JLY 5, 1890.

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FOR AGENTS.

cent and Chesp-Every Pair at Sight-Thirty v Average of what our ing-Read the Follow-

preservation of the statue scirs in §t. Mary's Church flood, which was not even yihing around, below and completely desiroyed and do, will be remembered by its whe - Johustown itself The Lonisville cyclone geness, for the Church of twas sestroyed, and the *r-Journal* says 'only one truction, and that was the Gairs MARY, which stands its not damaged in the

tins not damaged in the erce fire which destroyed stre at Philadeiphia, Pa, gures were unbarmed, al-ry furnace for a whole day, destroyed everything else, figures in the same room. ends of the misty past, but at day. The BLESSED VIRGIN at painted with frue re-set Catholic ibeas, set back ted VirkGIN is a vase of im-owers and at her feet is a A cross goes on the top and also attached, making it dy to hasg up, "a thing of y forever" to the Catholic artistic, and on the back is

artistic, and on the back is reular which has made such p oduced such an impres-de and hearts of the Catho-

ver, and nears of the Catho-ver, and probably never will, There is an opportunity to ery Catholic bedroom and mand is immense. Shrines can also be furnish-ie: 8t. Joseph and Child, dy of Lourdes, St. Joseph, d 8t. Ann. d 8t. Ann. d 8t. Ann. a St. St. Joseph and Child, for No experience required ds. From five to ten dollars ds by almost any one. rms and conditions apply to

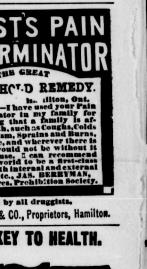
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JULY 5, 1890.

If. If its were such as poets dream, And iove were bliss untold, How glad this weary world would seem— A vision etched in gold ! The hearts with honest truth would gleam, And souls be brave and bold, If life were such as poets dream, And love were bliss untold.

If beauty were not faise nor frail, And comeliness could last, How smoothly would our gaileys sail, Un vote were then no tear stained tale Of follies of the past, If beauty were not faise nor frail, And comeliness could last.

If friendship were in sombre hours What off it is in bright. Our hearts would be the glad-bet bow'rs, Our lives be realms of light! Our brows bedecked with fairest flow'rs. We'd revel in delight. If friendsnip were in sombre hours What oft it is in bright.

If tongues could mean the things they say, And faisehood's mask lay low, What sching griefs would melt away In candor's sunny glow ! Then none were wriched to betray, However winds might blow, If tongues could mean the things they say, And faisehood's mask lay low.

If we had love, and bliss, and fame, And all the world were ours. 'Twere Eden by another name With all its fruit and flow'rs! Ob, hallowed by some mystic fame, We'd spend the laughing hours. If we had love, and bliss, and fame, And all the world were ours! - Eugene Davis

OUR BOYS AND GIRLS.

PERFECT OBEDIENCE.

PERFECT OBEDIENCE. An Eastern king was once in need of a faithful servant for a position of great in-timacy and trust. He gave notice that he wanted a man to do a day's work, and two men came and asked to be employed. He engaged them both for certain fixed wages, and set them to work to fill a basket with water from a neighboring well, saying that he would come in the evening and see their work. He then left them to themeelves and went away. After putting in one or two bucketfuls, one of the men said, "What is the use of doing this useless work 1 As soon as we put the water in on one side it runs out on the other."

on the other. The other man answered, "But we have

ours "I am not going to do such fool's work,"

replied the other, and throwing down his bucket he went away. The other man continued his work;

obedience, without which no servant is trustworthy. At this moment the king came up to him, and as he bade the man keep the ring, he said, "Thou hast been faithful in a little thing, now I see I can trust thee in great things. Henceforward thou shalt stard at my right band." Thus was the faithful obedience of the event to the master's word abundantly

rewarded.

It is related of a Persian mother, on glving her son forty pieces of silver as bis portion, that she made him vow never to tell a lie and said :

It is related of a Persian mother, on glving her son forty pieces of silver as bis portion, that she made him vow never to tell a lie and said: "Go, my son, I consign these to God, and we shall not met again till the day of indgmont." The youth want away, and the party he travelled with were assaulted by robbers. One follow asked the boy what he had, and he answered with a candor that eur prised the questioner. "Forty dinars are sewed up in my gar "ments." The robber laughed, thinking the boy jesting. Another asked the same answer. At iton and received the same answer. At

jesting. Another asked his same answer. At tion and received the same answer. At fast the chief called him and asked him what he had. The boy replied : "I have told two of your people already that I have forty dinars sewed up in my

THE CATHOLIC RECORD.

