Newman was Dean: "Part of the ceremonial of installation consisted in solemnly closing the college gates. The name of the college gates and relating incidents of the terrible velow fever scourge in Memphis, said: "The priests and rabbis worked side by side during those trying ordeals, I remember calling late one night to administer spiritual consolation to a poor ment and disgust. Finally the blokes are thou, my love! snd there is not a spot in thee—fair as the moon, bright as the sun, terrible as an army set in array."—Catholic world.

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\*\*EDUCATION\*\* OF The priests and rabbis worked as an army set in array."—The priests and rabbis worked as an army set in array."—The priests and rabbis worked as an army set in array."—The priests and evidently mistook me for a priest for he addressed me as "Father." I kindly in formed him that I was a Jewish Rabb nd asked if he were a Catholic and wanted a priest. On receiving an affirma Having no messenger to dispatch on the errand, and knowing that time was pressing, the poor man being close to the por tals of eternity, I determined to fulfi my promise by seeking a priest. I suceding in finding one of the Dominicar Fathers of St. Peter's, having aroused him from a much-needed sleep, and he promptly responded to the call and im nediately attended the dying man. This is one of the many instances show ing the unanimity of feeling that existed and the noble principle that actuated the ministers of different creeds.

AN OLD CATHOLIC CHURCH. There are still in existence, says the Liverpool Catholic Times, comparatively lew of the old churches in London that once were Catholic. The great fire made such a clean sweep of the older portions of the city on the north side of the Thames that the Cathedral of St. Paul Thames that the Cathedral of St. Paul and most of the parish churches date only from the rebuilding of London by Sir Christopher Wren. There are some exceptions, as, for instance, the noble old Churcn of St. Bartholomew, and the beautiful crypt and chapel of the old palace of the bishops of Ely, now old palace of the parish churches date intention of getting a general idea of the subject, I read the New Testament through, always regarding it, however, as a collection of historical documents of doubtful authenticity, yet of sufficient authority as to the ordinary facts therein narrated. When I had finished the Four old palace of the bishops of Ely, now happily restored to Catholic worship as St. E.h.ldreda's. But on the south side of the Thames there is an old church, once Catholic, which, if it were anywhere else but in London, would be one of the sighs to be conscientiously "done" by every properly conducted tourist. As it is actually in London, very few London ers know anything about it. Yet, archi-

ant hands, we are glad for the sake of its Catholic associations and artis-tic worth that an effort is being made to raise funds for its complete restoration. Its probable destination is to be the cathedral of a Protestant diocese be the cathedral of a Protestant diocese of Suthwark, but we may hope that those who are now repairing the church are really, though they know it not, preserving the grand old building for its future restoration to the service of that religion to whose antiquity in England its very stones are still snent but eloquent witnesses.

A CONVERT'S STORY.

WHAT LEAD A NEW ENGLAND AGNOSTIC TO BECOME A CATHOLIC, Almost the first question asked a convert is: "What led you to become a Catholic?"

It is a question often very hard to answer—that is, so as to be understood by a non. Catholic mind, unbelieving in the kingdom of grace and the action of the Holy Ghost of grace and the action of the holy Ghost upon the human sou! Every convert, the moment he enters the one fold of Christ and begins to live a life of faith, feels and recognizes how little he had to do with the blessing that has come to him; therefore it is much easier for him to give the reasons why he is a Catholic than why he became one. Every virtuous man, if he be but a resonling one, that turns his face Romeward in a spirit of inquiry will cooner or later reach the goal. The first step having been made by the future con-vert toward. God (which movement may have had its source in his own recen or from a heavenly inspiration), his will and understanding come under the influence of the Holy Spirit, and he is led little by little from one truth to another, until the light of the Christian faith braks upon his soul and becomes a chi'd of grace.
Consequently, if he attempts to give the
reasons that led him to the Church of Christ, it slways ends in giving the his tory of the growth of grace within the soul—a very different form of narrative. I forsee that this account of my conversion will resolve itself into something of the

