THE CATHOLIC RECORD.

Benec.ict.on on the Feast of the Sacred Heart.

Heart of Jesus ! earth's willing Captive, la fetters for rebels like me; Tonight, though een but for a moment, Shall thy priest-guardian set thee free. And, oh! how thou'rt throbbing with glad-That e'en o'er our hearts throws a spell; Now is the moment thou hast longed for With yearning no words can tell.

Can it be thou dost not remember How oft we have made Thee to bleed? And left Thee here braised and broken, To follow our pleasures or greed. We knew Thee not, stripped of Thy glory, And smiled as we passed Thee in chains; Bit, to-night shall we fondly draw nea Thee, Our hearts yielding to Thy sweet claims. nea

Waxen tapers round Thee are gleaming And near cluster blossoms so fair; With music's sweet tones will we greet Thee And incense shall burden the air, Now, softly the key turns that frees Thee, Slowly opens the mystic door,— Come forth, O, Thou fairest of captives, Show Thy sweetness and love still more.

Ah, yes, Thou art robbed of Thy glory, But Thy mercy is still Thine own, And love 'mid the gloom of a prison Shines brighter than love on a throne, Then pardon, O sweet Heart of Jesus, The coldness and craelty we've shown, And grant us forever to love Thee, Whom only too late we have known. Hamilton June 1831 Hamilton, June, 1881. M. M.

CARDINAL MANNING.

CONVERTS AND THEIR SACRIFICES FOR TH

FAITH.

London Universe, May 21 His Eminence the Cardinal Archbishop of Westminster concluded his course of sermons in St John's, Islington, on Sunday evening, when the large church was again crowded to the doors. Solemn Vespers were sung by the Rev. Father Mooney, and the excellent choir of the church rendered the music in a highly creditable rendered the music in a highly creditable manner. After Vespers the Cardinal ascended the temporary platform, and preached apon the signs of a true conver-sion. His Eminence took his text from the 20th verse of the 30th P-alm : "How great is the multitude of Thy sweetness, O Lord, which Thou hast hidden for them that fear Thee." In the course of a ser-mon, which took an hour and three minutes in delivery, and was listened to with rapt attention by the vast congregation, His Eminence proceeded to say: We come to night to the last of the subjects of which I gave you notice two Sundays ago. Our thoughts have been first on conversion to God and what it means. Sin is aversion from God and conversion self was to creatures which God has made, the

world, the flesh and the devil. Conversion to God is the reverse of this, an aversion, or turning away from the creatures that are below God in so far as they rob Him of our due service, and turning to Him with our whole intelligence, our whole will and our whole heart. Our second subject was the him² rance which stands in the way of cut turning to God; and you will remember I pointed out the first of these hindrance is the distortion of man's intellect, which is error, a wandering from the truth, the believing in falsehood or imperfect, and therefore mutilated doctrines and secondly, the will which always fol-lows the light and guidance of the intel-

