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THE CATHOLIG RECORD.

WANT OF CONSIDERATION.

Ignorance of some Catholics on Matters Pertaining to their Religion.

This prudence is certainly a very great boon to the possessor of it, and all the more so, because the people of this class generally live in quiet with all about them. This gives to them an advantage over the rest of their neighbors, who are, more or less hot-headed, hence fall often into squabbles.

Prudence follows the footsteps of con-sideration. The one flows naturally from the other. The considerate soul is full of the other. The considerate solu is full of charity. It does not stop its flow of thought for the purpose of picking flaws in the conduct of others. If it weighs the actions of others, it is not to find fault with them, but to discover the principle from which such acts flow, to avoid them if they prove to be in discord with the principles of faith. We are bound to avoid the occasions of sin. Sometime avoid the occasions of sin. Sometimes false principles are announced by persons who are not scrupulous as to the means they use to attain an end. It is right and just to oppose such schemers with the true light of faith. They must be unmasked and made to confess their dishonest purpose, or be shown to the world in the character of defamers of truth and justice. The considerate soul will do such work with most telling success, and yet without fear of offending those minds not in the fight, but yet those minds not in the light, but yet opposed to us for this reason: they never heard Catholicity explained, and take good care to avoid any opportunity of being instructed. When people give children medicine, it is generally mixed with something pleasing to the appetite. Now the truths and practices of the Catholic Church come often to those not of our faith, just in this very manner, viz., mixed with something they like. They mixed with are acquainted with, or become acquainted with some one, or many, and these are se are Catholics. They are intimate, and their lives are brought into pretty close relation-ship. Something occurs, and the advice ship. Something occurs, and the advice of the Catholic is sought. If practical Catholics are the associates of such persons, the answer given is dictated by charity. It will be just the advice that one prac-tical Catholic will give to another. He cannot take from his acts the light of the faith that is in him. Now, in such cases, we know that the person asking always receives the instruction required according to the personal ability and knowledge of the person questioned. Take nine nationality or color, but simply a Catholics out of every ten and you will find them unable, if asked about things for the greater honor and glory of God. pertaining to the practices of our holy re ligion, to give an explanation of little things, or practices that are considered trumpets, but given with the right hand without the left knowing anything theresimple to such a degree that they are known everybody. Th e fact of the matter is, if they will consider those things and ask themselves the reason of them, a blank space will open up before their minds. At the close of the war, after mature inspace will open up vestigation and meditation, he was re-ceived into the Catholic Church. He They have forgotten the instruction of the vys of their youth, and no wonder the nowledge of these beautiful little Cathostudied theology, received Holy Orders, and was the means afterwards of convert-

1 practices are permitted to fade from their memory. Persons not of our faith are quick to questions about these thesitancy in answering questions about these things. They have often heard them laughed at by friends of their own way of thinking, yet they were not altogether satisfied that these things

are foolish, if they do appear so to the untaught or unfaithful soul. They ask you Catholics, "What is the meaning of your making the sign of the cross over yourself?" Now if you are able to give "Wouldn't Have No Sins Pardoned a satisfactory answer to the question-and you can-a light ray of faith may glimmer A correspondent, who is a convert to you can-a our holy faith, sends to the Western Home Journal the following account of a visit made to Hartford, Conn., by a young on the pathway of life, which will have at some time its mid-day light and heat to bring the questioner to embrace the light priest more than half a century ago: "Recalling to mind one of the many amusing incidents which happened to me that now shines in darkness to him For want of consideration, also, how

is it with you? You

edge of even your little catechism fresh in your minds, you will be able to answer

in your minds, you will be able to answer any question that may be put to you. Con-

sideration on your part will destroy the inconsiderate folig of those who hurl the shafts of ridicule at our holy religion from

you acquired before you were permitted to make your "First Communion." If he

inconsiderate on his part because of his

supine ignorance, what is the matter with

you, or how does the case stand with you in regard to the culpable inconsiderateness

on your part?-S. S. M. in Catholic Col-

Fear Not.

ignorance

umbian

many souls are left in the darkness of many souls are left in the darkness of error! Catholics have books of instruc-tion explaining these very things. One would think, perhaps, the cost of them is beyond their reach. It is not so, "Chal-

