FRIDAY, NOV. 12.]

Animæ Fidelium.

No brightness of the sky To tell us where they lie; The winds that winnow by Make no report. Their cradle and their bier, Their cradle and their bier, The carch, says, " they were here, But now no more appear In their resort."

Their tootprints all around Yet make it holy ground The way they went, the sound Has died away. The words that they have writ Of pathos or of wit The papers may not could papers may not quit-But where are they ?

Ah! vainly still we ask : It is not nature's task Alt is not hature's task To tear away the mask Where God is hid. Go bow your troubled face Closer in God's embrace— His love shall fill the place Of fears forbid.

Your loved ones are not gone. Live but for God alone, And you shall find your own Upon his breast, Safe in the inner shrine, Within the arms divine, They are not grown less thine Because more blest.

FATHER BURKE.

LECTURE IN LIVERPOOL

The famous Dominican orator, Father Burke, preached to an overflowing con-gregation on Sunday foremoon at St. Francis Xavier's Church, Salisbnry Street, in aid of the poor schools attached to the church. He based his sermon on the

Render to Cæsar the things that are Cæsar's and to God the things that are God's

He said the Son of God in this had laid down the principle that man owed a duty not only to Cæsar, but to God. To the civil power they owed certain duties of loyalty and obedience to constituted of loyalty and obedience to constituted laws, which they were to submit to, not from fear, but because all authority came from God. This was the doctrine of the Catholic Church, and if they searched the history of that Church, they would find that the origin of these things belonged to the Catholic Church alone. There were men who accused Catholics of giving noth-ing to Casar, and these men were that day ing to Cæsar, and these men were that day in place and power, and were trying to make good the accusation by their acts in ejecting from their homes in France and other countries the sons of St. Ignatius, who, in times of danger, were to be always found in the front rank of danger bring-ing comfort to the wounded or the dving.

THE JESUITS NEITHER TAUGHT IM-MORALITY NOR DISLOYALTY.

They were not accused of any crime by their persecutors in France. They led devoted lives, and their enemies in exiling them proclaimed the principle that Casar must get everything and God must get nothing. But, like their Divine Master, the Jesuits and the other religious orders were doorned to persecution. As Cæsar's image was stamped upon the coin, so man's soul was made to the image of his God, whose inscription was marked thereon. When our Lord set up God and thereon. When our Lord set up God and Casar, he did not set up conflicting claims; and Cæsar, if he was wise, would protect the Church and leave her free. The Church and Cæsar alike demanded one thing—education—and God and Cæsar had united hands on this question. It was the object of their clergy that not a single child in that district should be left un-educated, and, the reason why the Church cried out for education was a very simple one, for the man who was uneducated was unfit for human and divine society, unfit for this world and the next, and

UNWORTHY OF THE NAME OF MAN

it should be difficult for the priest to get Irish parents in England to send their children to school. How was it that so many Irishmen were merely hewers of wood and drawers of water? The Irish were not a stupid race; emphatically they were not. Their disregard of public opinion, and their indulgence in drunkena neglect of educetion. He exhorted his hearers not to betray the souls of their children by this neglect. The congre-gation might ask him what reward they would receive if they helped the Jesuit schools. He would not speak of rewards in this world. If they gave a cup of cold water to the thirsty they should have a reward in the life. and this world. If they gave a cup of cold water to the thirsty they should have a reward in the life to come, and all the promises made for feeding the hungry and clothing the naked were as nothing as compared with the promise that those who

instructed others to righteousness should shine as stars in the firmament for all eternity.

CARDINAL MANNING.

OPENING OF A NEW CHURCH-HIS EMI-NENCE PREACHES DEVOTION TO MARY-HIS SERMON.

