JANUARY 10, 189

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New York Catholic Review. SUNDAY WITHIN THE OCTAVE OF CHRIST-

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1891.

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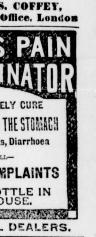
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O HEALTH.

THE CATHOLIC RECORD.

SELFISH PRAYER.

eached in their Church of St. Paul the Apostle, Fifty-ninth street and Ninth avenue, New York City.

MAS.

SELFISH PRAYER. London Universe, Dec. 20. On last Sunday at the High Mass in the Church of the Immsculate Conception, Farm street, the Rev. Father Gallwey, S. J., made an appeal on behalf of the funds of the patronage work of the Society of St. Vincent de Paul, during which he said St. John tells us, "We never can love God, whom we do not see, till we first love our neighbour, whom we do see." Till they loved men on earth they could not arrive at the eternal love of God in heaven. Brethren the mission of the Divine

NAME.
Brethren the mission of the Divine Infant, which fills our souls with Christmas joy, is a mission of peace. "Gloty whom we do not see, till we first to for our souls with Christmas joy, is a mission of peace. "Gloty whom we do not see, till we first the measure of the angels to the shepherd: and by the mission which shall be opened in this church next Sunday it is intended in this parish shall be made partakers of the peace of Christ. Allow met to asy a flow 't need the mission j; the intended for hard sinners and line is to prevent good Christian. How many hard sinners were once good Christian. How many fail into stifue of the fore a fail. Beddee, everything in a mission tends to make good methet the steed at the mission, the mission is to prevent good Christian. How many fail into stifue of the steed at the mission is to prevent good Christian. How many fail into stifue of the steed at the mission, is the steed at the mission is an usion tends to make good methet at the parale of our good Christians to prove for perseverence. Again, we need the attend the mission, the mission is an old story for it is a might power for perseverence. Again, we need the street attend the mission, is on ake bad men good they moved and by example help him to atted the mission. Son sole who will be stored at the mission is an old story for it is a will be stored to the mission is an old story for it is a might power for perseverance. Again, we need the street attend the mission is an old story for it is a might power for perseverance. Again, we need the street attend the mission is nold tory for it is a might power for perseverance. Again, we need the mission is nold tory for it is a might power for perseverance. Again, we need the street attend the mission is an old story for it is the greater the street is to the town comforts. Men it we have the the the did bo with the whole heat the did that they how is the intervent. The maxis the street attend the mission is an old story for it is the greater the weat who the

the mission is an cld story for it is the Gospel of Our Lord. But it is always in teresting to souls who take a serious view to flife. Such souls know that they have to die; they know that every man will be

pleasure and their own pain, their health, their sickness, their riches, and their poverty — their honor and dishonor. Our Lord simply said, "Share that love with those around you. Do for others what you are doing for yourself." Let them share what they possessed with others, for loving was judged according to his works; they know that a place is reserved for them in Paradise ; and they never can find such things Wearlsome. Our Lord Jesus Christ is, indeed, an old acquaintance; does that make His friend-ship less precious? Another one rays: " I don't want to

go to church to hear those men pound me with hards words, to pour fire and with birds words, to pour her and with pictures of hell and the judgment." I answer: How do you know that such will be the effect of the mission ? I ad-mit that the justice of God will not be omitted by the Fathers as a motive for a good Hie. But it is not the highest consistent by the rathers as a motive for a good life. But it is not the highest motive. Did you ever attend and make a mission? If so, was not the final re-sult of it the possession of the love of God, a totat of intra and near and home and

actate of joy and peace and hope and courses? There are many who need the grace of the fear of God to start with, but none can do without love if they are going to persevere in the divine ervice, and this great fact is kept steadily in view in the mission, and in every ser-mon and instruction of it. Another objects that the mission is in-tended for elumin

tended for simple people and not for in-telligent and educated men and women, the class to which he belongs. Brethren, that is an offensive form of Pharleesiam. Is your religion that of one certain class? Was the Gospel intended only for the simple and ignorant?—or is the mission something besides the Gospel? There are souther for the ducated. The Mission-sry Fathers are educated men, and their they utter. Are you of a higher order of thrallect than they?

EVANGEL'ZATION OF CATHOLICS.

taught that there was no God to care for them, because the rich would not open their hands to share their luxuries. Sel-fishness came inside the Church of God. Pions Catholics, as they were called, might be very selfish. Many a prayer was offered in the church and at home full of selfi-hness. Let them take, for instance, a man who was making a Novena that his SPEVEN IN PAPLIANEER

a man who was making a Novena that his SPEECH IN PARLIAMENT might be the best. What better would the world be if that particular man made a brilliant speech ? Or again, if a father or mother were having Novenas said, and Popes and Cardinais praying for them that their well-seasoned daughter might attract the eye of that young Marquis who had come into the market, could avecla had come into the market, could angels have much sympathy with such a prayer? have much sympthy with such a prayer? If the Marquis happened to be a curse in-stead of a blessing, they might have reason to repent; but if he was a really worthy partner, why should God give him to their daughter because they in seifish prayer asked it? Lot them change their them pray that they and all others—if they liked that particular LADY WHOM THEY DETESTED —that she and others might have good marriages for their children. God would hear such a prayer, and love it and bless it. In their prayers they were to share their morsels with others. They could not have a blessing from God and a curse for His image. Therefore he asked them

for His image. Therefore he asked them to be good to St. Vincent de Paul, and share their morsel with his little ones Let them pray earnestly for all, that they might have the grace to adopt the maxim of holy Job-that they would love their twin brother - that was, every neighbor whom God had created.