IS CHRISTIANITY A FAILUE ? ITS FOUNDER SAYS NO-IMPORTANT

SERMON BY THE REV. W. C. ROB-_________ INSON. London Universe.

INSON. London Universe. At the Pro Cathedral, Kensington, on Sunday evening, the Rev. W. C. Robinson, M. A, began a course of sermona dealing with the question, "Is Christianity a Failure?" and undertook on that evening to show that it was not a failure from the point of view of its Divine Founder. "Christianity is a failure!" That, he said, was the prevailing cry of the day—the cry of the discontented, of the despatring, of the discontented, of the blaze. It was a cry at one time of triumph, at another of sorrow, and then again of indifference, according to the state of mind and heart of the speaker, and, what was more, it seemed to him that that cry would still prevail and become more piercing as time went on. He therefore thought his hear-ers would agree with him that. It was worth while to put that cry into the form of an inquiry, and see if it was a real barrier to the acceptance of Christianity. For once he was occupying a peculiar ground for him, as he was going to TAKE FROTESTANTS BY THE HAND in that course of lectures and to make them his friends, and to be at peace with them. He took by the hand all those who had been baptized, and asked them to come with him as friends and see what they had to say to their common adver-sary. And to that adversary—he should prefer to call him one who was going to be converted—he would that night speak from the point of view of human reason, from the point of view of human restor.

by

be converted—be would that night speak from the point of view of human reason, from the point of view of the historians, logicians, and antiquarians, because such a person was not at first amenable to the influences of piety and grace. The statement that Christianity was a failure, he supposed, had arisen from three causes. It may be said to be a failure with refer-ence to members; secondly, with reference to the sins of Christians; and thirdly, with regard to the sorrows of humanity atll

tory answer.

regard to the sorrows of humanity regard to the sorrows of numanity still unredeemed. Before he took those three points in detail, he would give one gen-eral answer of universal application, which seemed to him to be a perfectly satisfac-

our day's wages, haven't we? The use of the work is the master's business, not

TO BE A FAILURE. But what was Christianity? It was a but what was constitution in twess as human as well as a Divine religion. It was a religion let down into the world, and which, more or less, partook of the nature of the world; and, looking at the human side of Christianity, why should it not to that extent share in the fate of all things human? Was there exciting

until, about sunset, he exhausted the well. Looking down into it he saw somehting chining at the bottom. He let down his bucket once more, and drew up a preclous all things human ? Was there anything in this life a complete success ? Were not

bucket once more, and drew up a precious diamond ring. "Now I see the use of pouring water into a basket," he exclaimed to himself. "If the bucket had brought up the ring before the well was dry, it would have been found in the basket. The labor was not useless after all, I can now plainly

in this life a complete success? Were not all things human properly to be described as predominant failure, and only partial success? When they saw that law pre-vail in all things human, why should they complain of seeing its effects in the human side of Christienity? The uni-versity was not counted a failure because all its scholare did not leave it as highly-cultured men and why did they not see." But he had yet to learn why the king had ordered this apparently useless task. It was to test the capacity of perfect obcdience, without which no servant is cultured men, and why did they not ex tend the same measure to Caristanity

tend the same measure to Caristianity? He would proceed to examine the com plaints against Christianity which he had mentioned. Now, if they wished to accertain whether a man's work was a failure or a success, they first had to ask what he had designed to do. What, then, did our Divine Lord latend when He setablished Christianity? What did He forecast? Did He promise one thing, and was another thing all ogether realized? "ORHISTIANITY IS A FAILURE IN POINT OF NUMBERS."

servant to the master's word abundantly

THE POWER OF TRUTH.

SORROW'S LESSON.

tion of the few and the destruction of many. He foreaw it, He allowed it, He permitted it. How, then, could men say that He failed ? Under the second head he would ask their attention most par-ticularly, for he was going down to a cer-tain depth. He was going to put an old truth in a new way, and to show them how they could avoid being scandalized by THAT WHICH SCANDALIZED THE WORLD.