will is one that wanders from God. Then come the passions of man's heart, the world and its temptations, and Satan the great enemy of our salvation. To-night me to THE REWARD OF CONVERSION, or turning to God with all our heart. The words with which I began are those and the words are so deep, and contain so much, that I feel a great difficulty. The of a man whose heart was full of God, and the words are so deep, and contain so much, that I feel a great difficulty. They are beyond me; nevertheless, what I can do I will. "How great is the multitude of Thy sweetness, O Lord, which Thou hast hidden for them that fear Thee." When I read these words I always think to myself it is like a man who he he hilf of Thy sweetness, O Lord, which Thou hast hidden for them that fear Thee." When I read these words I always think to myself it is like a man on a high cliff, looking over a wide expanse of sea, with a distant horizon and a great deep before him, and a multitude of waves. Well, the sweetness of God is like this great depth, and the wide sea of His sweetness is like the wuldiade for waves in the occurs. The man that hand a contract of the shall be content with our lot. Hear the words of the Holy Ghost: "Blessed is the source of a wide of the shall receive the reward of holy passion of Our Saviour, for the mer or the nails, they were merely the is like the multitude of market in the circle list were the shall of the multitude of market in the in the multitude of market in the circle list were the shall be content with our lot. Hear the words of the Holy Ghost: "Blessed is the holy passion of Our Saviour, for the anguish we laid upon Him. It was not the ham-mer or the nails, they were merely the in fire, so are acceptable men tried in the words of the Holy Ghost: "Went there aconce in the source of a filter in the source of a filter in the in the subart of our source of a filter in the source of a is like the multitude of waves in the ocean. We cannot count or follow them, they elude our observation and battle our comand every time man commits sin prehension, they are so numerous. Not only is there a multitude but there is a HE CRUCIFIES THE SON OF GOD AGAIN afresh to himself. Do you think Mary depth, for God is an abyss of justice, an Magdalen when she first came to our Lord and washed His feet with her tears, sor-rowed half as much as when she stood at abyss of love and of mercy, and, there-fore, a sweetness from eternity to eternity, which no finite mind can understand. God has manifested Himself so that all who have the will to know Him may the foot of the cross? Was not her sor-row then seven-fold greater than ever it was? So it is in those who grow in the love of God. There is another reward, surely know Him, for the lights of nature and the works He has made are and that is that we come to know God as sufficient proof of His existence. Next, the revelation of God in Christ, the faith our friend. We read of Abraham that h walked with God, and that God spoke to into which we are baptized, and the him as a friend. Can there be conceived Church God has founded. anything more blessed than to have God as our friend? St. Mary of Egypt, who had been a great sinner in her day, became THE LIGHT OF THE WORLD, which is a city seated on a hill, which canhad been a great sinner in her day, became a great penitent and a great saint in not be hid. As the lightning cometh out of the east and appeareth even unto the heaven. She forsook the world and went west, so is the luminous universality of that one Church of God which our Divine into the wilderness, and built there for herself a little cell where she lived and Master founded, and which dis apostes spread abroad. God has given us a witness whereby we may know Him with a certainty, and if we are sincere we may died. She used to say in her prayer, "I dare not call Thee Father, for I am unworthy to be Thy child. I dare not call Thee Lord, for I have offended against know Him with a perfect knowledge. The light to know Him is one thing, the Thee. I DARE NOT CALL THEE SAVIOUR, sweetness we taste in the service of God is another. To see the light is the first step in coming to Him; to know His sweetness is the last reward for those that come to Him. He has hidden that sweetsweetness we taste in the service of God come to thin. The has hadden that sweet-ness first in the Incarnation, next in the Most Holy Sacrament of the Altar, and those who worthily communicate will know what I say without any more words of mine. Thirdly, in the hearts of those that love Him, hidden like a treas-ure in the field, which must be sought for those that fear Him, not with a slavish fear, but with the fear of a good son! same lesson. Yet we need not be confined to call on Him only as our Maker, because our Lord took our manhood to make Himself our kinsman, our brother and our friend. The friendship Abraham had with God we have with our Lord and Saviour. fear, but with the fear of a good son afraid of offending a loving father. This is the reward of turning to God, There are two-one in this life and one in the life to come. As for the sweetness in the he is man as well as God, and as He said God and His truth, on earth, "Greater love than this no man HAVE FORSAKEN FATHER, MOTHER, AND life to come, that I must leave for to-In the to come, that I must leave for to-night, for time would fail me; besides, we we have Whit Sunday and Trinity Sun-day coming, and those are days on which to contemplate the bliss of eternal life. He is man as well as food, and as He said God and His truth, on earth, "Greater love than this no man friend." He has called us friends, and, therefore, we are so. If you forget every-therefore, we are so. If you forget every-THE REWARDS GIVEN IN THIS WORLD to those that turn their hearts to God are many in number and great in their multi-heard it said in church that our Lord has the said or shall say to-night ex-many in number and great in their multi-heard it said in church that our Lord has the said or shall say to-night ex-many in number and great in the intermulti-heard it said in church that our Lord has the said or shall say to night ex-many in number and great in the intermulti-heard it said in church that our Lord has the said or shall say to-night ex-many in number and great in the intermulti-heard it said in church that our Lord has the said or shall say to-night ex-many in the said or shall say to-night ex-many in number and great in the intermulti-heard it said in church that our Lord has the said in this world, and the inherit-THE REWARDS GIVEN IN THIS WORLD to those that turn their hearts to God are that briefly; the first reward is that we gain a great confidence in Him. We have I can only touch on the chief, and