My parents, people of New England

their children, ever teaching us to be truthful and just in our dealings with men. Of God they told me nothing. And they never gave me a higher prin-ciple to guide me through life than one based on selfishness—namely, "Honesty is the best poitcy." On the other hand, they planted on my very nature not only a great dislike for all forms of religion but me to seek for a love more statle than I had found among men, for a motive on which to build a nobler life. I was ap-palled at the mystery of pain, the inequalities of human existence, and the seeming unjust division of the good things of life. For the first time I was brought face to face with those momentous questions that come sooner or later into the

ment and disgust. Finally the higher aspiration of my soul, the voice of God, was hushed and buried under a most com plete indifference Bound in the ignoble chains of an agnostic pessimism, I no longer had any interest, with a single ex ception, in anything outside the study of material forces, of nature, of those things which can be seen, handled, welghed and measured. In physiology researches and kindred pursuits I forgot the higher needs of my nature and the miseries of my fellowmen The single exception mentioned above was the study of history — a study that ultimately led me, under God's grace, to the fountain of truth and the waters of

It came about in this way : A brother of mine fell into an argument with a friend upon the life of Christ and the true Christianity and this friend gave him a book on the subject to read—Nelson's "Cure of Infidelity"—which work ulti mately cameinto my hands; and although in itself the book was stupid, the author's reasoning weak and often incorrect, nevertheless it forced me to the thought that I knew very little about the life of Christ or the planting of the Christian

To remove this ignorance, and with the Gospels, Jesus of Nezareth had become a living reality to me-so much so as Plato -and henceforth I regarded him as a historical character; this was a great step forward, as I had hitherto inclined to believe Him a mythical being. Yet the more I studied His life the clearer I saw that if it was stripped of its supernatural element it would be meaningless. This, in union with a glowing admiration of His

it is not very accessible, and most people only get a glimpse of it as they pass in the train between Cannon street and London bridge. It is the Church of St. Saviour, a favorite dedication in medieval England, and it dates from the twelfth century, though much of the buildings belongs to a later period, when architecture had become more ornate than was the fashion when St. Saviour's was first consecrated to Cathol cerevy documentary witness to the life of Saviour's was first consecrated to Cathol c worship. The church is eadly in need of the Grectan hero there were as many for repair, and although it is now in Protest that of Jesus of Nazareth, and, in addirace at the time of the planting of the faith laid down their lives to show forth

fatth laid down their lives to show forth their belief in the truth of the gospel narrative. I also found in the case of our Lord a new class of witnesses; the prophets of the Od Luw.

So overwhelming was the testimony in favor of the truth of the life and words of Jesus Christ as recorded in Holy Writ that I was compelled to either doubt all history, all human testimony, or believe in Him and His divine mission. in Him and His divine mission

in Him and His divine mission.

In the meantime, from purely metaphysical reasons, the idea of God, His personality, and the necessity of some thing to unite our nature with the nature of God, became vividly true to me, so that the moment my reason led me to believe in Jesus Christ I entered into a fullness of faith.

fullness of faith.
What was this faith that mastered my understanding? that there was one God, Creator ot all things; that He made Himself manifest in the person of Jesus Carist, the one mediator of redemp tion? Moreover, from my Scripture studies I had obtained a solid conviction that He to whom all power was given had delegated a certain body of men to teach all nations, to observe all things that He had commanded and taught, and further promised that this body of men, this livpromised that this body of men, this liv-ing, speaking voice, was for all time, that the gates of hell would not prevail against it, that the Holy Ghost would guide it into all truth, and that He Him-self would abide with it, "all days, even to the consummation of the world." With this faith entered my heart, and

not till then, the spirit of prayer; and for the first time my soul spoke to its Lord and Master, its Brother and its God. The and Master, its Brother and its God. The battle was won! right, reason and hon-esty of purpose, under the guidance of grace, had triumphed over ignorance, prejudice, and love of the world.

But where was the living, speaking voice, this body of men to whom Carlet said: "He that heareth you heareth Ma?"
Where was this "Church of the living God, the pillar and ground of the truth?"
Where was the "one fold and the one Shepherd?" Where was the Caurch, built upon the rock (Peter), that has the power of binding and loosing?

power of binding and loosing?

When I cast my eyes upon Christendom I found that there was but one body that claimed these prerogatives, to the exclusion of all other bodies and at the same time bore the marks of spostolicity, and that this body was the Holy Roman Catt-olic Church. Moreover, I found that all other so-called Christian denominations

were the offspring of some disobedient Catholic and generally bore his name. God's will was plain; there was but one thing left for me to do, so I sought an introduction to a priest in order to be baptized. The Very Rev. T. Hecker examined me, and almost immediately I was admitted to the sacraments by Rev. George Deshon. Much to my surprise, I discovered through the examination I underwent, that I was in possession of the entire system of Christian dogma, and that it was unnecessary to give me any of youth burns itself out, I, like all children of the world, became the victim of satiety and ennui—completely tired of pleasure and weary of myself. At times death would have been welcome, had it not been for a spirit of hope, a voice with in my heart that now and then whispered of a higher and a better life. This forced me to seek for a love more stalls than I or clerks upon the subject.