The Liverpool Catholic Times says: His Eminence Cardinal Manning formally opened the new church of Our Lady of Mount Carmel, Oldfield Road, Salford, on Wednesday, Oct. 6, and preached a power-ful sermon on the occasion. The founda-tion-stone was laid by His Lordship the Bishop of Salford on the 9th July, 1879, and the church was concad for service on and the church was opened for services on 18th of July last. the

the 18th of July last. His Eminence preached on the occasion, taking his text from the 9th chapter of St. John—"Woman, behold thy Son; Son be-hold thy Mother." These were, he ob-served, the last words of Jesus upon the cross, and it would be well to know their cross, and it would be merione Blood cross, and it would be well to know their full meaning. When the Precious Blood was streaming from his wounds, and when his Sacred Heart was broken in his last agonies, these were his last dving com-mandments. He addressed his Blessed Mother first to regard John as her Son, and again addressed the blessed disciple to regard her as his mother. The meaning was two fold. The first is that upon the regard her as his mother. The meaning was two fold. The first is that upon the cross Jesus, her Divine Son and Lord, by a gift and a grant of his divine and sover-eign will, gave John to her to be her son and gave her to be his mother. That grant or gift constituted a relationship be-tween them. And there was another meaning still, there was that relationship which his Incarnation and Passion had accomplished it was the factorship accomplished; it was the finality or making known of that which was hid in the ing known of that which was hid in the great mystery. It constituted new rela-tions between God and us, and these sim-ply affections and duties which spring from them. And these relations are eterwhich spring nal and universal, because the Incarnation is an eternal mystery and cannot be limited, his Precious Blood having been shed for all the world. The text tells us that between our Blessed Mother and ourselves between our Biessed Motner and ourselves there is a relationship, and that relation-ship is truly that of mother and son; whilst in the present day numbers may be found who do not believe in either the manhood or Godhead of the Redeemer, a

perilous denial that makes the heart grow

THE CATHOLIG RECORD.

that the divine relationship referred to in the text had its acknowledgment. He would not say that the change was brought about by Englishmen, but rather by des-poilers and robbers. Mary's name was taken away, "Lady day," as now seen in the calander, being the only recognition of her former dignity remaining, save that to be found in the Catholie Church.

THE KNOCK APPARITIONS.

KNOCK REVISITED BY A "SPECIAL"-THE PLACE AS IT IS-NEW ACCOMMO-DATION FOR VISITORS.

The special correspondent of the Daily lews writes from Claremorris on Sunday: I took advantage vesterday of a flying visit to t' is neighborhood to revisit Knock. Only a few pilgrins had arrived when I reached the chapel, but an hour later-between twelve and one o'clock -there between twelve and one o'clock --there were about sixty persons, of both sexes and all ages. About one-half of those were inside the chapel and the other half outside. All were kneeling devoutly, some praying. Among those who knelt on the ground outside the chapel were two priests. The favorite spot for devo-tions outside is of course in front of the two priests. The favorite spot for devo-tions outside is, of course in front of the southern gable of the church, on which the alleged apparitions were said to have been manifested. This wall, from which on my former visit nearly all the mortar had been removed by the pilgrims, has just been repaired, and a substantial rail-ing erected in front of it, to save the plaster from the fate which befel the old. Nor is the renewal to be limited to the southern gable. About half-a-dozen southern workmen are at present engaged, some of them in picking off the old rough coating from the other exterior walls of the chapel, and others are replacing it with cement of a superior quality. The intercamper, and others are replacing it with cement of a superior quality. The inter-ior of the chapel is also being repainted and re-decorated. Although these are not the walls upon which THE APPARITIONS ARE SAID TO HAVE AP-

PEARED, yet the old plaster which is in the course of removal is, with more or less eagerness, picked up and carried away as a treasure. The collection of crutches and other mementoes of alleged cures has largely ineased since my former visit. As becomes the improved appearance of the southern wall, the crutches, wooden legs, &c., are no longer hung up higgledy-piggledy, but are carefully arranged in three rows, each row containing about sixty crutches, and each crutch being separated from its neighbor by a distance of a foot. Besides crutches, there is a miscellaneous collection of belte rows of the second sec of belts, trusses, pieces of flannel, and some other articles. The receptacle for walkingthe articles. The receptacle for walking-sticks and other aids of locomotion of a less serviceable character than crutches has been doubled in size, and both compart-ments are crammed full. Here, as also upon the southern wall, were hung several strings of beads, used, doubtless, by some devout pilgrims on the occasion of their visit, and deposited with the sticks and critiche a momentum of the sticks and crutches as mementoes of their pilgrimage. A figure of the Saviour on the cross, ab feet in height, has been placed against the southern wall, while within the railings which now protect this wall from spoilation a handsome, life-size

was proud to speak as the son of a nation that had endured more persecution for education than any other nation, for the light of the Incarnation was seen the light of the Incarnation was seen throughout this land, when the Blessed throughout this land, when the throughout this land, when the the server the schoolmaster was most hunted down. But, in spite of persecution, the same through the throne to the ploughman in the field, fame of learning had been kept burning. And yet how strange that in these times morning received a letter from a lady residing in Berkely Square, London, in which she expressed her thankfulness that by the use of a piece of the blessed mortar she had been cured of an internal pain which she had suffered from for ten years, and which had defied all the efforts of the fourth a block of the solid solid more than the solid and which had defied all the efforts of the faculty. A lady, he added, residing at Edgbaston, had been recently, by drinking of water in which a piece of the line off the chapel wall at Knock had been disoly. ed.