THAT WHICH SCANDALIZED THE WORLD. Christianity was a failure, said the world, because of the vice and wickedness of Christians. People said, "Lock at the vice of the age, contemplate its horrid vices, and you cannot fail to see that the world gets worze as it gets older." Some said Christianity was a good religion but f was too severe and too high, and for that reason was a failure. They had first to sak what was the forecast of our Divine Lord with respect to that? They must all know that in the parable of the wheat and tares the Master said let them both grow up together. "Lat them both grow to-gether." Lot them observe that both were to grow. He would not dwell on the to grow. He would not dwell on the many passages in which our Lord pro-phesied in that sense, but he would ask

them, and ESPECIALLY HIS PROTESTANT FBIENDS, The world was scandalized with the doctrine which with the permitted. He saked them, then, scandalized with the doctrine which development of evil, but it was still more scandalized with the doctrine which the Catholic Church had always and would always preach—the doctrine of eternal punishment. At that moment the greater part of the ENGLISH PEOPLE HAD GIVEN UP THE DOC-

TRINE OF ETERNAL PUNISHMENT. The idea of torment had driven this atill effeminate age from holding that doctrine. Christianity, however, taught that God had given every man a free will with the power to accept or reject the salvation offered to him, and, having given that free will, He would never interfere with CHRISTIANITY UNDOUBTEDLY APPEARED iree will, He would never interfere with it. Without that free will there could be no morality. He had given man a con-science, which was an enormous acd gigantic power, and if man chose with big own free will to resist the appeal of God He lets him do so. But had God failed because of that? No, no more own free will to fests the appear when the friends we have by the lare by the prisons. The great prison of hell was not God's failure but God's encoses. It was the success of His justice as heaven was the success of His 10vs. The third and last point was as to whether Christianity unres have failed us. And when those we was not a failure because of the sorrows of mankind which still remained unredressed by it. The idea of the world was that the object of Christianity was to BRING MEN PEACE AND PLENTY, to make them happy, to make his live-

sble, in short, to make the world a para dise instead of a desert. He need not tell disc instead of a desert. He med not toil them, however, that that was an utter perversion of the aim and object of Obristianity. On a certain memorable occasing, when our Blessed Lord was ba-fore Pontics Pilate. He declared Himself a King, but not a King of this world, and so all through His life He refused to be an earthly King, or a liberator, or a poli-tician. Therefore the reply to those who OF NUMBERS," asld the world. What did our Lord fore-cast with respect to numbers? He would tician. Therefore the reply to those who said that Christianity was a failure be-cause it had not recreased man's sorrows cause it had not revreased man's sprrows in this life, was that they niterly mittook the end and object of Caristianity. Caris tianity repited to that objector, and asid, supposing men had realized the most per-fect form of government, and had done away with ambition and greed and with more represented outsers under every acknowledged grievance under which men suffered-if the laborers' day were divided into three parts, and if eight

BY EMMA HOWARD WIGHT.

BY EMWA HOWARD WIGHT. Written for the Catholic Mirror. When God first made the earth there were no such things as sorrow and suffer-ing. As perpetual summer reigned in the Garden of Eden, so the hearts of our first parents would have known only unalloyed happiness, perfect peace, if they had not sinned. But no sconer was that sin com-mitted than three great powers held sway upon the earth, sorrow and suffering and death. The earth itself shared in the curse sin had brought. Sweet, fragrant summer no longer reigned supreme; its curse sin had brought. Sweet, fragrant summer no longer reigned supreme; its beauty, its warmth, its fragrance had to periah under the grim, cold, desolating hand of winter. Man and nature both fell under the ban of sin and unalloyed happiness, perfect peace had faded from the earth forever. Aud an infinite wisdom, which could not err, so ordained

it. By sin man had opened for himself hell, and on the road to it, down which man's footsteps glide but too smoothly and swiftly, God, in His mercy, placed the opposing barriers of sorrow and suffering. In happiness, in peace, in prosperity, man forgets God, desires nothing more, nothing higher, than this world can give; but when sorrow comes, when suffering wrings the heart, man in-stinctively turns toward God. This is a world of sorrow; there is hardly a human heart that does not know the blitter

When man, through ein, incurred everlasting damnation, the Son of God came down from heaven, and by His sufferings and death redeemed man from the pen-alty of his fall and placed his salvation in his own hands. But, alas, this glft is so often fatally abused, and God, ever yearing over His creatures, out of His infinite love, His supreme wisdom, sends sorrow upon them that through it they may gein that eternal peace and happi-ness which He died to place again within ness which is died to place again within their reach. It is corrow and suffering which humble and soften the heart. When all the world is darkened by sorrow then the soul turns toward God, longs for the perfect peace of heaven, the reat not to be found upon this weary earth. When the friends we have loved and love are snatched from us we realize how faolish to place our hearts on earthly things which, sooner or later, we must re-

lloquish. In a word, the great lesson of sorrow is that in this world can be found no perfect or lating happloess, seek it how and where we may; that he is mail who places all his hopes on the things this world can give and which the snapping of death's alender thread may enatch from blue at any monumer; or to give his hear? him as any moment; or to give his heart's best love to humanity's fcall and incon stant children. And we should also re-member that God sends us sorrow and soffsting only is mercy, that we mourn here to be comforted for all eternity, sorrow for a while to be forever happy.