HOW ONE ACT OF CHARITY MADE PERE HYACINTHE AND HIS FINAN. FATHER BURKE ON GOOD FRIDAY. CIAL GALLICAN SOCIETY. Says the London Universe, March 30 Pere Hyacinthe is probably almost for-gotten in this country as well as in his own. Determined, however, not to sink into oblivion without a strong effort to gain at least a share of his former notoriety,

In one's journey through life, we are often suddenly brought to a realization of the inscrutable workings of Divine Providence, made manifest to us by practical evidence. We see, in the actions of men and women with whom we come in contact in our every day life, instances of the the ex-Carmelite has founded a new organhave transpired, and are events which ization. On Saturday he announced in his miserable little locale near the transpiring, under our observation. Dur-ing the late war, while we were enjoying the luxuries of Andersonville prison, a Mr. Major, who had been a soldier in Col. Morgan's 2nd, Confederate Kentucky Cavalry, was a Federal prisoner of war at church and assure him sufficient funds to proceed with the evangelization of France. Camp Douglas, Chicago. After several ineffectual attempts he finally made good Through his wife, Madam Loyson, a divorced Columbian, he hopes to enlist the support of wealthy Americans. The his escape from the prison pen. Coming into the heart of the city at night, in mid-winter, scantily clad and in the enemy's contemplated Financial Gallican Society is already a laughing stock of the Boulevar-diers, who irreverently designate the vircountry, without money, and thousands of miles from the friends who would willtuous Pere's speculation as a religion en actions. The "Gallican Church" is quite ingly furnish him with everything requisit. actions. The "Gallican Church" is quite clearly on its last legs, and its final extinc-tion is likely to be accelerated by this absurdest effort of its wretched pontiff. The sources of income upon which it mainly depended for support, the bank shares of the enemies of Catholicity and of ancient spinates are followed. for making him comfortable, the young Southerner had about made up his mind he had obtained liberty from the prison pen to seek death by exposure, when he came in contact with a man whose very countenance was a good index to his char-acter, and which instantly satisfied the of ancient spinsters, are failing. Already the society has received a weakening escaped Confederate that here was a man in this cold Northern city whose hand was not turned against his fellow-man, no snub. Knowing that a religious edifice in the Rue St. Honore had to be vacated by the Polish priest, consequent on the expulsion of the Orders, the disgraced leric had the cool different ar to down of the matter what his nationality, creed, color or present condition of servitude. This good Samaritan was a Dr. Dillon, who was cleric had the cool effrontery to demand the church from the Paris Municipal Council a member of the St. Vincent de Paul Society, and who is still residing in for the exercise of his "devotions." The Corporation at once refused to give him Chicago Blessed with an abundance of spiritual and temporal blessings, this good man welcomed him to his home, and exthe building on any condition. The best comment that could be made upon the proposed society is contained in Pere Hyacinth's appeal. He requests not only tended to the young Confederate the full hospitality of his house, as much as if he had been his own son. When Mr. Major "intelligent Protestants" "intelligent Protestants' to aid min, our urges on all freethinkers to buy up shares which, he points out, they can sell in a few years at ten times their present value. Criticism would be lost upon such an had drawn on his father (a Kentucky gentleman) for the necessary funds to en-able him to return to his home in Ken-tucky, he proposed paying Mr. Dillon for his kind hospitality, but that gentleman enterprising religious movement. told him he was already re-imbersed a hundred per cent. on the dollar for all he had done for him. This surprised our Kentucky friend (who was of Presbyter-ian stock), and when Mr. Dillon informed him that it was not for him nor for the cause he represented, for if it were a fed-eral soldier, or even a negro he had met in distress, his hospitality would have been extended to either of them as it had been to him, not on account of cause, creed

Here was true charity demonstrated b

theory and practise without a flourish of

Young Major returned home, and

bravely served out his term of enlistment.

ing his father, mother, and brothers to the

faith. He is now one of the most zealous

and enterprising priests of the diocese of

Peoria, and is located at Seneca. Illinois.

Thus was the conversion of Father Major, and afterward his kindred, effectually

brought about by one man doing a Chris-tian act for the honor and glory of God.-

in her House."

The Archbishop of Cashel Denounces Outrages.

