THE CAT HOLIC RECORD.

SHORT INSTRUCTIONS FOR LOW LABNES.

N. T. Freeman's Journal. Delivered by the Rev. James Donohos, for of the church of St. Thomas mass, Brooklyp, N. T.] IX.

BAPPISMAL TOWS.

<text>

longs to thee. One day you will try to regain it, but if it be faithful to the pro-mises of this holy day your efforts will be in vain. The baptismal water falls upon the child's head, the form is pronounced, the child's head, the form is pronounced, and Divine grace flows in upon the soul. It becomes God's own child, an heir of Heaven; its angel guardlan takes his place by its side, enreptured with its beauty. The angel has found a siter. O God! how good Thou art! How emblime, how beautiful is this Thy secre-ment and how solemn and ascred are its

ment, and how solemn and sacred are its promises ! Now, brethren, to what are we obliged in virtue of the promises made in our name by our godfathers and godmothers ? It is an Article of Faith, defined by the Gouncil of Trent, that those who have been baptised in infancy are not to be interrogated, wher, they come to the use of reason, as to whether or not they ratify what was promised in their name by their sponsors when they were baptized. Call-dren, when baptized, receive what is called the *habit* of faith. Baptism conferred the gift of faith, which, when they come to the use of reason, inclines them to make an act of faith when the things to be be-lieved are proposed to them by the Gurch with the motive for believing, namely, the authority and verscity of God, Who revealed what is to be believed. The practice of the Church is not to

maxime of the world which literally or press the desires of Satan. Immodest spectacular entertainments and dances, which the generation of the same to drag sould down to hell. Brethren, I re all to your minds your beptismal vows in the hope you will resolve, henceforth, to be faithful to them. The day of your beptism was a blessed day for you, and weldom think of it; that some do not even in ow its date, and that few keep it a anni-resary. The asints understood better how its date, and that few keep it a anni-vew to appreciate the day on which they were baptized. St. Charles Borromeo, the great Cardinal Archbishop of Milan, income a year, on the anniversay of his splitter, and there, kneeling down baptism, went to the church where he was baptized, and there, kneeling down index made by his godfather and god mardian and to the Mother of God, if is the first Sanday in Lent you would beel down and repeat with me the pounde the first and his works and pompe. It is for Jesus Christ alone that unit henceforth to live and die."

CATHOLIC PRESS.

North Western Chroniele.

North Western Chroniele. Conversions to the Church from among the ranks of the Anglican clergy still con-tinue. The latest is that of the Rev. C. E. Gandy, late curate of St. Michael's, Edinburgh, and formerly of St. J.; mes', Piy mouth, and St. Mary Magdalene, Launceston, who was received into the Courch, at St. Mary's, Clapham, by the Rev. Father Bridgett, C. SS. R. Oa the morning after his reception, Mr. Gandy received his first Oommunion from the hands of bis old friend, Rev. Father Lang-don, of Launceston, who was also form-erly a Protestant clergyman. Mr. Gandy is about to commence his studies for the prisethood. Catholic Review. Tullamore jail is almost wiped out in

Catholic Review. Tullamore jail is almost wiped out in Parnell's bitter but true comparison between Forster and Balfour in their dealing with the Iriah National League. "The fixt of Mr. Forster," aid Parnell, "struck down the League in a single night, so that they did not dare to hold a meeting. There was the same difference between Mr. Balfour and Mr. Forster as there was between the scratch of a cat and the blow from the paw of the British lion." Balfour will be henceforth known as the scratch cat. The epithet exactly fits the man, if man he can be called. And now let him go mew for comfort to his uncle. No wonder that the whole House of Commons roared at Parnell's jeer and cheered him for it. Balfour is marked for life and Parnell was the right man to mark him.

