so. Some contrived to get to Canada. not an American or an Anglo-Sixon or a About seven thousand were sent to the colonies, and now called the United States, scattered in the towns on the seaboard from New Hampshire to Georgia 1,020 went to South Carolina, to PREVENT THEIR RETURNING, in

The whole country that they had in-habited was devastated. They were forbidden to return. They were thrown among the people whose language they could not speak, without resources. They might have been sold for slaves; families were broken and separated, the members seeking for each other-parents for the children, children for the parents, wives for the husbands, and reciprocally. Those in Georgia escaped in boats, and in vain tried to reach their beloved Acadia. Many succeeded in reaching Louisiana, and built up the town and settlement of Thibadea ville. The Jesuit, Father Boudreau, wel The Jesuit, Father Boudreau, well known in this city, and his sister, Mme. Boudreau, are descendants of these exiles. Some of them in Pennsylvania, because they had the impertinence to address the Governor in their own language, were captured and sent to England to serve on the British man of the British men-of-war; some of them, unhappy, to my knowledge, did escape and returned to Acadia, where their de cendants now live. "I KNOW NOT," SAYS THE AMERICAN HIS-

"if the annals of the human race keep

the record of sorrow wantonly inflicted, so bitter and perennial, as fell upon the French inhabitants of Acadia. We have religion and true to ourselves, yet nature appears to consider us the objects of public vengeance. The mother country must not take all the discredit of the persecution. The old and new England suppor-ted it. The lands won by the Acadans, uplands they had taken, were given to the colonists of New England. The soldiery, who side in the streity were from the who sided in the atrocity were from that who kided in the arceity were from that colony, and the whole proceedings were sanctioned by it. But a New England historian has worthily commiserated their Acadian wrongs, and a New England poet has given in undying words the narration of their sufferings." WHEN I WAS PASTOR OF THE LARGEST OF THE ACADIAN WISHING IN YOUL SPORT

ACADIAN MISSIONS IN NOVA SCOTIA, an agent of Mr. Longfellow came there to localize the poem of "Evangeline." Longfellow had seen Acadia when he wrote and, as the agent attrimed, Longfellow con-sidered that the poem through which his name would reach posterity. This gentle-man was anxious that present spots should be pointed out as homes of Evangeline, so that the force of tradition should be added to the value of the work. geline, so

THE FEEM WILL LIVE, for it is attached to undying memory of a great tragedy. These words of his will always have an echo: "Ye wto believe always have an echo: "re wro ceneve in affection that hopes and endures and is patient; ye who believe in the beauty and strength of woman's devotion; list te the mournful radition still sung by the pines of the forest, list to a tale of love in

America.

to send out missionaries to convert the

wild tribes, The missionary society selected to begin

the new mission in the West, of which the deceased was a member, was made up of a band of two priests, Rev. Chas. Van

vas hauled to Wheeling on two large wa

ons, drawn by six horses. They carried their own bedding with thesn, lodging at night in dwellings or out-kouses, accord-

Acadia-home of the happy." After the American colonies had gained their independence, and animosities re-laxed in British provinces, those Acadians who survived in the forests, or could, returned and settled on what Longfellow calls the shores of the misty Atlantic, but as another evidence of how useless perac-cution is to destroy a people, the Acadi-ans in Acadia now number over 100,000. band of two priests, Rev. Chas. Van Quickenborne, superior, and Rev. Peter J. Tiamernans, his assistant. There was seven aspirants to the priesthool, includ-ing the subject of this sketch. The day settled on for their departure was April 11th, 1823. They started early on that day, and when sunset came they had reached the immediate neighborhood of Baltimore, where they enout the yield I myself, for some years, was master of a church which numbered six hundred fam-ilies, living in a circuit of ten miles, and it used to be said that the postor could count on his fingers the number of all in the parish

WHO HAD NOT SERFORMED THEIR EASTER reached the immediate neighborhood of Baltimore, where they spent the night together in allarge room. Their baggage