The best

to aid him,

spoke with much warmth. He warmed the Irish people that such outrages turned against them and their cause the sym-pathies of all civilized nations, and robbed her poverty. Oh, the mother in whose Ireland of her most powerful ally-the public opinion of the world. He knew, to untrue, much that was much that was newspaper reports. Still newspaper reports. Still the fact mained that within the last few weeks not, he thanked God, in his own Tipperary, but in other parts of the country-the name of Ireland had been stained and the cause weakened by horrible outrages victims were unsuspecting and unarmed. Men who defend a righteous cause seek the light, not the darkness-fight by day, not by night; they feel the justice of the ountenanced or condoned these outrages, attacks on men and beasts—he would at

ever gathered within the walls of St Savi-our's Church, Dominick Street, Dublin, crowded that edifice on Good Friday evening to bear the Passion Sermon preached by the Very Rev. T. N. Burke, O.P. The central aisle was packed from the altar to the door with the people unable to find seats; even on the altar itself the congregation was so thickly gathered as to leav Odeno, Paris, that he had established a nucleus of a Financial Gallican Society, whose object is to build him a suitable conveniently crowded. Father Burke having described in vivid and moving larguage the betrayal of our Lord, His ap-pearance before Caiphas, Pilate, and Herod, the scourging at the pilar, and the crowning of thorns, proceeded: And now upon the shoulders of the poor crushed, bleeding victim of our sins they placed the heavy access. Large rises we have placed the heavy cross. Jesus rises up His hands, for the time released from their bonds, and takes the cross lovingly, and tries to move on His first step towards the bill where he is the His first step towards the hill where he is to die. He tries to move

but the heavy cross presses upon Him. Oh, upon the cross was laid the awful weight of the Son of Man and the awrith weight of the Son of Man and the anger of God. What wonder that the poor bleeding and exhausted Saviour, when He tried to move under its terrible weight reeled and fell heavily to the ground! Three times He fell in His efforts to drag that terrible cross to Calvary. Three times He fell, and the executioners themselves and the guards said, "He cannot do it; it is too much for him." And they take Simon of Cyrene, a strong man, who take Simon of Cyrene, a strong man, who was passing, and they compelled him to take up the cross, and, laborious effort, the strong, hale man carried it after the Saviour. Now the procession moves on, THE WILD HUBBUB OF THE CROWD is heard—tries, blasphemies, urging the Roman guard to hurry on—for they are afraid their victim will die on the road. Jesus moves on, and now the rugged side

Jesus moves on, and now the rugged side of Calvary is in view, and He has come along the Via Dolorosa from Jerusalem. Oh, what cry is this that falls upon His ear? Oh, what lamentable sound is this, the sob of a woman's breaking heart that Archbishop Croke paid a visit the other day to his old parish of Doneraile, and while there addressed a mass meeting of the people, who had assembled to welcome him. In the course of his speech, he re-ferred to the state of the country and to recent attacks on men and animals, and spoke with much warmth. He warmed daar child Jesus—the mother to whose life

her poverty. Oh, the mother in whose warm heart all the maternal love that ever prompted a daughter of Adam to sacrifice was collected in her child. She sees Him now so disfigured, so faint. She watches the fact re- Him as with tottering steps He goes along. She sees THE HORRIBLE CROSS RAISED UP

the strong man who bore it, the cross that is to bear her own Divine Child. She sees the blood upon His face; she the cause weakened by horrible outrages She sees the blood upon His lace; she on defenceless men and women and on dumb animals. Irishmen were not that blood away. No, the rude arm of cowards. They would meet a foe face to the Roman soldier interposes. "Back," face, on equal terms, in open day; he says, "back; this man is condemned to not under cover of the night, with die; I care not if you be His mother; faces concealed, fully armed, while their forward, forward to Calvary." The forward, forward to Calvary." The woman with a broken heart follows, and the Lord Jesus is not allowed to speak to His mother the word of comfort that He had given to the other pious women who not by hight; they feel the justice of the mad given to the other pious women who cause, and that makes them open and brave; they are just, and fear not. Such had been the cause and such the action to which he had given his support and blessing. But he would tell them that if other counsels prevailed—if the people of Iredau (he we supe they would be the walls of Jerusalem, and it was the place where slaves and criminals to death ; and in the very place

you." There were two thieves crucified with Him, and even these poor dying wretches joined with the crowd in insulting One of the largest congregations that was wretches joined with the crown in insuring the Saviour, until with one glance of His meck, Divine eyes, He converted one of them. The people came around him, "Ah, thou blasphemer; ah, thou deceiver, why didst thou seek to destroy us, and lead us astray?" At length there fell a lead us astray?" At length there is silence upon them all, a silence the terrible, and it came to pass thus. In the midst of their reviling of the dying Sav-iour, in the midst of their insults and blasphemies, suddenly the sun in heaven refused to shine any more upon the earth, and darkness like midnight fell upon the city. Men looked around in terror; it was just twelve o'clock in the day when the Lord was raised upon the cross; it was a bright spring day, and there is no light in the heavens, and the very stars that appear in the darkened firmament appear as if they were trembling at beholding so terrible a sight. Far away on the other side of Jerusalem THE CEDARS OF LEBANON BEND