BEEN CURED OF A TUMOR, BEEN CURED OF A TUMOR, the only remedy for which had before been declared to be a dangerous surgical operation. He had fortunately been able to send to this lady a small bit of the mortar. The lady in Edgoston, Father Cav-anagh added, had since come to Knock to return thanks to the Blessed Virgin. An hotel had been opened about three-quar-ters of a mile from Knock, on the road to Ballyhaunis; the building was the residence of a land agent in the district, and it has been let to the hotel-keeper for a rent of £120 for eleven months. There are at present twelve visitors staying at the hotel. Besides this, accommodation is provided in the small farm-houses around; one of these, on the road from Claremorris to Knock, has a signboard hung on a tree tar. The lady in Edgbaston, Father to Knock, has a signboard hung on a tree in front of the house. The words printed on the board are, "Pilgrims' home, board on the board are, "Pilgrims' home, board and lodgings, likewise stabling, straw and oats, bread, flour, groceries, tobacco, &c.; beds, 1s. 6d. per night." About one mile from Knock—Ballyhowley Bridge, via Claremonris—every second house has on it the words, "Accommodation for visitors;" and immediately adjoining the chapel on each side of the road are long rows of wooden sheds fitted up as shops, and hav-ing in some cases the back part cut off by curtains as a sleeping-room. There are curtains as a sleeping-room. There are no fire-places in these structures, but in front of each a place for a turf fire was improvised by building a low wall. These fires were all in full force yesterday at noon, and the roadway was covered with turf-smoke. Nothing stronger than tea or lemonade is sold in these tents, as they may be called—for some of them have not only a canvas roof, but are canvas nearly all over. I counted nearly twenty these wooden or canvas tents in a cluste along the road. Within the chapel-yard are about a dozen still less substantial structures devoted to the sale of articles of

ITALIAN SCENES.

devotion.

SIMPLICITY OF A GUILELESS PEOPLE-SIGHT RESTORED TO A BLIND GIRL.

From the Providence Visitor

From the Providence Visitor. By the courtesy of the family of Mr. Henry Conboy, the Visitor is permitted to publish the following interesting extract from a private letter written by Mr. Con-boy, now in Palestrina, I:aly, where he is pursuing his theological studies. The otter we not intended for the much here le'ter was not intended for the public, but this fact will not diminish its interest nor detract from its truthfulness as a faithful transcript of what he saw: "For the matter of a few francs (forty

cents) one may have the best house in this part of the country, and I never let go by an opportunity of seeing all that is to be seen. The art and beauty of some of these old villas surpass the imagination of the people who have visited them. This part of Italy was settled long before Rome, induction the failed not to pass sly winks and sneering words among themselves. We statue of the Blessed Virgin has been erected. It is to the left-hand side, and is placed on a pedestal raised about two feet above the ground. At the same side, but outside the railings, a small statue of the Blessed Virgin Mary has been placed in a somewhat over-grown sentry-box, and in front of this the largest number of pil-grims are generally to be found, engaged in devotion, most of them praying in a loud, energetic tone. Some were sealed motionless, in the pews along-side the altar; the ruins and still there remains to make a man independently rich. There are mosaics here at present which orna-mented the temple, and you would, were you to see them, declare that they were made yesterday. There is one in par-ticular which is considered the most beautiful one in existence. They cannot find out its author though it is known that he was a Greek from the inscriptions, which

them a little brass medal, it matters not who they are, young or old, they kiss your hand and then the gift. Some of the boys always happen to give the pretty faces their little presents, perhaps because they think them more worthy, and perhaps for some other reasons known to themselves. When we catch them doing to we have a grand laugh on them, and