mark him. The Catholic Review expresses a thought in vain. The baptismal water fails upon the child's head, the form is pronounced, mad Divine grace flows in upon the soul. It becomes God's own child, an helr of Meaven; its angel guardlan takes his place by its side, enreptured with its beauty. The angel has found a sister. O God I how good Thou art! How weblime, how beautiful is this Thy sare. " O God I how good Thou art! How weblime, how beautiful is this Thy sare ment, and how solemn and sacred are its promises! Now, brethren, to what are we obliged in virtue of the promises made in our name by our godfathers and godmothers? It is an Article of Faith, defined by their sponsors when they come to the interrogated, wher. they come to the interrogated, wher, they come to the gift of faith. Baptism conferred the gift of faith, which, when they come to the use of reason, as to whether or not they raiting mamely, the authority and verscity of God, Who revealed what is to bebelieved. The practice of faith. That is, beblieving namely, the authority and verscity of God, Who revealed what is to beblieved into the Article of faith. That is, beblieving namely, the authority and verscity of God, Who revealed what is to beblieved into the Article of faith. That is, but the source a manifering among the South American Catholic." Why dosen't the must not carry into the inquiry a mind

of New Britain or New Guines for the pure Gospel than among the South American Catholics." Why dosen't the f missionary who fails among the South a for the south America go to the Protestant is heathens of New York, Boston, f and other cities of North Amer-dics ? Why should the missionary go to South America? They have been baptized. They know, love and serve a Christ. They spect to be saved through His Precious Blood. No wonder they will not give a hearing to the missionary o who cannot tell them for certain what d his cost teaches—whether or not, for in-stance, there is probation after death— o and who has nothing to offer them but f doubt in archange for the faith of their fathers. Distance, Let parents ponder over the words of a

It was Saint Thomas More who recom-manded the Cariatian to send his goods before him to heaven, where he shall shortly be, and shall enjoy them with in-terest. What goods? Good works, and the wise disposal of every gift held by us in trust that we may manifest the glory of God, and by example bring our neigh bor to the knowledge and practice of wirtus. Catholie Columbian.

Catholic Columbian. Reviewing the famous protest of the M. E. ministers of Baltimore sgainst President Ceveland for having sent to Pope Leo an elegantly bound copy of the Constitution of the United States as a jubiles offering, the Washington City Post said: "The Methodist pew in Balti-more is a long way ahead of the pulpit. ... The spirit shown is mean; it is hate-ful, and few approve of it." Here is a nicture of the moral condition

... The spirit shown is mean; it is hate-ful, and few approve of it." Here is a picture of the moral condition of London, Eugland, as drawn by Arch desson Farrar of the E-tablished Courch, before the Social Parity Alliance of that great city. He declared that there were in the city 80,000 professional contresans, 600 000 drunkards, 6 000 public houses and 4000 clubs which initiated young men into the ways of vice. He also denounced the popular mania among young men and old men to form and attend "cluba." He eatd: As they are now being established in all our cities and some towns, they are generally for the indul-gence in those amusements which are by common consent thought unfit for the home. Here fathers, sons and husbands, free from the restraints of home associa-tions, indulge, under special fascinations, in things of more than doubtful propriety. In most clubs the things dues are grossly evill-gambling, drinking, lessons in libertinam, etc. Meta Maria.

libertiniam, etc. Ave Maria. The following story is told of the Em-peror of Brasil :-- The other day, at Cannes, the editor of a scientific journal waited upon his Majesty, with the request that he would contribute some articles on matters of scientific interest connected with his dominion. "Cer-tainly," replied the Emperor; "but what rate of pay do you give?" The man of letters, though a little surprised, having named what he was in the habit of giving, Dom Pedro added, smiling, "Yes, that will do very well. You see I would gladly write for nothing, but I am not at liberty to do so, as ever since I began writing I have given every penny I have earned by my brains to an orphan asylum in my capital." N.O. Morning Star.