THE CEDARS OF LEBANON BEND before a terrific storm that sprang up. Lebanon itself, and Olivet, groaned and reeled, those great great hills, and were broken by earthquake; the streets of Jerusalem were filled with crowds of people rushing from their houses; the earth was shaken beneath them; and graves around the city opened, and their dead arose in all the terrors of death and walked silently through the city, confronting the livingand frightening them almost to death Now, who will revil?-now, who will insult the Lord God, who even in the hour of His weakness thus asserted Himself of his weakness thus asserted filmsen while He was dying upon the cross? Scribe and Pharisee and foolish rabble alike are silent. Then Mary and John approach, Magdalen comes and puts her arms around those feet that she loved so well to wash with her tears, and she is privileged once more to pour forth upon the feet of her Saviour the blessed tears of her repertance and love, for well she knows how large a share she, the sinful woman, had in the terrible work she now sees fulfilled. The Virgin comes, and puts up her cry of sympathy, of sorrow, and of commiseration to her child. But from the lips of the dying man comes the word, "Oh, mother, behold Jchn; he is my friend; let him be thy son." To John he said, "Oh, son, behold my mother; let her be thy mother; be all in all to each other." He said, "Leave me in my utter desolation to die."

FRIENDS HAD FLED FROM HIM. honour He was deprived of, reputation for sanctity He had lost. Everything he had in this world was gone but the mother that loved Him, and here He gave her to His dearest virgin friend, St. John. What remained to Him? That which He could not lose—His Father's love and His conso ling power, and so lifting up His dving eyes from all things on earth, He sought that consolation in heaven. My God right over the cross, right over the head dying Saviour, there is a cloud blacker than the midnight darkness that fell upon the earth. Through that cloud He beholds mystically the face of His eternal Father inflamed with anger and with wrath, doing justice to the very last measure of justice. No consolation. The Lord Himself shuts out from Himself the sustaining and consoling power of His divinity, and now comes a dreadful cry from the cross—"God! my God! why hast Thou forsaken me?" Oh, my beloved behold Him. He is dying, deprived of all earthly help, of all heavenly comfort comfort. covered with wounds, loaded with the sins of man, every power of earth and hell raging against Him, and Heaven itself showering down the Father's wrath and justice upon Him-no consolation, no

QUIVERING IN THE AGONIES OF DEATH, QUIVERING IN THE AGONIES OF DEATH, and charged with a burning thirst, He says, "Sitio, I have a thirst," and the only re-lief and refreshment He gets is to have a sponge steeped in vinegar and gall rudely thrust into His dying mouth. And thus for three hours He hangs. The Roman soldiers, leaning upon their lances, guard-ing that cross, are frightened by the dark-mes by the actors for the could have a sponge steeped in vinegar and gall rudely thrust into His dying mouth. And thus for three hours He hangs. The Roman soldiers, leaning upon their lances, guard-ing that cross, are frightened by the darkness, by the storm, by the earthquake. The people began to ask each other, "Perhaps, after all, we have committed an awful crime; perhaps after all, He is what He said He was, the Son of God. Oh, if so, we have poured out His blood, and His curse is normal solutions. His curse is upon us, and we have taken His life." After three hours, the dying Saviour seems to rouse Himself for an in-stant, He raises His drooping head; He crie out, "Now my work is accomplished; all is finished in me." His head falls upon His bosom the cond of heat upon His bosom, the soul of Jesus Christ has gone forth, the angel of death has smitten Him, and the human race is saved and redeemed from sin and from death. The centurion who was in command of the soldiers had watched all this with an observant eye; he saw that the Saviour was dead, some strange impulse that he could not account for came upon him, he moved out from the dead figure of the Saviour. He put his great long lance in rest, with strong and practised hand he drove the lance right strength will reserve a great the historical strength and the strength and the strength strength and the strength streng THROUGH THE HEART OF THE DEAD MAN until its point almost came out at the other side, the great cross reeled and quivered under that terrible stroke, and the Roman soldier drew back his spear, the Roman soldier drew back his spear, and it was followed by a stream of purest water and of ruddy blood. The blood fell upon him, the film of infidelity fell from his eyes, he held in his right hand the lance dripping with the Saviour's blood, and he fell upon his knees and cried out, "Oh, Thou art the Son of God." The Jews heard the cry of the first con-vert to Christignity, and then they hear vert to Christianity, and then they began, when too late, to beat their breasts and say, "Ah, we made a great mistake; we have crucified the Saviour; He was the Son of God." They went down from the ment. And now, after another hour, the body of the Lord, stiff in death, is reverently taken down by loving and faithful hands from that cross, and for the first time the Queen of Sorrows is allowed to embrace her child; but no responsive beat of His heart can re-echo her love, and all she can do is tenderly, carefully, to and she can do is tenderly, carefully, to pluck from His brows those cruel thorns, and then with the tears of purest love and sorrow to wipe the Divine face. Thus did the Son of God suffer and die for women in sold side with the solution. for your sins and mine. Have you anything to say to Him this evening