tude. Light without love is a very cold thing and may be hell itself, because received in our baptism faith, hope, and received in our baptism faith, hope, and it charity. Confidence means hope, ripened, it confirmed, and matured. If I hope that my father or my friend will do a kindness to me, the more I know their character i the more my hope becomes a certainty; therefore in the measure in which we know the character of God, in which we know the perfection of His love, His mercy, His nity, and His generosity. in that measure THE DEVILS BELIEVE AND TREMBLE; the lost souls have the light to know God, but they do not love him. We have the illumination of faith and reason to know God, but that is not enough, we must know Him also by the heart—that is, love Him and there is a knowledge and a Him, and there is a knowledge and a light that comes from love distinct from that light which comes from the intellect. the perfection of His love, His mercy, His mercy, His mathed by the perfection of His love, His mercy, His mercy, His mercy, and His generosity, in that measure is a knowledge and a light that comes from love distinct from static light which comes from the intellect. We know God has made specific promises then you say you know a friend you don't mean you know only his name, or his countenance, or character, or history, death of him that dieth, but that the sin-ner turn. from his way and live." God cannot into the world. God is life and the life giver. God has promised us eternal life if we believe in Him, and God cannot break His word. Our confidence is founded on our experience, and we know among men that if we have had experience of the character for fidelity with which a man has kept his word, in that measure our confidence is increased, and surely all friendship, but two humble men will be united in friendship. Friends grow like one another, their characters become assimour confidence is increased, and surely all our life long, surrounded as we are by the love of God and the blessings and graces that come down on us daily in such voice, and even the look of their countenance. It is a known natural fact that those who live together and love one an-WE MUST HAVE CONFIDENCE

those who have toget and begin to know our Divine words of St. Paul which is a prayer, are true to everyone who turns with all his heart to God: "The God of hope fill you with all joy and peace in believing, that ness we shall begin to know Him as our structure of the stimulating power of His example changes us into His likewith all joy and peace in believing, that you may abound in hope through the power of the Holy Ghost." That is the friend. There is a knowledge that comes the disciple grows in the love of His Mas-ter and is more and more conformed to thave offended God. At first sight you may think sorrow can be no great reward. Yes, it is. A loving sorrow is full of con-solation. You remember how we read in the Gospel, there stood at the foot of the Groes the Blessed Mother of our Lord, Mary of Cleophas, Mary Magdalen and the beloved disciple. There you have four

Mary of Cleophas, Mary Magdalen and the beloved disciple. There you have four persons, one without sin altogether, the Blessed and Immaculate Mother of God, round us, and to find one mau or one one whom we believe never forfeited the innocence of his life, the beloved disciple, Mary of Cleophas, a devoted woman of whom we know nothing, only that she was a faithful follower of our Lord, and Margdalen. the poor sinner, who had been been been to be the fourth of the second state of the second state and a happier place to the second state of the second state of the second state was only free from this trouble," or, "If I was only a better and a happier place to that only a better and a happier place to the second state of the second state of the second state was only a better and a happier place to the second state of the second state of the second state of the second state was only a better and a happier place to the second state of th Magdalen, the poor sinner, who had been stained with a multitude of sins and had been notorious in the city, was there at Hardly ever do you find a person who been notorious in the city, was there at the foot of the cross. Which of all those says, "God be praised. Thank God my sorrowed for sin the most? Was it Mary Magdalen? No. It was the Blessel Mother herself who, being without sin, had an intense than her Divine Son. As He Him-elf was tent with our lot, because God who made THE MAN OF SORROW, the earth, the heavens, the sea, the trees and His sorrows all His lifelong were for our sins, so next to that sorrow was that of the Blessed and Immaculate Mary His Mother. That teaches us that sorrow for sin is just in the measure that sin is cleansed from our heart. Our lot, in so far as we do not mer it is the he of penance is very little, but as we titude of blessings and graces without grow to know the sinfulness of sin, the number, each one of which is a singular greater will our sorrow become. Next, and special gift coming down from Him, sorrow will grow just as the love of God

of God growing continually, our sorrow gifts from above, coming down from the for our past life will grow in the same Father of Light, in whom there is no change or shadow of alteration." Worse than this, if He takes one away, immemeasure, so that the time will come when the sorrow we once had for grievous sin will not be equal to the sorrow we have