picture by the angels from Bulgaria to this little retreat and humble spot. I have seen faith and love shown for our Blessed Lady, but never could I in my wildest wildest imaginings picture to myself such sights as I did that day behold. There were in that small place, at least There were in that small place, at least 20,000 persons, or rather pilgrins. Some were from the East, the country whence was brought the beautiful image of the Madonna; others came from Naples, i ome and other parts of Italy. Every one had his request to present to our Lady. Some were hardened sinners seeking pardon for their crimes. Many were blind and were not so incredulous as to think that the not so incredulous as to think that the Mother of God would not obtain their cure—men, women and children weighed down with disease which was beyond the power of human aid to remedy. All were intent upon their petitions, praying, weep-ing, imploring in the most piteous accents, singing and crying out "Eviva Maria"long live Maria. A great number in order to be worthy of our Mother's assistance began their devotions miles away from the church, KNEELING AT EVERY CROS

and painting of the Virgin, which cover the roads of Italy, and there praying and bathing the foot of the cross, or the wooden pillar supporting the image, with their repentant tears. The communions were simply innumerable, and mind you they were not like those which take place nearer home. You might see this old or young man crushing in between a few women; this child held in the arms of its parents, a poor old cripple just ready for the grave worsing like a giant to receive her Lord. But at home it is not so. One thinks that he is not obliged to make such exertions even to approach Holy Communion. There were many who kissed the floor of the church from the door to the very altar, and, would you believe me, some of them had their tongues worn raw. They prayed there from early morning till the night had fallen. There was one person in particular there whom we all remarked as we entered the church. She stood before the iron railings, facing the altar and picture of Madonna. She was blind. She had come from afar. Her country she had come from and. The boundary people, perhaps two hundred in number, were with her. Some were crying out "Eviva Maria," others were singing. She was standing there with her head against the railings. What a sorrowful looking creature ! Young and healthy, she was doomed to pass her life without enjoying the beauties of the earth, which seemed so

which probably will offer a reward of \pounds 1,600 from the Crown for the appre-hension of the Skibbereen murderers announced a reward of £1,000 from the Land League for the same object, we be-lieve the League would be using their money wisely and would premote object for which it was subscribed. They have more to fear than the landlords from have more in the hands of madmen. We themselves. When we catch them doing so we have a grand laugh on them, and for the next week you may see them studiously picking out the homeliet and most ragged urchins on the roads for their pious offerings. MIRACULOUS CURE OF A BLIND GIRL. You remember one of my letters in which 1 spoke about a miraculous picture which stood in a little village church near our country seat. Well, Wedneady, (September 8th), there was a celebration at the same church, so 1 went. The feast was in honor of the translation of the picture by the angels from Bulguria to revolvers in the hands of madmen. We say this much in horror of crime, for the a few murderers among them, than are the English a nation of adulterers by the re-cords of their Divorce Courf, and a nation of sweetheart-murderers and wife-kickers upon the evidence of their police courts. But the English people would object, and we object, to be coerced in a vicarious capa-city, because, to follow the old apologue, the Government may think that to set fire to the house is the readiest way of roasting the pig within.

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THE " EDUCATED " POOR.

It is a well-known fact that the "profes-sional" poor live from day to day with much more ease and comfort than many ersons who work industriously. Begging their business, and they have the courage of their profession. People, as a rule, are not moved by the spirit of charity in giving their nickel to the man with eleven children or to the woman who has not tasted food for days. They gave because they do not want to be bored or because it is easier to give than to refuse. A few It is easier to give than to refuse. A few give in that sweet and holy spirit in which the Church recommends alms to be given; and they will gain the reward which follows charity whether the recipient be worthy or not. It is in all cases better to give than to refuse when the object is not palnably unworthy. But in ordinate do palpably unworthy. But in noticing the success with which these mendicants-many of them no doubt really deserving of many of them no doubt really deserving of help—poor, at any rate, and that gives them a claim on us—the mind turns to that other class of the poor which is too proud and sensitive to beg and which, hidden from the public eye, suffers in si-lence. Many of this class have, as Mrs. Elizabeth Thomson writes in the Sen Elizabeth Thompson writes in the Sun, been produced by our schools, literature, and high civilization. They would work if they had a chance to work; but, unrained as they are, chances are rare, "Many of them," says Mrs. Thompson, "are women, evidently used to the comforts and refinements of our best home life, but who have been thrown on their own resources to get a living, and are un able to find standing room in any position they might fill. They are not fitted for they might fill. They are not fitted for the most menial service, and no American housewife wants a lady who can speak three different languages to cook or floors." The number of "educated" crub noors. The number of "educated" poor is increasing every year in this country. Farmers' daughters, with vague notions of grammar and imagination inflamed by popular novels, enter large cities to adopt poor popular novels, enter large cities to adopt literature as a profession and become fa-mous. Only too often they become infa-mous. Daughters of poor men, whose fathers have toiled hard to keep them in idleness-are left entirely helpless when death de-prives them of their support. For these peo, ple there is no more hopeless place than large city, and among the large cities no ple there is no more noperative cities no large city, and among the large cities no place than New York. more hopeless place than New York. Mrs. Thompson appeals for them and begs that some united