DUTIES. They are the same people still that Ban-croft describes and Longfellow sings about An instance, too, of how frequently crime meets a retribution may be taken from this chapter of American history, the exile of the Acadians. They were extradited in the autumn of 1755. In ELEF General Monros, on Lake George, in the now State of New York, surrendered to Montcalm

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THE CATHOLIG RECORD.

ject to any condition that would bind their never thought he could overcome his diffi-

ject to any condition that would bind their successors in office. The Bishop of the diocese made over to the Jesuit Fathers a lot on Ninth and Christy avenue, which had been given by Jeremiah Connors, then deceased, towards founding a college in St. Louis. The foundation of the St. Louis Univer-sity accordingly was commenced in 1828, the building being fifty feet in length by forty in width. It was ready for the re-ception of students in 1829, the first name having been recorded in June, 18.8-"Charles P. Chouteau, aged eight years." Among the staff of professors was the Celtic sound; it resembled mire such a cry as was heard at Theondernga when the Abenakis of Acadia led the slaughter. I am informed that the Louisiana regiments were remarked for their wend battle cry. Their losses during our war, the enfranch-isement of the slaves after it-for they were large slave owners-somewhat im-poverished the Acadians on the Teche. I am told that signs of returning prosper-ity are yisible. I trust so. I have placed the moral of my chapter-against il-usage -in front instead of at the end. The evil that men do lives after them. As agents, the British, imperial and colonial, Among the staff of professors was the deceased and Rev. P. J. DeSmet, his prinagents, the British, imperial and colonial, must bear the odium of the persecution, but the profligate court of France and the short-sighted policy of such think ers and such an age as Voltaire's left the Acadians at the mercy of the foe. Aban-doned territories that once will become (if their globe survives) the centre of the world, and brought on France a second cipal associate. Besides being a professor at the St. Louis University, the deceased served as the pastor of the St. John's church, a small

the pastor of the St. John's church, a small structure near the water tower, that was torn down and supplanted by the church of the Holy Name about seven years ago. For the last ten years preceding his death he rested in peace, without labor, at St. Xavier's church in Cincinnati. He was the check local price in America, and world, and brought on France a second crop of evils, in communism, socialism, invasion, decreasing population, and chronic evolution. Advier's church in Chernhalt. He was the oldest Jesuit priest in America, and celebrated his golden jubilee in 1877. His remains will be interred at Floris-sant, beside those of Father DeSinet and other members of the noble little band

One of the Old Belgian Pioneers in America.

A JESUIT.

other members of the noble little band who came to Missouri in 1823. There the remains of Father Van de Velde, afterward Bishop of Chicago, were also laid. A solemn service will be held, at which Father Tracy, S. J. and Father Poland, S. J., of St. Xavier's College, Cincinnati, and some of the Fathers of the St. Louis University will be reason: The A telegram was received by the Faculty of the St. Louis University, March 1st, stating that Father F. L. Verreydt, the last survivor of the small band of Jesuits who founded that institution, had died a St. Louis University will be present. The Rev. L. Bushart, the Provincial of the Province of Missouri, and Rev. R. J. Meyers, Rector of the University, will few hours earlier in Cincinnati. The de-ceased, having been prominent among the Catholic pioneers of the West in the fore part of the present century, and having been zealous in his work, regardless of the dangers and hardships he was necessarily compelled to encounter, closed a career in his death which, in its earliest periods, was interesting to a bigh degree and even

FIDELITY TO GRACE.