As we grow in experience of the goodness of our Divine Master and meditate on His passion, there grows up a new kind of sorrow. Our first sorrow is because our sins are deadly and base, our second sor-row is because they offend our Father, our trow is because they offend our Father, our

tender and delicate young women with the courage of martyrs in them, willing to labour for their bread, though they to labour for their bread, though they had never known what it was before to toil for their living. I have known them to bless God for giving them the inheri-tance of that perfect truth which is the pledge of eternal life. Therefore, be sure if any of you having that light leading you onward, should be called on to carry your cross, you will have this great re-ward and joy in your heart when you have the cross of Christ to bear. There will come to you a strength that shall never fail, and a joy that can never be overcast. They a joy that can never be overcast. They who have in them the beginning of this work of God, have a pledge from Him that they shall persevere unto the end, because it is God that has begun the work, and when He begins He is not like foolish builders in this world who lay foundations and cannot finish ; when God begins He makes perfect, if only you do not mar it. If we, on our part, pull down the work which He is building up by any wilful sin, we wreck the work of salvation. St. Augustine said in his day there are many sheep without the fold, there are many wolves within it. Dear children in Jesus Christ, I look on this land of ours as a Christian land, I would to God I could call it a Catholic land; that I cannot, but those who believe the Baptismal Creed, who believe in the ever Blessed Trinity,

the Incarnation of the Son, His Holy Passion, and the grace of the Holy Ghost in the work of our salvation, THEY ARE CHRISTIANS, AND I EMBRACE THEM

THEM with all my soul, though they are not in the unity of the fold of which I am an unworthy pastor. The Catholic is he who believes the whole revelation of the day of Pentecost as preached by the apostles in all the world from currics to curres in all the world from sunrise to sunset, that one perfect faith the same in every age, in every language, and in every land, without contradiction and everywhere the identical Holy Catholic Faith which overspread England once. Three hundred years ago it was mutilated, but I rejoice to say once more the English people are Christian still, and there is a little remnant of the Catholic Church-a small, scanty scattered flock ; but, nevertheless, in per fect unity with that world-wide Church on which the sun rises but never sets. We are grafted into that unity, and yet there are many sheep without it, true Christians knowing no better, seeking the truth, willing to follow it, if they can see it, and there are many wolves within, for the worst thing under the sun is a bad Catholic. A bad Christian is bad enough, but a he. A bad christian is bad enough, but a bad Catholic is worse. I know nothing worse than a bad Catholic, except the devils in hell who fell, for they were angels and they fell from the light and love of God, and as their perfection was before, their wreck and ruin was after-wards, so the Catholic, if he shall fall from his religion, or, believing it still, he vio-lates it by an evil life, he is a wolf in the fold. God, who is love, will bring those other sheep into the unity of His fold. God grant that some words I may have spoken may have sown the seed of light in some who hear me. If there be a gleam of light, follow it on; it will lead you through the twilight into the neonday sun. Our Lord said, "Strive to enter in at the straight gate, for many shall seek to enter in but shall not be able," and again, "Many are called but few are chosen." It would seem as if

THE WAY OF SALVATION WAS HARD AND

DIFFICULT; o, in one sense, it is, because we

n Him,

make the gate narrow from the nar-rowness of our heart, but if our hearts are open and large to God, the way of salva-ion is wide, sure, and easy. How easy it is even for the greatest sinner, who has sinned all his life, committed all manner of mortal sins black as midnight, and repeated them again and again, and gone on for years in his sins; there is the Preci-ous Blood, of which one drop will wash all away, and though his sins be as scarlet, shall be made as white as snow. his temptation is strong there is the Almighty power of grace; if he says I do not know which way to go, there is God

FREEMASONRY IN FRANCE. STARTLING CHARGES BY AN ANTI-CATHOLIC

PAPER.