or cleric, upon the subject. Church in many climes and among many nations; I have read bundreds of lives of her saintly children; I have partaken of her sacraments, tried to live ber life, and now I have but one testimony to give:
"How beautiful art thou, my love!—how

In the matter of the establishment and maintenance of education, the layman can be of the greatest possible advantage to the orders of the Church that are dedicated to this work. While it is the duty of the States to see that the necessary facilities for a plain English education be furnished to all, yet there is no work nearly so important before the Catholics of this board land as the education of the Catholic children of the country, and that the duty devolving upon Catholic parents to guard assiduously the Carletain educa tion of their children, is one that in conscience cannot be neglected or evaded, and is so hely and sacred a duty, that to neglect it is to abandon the highest and most essential of Christian obligations and it is only by close, careful, consistent Catholic education of the young that we can hope to maintain the high standard of morality at which we should aim, if we expect to deserve the character for integ rity of purpose and high minded interest in all the affairs of life, to which as Catho lies we should properly aspire, and which public and private life, for the advance ment and preservation of the form of government under which we live

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Thomas Myers, Bracebridge, writes:
"Dr. Thomas' Eclectric Oil is the best
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throat, &c., immediate renef has been re-

## Catarrh

Is a blood disease. Until the poison is expelled from the system, there can be no cure for this loathcome and dangerous malady. Therefore, the only effective treatment is a thorough course of Ayer's Sarsaparilla—the best of all blood purifiers. The sooner you begin the better; delay is dangerous. "I was troubled with catarrh for over

"I was troubled with catarrh for over two years. I tried various remedies, and was treated by a number of physi-cians, but received no benefit until I began to take Ayer's Sarsaparilla. A few bottles of this medicine cured me of this troublesome complaint and com-pletely restored my heaith."—Jesse M. Boggs, Holman's Mills, N. C.

Boggs, Holman's Mills, N. C.

"When Ayer's Sarsaparilla was recommended to me for catarrh, I was inclined to doubt its efficacy. Having tried so many remedies, with little benefit, I had no faith that anything would cure me. I became emaciated from loss of appetite and impaired digestion. I had nearly lost the sense of smell, and my system was badly deranged. I was about discouraged, when a friend urged me to try Ayer's Sarsaparilla, and referred me to persons whom it had cured of catarrh. After taking half a dozen bottles of this medicine, I am convinced that the only sure way of treating this obstinate disease is through the blood."

—Charles H. Maloney, 113 River st., Lowell, Mass.

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KENDALL'S SPAVIN GURE.

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Sandwich, being good practical Catholies we are satisfied their word may be relied on and that the wine they sell for use in the Holy sacrifice of the Massis pure and unadulterated. We, therefore, by these presents recommend it for altar use to the clergy of our diocess. t John Walsh, Bp. of London,

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that country and Ireland Address-BENNET FURNISHING COM'Y MONDON. ONT., OANADA. References: Rev. Father Beyard. Lennon, Brantford; Molphy, Ingersoll; Cor-cores., Parkhill, Twony, Kingston; and Ber-Ern Arnold Montreal

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Count Rudolph of Hapsburgh. [The following lines have been sent us by a lady who recently become a convert to the Catholic faith. When but a child of twelve years are read the lines, and although not a Catholic, was so impressed with them that she made a copy, from which the copy sent us was taken. The conversion of this lady may be attributed to ner kind feeling to our Blessed Lord in the Sacrament at an age when she was not able to understand its meaning ]—Baltimore Catholic Mirror.

Forth from the castle rode a knight "o hunt the bounding deer; Followed the faithful squire behind, The shaft to bear, the horn to wind.

The knight rode on his stately steed Ali in a meadow green; When lo! a small, sweet bell he hears, And with the Host a priest appears.

Before him strode the sacristan. The hunter bares his head, And to the Saviour beads his knee, And worships with humility. Where slopes the pastura's green descent A brook was wont to gilde;

'Mid roars and waves in brawling flood, The priest without delay Placing the Host upon the ground, His sandals from his feet anbound.

While wondering the knight looked on, "What wouldst thou, holy priest?" "Noble Sir Count," the priest began, "In haste I seek a dying man

Sore hungering for the heavenly food, And since the foaming waves Have swept the friendly bridge away, Barefoot I make what speed I may."