N. O. Morning Star.

N. O. Morning Star. Some people mind the sovereignty of God only at the last moment of death. As long as body and soul keep on to gether in a living order they want to be their own masters. When vigor is gone and health giving away, it is time for body and soul to part! Lord, Lord, they exclaim, Thou art the Master. They did not mind God's sovereignty they despised in the pride and strength of their manhood; nor did they accept it over their old age as long as they could have their own way. Now, oh! wonder! they surrender; to their Lord and sov-ereign they give away a corpse.

have their own way. Now, oh ! wonder ! they surrender; to their Lord and sov-ereign they give away a corpse. Pittsburg Catholic. One devotion, peculiarly befitting this period of special grace, is publicly and privately, and to a large extent, prac-ticed by every Christian. It is a de-votion much recommended, and very fruitful of most salutary effects. It is a devotion commonly known as "The Way of the Cross." It is evident to any thoughtful man what an influence must be exercised upon him who contemplates the awful scenes enacted in our Blessed Saviour's life, specially when he beholds on carvas, on paper, or in any other way depicted, the cruel soldiery, the whips, the thorns, the judgment seat, the condemnation to death, and the oracifixion. All Catholics should then be present at these holy exercises whenever they are publicly performed in our churches, and at times privstely too, they should tollow Christ on His weary journey by means of this holy de-votion, the Way of the Cross. Colorado Casholic.

George Washington.

He was black as the see of spades, you see, and scarcely as nigh as a tall man's knee; He wors a hat that was minit a brim. But that, of course, matterse nothing to him; His jacket -or what was left of it— Scorned his little black shoulders to fit; And as for stockings and sheed, dear me! Nothing about such things knew he.

He sat on the curb-stone one pleasant day; Pacidi: passing the hours swey; His bands in the holes which for pockets His thoughts on the clouds overhead were intent; Intent; When down the street suddenly marching moog. Came souders and horses, and such a great throng Of boys and of men, as they crowded the extrem With a "Hip, hip, hurrah !" the lad sprang to his feet.

And joined the procession, his face in a grin, For here was a good time that "dis chile is For sere was a good time that "dis chile is in "" How he stretched out his legs to the beat of the drum. Thinking surely at last 'twes the jubilee come! Then suddenly wondering what 'twes about. The scidiers, the music, and all-with a shout. He bailed a small comrade, "Hi, Casar, you Enow W bat all dis purcession's a marchin' for so?"

"Go 'long, you George Washington," Cæsar "IGO 10 %, you goorge wanna an't got no price in the service of th For a moment Geoge Washington stood in Surprise. While planer to view grew the whites of blact to the front of the ranks scam-pered he. This mile of a chap hardly high as your knee.

The soldiers looked stern, and an officer said, As he rapped with his sword on the black "Come, boy, clear the road; what a figure you are !" Came the ready reply, "I'se George Wash-ibg on, san, But I didn't know numb about my birfday 'Fill a fellow jist tole me. Oh, golly ! it's gay !" Just then a policeman-ot course it was

mean-Removed yourg George Washington far from the scene. [Young People.]

FROM CAMILLA.

<text> amour whom were the following : Eav. Fr. Jeffooit, Orangeville; Rev. Fr. Gallagher, Pinse; How Fr. Feoney, Priceville; Rev. F. Whitnew, Sliverareek; D. J. Mungovan, edi-tor Dufferin Post, Orangeville; Mr. and Mrs. Inguioby, Mayfield: W. J. G'Hearn, May-ne d; Miss Appleton, Arthur; Mr. Mrs. and Missee Mon Be. Melanothon; Mrs. Jos. Pashar, Dizie; Miss Kate Bench, Cookaville, Owen Garrity, Caledon; James Murphy, Toronto Gore; Wr. and Mrs. P. McEnauy, Cataract; P. McEneury, J.; Streeteaville; Miss Kate McBuany Alton The following is a partial line of presents to the bride: Frayer book gift of the groom; sliver sugar bowl and doss sliver spoons, P. J. Bench; china tea set, doss the be papting in accentains, Mrs. C. Ingoldeny; sliver pickle crust, Bleron; Dilet set, Mrs John Hench; dosen allver kningova, ; glass tea set and mapples, Miss E. Bench; bangtug parlor lamp, W. J. O'Hearn; china finitalaw, Kate McCue; Ali-yer onesse dish, M. O'Hearn; fult dish, Joa. 10 Hench; bah, Michael Bench; set Silver pepper and asif cellars, Miss Pappa; pair coins dister spotter dish, Miss Pappa; pair coins diver potter dish, Murphy; bar, Key. Father Jeffout; part pillow shauma, Miss Appleton; sliver pitter dish, Mrs. Wun. Fogarty; sliver pitter dush, Mrs. P. Mc Enany, St. More potter dish, Miss A. Soanlau; sliver pepper and salf cellars, Miss Pappa; pair coins disk, Michael Bench; set sliver pepper and salf orlease dish, Miss Murphy; pair Cartog, sliver pitter dish, Mrs. Mur Mr, O'Hearn al the happines and Joy the world can give. FTTs: All Fits stopped free by Dr. Kline's Grast Nerw Bestor. Ho tha after fits y us. Marrel-World Gan give. FIT%: All Fits stopped free by Dr. Kline's Great Nere Restorer. Royin after first day's use. Marrel-ous curre. Trastise and \$2.00 trial bottle free 5e pit cases. Badto Dr. Klane, 604 Arch et. Phila. Pe.