body, His soul, His life, His reputation, His honour, His very divinity was sacrificed on this terrible hill of Calvary to prove to every Christian man how dearly the great Saviour Jesus loved us. Have you anything to say to Him to night in return ? Don't leave this church this church until you make one act of faith such as the Roman soldier made—"truly Thou art the Son of God." Ah, don't leave this church to night until you have spoken to your dead Saviour, and said to Him, "I have crucified you by my sins; I never will lead you to that Calvary again. Oh, God, who didst die for me, let me di rather than crucify Thee by my sins again.

THE BREAK-UP OF PROTESTANT-

Says the Boston Watchman, a Protes-tant journal: "To-day there are many so-called Christian pulpits in the land where men professing to be ministers of the Gospel, with the Bible before them, preach infidelity, if not as gross and out-spoken, yet as rank as that uttered by Abner Kneeland, and if they do not scoff as he did, or as Ingersoll does, at the Word of God, they teach that it is largely made up of myths and fables, that it has made up of myths and fables, that it is inferi no binding authority over us, that its good precepts come from Confucius and Buddha, and have no more authority than the weductions of each oce descent the productions of such good men. They outstrip Theodore Parker, who told us that They four great religious teachers had appeared in the world's history, all excellent men, and doubtless others would appear who might excel them : Moses, Moham-med, Jesus Christ and Buddha.' Thousands of men and women listen to their teachings every Sabbath, and thus have their religious faith undermined, and their prospects for eternity ruined. More mischief, vastly more, is done by their preaching, to the religious faith and hopes ousands, than the writings of scores Tom Paines or Voltaires ever could complish.

CARDINAL NEWMAN ON INFI-DELITY.

Cardinal Newman preached at High Mass at the Edgbaston Oratory on Sunday morning, and after referring to the state of the heathen, pointing out that they had no idea of a future life, he said Chris-tians had a different prospect before them. But there was also a great amount of in-fidelity in the land, and it seems now that some dreadful spiritual catastrophe was coming upon them. People who had lived in the world many years said they never knew a time such as this. They knew that in the course of twenty years there had been omens of what in fact were variations of the order of the state of the there had been omens of what in fact were predictions of the evils of infidelity which never were before. They did not know how far it might be God's will that the waters, as at the deluge, should rise, and many of them before they died, and many of the model before they died, and many of the young generation that was coming on, would understand most vividly what the state of the heathen was—a state which, when it came on man, would al-most lead him to self-destruction. There was something so awful in being aban-doned by Almighty God, and the thought that He had hidden His face from them that when men came to that, until they got hardened and accustomed to it, the first feeling was that there was no hope, and nothing could do them any good. But when that day arrived true Christians would know the value of faith. The present state of things brought before them in the same way the fact that a great to the same way the fact that a great storm of infidelity and irreligion was at hand. They could not conceal from themselves the indignity which at this minute had come over the Holy Father at Rome. There hardly seemed a place in the whole of Europe where he could put his foot and it measures in the

f. and unfit f both badly m be think of them it is only to make us worst river any of em for their personal benefit. Catholics would only be able to give to those who ask them an explanation of these things, much good would come of it. ations e stage Some of our practices are ridiculous, for the simple reason that they are not understood. Persons not of our faith have no idea of the benefit you derive from the use of these things. Tell made f Meaems to once. epted them what faith you place in them, and they see nothing in them savoring of the ridicule sometimes attached to them by the ignorant and malicious. In plain words, Catholics do not keep themselves as well posted as they should, especially pplied ant, as were e pair. h their concerning things that are generally es-teemed of little importance. Charity would iesday to Indestroy many an ignorant mind and open the well-disposed to see and embrace the ocured ant of truth of God. y next t that These people are ignorant, and hence inconsiderate. How is it with you? You rm the say, "I forgot those things. I believe in the practice of them." But just consider a moment. If you would keep the knowln con-nduct. pastor,

e the e mathave et that cancelt from .-Ed.