Between the two great orders of creatures which God had established-the heavenly and the earthly-came man, in whose animal body there was a soul like unto God; he was a being created to love God. gifted with free-will, and intended for eternity. And as the body of the child re-quired to be fed, so did the soul in knowdge and divine grace. If the soul was eglected it became dwarfed, and that which it was created for it never received. Man's will and his desires were polluted and destroyed by neglected education, and if society so neglected him in youth, society would afterwards be compelled to take charge of him as a criminal in after life. This was the meaning of the words of the great St. Thomas Aquinas, that the cause of all sin was ignorance. The great-est crime ever perpetrated since the world was created—the crucifixion of the Son of God—was to be attributed to ignorance; for our Lord, when He foresaw that crime, for over Jerusalem tears of sorrow—not for the threatened destruction of the city, but for the ignorance of her people. If but for the ignorance of her people. If the State gave only secular education, he (the preacher) contended

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THE STATE COULD NOT COMMAND OBE-DIENCE

from the people, for where obedience had There might be non-Catholics who ignor-antly believed the Catholic Church was opposed to education, and to them he would say the Catholic Church cannot would say the Garnene Every practice exist without education. Every practice she insisted upon the children obeying pre-she insisted upon to be educated. But her supposed them to be educated. supposed them to be educated. But her idea of education was very different to that of the State. Whilst every symbol, or figure, or image in a Catholic school-room was placed there to lead the mind to holiness, not all the sciences would stem one passion or check one vicious habit, because scenlar knowledge affected the in-tellect and never torrelate the heat This must be the work of religion, and if they used not these means of bridling the passions they only half educate youth. Without religion the children would return from school despising even their own parents, for they had not learnt the first principles that must guide them, "Honour thy father and thy mother." This was the essential difference between the views of the Church and those of the State, and the sons of St. Ignatius were exiled from France because in the Jesuit schools it had been attested that religious education was pre-eminent, and that the educational State establishments in France could not compete with them in their educational work. This was the gist of the whole question, and the mainspring of the action of the authorities for their expulsion of the Jesuit fathers.

HE WAS PROUD, AS A DOMINICAN PRIEST, of the ancient love that existed between the Dominicans and the Jesuits; and he

spread belief. alas! in England, this land of ours once se full of perfect faith in Jesus Christ; now wilderness, a desert of spiritual barrenness, where the love of Jesus and his Blessed Mother is not known. The very substance of our faith in the Incarnation proves to us that between that Blessed Mother and ourselves there is a true filial relationship —no imagery of poetry, of oratory, and no fantastic delusion. THAT RELATIONSHIP IS A REVEALED TRUTH.

Did not the Son become man, and by be-coming man became the Son of Mary *t* And was she not his true Mother and he her true Son ? Was not that a real tionship, and did he not thereby make his Father our Father ? That relationship will be eternal, because it extends to all man-kind by the Incarnation. There are two kinds of love, one of a divine nature, an the other in the order of nature. Th The atter is capricious, uncertain, fitful. Some times a son or daughter will love their mother more than their father, or a brother or a sister will love a brother or a siste more than others. This is natural love and is capricious and fitful, determined by likings and dislikings-selfish love, and does not last. Divine love, on the other hand, is unchangeable. What love more tender could there be than that between mother and son ? And was

not Mary THE BLESSED MOTHER OF JESUS ?