A CATHOLIC MOTHER.

Elith Somner, in one of our Protestant coutemporaries, pays this tribute to the mother of the famous French author, Lamartine. It is in itself a lesson which

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Dodge, 110 West 125th st., New York. "One year ago I was taken ill with inflammatory rheumatism, being con-fined to my house six months. I came out of the sickness very much debili-tated, with no appetite, and my system disordered in every way. I commenced using Ayer's Sarsaparilla and began to improve at once, gaining in strength and soon recovering my usual health. I cannot say too much in praise of this well-known medicine." - Mrs. L. A. Stark, Nashua, N. H.

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away with anolition and greed and with overy acknowledged grievance under which men suffered-1! the laborers' day were divided into three show and apply. Prayer, which is the rising of the mind to G di hours were given to sleep. ItoHT HOURS TO WORK, sight to the improvement and cultivation of his mind-if all the slumes were dome were highligh Him. Some parente make of task for children, enforced by threats or thought of prayer odious. Where they are formad gradually to a sense of love, they be easily be led to pray, snd it will be a prayer that will avail for the children themselves and the parents, will be a prayer that will avail for the children themselves and the parents, they be easily be led to pray, snd it will be a prayer that will avail for the children themselves and the parents, they be easily be led to pray, snd it will be a prayer that will avail for the children themselves and the parents, they be easily be led to pray, snd it will be a prayer that will avail for the children themselves and the parents, they be easily be led to pray, snd it will be a prayer that will avail for the children themselves and the parents, they be charge not on time or on on the less bit toral advantages unsurpassed. French is A CADE MY OF THE SACRED HEART, LONDON, ONT. Ornducted by the Ladies of the Sacred Heart. Locality unrivalled for healthiness, offering peculiar advantages to pupils even of delicate constitutions. All bracing, water pure and food wholesome. Extensive grounds afford every facility for the enjoy-ment of invigorating exercise. System of education thorough and practical. Educa-tional advantages unsurpassed. French is taught, free of charge, not only in class, but practically by conversation. The Library contains choice and standard works. Liter-ary reunions are held monthly. Vocal and instrumental multi form be prominent fea-ture. Musical sofrees take place weekly, elevating taste, testing improvement and insuring self-possession. Strict attention is paid to promote puysical and intellectual development, habits of neatness and econ-omy. with rifacement of manner. Terms can be obtained on application to the Lady Superor. DR. FOWLERS



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that I have forty that's solved up in my clothee." The chief ordered his clothes to be ripped open, and the money was found. "And how came you to do this? "Because," replied the boy, "I would not be faise to my mother, whom I solemnly promised never to tell a lie." "Child," said the chief, "art thou so mindful of thy mother, while I am insen-eible, at my age, of the duty I owe to God ? Give me thy hand that I may swear repentance on it." He did so, and his followers were struck with the scene.

with the scene. "You have been our leader in guilt," they said to the chief: "be the same in the path of virtue."

the path of virtue." And taking the boy's hand, they swore repentance on it. Boys speak that only which is true. You may do much good by it, even if you never lead a band of robbers to G d and honesty.

LITTLE ISIDORE'S SACRIFICE.

A poor, but worthy, Ohrietian mother nt her little boy to the Christian Broth-Fint her little boy to the Ohristian Broth-ers'school. Every day she gave him a piece of dry bread and a penny to buy some fruit for his lunch. The child did not spend the money, but hid it in the bottom of a bureau drawer. His mother found the tressure and said to Isidore : "(), my child ! did you steal these pennies?"

Myself." With regard to the first two passages our Lord said the Gospel would be preached in all the world. If the world were to end that night would not that have come to pass 1 It might be said that the Gospel had not been preached in the centre of Asis, but any one who knew anything knew that the Lamalsm of Thibet was a parody of Ohristianity. Let them compare Christianity with MOHAMMEDANISM, ITS GREAT RIVAL, and they would find the latter dull and dead, though it had recently shown certain signs of life in Africa. The history of Mohammedanism was a history of decay and death, while the distinguishing feature of Christianity was its aggressiveness. "I

and death, while the distinguishing feature of Christianity was its aggressiveness. "I if I be lifted up, will draw all things to Myself." There must be some general explanation of that statement and he would give them one instance of perfect falilment of that prophecy which was yet in perfect agreement with the apparent failure of Christianity. Had not all things been drawn to our Lord? Was it not an astonishing fact that a crucified Jew had altered the time of the world? Was it not a fact that all over the wide