The following is the substance of a long article which appeared recently in the Paris Figaro- a paper which cannot be suspected of any leaning towards the Catholic Church. We translate it for the benefit of the Pilot's readers, and we vigorous protests, even from those quar-ters where the need of the warning was most evident. Thus, the Republican organs declare that the Pope exaggerates things, and, following the example of Le Temps, that "the picture he draws of the Temps, that "the picture he draws of the institution contains more romance than reality." But the facts remain ; and since the influence of Freemasonry on the development of the Republic's policy is so loudly denied, it becomes neces sary to show those who are thus skeptica the fatal part which this association has played during the past fifteen years in the making of the laws and the whole history of the Government. The Freemasons fill the Senate, the

Chamber of Deputies, the public offices. They hold the ministries and the highest positions in the gift of the State. M. Grevy, President of the French Republic, is a Freemason. So is M. Ferry, Presi-dent of the council; M. Cazot, presiding officer of the Court of Cassation ; and so, for the most part, are the ambassadors, the under-secretaries of State, the dignitaries of the administration and of the new magistracy. In a word, Freemasonry governs us. In its lodges is concocted the policy under whose oppressive meas-

ures we groan. . Let it speak for itself, as M. Claudio Jannet, of the Catholic Institute, does, and no man knows Freemasonry better n itself and in its evil effects on Repubican institutions. From his book are taken most of the following statements.

and benevolence, inscribing in its stat-utes these strange words, 'It is fortidden to talk politics,' as if politics were not the indispensable basis of social questions,"

lodges was to carry the elections. They compassed it almost perfectly. The Monde Maconnique, chronicling a ban-quet lately given by a lodge at Besancon, o Messrs. Ondet and Viette, newly-elec-ed senator and deputy of the department, added : "Both gentlemen expressed their added : gratitude to the lodge, acknowledging gratitude to the lodge, acknowledging that they owned their election to the efforts of the Freemasons." They were right. The lodges will hardly tolerate the accession to any ministerial post of a non effect of Boundians. affliated Republican.

Here are some curious revelations from the Chaine d'Union : "When Presi-dent Grevy was elected, Jan. 30, 1879, the joy of the lodges knew no bounds. The members of the Sovereign Chapter drank the Masonic health of their 'illustrious time brother Grevy,' and the orator of the Chapter, added these singular words : 'the friends of liberty and fraternity may reoice-the hour of clemency is about to strike. Is this the secret of M. Grevy's clemency

assassins ?

But Freemasonry goes further. If it craves power it is but that it may accomplish its supreme desire—the de-christian-ization of France. Gambetta summed up its spirit in his declaration : "Clericalism is the enemy." And as has been truly said by another of the brethren, "The distinc-tion between clericalism and Catholicism you wish your sons and daughters to grow up industrious and religious. The girl who reads them is a torment to her mother. If this young lady does happen to earn five dollars a week, does she give it to her father or mother? Ob, not at father of mother on, not at all-nothing of the kind. She gets into the fashion; she purchases frills and flounces, and all the in-terminable little extras that go to make up a lady's toilet. There's the result of is purely nominal. Practically they are one. The most brutal Atheism now reigns in the French lodges. When in 1876, the Grand-Orient eliminated from its constithose worthless weeklies. Again, let me repeat, keep them from your houses. tution the affirmation of the existence of God and the immortality of the soul, not They have weakened the virtues and de-stroyed the piety of more young men and a single lodge, not one Freemason, withdrew from the society. On the contrary Masonic journals warmly recommended women than can easily be imagined. But yet, children must have something to read. Well, then, if they wish for reada pamphiet by Brother Caston entitled, "The Enemy is God." And the Atheist Bradlaugh has been elected honorary ing matter, are there not plenty of good Catholic newspapers which do not contain all the silly trash to be found in Harper's member of one of the principal lodges of Paris. or the Ledger ? But some will object and say, "Father, I like very well to have The lodges dictate the Government's and say, "Father, I like very well to have a Catholic paper in my house, but I CANNOT AFFORD THE EXPENSE. You cannot afford the expense, and you course on religious matters. All the laws directed against religion, the divorce laws, and the rest, are drawn up in the lodges, and then submitted to President Grevy will pay ten cents for an anti-Catholic paper that never has any good word about our religion, and you will not pay for his signature. M. Ferry received a genuine ovation in recognition of the blow he dealt to Chris-tian education in his famous Article 7, and was congratulated by the Marseilles Grand Master on having accomplished "a work eminently Masonic." five cents, half the price, for a paper that defends Catholicity. Shame on you! Story papers and others of that stamp malign the Catholic Church, while Catho-lie papers take part with it. Will cost Integration of the charter, while Catholic papers take part with it. Will you then contribute to support our enemies or our friends? If you support anti-Catholic periodicals you support the ene-mies of the Church. If, on the contrary, you support Catholic periodicals, you t support those who defend the principles of the Church segments the attacks of Free work eminently Masonic." The lodges are especially opposed to the Christian education of girls. "The most desired conquest of Freemasonry,' said Brother de Heredia, of the Grand Orient, a few years since, "is woman; for she is the last strong hold which the spirit of the dark ages opposes to human prof the Church against the attacks of Free gress." There is one department, the army, Masons, infidels, and the whole host of sinners arrayed against us. Take side then, and choose for yourselves, and let your choice be on the side of the religion where Freemasonry is not, as elsewhere, in the ascendant. Between its principles and military honor, there seems to be a of your fathers, by your preferring Cath-olic to anti-Catholic journals. barrier not easily surmounted. Nevertheless, since 1870, several officers have joined the Masonic ranks; and Masonic journals have complacently published their dis-courses which turn now on universal