ng-bird d with of its friend. as the e and sible!" always r such erhaps when ır. So advice: y may

-Weed uralgia niment s. By

loner's Christian Instructed," and kindred my friends, the priest and myself, at the time of its occurrence in 1819. "A young Jesuit priest, a relative of works can be had at almost any book store for about twenty-five cents. Catholics don't think of these things, or if they do

Chicago Emerald.

"A young Jestitt priest, a remarke on Bp. Fenwick, of Boston, was sent by the Bishop of Hartford, bearing a letter of introduction to me. The priest intended to visit a number of Catholic families, Now if residing at that time in Enfield, a small place 20 miles north of Hartford, where a number of men were employed in dig-ging a canal which was destined to extend as far as Long Island Sound. "The majority of those engaged on the

work were Catholics, and as the priest was anxious to begin his labors among them at once, I drove him to an inn just on the borders of Enfield, in which I secured a room for a day and he immedi-Just on the borders of Enfield, in which I secured a room for a day, and he immedi-ately began preparations for opening a mission. I then went to inform the men of the arrival of the good father, and upon my return found a large number of them already assembled at the inn. The landlady, poor soul, was terribly excited over the matter; and

coming forward to me, she asked: 'Ain't you the priest?' to which I replied, 'I am not!' 'Where is he then?' she said "Where is he then?' she said he is yonder!' said I. She There She inmediately went up to him and told him that he should leave her place at once, as she wouldn't have no sins pardoned in her house.' The priest withdrew, and the mission was opened at her place at Enfield; one of the contractors having kindly furnished him with a room, while the canal men set to work to

Be considerate. You find fault with the prepare a suitable place in which to say Mass. After Mass the priest explained ignorance of your non-Catholic neighbor because you think it culpable. When he casts a slur at some Catholic practice, stop him with the kind explanation of that practice and you will account on the store of the s the ceremonies which they had just witnessed, to the satisfaction of his not a few of whom were non-Catholics practice, and you will soon see some change in disposition. Be charitable, and come to his aid with the knowledge that and were present for the first time at a Catholic service."

Advice to Consumptives.

On the appearance of the first symptoms —as general debility, loss of appetite, pallor, chilly sensations, followed by night sweats and cough, prompt measures of relief should be taken. Consumption is scrofulous disease of the lungs; therefore Consumption is use the great anti-scrofulous or blood-purifier and strength-restorer, Dr. Pierce's

"Golden Medical Discovery." Superior to Cod liver oil as a nutritive, and un-

All kidney and urinary complaints, es-pecially Bright's Disease, Diabetes and liver surpassed as a pectoral. For weak lungs, spitting of blood, and kindred affections it has no equal. Sold by druggists. For Dr. Pierce's treatise on consumption send two stamps. WORLD'S DISPENSARY MED-ICAL ASSOCIATION BACH. troubles Hop Bitters will surely and last-ingly cure. Cases exactly like your own have been cured in your own neighbor-hood, and you can find reliable proof at home of what Hop Bitters has and can do. troubles Hop Bitters will surely and last-

of Ireland and her cause.

Dread of Indolence.

St. Stephen teaches us never to let the devil find us one moment unemployed. How many of our past sins began in the

"If the poverty of the place compels the brethren to gather their harvest themselves, let not that grieve them; for they will be truly merch if the i they will be truly monks if they live by the labor of their hands, like our Father and the Apostles. Indolence is the enemy of the soul."—Rule of St. Bene-diat

on the feast of the Assumption, angels brought him tidings of the humble lay Brother who in a lonely farm was re-Brother who in a lonely farm was re-peating the Ave Maria with extraordinary devotion.

"The slothful hand hath wrought poverty, but the hand of the industrious getteth riches."-(Prov. x, 4.)

A Buddhist Convert.