interesting to a high degree and even sometimes thrilling. He was born on the 18th of February, Many times, on the mission, a priest meets with persons whose fidelity is sorely tried. Sometimes the trial comes from tried. Sometimes the trial crimes from persons, who put on the garb of the Good Samaritan in order to cloak more thor-oughly their villainy. But ne matter how poor and dejected the person tried may be, he is sure to conquer in the end, if confi-dence be placed in; and help sought from God. God never forgets us. He may suffer us to be sorely tried, but never beyond our strength. Who confides in God is never confounded. The world is full of evil sayings that come out of the 1798, and entered the Society of Jesus October 6th, 1821, being a native of Belgium. From the archives of St. Louis University it appears that he was one of a company of young men who accompan-ied the Rev. Chas. Nerinckx from Europe in 1821, with the view of devoting his in 1821, with the view of devoting his life to priestly and missionary employ-ments. His immediate aim at that time, as well as that of his companions, was to join the Jesuit Society in Maryland, a number which they may argue an augurated to full of evil sayings that come out of the Join the acsult booter in couraged to purpose which they were encouraged to execute by the pious Father Nerinckx. He was admitted as a novice at White He was admitted as a novice at White unwise. All these are intended to destroy confidence in God. They have certainly a powerful influence in the base work. But Marsh, Prince George's county, Md., on October 6th, 1821, and up to the time of powerul influence in the base work. But as we strive to chase from us temptations that lead to open violation of order, so we mu-t hurl aside these. We say "con-fidence begets confidence" and we say truly, "if we confide in God, our confidence his reception as a novice he was under the impression that in taking such a step he was preparing to enter upon a missionary career among the original savages of North in Him increases." The grace of co-opera-tion with the will of God increases in us When his novice master. Fathe Van Quickensorne, called for novices to according to the measure of our confidence in God. Confidence in man may be disindertake a journey to Missouri as misin God. sionaries, he was among the first to volun-teer his services ; it being announced to placed, confidence in God never. Confidence begets fidelity, and the continual practice of it the halat of fidelity. Who has the habit of being faithful to him that a community of his Society was to be established there, with a view of getting up a school for Indian boys and

the inspirations of grace, always listens to the inspirations of grace, always instens to the monitor, conscience, that God has given to every one. In speaking of fidel-ity to the inspiration of G3d, let it not be understood, that we mean soft flights of the imagination, which seize upon some, who become suddenly piously inclined for the moment. The average of God must the moment. The service of God must be constant throughout life. This is the object of life, the service of God. Those

who indulge in momentary pious feel-ings, do not serve God. Feeling well inclined, for a while, at times, is not serv-ing God. It always ends in gush, and the end of such feelings show their origin. OURSELVES AND OUR NEIGHBORS. Some may frequently, "well, just look at those people who go to Mass and receive

culties. I always admired his cheerfulness and when any one would talk to him about his affairs he would invariably say. well I leave it to God, He will make all went i leave it to God, He will make all things right in his own good time.' To the astonishment of all who knew him, and his difficulties, every thing was clear-ed up, and confidence in him re-establish-ed ". This most winst education with the stablished."^C This good priest added, "since that time I never can forget that instance of God rewarding the confidence placed in Him." I can say with truth that this holy man taught me more the necessity of con-fiding all things to God than I gained from any other source. His fidelity confidence are often before my eyes.

Let me ask you, kind reader, have you not often been ashamed of your want of confidence and fidelity? God is our Father, let us be His faithful and confiding chil-dren. S. S. M.

A LAY SERMON.

THE TERRIBLE AND MANIFEST EVILS OF THE HOUR-WHO IS TO BLAME ?- PROTES-TANTISM, NO DOUBT-BUT WHO FOR PRO-TESTANTISM ?-A FRATERNAL WARNING TO BAD CATHOLICS.

To the Editor of the Catholic Review :-A large number of our people have be-ome so habituated to crime, by the pleniful supplies dished up every day through the press, that their nervous systems are no longer sensitive as of yore to its hein-ousness; it requires some unusual case of depravity, spiced by a reporter well skilled in such matters, to awaken them to a momentary sense as to where we are drifting. When thus proused from their lethargy, in honest indignation, they pass judgment on the offender. Hanging is too good for him, say some. Solitary confinement for life, on bread and water,

say others, and so on. After thus dispos-ing of the culprit, each one to his taste, their wrath simmers down, and they absolute! find a marked pleasure in enlivening their conversation with such a rich morsel their self-love is indulged by the fluency of speech so derived, and their listeners are equally pleased by thus receiving fresh food for conversation. The one sensation seldom subsides ere another takes its place, with the same result, and so it goes on until it becomes so nearly a necessity that, should an unusual time expire between these exciting events, a dearth of conver-sation is the result, and dulness reigns.