A system of hierarchical promotion is established in their favor. After a certain apprenticeship, those who deserve best of Freemasonry become deputies of Paris; less capable members are recommended for the representation of the rural bor-ouchs.

oughs. It was the Municipal Council of Paris, thus made up of Freemasons, that, even before the new laws were passed, spoke for the secularization of the schools and hospitals. And since, it has gone further even than its conceded prerogatives, in carrying out the laws against religion. We must admit it. A secret govern-ment weighs upon the county hereigh ment weighs upon the country, having for its devoted agents the greater part of the men in official positions; and that Freemasonry whose influence we so long ignored or jested at, is to day the despotio sovereign of France.

A SERMON FOR WOMEN.

Milwaukee Citizen

Few of our Milwaukee Catholics but what have heard Father Damen, the noted Jesuit missionary, when he was connected with St. Gall's Church, preach on matters of vital interest to their salvation. Recently he delivered a lecture in New York on the evil effects of bad literature on Catholic girls. We produce the closing of his remarks on the subject :

There is one thing now that I wish to call your attention to, because that to which I am about to allude fosters bad and wicked thoughts; and evil and wicked thoughts beget wicked and sinful acts-I allude to the reading of novels and romances and weekly newspapersuch as the Ledger. I do not say they are very bad or immoral publications; but I do say that the novels and romances in these weekly story papers foster bad thoughts and dissipate the mind, destroying the piety and fervor of the soul, and generating habits of idleness; and idleness, we all know, bodes no good to young or old. The terrible result, then, of perusing those weekly publications is that they dry up all taken most of the following statements. It has been said that the Freemasons are a non-political association; but those most nearly interested disdain all dis-simulation on the matter. The Lodge of simulation on the matter. The Lodge of Friendship in Paris recently issued an expressive circular to all the lodges, in view of the necessity of giving a more practical turn to the Republic's policy. "Formerly," says this document, "Free-masonry was obliged to shelter its doc masonry was obliged to shelter its doc-trines and its philosophical and social tendencies under the mantle of charity of some creature who never had any exist-ence except in the bewildered brain of the dime novel writer. She is of no use to her poor mother. Oh, no ! If she is asked to help her with the washing or in cleannestions." In 1876-77, the great ambition of the and longs to be a heroine, like the one in

the story paper. WASH THE DISHES, INDEED ! Sure, Amanda Fitzardle did not do that, and indeed she is not going to spoil her white hands. Oh, no! it could not be thought of! She cannot think of putting the tips of her delicate fingers in greasy water. But her mother—yes, she has to do the drudgery of the house; she must sweep up and scour and scrub, but her darling daughter must be the girl of the period; all she has to do is to sob and sigh over her stories and think about the heroes o the weeklies. Then, when she is through sobbing or smiling, as the case may be, she must go to the ball-room, or the theatre, or the moonlight excursions, so as to be a genuine heroine. In the mean-