Allagehawatte Amomanhuna Unanse has been received into the Catholic Church at Morawatta, a few miles from Colombo. He was a Buddhist priest. On being baptized and received into the Church he took the name of Clement Felix. He is an accomplished scholar, and intends to write a book setting forth the fallacies of the Buddhist religion.

Burns and Scalds.

Are promptly cured as well as all flesh wounds, sprains, bruises, callous lumps, soreness, pain, inflammation and all pain-ful diseases; by the great Rheumatic Rem-edy, Hagyard's Yellow Oil. For external and internal use. Price 25c.

stench was horrible, for the place was de-filed and polluted. There it was they laid down the cross upon the ground. The Roman soldiers formed a ring around the crest of the hill and kept back the crowd. The Lord Jesus was brought into the centre of the ring, stripped of His garments that clung to the wounds that the scourses had one non-d-subar to them the scourges had opened-clung to them so that in withdrawing these garments every wound is opened again, and again flows forth the precious blood. He is commanded rudely,

"LIE DOWN UPON THAT CROSS."

The canticles because the monks must go to work. The church, and the church, and the church and space. When the church and the church, and the church and th lands near the church, and the lay That cross rises slowly, swaying hither there the distant farms. When the and thither in the morning air—that cross bell rang for the Office, the latter knelt down in the fields, and said such vocal prayers as they knew by heart. So acceptable to God was their lowly ser-vice that, as St. Bernard was preaching there, and then all men withdrew from Him who was crucified. There in midair, hanging by these three terrific nails, hanging out so that the strain of every

nerve increases the agony into the break-ing of His heart; there, for three hours, hung Jesus Christ, the Saviour of men Behold Him ! Don't turn away your eyes; remember that, though it was the Roman soldiers and executioners that nailed Him to the cross, it was your sin and mine that placed Him there. We in our sinfulness have nailed our Blessed Saviour to the cross, and found no better treatment for the Son of God when He came to us than to put Him to this disgraceful and ignominious death. For three hours did He remain, and now the guards, relaxing somewhat their vigilance, permitted the people to come in and approach the foot of the cross. Scribes and Pharisees are Scribes and Pharisees are thus delighted that

THEY HAVE ALTOGETHER TRIUMPHED over their great enemy, and they come to the foot of the cross, and they look up into that Divine face and into those dying eyes, and they spit upon Him, and they say, "So you were able to save others, now save yourself. You were able to raise say, "So you were able to save others, now save yourself. You were able to raise Lazarus from that cross, and we will believe in from that cross, and we will believe in

to their prayers, and therefore to dissipate the clouds which threatened them. In conclusion he exhorted them to pray that that the dangers which threatened them might be overcom

WHAT PROTESTANT GIRLS THINK OF CONVENT SCHOOLS. From Quiz, Philadelphia Society Paper.

Take a child, born of Protestant parents of any sect of the Church, who has heard, as most children reared in the Protestant faith—especially of the Presbyterian Church, have heard, the objections and iniquities, so-called, of the Catholic Church, its teaching, its convents, its women-and after hearing this opinion of Catholicism, let that child be put at a school or academy, or a convent, taught by a sisterhood of the Catholic Church, for six will receive a great shock, or be shattered altogether, because it will become evident to her that the Catholic sisterhood, which she has heard are a community of weak foolish women, whose life is made up of unmeaning prayer and ridiculous ance, are, instead, a living, working ex-ample of what Protestantism aims to teach—faith and works, and a following of Christ as a model; she knows the dungcon stories are false, that the inmates of the convent are not unhappy, because in this country at least, no Catholic who does not prefer a sequestered life enters a convent, or if, after she has entered one, she finds that "she has mistaken her vocation," she informs her spiritual adviser, and returns to the world, and to her home adviser, have cruched the Saviour; He was the Son of God." They went down from the hillside making their brief acts of con-trition, under the impression of the mo-ment. And now, after another hour, trial of herself as a novice, who enters the convent, and stays perhaps a week, and then returns to her home because the life does not suit her-this girl can refute of her own knowledge, the stories of, ing and threats and deceit" told the sisterhood by good or bad in "coaxthe sisterhood by good or bad intending bigots. And the "danger" to a child of told against Protestant faith is not only that it will sympathize with the slandered, and reject that part of its early teaching that is slander, but that it will reject all of the "faith of its fathers," because of the blame-worthy error that was so long allowed to flourish in it—to the utter disregard of one commandment-"Thou shalt not bear