What is the cause of this terrible of things? Many Catholics will quickly exclaim, and with much truth, Protestantism !-- the faith of the Protestants is s deficient, it has no hold on the people The system of education adopted in their public schools is to make people smart in worldly matters, without heed to their souls. They make the children proficient in reading, writing, arithmetic (good so far as it goes), but beyond this, their edu cation is very superficial; a smattering of many things, much of which is beyond their station in life, and are not well versed in anything. They do not actually say as a father once said to his son, "Mak money, boy, honestly if you can, but make money;" but the object of their smartness is to make money, and the lack of religious instruction supplies the re-mainder of the sentence. To education, devoid of religious in-

struction, may be ascribed a large percentage of the forgeries, embezzlements breaches of trust, plundering in office gambling in all its branches, from the pro age of fessional gambler to the gambler in stocks, articles of merchandise, even in the very necessaries of life, and many other glaring

evils too numerous to mention. How prone is poor, weak man to shift blame from from his own shoulders to those of another. An excuse is ever really when the Sacraments; why they do things that are not Christian. I think a Christian of perfectly clear to our conscience, or to should do nothing wrong. When I make up my mind to do what is right, I will go to my daties and be sincere." Such per-the average Catholic experiences and dulge in the innocent pleasures of the

warnings which He is continually giving, and which have passed unheeded, through the recklessness of our people, there is nourished amongst us an evil of far greater magnitude than our late civil wsr, terrible as it was, and it will be at our doors.

The wealth of our country is increasing enormously, but instead of being a bless-ing, it is being made a curse the rich and unscrupulous are rapidly becoming more rich and unscrupulous. rich and unscrupulous—the poor are be-coming poorer—the concentration of wealth in the hands of those devoid of re ligion, if a check be not given through the agency of the Church, will goad on the poor to desperation, and they are now be-ing ably instructed by the scum of Europe is the Courter of States of S in their Communists, Nihilists and the like, who on their arrival here are received with open arms by similar vermin, who openly carry on their nefarious designs in our very midst, tolerated under our mis-conceived ideas of liberty-anarchy will reign and thousands of homes may be made desolate—then will the people in their anguish call upon Him they have so long triffed with—two frightful words will stare them in the face—too late—too

Why tempt God further ? Catholics, the remedy is in your own hands. Com-mence at once. Defer it, and the blood of thousands may be upon your hands. Don't simpler out like a baby, and say "What can I do," but go to work. Call upon Him who has never failed yon, when

you call in earnest. Do what little you can. It is laudable to think one's self insignificant, but remember that a grain of

sand of itself is insignificant, but many grains will make a desert. If we are inignificant at the start, we will daily in crease in influence, as our desires increase to do our duty to our God, until, unit d, we shall be sufficiently great to stem the urrent of infidelity. Nothing can be done without an effort,

and the effort required to remedy the great evils of the day, is not so great as people imagine; not nearly as great as you have hundreds of times made to ob-tain some momentary gratification, which was forgotten almost as soon as realized. There are many things you do know, which, when you first saw others do them. know, you could not bring yourself to believe were right, but little by little, seeing others receiving so much gratification from them, you fell into them yourself. If those were wrong when you first saw them, why are they less so now / Because your conscience has become less sensitive, rendering it easier to take another down ward step, and thus continue to keep pace with the dear world, which each step has attached you to it more closely, till this world has become your delight, and God an impediment. The more you think of the world, necessarily, the less you think of God, and this is how bad Catholics are

made—some faster, some slower. You can't see how any gratification is to be obtained by giving up that which you now delight in, and yet your conscience once told you was wrong. Think for a moment how the saints (men and women the your source) against the deliver. like yourselves) gave up all their earthly pleasures, only regretting they had They soon real-ice they made no more to give up. They soon real-ized that each sacrifice they made brought pleasures far exceeding anything they relinquished. The same result will be yours, if you have faith in what the Church teaches in such matters and you try with a will. Have you ever tried it? Here is just where the effort is required. Give up some of your grosser pleasures, of those which you obtained by your las downward step, and as you descended step by step, now ascend in the same man-ner, and you will soon experience a greater happiness than you had before you commenced the downward movement, through the experience thus obtained. Bear in mind that our religion, when properly