THE POOR FATHER AND MOTHER are struggling hard to support this novel. reading young lady. Let the father toil as he pleases, let the mother scrub and wash and work night and day wash and work night and day— no matter how the poor Irish parents slave themselves, she, the fair daughter, must play the lady. Such is the sad result of reading those weekly story papers. Do not, then, let them into your houses, if That is yo Farther fair, You know heart As ray of

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material instruments in the hands of evil furnace of alliciton." When there come men. It was we who set them in motion, crosses and trials upon you it is God who is working out your perfection. Well, there is a great deal of wood and hay and stubble in every one of us and very little

gold or silver. Other foundation can no man lay than that which is laid, which is Jesus Christ. If any man build on that foundation, gold, silver and precious stones, the fire shall try that man and what kind his work is and when affliction comes it is to purify the gold and silver in you, and burn up the hay, and wood, and stubble which is abundant in us all. One more reward is that when these crosses, losses, and trials come there will come

with them a special joy. The apostles when they were scourged rejoiced when with they went out from the face of the coun-sel of judges because they were accounted WORTHY TO SUFFER FOR THE FAITH of Jesus Christ. There is nothing more certain than this, that the more of our Divine Lord we have in our lives, our actions and our words, the more the world will be against us, will speak evil of us, misinterpret our actions, lay to our charge things we never did, and put into our mouths things we never said. When the

world persecutes you, only take care it is not justly. Sometimes these things come from friends, and that is harder to bear.

the Holy Ghost to guide him. Salvation is easy to those that have the will to be saved; to those who have uot the will. impossible. Let us lay to heart to night that it rests with us whether we will be

saved or not.

The Vital Odestion.

The education of youth is the engrossi topic of our times. The Supreme Head of the Catholic Church has sounded the key note. He points out the necessity of daily Christian instruction as the only effectual safeguard for preserving the rising generation from the dangers which imperil their faith and morals.

The Bishops and clergy of Christendom re-echo the voice of the Holy Father. It re-echo the voice of the Holy Father. It may be safely asserted, that the future status of Catholicity in the United States is to be determined by the success or fail-ure of our day schools; and that the ratio of our Catholic population, in the coming generation, will be in mathematical pro-portion to the number and patronage of here marked institutions of herming our parochial institutions of learning.

The vital question of the day is not, "How shall we preserve the sheep of the fold ?" but, "How shall we shelter the lambs". Shall they be poisoned by the unhealthy pastures which are so tempt-ingly placed before them, or shall their tender souls be nourished under the guidance of those who are their Divinely-con stituted shepherds ?- Archbishop Gibbons

To The Clergy.

An authorized translation of the Prayers rdered to be said at the end of Low Masses, d also the "Divine Praises," which are dered to be recited, have been printed at his Office, in neat form, and may be had at cents per hundred.

Mrs. W. J. Lang, Bethany, Ont., writes was one of the greatest sufferers for about peace, again on the subordination of milfteen months with a disease of my ear itary discipline to civic duties, according to the theory of Major Labordire. imilar to ulcers, causing entire deafness. I tried everything that could be done through medical skill, but without relief. As a last resort, I tried Dr. Thomas' Eclectric Oil, and in ten minutes found relief.

I continued using it, and in a short time The lodges, it would seem, are above the my ear was cured and hearing completely law : or else the favored objects of certain restored. I have used this wonderful healer successfully in cases of inflammation secret exceptions. Here is a danger that appeals to the heart of every lover of his Not one member of the municipal council of Paris is a stranger in the lodge.

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At all seasons, when the system is foul and the digestive powers feeble, or the liver and kidneys inactive, Burdock Blood Bitters are required.

In 1882, General Billot felt obliged to remind the soldiers of the law forbidding those in active service from joining any Unknown To Science. association. But his words had no effect

Good The Year Round.