The Count gave up his knightly steed, Give up the lordly reins, that so the priest might cross the ford, Nor slight the service of the Lord.

On the squire's horse the hunter rode To chase the bounding deer; The priest upon the noble's steed Rode to the sick man in his need;

And ere the morrow saw its noon, Led to the castle gate, Meek walking by the bridle rein, The favorite of the Count again. "Nay, heaven forbid," the hero said,

"That I the horse should ride To hunting field or battle more That once those sacred emblems bore. "Henceforth to service of Christ's Church

My humble off-ring, and small,
To the great God who gave me all." Baspoke the priest upon him then The blessing of the Lord, "Who honoreth Him shall honored be, The distant future shows to me,

"A brave Swiss Count became a king, Sire of a royal line; I see six wedded daughters fair A crown each forehead seems to wear, And all its splendor thine."

FAIR PLAY TO CATHOLICS.

A GREAT LECTURE BY THE HON. DANIEL DOUGHERTY IN BOSTON THEATRE.

Despite the heavy rain and the prevalence of "La Grippe," a very large audience, including a fair representation of non-Catholics, assembled in Boston Theatre on the evening of Sunday, Dec. 29, for the lecture by the celebrated American orator, Daniel Dougherty, on "Fair Play to Catholics." A number of priests had seats on the platform. Among priests had seats on the platform. Among them we noticed the Very Rev. William Byrne, V. G., the Rev. Robert Fulton, S. J., the Revs. Arthur J. Teeling, Newburyport, Mars; J. H. O'Neill, St. Vincent's, South Boston; F. X. Nopper, S. J., Church of the Holy Trinity, Boston; Arthur T. Connolly, St. Joseph's, Roxbury; Charles W. Currie, C. SS. R., Mission Church, Roxbury; J. A. Buckley S. ston Church, Rexbury; J. A. Buckley, S. J., and J. H. Sandaal, S. J., Boston College; James F. Talbot, D. D., Cathedral; E. J. Moriarty, St. Joseph's, and many others. Masses, John H. Dever, Francis McLaughlin, P. C. Qainn, W. Warden, John Gilman and V. S. McDonough were

also on the stage.
Mr. Denis Mahony, chairman of the Young Men's Catholic Association's committee on the lecture, introduced the chairman of the evening, the Hon. P. A. Collins, who received a genuine ovation. He spoke briefly, but in his happiest vein, alluding to the first occasion on which he had heard Mr. Dougherty. He said that at that time he differed materially from the distinguished orator in political opinions; but since, he was pleased to say, Mr. Dougherty had come round to his way of thinking (laughter and applause). He alluded to a recent occasion when he had the pleasure of presenting Mr. Dougherty to an audience of eleven thousand people, at the Democratic National there are times when an introduction is an interruption, he begged to yield the

THE HON DANIEL DOUGHERTY. As the orator of distinguished presence and matchless voice came forward, he had a reception which must have reminded him of the memorable scene in which he was the central figure at the Catholic Congress in Baltimore. When finally the applause had subsided, he began by defining that unpleasant word prejudice. He spoke by way of illustration of the pre-juice against the negro in the North before the war, and of the persecution which the ploneer Abolitionists encountered. The American heart, he said, is generous, and the treatment accorded in the North to the negro to-day shows its disposition to go far to make reparation, once it is con-

vinced of a wrong to be repaired.

But there are wrongs still palpable, widespread and unredressed -tho sult in defiance of the ethics of Christian ity, from the Protestant prejudice against Catholics. We are dogged incessantly, yet point this fact out to the polished Protest. ant and he will tell you he was unaware of it. But from the platform, and from the newspapers, editorially and otherwise, insults and calumnies are heaped upon us, and often when refutations are asked for they are fixtly refused or conveniently forgotten. This feeling crops out in thousands of shapes.

Scorning to make themselves familiar with the doctrines of the Catholic Church.

many Protestants pretend to know more of our affairs that we know ourselves. If some unprincipled adventurer should gather a crowd to pitch into Catholicity, he would be protected on the strength of free speech, but if the same individual pitched into Protestantism, he would be driven out of twen.

driven out of town. A convention of Protestant ministers may recommend a candidate for any puble office—it is on record that such a con-vention once recommended a candidate for whiten once recommended a candidate for the Presidency—but let a Catholic priest vi speak openly in favor of a candidate for the United States Senate, and the cry goes forth that he is interfering in politics.