Left Alone

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What did you say, dear? Breakfast? Somehow I've slept too late, You are very kind, dear Effie. Somehow I've slept too late, fou are very kind, dear Effie, Go teil them not to wait. 'I' dress as quick as I ever can, My old hands tremble sore, And Polity, who used to help, dear heart? Lies 'tother side of the door.

Put up the old pipe, my dear, To be the out pipe, my acar, I couldn't smoke to day, 'm sort of dazed and rightened, And don't know what to say. 's lonesome in the house, here, And lonesome out of door, never knew what lonesome meant In all my life before.

The bees go humming the whole day long, And the first June rose has blown, And I am eighty, I am to day-Too old to be left alone, O, heart of lowe, so still and cold! O, prec'ous lips so white ! or the first sad hour in sixty years You were out of my reach last night

I can't rest, now-I cannot rest-Let the old man have his will. Let the old man have his will, And wander from porch to garden-post, The house is so deathly still— Wander and long for a sight of the gate She has left ajar for me, We had got so used to each other, dear-So used to each other you see.

ixty years and so wise and good ! From the moment I kissed her fair young

face, And our married life began. And i heldher hand – Was it yesterday That we stood up to be wed? Ab no, I remember; I'm eighty to-day, And my dear wife Polly is dead !

HALF HOURS WITH THE SAINTS.

Saint Sotheria.

SACRIFICE AND ITS REWARDS.-Sotheria contemned all worldly advantages, in order to devote herself wholly to Jesus Christ. Born of a consular family, hence fully justified in aspiring to and the highest position, she trampled under foot honours, riches, personal attraction, nay, life itself, in order to become a Christian. When dragged before the judges, whe sought to compel her to burn incense before the idols, she displayed as much firm-ness in refering in urging her. The most alluring prom-ises failed to shake her. Blows and buffetings bruised her tender limbs without causing her constancy to waver. In valu did the judges apply every kind of tor-ture; they were the first to yield, and con-demned her to be decapitated. She achieved her glorious martyrdom at Rome, in the year 304 of the Christian era, and thus preserved for Jesus Christ, her long-theory and those the state without stain and causing her constancy to waver. In vair chosen sponse, a beauty without stain and a soul all purity. Her persecutors drew down on their heads the hatred of the world at large, whereas she enjoyed the reverence of man and bliss unending in

the heavenly kingdom. MoRAL REFLECTION.—No sacrifice should seem to us too great where God is con-cerned. "Lose not, therefore, your con-fidence, which hath an exceeding great reward." eavy the specific St. Dayl, retar reward," says the apostle St. Paul, when exhorting the faithfal to encounter martyrdom.-(Heb. x 35.)

Saint Scholastica.

ENLIGHTENED PIETY.-Piety itself equires wise direction, for the angel of requires wise direction, for the angel of darkness sometimes transforms bimself into an angel of light, in order the better to drive astray those who keep not upon their guard. It is written: "Woetohine that is alone, for if he happen to fail, there is none to raise him up." St. Scholastice, the sister of St. Benedict, had been trained to piety from her youth by the example to piety from her youth by the example and teachings of this enlightened master. She did not for the remainder of her life cease consulting him as her guide. When t. Benedict had founded the monastery of Monte Cassino, Scholastica took up he abode close by, and they agreed to visi visit each other in a dwelling not far distant, whither Benedict repaired to converse with At their last interview. and instruct her. Scholastica, divinely warned of her proaching death, retained her i micher beyond the usual time ; a viole wither vouchsafed, as it is believed, to storm, earnest prayers to Heaver, prevented th Manuch her holy moust from with mawing as he had intended. Three any afterwards, Bene-dict beheld his sister's coul ascending to Heaven under the form of a white dove. scholastica died on the 10th February, 543.