He therefore loves her with a recognition of her great dignity and sanctity, because she is the Mother of Jesus. She was sin-less and exalted, but no mind in the Catholic Church, however uncultivated, can by any possibility give to the creature the honor due to the Creator. No child of the Catholic Church ever affirmed that Mary, with all her matchless prerogatives, was eternal, infinite, or uncreated. We are bound to pay divine honor to God, and love him with our whole minds, souls, and strength. Who stands nearest to his throne in sanctity and dignity *l* Surely his Blessed Mother, and the veneration of the heart is therefore due to her. What words or affections of ours can equal what he has done for her in making her the mother of the world? We attempt to follow Jesus by the light of his exampl and this being so how can we possibly fol-low him without loving his Blessed Mother? As the Mother of the Divine Redeement his love passes to her, and we love her for his sake. There is nothing fitful or freakish in loving the Mother; the motive is to love the Son. The prothe motive is to love the Son. The peo ple of Salford had honored her by opening another church in her name and honor, and every church dedicated to Mary is an act of reparation for those manifold wrongs done three centuries ago in Eng-land. Ireland was long ago and is to-day called the "Island of Saints," and never called the

lost her title to that name; England was called the "Dower of Mary," but has lost

THESE GENERALLY WERE YOUNG WOMEN THESE GENERALLY WERE YOUNG WOMEN, who seemed from their sickly looks to be in a consumption. The body of the chapel is simply a bare, open space, with an earthen floor, and entirely devoid of pews or seats of any kind. The greater number of those present knelt on the Loor in front of the altar. I noticed one young mother assisting her imperfectly-educated little daughter to read her pray-ers aloud out of a prayer-book. There ers aloud out of a prayer-book. There was a more or less constant stream of visi-tors in and out of the chapel. At times a At times a body of pilgrins, numbering from fifteen to twenty, would make the round of the chapel together, beginning at the southern wall, and, after praying aloud there for some time, they would pass to the door in the east side of the chapel, and, halting, would bow reverently, and then again engage in common prayer as before. This yould then be repeated at the northern or principal entrance, and again at the exeme end of the western wall, and immediately alongside the newly-erected statue of the Blessed Virgin. Among the visitors were two blind men, who walked round the chapel arm in arm, while in another case a blind man was led by a friend who could see. Archdeacon Cavanagh, the parish priest, was throughout my visit valking to and fro in a retired part of the chapel-yard, in company of a gentleman, a military officer, and three ladies from the neighborhood of Castlerea, whose footman in livery was meanwhile kneeling efore the southern wall. I had been in formed previously by the driver of my car that the people who now visited Knock are of a more respectable class than for-merly, and my observation confirmed this statement. I had

A FEW WORDS WITH ARCHDEACON CAVANAGH before leaving. He told me that he had long wished to have the chapel plastered anew; that the old coating did not exclude anew; that the out country or embellishing the damp; and decorating or embellishing the interior was useless, because of the in-effective protection afforded by the old the interior was useless, becau effective protection afforded plaster on the outside walls. The new cement which was being put on would be much better adapted for the pnrpose, and,

are in the Greek language.

A GUILELESS PEOPLE. How strange you would find the people here. The young men are all sons of country farmers, this country being a farming land, and how simple they are ! farming land, and how simple they are ! They meet you on the street or along the road, and right off they address you as "Zio fra," or in English, "uncle brother, give me a medal, a holy picture," and on on. Speak to them and they will get off their horse and invite you to mount; tell them you are an American, and they answer, "ah, yes! you speak French, you come from a country beyond the mountains, you must go all the way in the cars." If you try to enlighten them on the subject they look at you with an air of astonishment, and perhaps may "Oh, my uncle brother is joking," always address a stranger in the third person.) The young damsels, who by the way,

are not ever wanting in the "dark and sparkling eye" so becoming to the Italian ladies, are just as simple as they are pretty. They are satisfied to work at the public wash-house, in the fields or at the spinning wheels, from five a. m., till sundown, and be thankful if you give them a few cents for their day that they might buy for Sunday a pretty ribbon. Their beautiful black hair they never cover except in church, and then they place upon their heads the prettiest hand-kerchief to be found in the village store.