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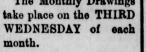


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allow children, when they come to the nee of reason, a dubitative examination into the Article of Faith. That is, they must not carry into the inquiry a mind in doubt or ensponse about the truth of any article, but they are allowed to make what is called a *Confermative* examination; that is, believing irm in an Article of Faith, they wish to dispel ignorance and make themselves thoroughly acquainted with the reasons on which the article in question rests. This kind of examination is not only allowed, it is strongly recom-mended. It is, in fact, the end of all estechetical instruction. It is allowed to inquire, but not to doubt: Doubt would be destructive of the gift of faith received in baptism. To permit it would be to deny that such a gift was received, for evidently doubt and firm faith cannot eo exist. This is the Church system, on which volumes have been written. Er-perience shows that every other system is eversure of all faith, and tends to incred-ulity.

perience shows that every other system is evenue of all faith, and tends to incred-uity. Some of the baptismal vows have refer-ence to faith, others to morals. Your constant presence in church, and the fre-quent reception of Holy Communion, are in themselves acts of faith. I will only speak to you on the present occa-ding of the vows that concern morals. "I renounce the devil and all his works and pomps." I need not tell you that the devil is the chief of those accured angels who were driven from Heaven for having revolted against God, that he is constantly striving to make us partakers of his own is and of the sternal torments to which the justice of God has condemned him. At our birth we were in his power, and stamped with his seal. Baptism removed that accursed imprint, signed us with the solidren of God and heirs of Heaven. On the day of our baptism we promised to hate Satan and to love Jesus Christ. Not only did we promise to renounce the is rebellion against God, to which fatan tempts us constantly. At our baptism, then, we said to God : "I prom-ise to obey You, and to avoid every kind of sin."

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votion, the Way of the Cross. Colorado Catholic. The thinking man as his life advance⁶ will often consulter what good he ha⁶ done. The older he grows, the more satisfied is he that he is placed on the earth to do good. If he is a Christian, he will appreciate the truth that his life is good for others as far as it leads his brother to glorify God. Me may be poor in the world's goods, his name may not be on men's lips—indeed, the appetite for man's praise is not found in the truly virile character—he may not have that which men meet prise for dispensation ; but he has the saving gift of good example to give. What a noble descrip-tion it is that speaks of a man, as one who so ordered the whole course of hus life as to leave it to the world a sermon on virtue. It is a wise practice then to make a rule, and pray God for help to keep it, never, if possible, to lay down at night without being able to say : "I have made one human being at least a little wiser, a little happier, or a little better this day." This is a worthy par-ticipation in the priesthood to which m the sense of the Aposte all Christians belong.

belong.

belong. "An idler is a watch that lacks both hands: As necless if it goes, as when it stands." Alasi how many women, though house-hold and children need their care, are necessarily idle, because suffaring from diseases peculiar to their sex. To all such Dr. Pierce's Favorite Prescription is a precious boon, speedily curing internal inflammation, leucorrhes, displacement, ulceration, tormenting periodical paine, prolapsus, "bearing down" sensationa, morning sickness, bloating, weak stomach, narvous prostration, and tendenor to cancerous disease. In all those ailments called "female.complaints," it is the most reliable specific known to medical sci-ence. nce,

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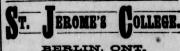
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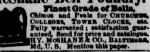
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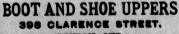
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