of New York, surrendered to Montcaim Fort William Heiry, having under his command troops to the number of twenty-two hundred. Monicalm had been aided in his victory by the Indians in great num-bers. The Abexakis tribe, in many of whose veins ran Acedian blood, and of the Acadians, some who had escaped the ex-Acadians, some who had escaped the extraditory expedition, were there in consid-erable numbers. After Monroe had sur-rendered, to avoid any treachery on the part of the Indians toward their captives, Montcalm called the chiefs into council and explained how favorable to the French were the terms of the capitulation, and made them sign the treaty. The English retired to an entrenched camp. Evidently Montcalm knew what a desire of vea-geance actuated the souls of Abenakis and

and scalped by those savage vindicators of Acadian wrongs. Of the Acadians who Acadian wrongs." Of the Acadians who sought a new home in the colony of Louis-iana, the most successful were those settled I are told that the country on the Teche. I am told that the country merits the poetic beauty with which Longfellow clothes it:

Slowly they entered the Teche where it flows

The Acadian plantations were considered

some of the finest in the State. Their religion and language are still honored and preserved, and some of the traditional tales of their ancient home and sufferings are still told. But the Yankees again found them out to disturb them. You are aware that undoubtedly the word "Yankee" is derived from the Indian Vocumentian of the method to be much and suffering of the streets, in 1:28 the Jesuit Fathers decided to open a college in St. Louis as soon as the necessary preparations for such work "Yankee" is derived from the Indian pronunciation of the word Anglais, the to the French name for their enemies. THE ACADIANS SUFFERED CONSIDERABLE who had donated twenty-five acres of land in the southern part of the city to academy, to which he annexed the con-dition that they should support perpetuagainst the North, which they may regard as their original foe. The Northern soldiers were, on more than one battle-field, start-led with the wild cry that ran along the Confederate like when it shows a long the with a like condition, but the Jesuits were

ing to the exigencies of the case, and gen-erally they cooked their own meals. After a trip of eighteen days they reached Wheeling without having met with any serious accident. There they purchased two flat boats, one which carried the negro ervants and the larger and heavier load to be transported; the other was occupied by Father Van Quickenborne and compan-ions, the two boats being securely lashed together. When all was ready their little boats florted out upon the placid current of the Ohio, about the beginning of May, 1823, with their interesting burden, des-tined to the land of the red man, on the banks of the far rolling Missouri. Nearly forty years before this time the first Cath-olic emigrants from St. Mary's and St. Charles' counties, Md., had passed the same scene, running the perilous gauntlet of Indian ambussades on both shores of the river for the new setting and the the river, for the new settlements "in the dark and bloody land" of the aboriginal Shawana. The boats of the voyagets the Acadians. He ordered unative cants should be allowed them, yet they obtained some from the English prisoners. Excited thereby, the Abenakis went out for revenge, and thereby impelled the other Indians to join them in an attack on the English prisoners. Montealm, De Levi, and other French officers tried to interfere their lives, but not altoevery morning, and a bell was rung for

was appropriately called the floating mon-astery. At Shawneetown they disposed of their boats, sent their tranks, boxes, and other heavy baggage to St. Louis, and with a light wagon they crossed the prairies of Southern Illinois to St. Louis, the through the green Opelousas. And, through the anber air above the crest of the woodland, Saw the column of smoke that rose from a neighboring dwelling; Sounds of a horn they heard, and the distant boying of cattle.