They cover their brown shoulders with a little lace shawl which sets them off nicely. They follow year in and year out in the steps of their fathers and mothers, they are all children and sub-

entered the sacristy to buy some medals and pictures; and whilst there heard an immense shout which was so long and loud that it seemed to raise the roof off the hurch We went into the church, and there stood

THE POOR GIRL WEEPING FOR JOY

Her eyes once more beheld the light of heaven, and were turned in gratitude to wards the sacred picture of her in whom she had put her trust. Faith can move mountains, and in this simple Italian child it was strong enough to work miracles. The Italians are very demonstrative, in-deed, in their love for the Madonna; but what they were showed in a few minute was enough to surprise and shame even the best of us. I came away from the place, my heart full of reflection, and may I never in my days forget the lesson there taught me. It was surely a special grace taught me. which few at home may never have and of which he who is the recipient should consider himself most fortunate.

THE OUTRAGES IN IRELAND.

SCATHING REBUKE OF THE MURDERERS

From the Dublin Freeman, Oct. 23 We have no patience to write of the miscreants concerned in the murder re-ported from the county of Cork. The facts of the case are a most apt commen-tary not merely upon the wickedness but the lunacy of such deeds. They aim at Mr. Hutchins, and they slaughter his in-nocent car-driver. They aim, as they think, at landlordism, and they stupidly and madly wreck the cause of their fellow-tenants. They bring the curse of blood tenants. They bring the curse of blood upon the community. They gladden the hearts of enemies who hate the land agita-they for building they tion more than they fear bullets. They bring nothing but loathing, shame, and discouragement upon all who are striving to hold those enemies at bay. For the gratification of some obscure private spite, for the sake of killing or maining a

for the sake of killing or maining a single man, they not alone dare the gallows and God's justice, but run the risk of giving their country into chains and playing have with the bright hopes of their countrymen. It is necessary that the public sense should not simply discourpublic age these maniacs, but as maniacs hunt age these manacs, but as manacs hume them down and put them in strait waist-coats. Nobody expects the Land League to go about protesting on their knees that they are not assassing and do not advise assassing the Landlord League assassination. The Landlord League would have just as much reason to do so, for it is the cause of anti-reform alone that grows fat upon outrage and murder. much better adapted for the purpose, and, the offerings of the people having afforded the means of defraying the expense, the work was now being carried out. He added that he is also desirous of putting a

at home and at school has been false and they are suffering the consequence No united movement can undo the evil Charity may alleviate their lot; but very often their pride puts them beyond the evil. often their pride puts them beyond the reach of charity and only too often the woman who has a smattering of three lan-guages looks on the proffer of "menial work" with scorn. The failure of this unfortunate class may serve as an example of what our "schools, literature, and high civilization," lead to."-Catholic Review. Free the system of impurities, excite the

behalf. But what can be done?

Their

ecretions to a healthy action, cleanse the blood, and tone up the weakened nerves, with that matchless medicine Burdock Blood Bitters. It cures Scrofula, Liver and Kidney Complaints, Jaundice, Conand Kinley Complaints, Jaundice, Con-stipation, Dyspepsia, Headache, Nervous and General Debility, and all Female Complaints. Every dealer in medicine can supply you with Burdock Blood Bit-ters. Sample bottles 10 cents, regular size 8. 00 size \$..00.

WHEN EXAMINED AFTER DEATH, the lungs of those who have died of tubercular consumption are found to be honey-combed with little cells full of purulent matter. To this terrible condition the lungs of any one may be brought who neglect a cough or cold. Unfortunately, many so-called cough remedies are ineffective as well as impure, containing ingredients absolutely prejudicial to the physical well-being of those who use them, here is, however, a source of renewed health and strength upon which persons harrased and weakened by lung and bren-bial affections and brenewid harrased and weakened by lung and bren-chial affections can depend with certainty. We refer to Northrop & Lyman's Emul-sion of Cod Liver Oil and the Hypophos-phites of Lime and Soda, which is justly estimated throughout the Dominion for its effectiveness and purity. The medical faculty have long recognized the value of purified Oil, obtained from the cod's liver, in throat and lung affections and the hypon throat and lung affections and the hypohosphites are universally prescribed in cases of pulmonary decline and general debility. In this preparation the phos-phorus which it contains (phosphorus be-ing an important natural constituent of the physical organism) serves to supply stamina and vitality by enriching the blood while the lime and soda are of incalculable service in solidifying and strengthening the bones. This medicine not only counteracts pulmonary inflammation and arrests physical decline, but is a valuable remedy in scrofulous cases. As a means of checking and compensating for the tremendous waste of bodily tissue caused