Jew had altered the time of the world? Was it not a fact that all over the wide world, except in some parts of the East, that people talked of "Before Christ" and "Anno Domini?" A crucified Jew had altered what was called the era of the world. The bad were drawn to Him to curse Him and revile Him. STRAUSS WAS DRAWN TO HIM AND GIBBON AND RENAN

BTRAUSS WAS DRAWN TO HIM AND GIBBON AND BENAN were drawn to Him-men who could not let Him alone and whose hatred drew them to Him. He was the central object

the world to propose that question, and now at the end of 1900 years in every Christian chapel throughout the world

Christian chapel throughout the world they would hear that heaven is our home and earth our place of enlie; that this is not intended to be a life of jy but one of sorrow, not a life of rest but of labor and duty. Therefore he said Christianity had not failed. If they did not recognize the true aim of Christian life and live up to it, the failure was theirs and not that of Christianity. Christ came into the world to

TURN HUMAN SUFFERING INTO CHRISTIAN EXPIATION ;

to turn the water of human sorrow into the wine of Christian suffaring. In conclusion, he appealed to every one who heard him that night to lead such a life that hereafter he should be an example of the success of God's love in heaven, rather than an example of the equal success of his justice in hell.

Waste Not Precious Time.

waste Not Frecious Time. Be quick. You can use a minute but cnoe-make the most of it. Especially time when suffering from dyspepsia, bil-iousness, constipation, bad blood or any disease of the stomach, liver or bowels. You can't take Burdock Blood Bitters too soon, every moment wasted delays the longed for cure.

"O, my child i did you steal these pennies?" "Oh, never in my life, dear mother it" "Where, then, did you get all this money?" "These are the pennies you gave me to buy my luncheon, and I saved them." "For what?" "For what?" "For what?" "For what?" "For what?" "For what?" "These are the pennies you gave me to buy my luncheon, and I saved them." "For what?" "For what?" "For what?" "These are the pennies you gave me to buy my luncheon, and I saved them." "For what?" "These are the pennies you gave me to buy my luncheon, and I saved them." "For what?" "For what?" "The day of my First Communion." "I aved them to give to the popr on "I saved them to give to the popr on "I saved them to give a the reward of this self-sachfice? O, yes! If, dear children, you try to prepare for the visit of Jenns by making some sachfice, like little Is! dore's. Jean will come to you laden with graces. "Einar's Almiment relieves Nearaigia."

Elith Somper save :

Eith Someer says: "On reading the reminiscences of Lam-artine's childbood I have been much im-pressed with the natural way in which his mother tanght her children to pray and to think of God. When she went in the morning to take them from their beds and assist them to dress she would talk to them about the good God who had given them event alegom who made the sun they them about the good who had given them sweet sleep—who made the sun they saw shining, the birds they heard singing, and the green grass ! Who also had given them kind parents to prepare their food. Then she would appeal to their conscience to know if they ought not to thank such Pairs and knowing down badde her

a Being, and, kneeling down beside her, they would learn their first prayer. "At night she would not wait until

drowsiness had benumbed their faculties or play absorbed them but immediately or play absorbed them but immediately after suppor the servant was called in and short selections from Surjetures were read with explanations followed by prayer. As soon as any of them were old enough she taught them to lead the devotions. Both before and after meals grace was said, and if she walked with them in the compres and tifter came upon a hed of said, and if she waked with them in the country and tiev came upon a bed of flowers or saw a floe sunset she would lead their hearts while thus impressed from nature. How could children thus treated avoid thinking of God with delight and naturalness? Nor ald she neglect the president part of their religion

and naturalness? Nor ald she neglect the practical part of their religious training; for she took them with her to the bedsides of the sick, and made them almoners of bounty to the poor. At twilight she would steal away from them for secret prayer. Out of doors she had a chosen epot under some fruit trees, the most sheltered in the gar-des and the abilities looked upon it as dep, and the children looked upon it as a sacred place. They never entered if or play, knowing well that there their mother communed with God. And when she returned to them with a happy, smiling countenance they felt she had left the burden of the day and was at peace." Happy were the children who possessed such a mother.

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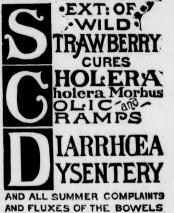
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