1823. At that time the population of St. Louis did not exceed five theusand souls. When the missionaries arrived in St. Louis When the missionaries arrived in Section it was Sunday within the Octave of Cor-pus Christi, and there was a procession of the Blessed Sacrament through the streets,

np my hand to do what is find, i win go to my daties and be sincere." Such per-sons are not sincere even with themselves, for they never intend to change their lives. They put off the work of to day until to-morrow, and to-morrow never comes. They are like the placard hung up in some store, "Pay to day and trust to-morrow." This class of Catholics have no confidence in others, because they have none in themselves, and practically they have none in God. We say practice makes perfect in evil as well as in good actions, again we say truly. And it flows from this that he who does not practice, may do an act, but it will be more or less difficult fall for him, from this fact, he will lack the

practice to make the act easy. To lack the practice of serving God is coldness toward Him, who is all charity. But we have no confidence in, and are not faithful to those whom we treat coldly. In plain terms, we don't want to have any thing to do with them and we say so. Now those who act coldly towards God don't want to have any part with Him, but they fear to say so, even to themselves. To hear them talk, you would think, "They have some idea that God ought to rule the world to suit them. They have everything else, but Faith, Hope and Charity. Some there are, who speak beau-ticulty of trusting all things to the to the speak beau-ticulty of the the speak beautifully of trusting all things to God, but when adversity enters their doors then when adversivy entrys their doors then base fine sayings are forgotten, and noth-ing is heard but sighs, moans and com-plaints about the hardness of their lot. These persons have not confided in God, about not trust in Him and more not heard but sighs, moans and com-their share of the blame. Shirk your s about the hardness of their lot. duties no longer; all that which is not persons have net confided in God, no trust in Him, and were not to the inspiration of God's creace and by forestalling the payment here the lot of the inspiration of God's creace faithful to the inspiration of God's grace. penalty will be insignificant to what it It would be different with them if they will be if deferred till when you have no

prove their FIDELITY TO GOD "IN GOOD AND IN EVIL."

and leternal kappiness hereafter. Children habit of this confidence only through the habit of this confidence only through the confide in their parents and lose the parent's fault. But we lose confidence in God only through our own fault. To gift and the giver. CONFIDENCE IN GOD'S MERCY.

CONFIDENCE IN GOD'S MERCI. One of the kindest priests I ever had the happiness of meeting, and who went from this life full of chaity, was accus-tomed to answer every one, who came to him for consolation in distress, "well now

placed

you condemn, for the hight has been given you, not only to detect sin in its earlies stages, but sufficient strength to combat it, with ample means ever at hand to reinstate yourselves should you sustain ;

Next let us consider what made these bas Catholics. They did not become bad all at once. What familiarized them to morat once. What familiarized them to mor-tal sinf At one time they attended faith-fully to their daties, till little by little they ecame lukewarm and indifferent. Their faith became weaker and weaker, as the faith secance weater and weater, dimin-warmth of their good intentions dimin-ished, by being led astray by worldly attrac-tions; therefore, many Catholics, who suffering there to atone for their negli-gences here. These, as well those who are branded as "bad," have each to shoulder

had been faithful, for now they would longer the ability to help yourselves. It must be a poor specimen of human-ity that has not some influence over one FIDELITY TO GOD "IN GOOD AND IN EVIL." It is not hard to be faithful to one's duty, if we form the habit of it, and this we must do, or lose the beauty of life here, and eternal happiness hereafter. Children

fully executed, how many benevolent institutions may be established, however much money may be lavished; no pergain this confidence in God, and to be faithful to the inspirations of His holy grace we must humbly pray for, and practice it; to lose it we must despise the off and the giver. duties, through them alone can relief come. Why wait until things become worse and

worse, and which is inevitable, without

your aid; a terrible day may be nearer at hand than you in your false security im-agine. Chastisement we deserve, and chastisement we shall certainly have. as their origination. The vorthern solaters offer of destration property in St. Louis for in the consolation in distress, wen now to give another chance for some to be just leave it in the hands of God, and pray." to give another chance for some to be leaving the with a like condition, but the Jesuits were Confederate line when it charged. It had not willing to receive the property sub-God loves our souls too dearly

illgent in their duties, and still in-in the innocent pleasures of the world; do you not perceive a sweet contentment about them, under all circumstances, the very opposite to the devotee of the world; the latter are only happy under excitement, and any lapse of time. between these excitements, leaves dullness, a depression of spirits and a languishing for something new.

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Kalamazoo, Mich., Feb. 2, 1880. I know Hop Bitters will bear recom-mendation honestly. All who use them confer upon them the highest encomiums and give them credit for making cures-all the proprietors claim for them. I have kept them since they were first offered to the public. They took high rank from the the public. They took high rank from the first, and maintained it, and are more called for than all others combined. So long as they keep up their high repu-tation for purity and usefulness, I shall continue to recommend them—something I have never before done, with any other patent medicine. J. J. BABCOCK, M. D.

"ROUGH ON RATS," Clears out rats, mice, flie', roaches, bed-bugs, ants, vermin chipmunks., 15c.

Burdock Blood Bitters

Cures scrofula, erysipelas, salt rheum, piles, and all humors of the blood. Cures dyspepsia liver complaint, biliousness, constipation, dropsy, kiduey complaints, headache, nervousness, female weakness and general debility, when used in time. NO ONE BUYS A "PIG IN A POKE"-in other words, purchases on mere guesswork -who buys for his or her relief Northrop & Lyman's Vegetable Discovery and Dys-peptic Cure. The fact is too well known

to leave room for any peradventure that it is a sovereign curative for indigestion, Costiveness, Impurities of the Blood, Kidney and Females, troubles, and other in-firmities. Sold by Harkness & Co., Druggists, Dun las St.

Thousands upon Thousands

Of dollars have been spent in advertising the celebrated Burdock Blood Bitters, but this fact accounts only in part for its enormous sale. Its merit has made it what it is- the best blood medicine ever devised by man.

"Grunt it Out."

The above is an old saw as savage as it is senseless. You can't "grunt out" dyspepsia nor liver complaint, nor nervousness if they once get a good hold. They don't remove themselves in that way. The taking a few doses of Burdock way. The taking a few doses of Database Blood Bitters is better than "grunting it out." What we can cure let's not en-

MORAL REFLECTION. We read in the Book of Proverbs: "A wise man shall hear, and shall be wiser still; he shall understand the words of the wise and their mysterious sayings."-(Prov. 1. 5.)

Saint Set drinks, THE VIRTUE OF ALMOST ING. -- St. Sever-inus, abbot of the monastery of St. Maur-io, in the Value inus, abbot of the monastery of St. Maur-ice, in the Valais, enjoyed a great reputa-tion for sanctity, which was not only borne out by the miraculous cures which he worked in favour of the sick, but also by his eminent charity towards the poor and the unfortunate. Clovis, the first king of France having heard him sucken of sent France, having heard him spoken of, sent for him in order to obtain through his intervention the cure of an obstinate fever from which the physicians were unable te release him. On his way to the court Severinus worked many a miracle, and Severinus worked many a miracle, and this happy presage was fally borne out with regard to the king himself; for se soon as the abbot of St. Maurice had prayed to Heaven and placed upon him-the end of his robe, he was healed. Clo-vis, out of gratitude, allowed Severinus to draw from his treasury as much as he required for the poor, and to set at liberty whatever misoners he might doam for whatever prisoners he might deem fit. The holy abbot largely availed himself of such a concession. He died, while on his way back to his monastery, in 507.

MORAL REFLECTION .- God loads with His favour those who delight in exercising mercy. "According to thy ability be merciful ; if thou have much, give abandantly ; if thou have little, take care ever so to bestow willingly a little."--(Tob. iv.

"Golden Medical Discovery" is not only "Gotten Medical Discovery" is not only a sovereign remedy for consumption, but also for consumptive night-sweata, bronchitis, zough, influenza, spitting of blood, weak lungs, shortness of breath, and kindred affections of the throat and chest. By druggists.

Every Person to be a Real Success

Every Person to be a near success In this life must have a specialty; that is, must concentrate the abilities of body and mind on some one pursuit. Burdock must concentrate the admites of body and mind on some one pursuit. Burdock Blood Bitters has its specialty as a com-plete and radical cure of dyspepsia, liver and kidney complaints, and all impurities