A BRAVE DEED.

On a gravestone in New London, Conn., appears the foilowing inscription. The records of ancient Greece or Rome do not exhibit a nobler instance of patriotic hero

possessed with others, for loving was records of andert Greece of Kome do not really sharing, and when wishing and praying for themselves let them pray for others also. Perhaps they would under-stand that doctrine better by calling to mind what was written by a man in the days of old who had never seen the Gospel of Christ as Catholics saw it; who had never knelt before the altar as they did; who was never fid by the hady of the who law wounded not far distant beheld the fort into the air. William Hotman, who lay wounded not far distant, beheld never kneit before the altar as they did; who was never fed by the body of the Lord as they had been; who had never looked up to the face of the Madonna as they did. That man IN THE OLD DAYS lived in the midst of heatheuism, and he wrote under the inspiration of the Holy Ghost and he becuesthed it to them. He woulded 'the little iffe that remains to us, we shall save the fort and magazine, and perhaps a few comrades who are only the day wounded'. He alone had strength to

lived in the midst of heathenism, and he wrote under the inspiration of the Holy Ghost, and he bequeathed it to them He uttered that prayer in the sight of God and His angels: "If ever I have eaten my morsel alone, and the fatherless have not shared of it, may my shoulder fall from its joint, and my arm with its bones be broken" These were the words of holy its joint, and my arm with its bones be broken" These were the words of holy Job. That was the doctrine which our

Job. That was the doctrine which our Lord wanted them to adopt, and that did not merely refer to the food which they ate, but He wanted them all day long, and at all times of the year, to share what they possessed with their neighbors, and, if wishing and praying for good things for themselves, let them share their prayers and wishes with others that they might have them too... If some man compared

they utter. Are you of a higher order of intellect than they? Brethren, this mission is sent by God for all the people, for all classes among ue, for one and all of the parishioners of this church. For our part we extend its favors to every person in the parish, and we lay its obligations on all. All must attend it, unless here and there one is pre-vented by sickness or other equally grave resson. All can benefit by it, all must try to do so. All must pray for success.

Yet bafile the ruthless invader.

them. Let them go to the hovels of those whom they had rejected. Let them hear them arguing with God, listening to the apostle of Satan, who came and said to them: "How can you believe there is a good God ? If a good God created you, why does He make this inequality." Taus the Lord God was bisephemed and put upon His trial. The poor were being evangelized in that sense. and rapidly taught that there was no God to care for them, because the rich would not open their hands to share their luxurise. Sel-fishness came inside the Church of God.

ior to woman ; that it is wrong to accumu-late wealth, and that no rich man or woman can get into heaven ; that as the Lord had given them volces with which to sing, all musical instruments at home or in church must be done away with. There is no regular minister employed, but each member is expected to take his regular turn in the pulpit. There is at present a religious revival in progress, and it is said to be one of the most bolsterous kind. A half dozen are frequently on the floor shouting at the same time, while others who have become completely ex-hausted are lying around in a promiscu ous manner. They are called the "True children of God," and claim to have evi-dence that this world will slip a cg and go to pieces before the year 1900 The ungodly here have christened them the "Ghost Dancers," by which name they "Ghost Dancers," by which name they are best known in this neighborhood.

A WONDERFUL DISCOVERY. A CANADIAN DRUGGIST MAKES A DISCOVERY RIVALLING THAT OF

DR. KOCH. The civilized world has recently been deeply agitated over the announcement that Dr. Koch, an eminent German physi clan, had discovered a lymph for the cure of consumption. This discovery has been heralded throughout the world, and is looked upon as one of the greatest achieve ments of modern medical science. Of equal, if not greater importance, is a dis-covery made by a well known Canadian druggist, which, while it does not pretend to care consumption after the lungs have been affected, is offered with every confidence as a preventative of that disease.

Medical testimony bears out the statement that more than two thirds of the cases of consumption, occurring in this coustry annually, are of catarrhal origin. The trouble begins with a cold in the head.

which the sufferer treats as a light matter, and too frequently neglects. This in time invariably develops into catarrh; the muccus membrane becomes thickened, in flymmed and hardened, and there is profuse discharge of watery and poisonous matter from the nostrils, or else the poisonous secretions become clogged and havdened. In either case the breath is include one this melanements mattern water inhaled over this poisonous matter, and produces beieful results. Tae is flumation gradually extends to the bronchial tubes, and thence to the lungs, which, already poisoned and weakened by the foul breath iuhaled, are ripe for that dread disease-consumption, which ends in death. A remedy that will prevent these disastrous consequences must be regarded as a boon to mankind, and, as already stated, such a remedy has been discovered by a Canadian druggist. There is no case of cold in the head which it will not instantly relieve words in large characters : HERE RESTS WILLIAM HOTMAN. and permanently cure. Do not, for an instant, neglect a cold in the bead, for, by its prompt treatment, you will prevent its developing into catarrh—the second stage on the road to the grave. If, nowever, catarrh has already developed, the use of this great remedy will prove equally bene fields, as it affords speedy relief, and will off at a catarh aver, aver, in the method. India table of the second secon With file and with sword, both by land and by sea, By four thousand soldiers surrounded, Her cases seem'd as hopeless as any could be-Her bravest defenders lay wounded. effect a certain cure, even in the most aggravated cases, if presistently used. It To blow up the fort was the merciless plan To rsze her, they though of contriving; To join in one holocaust every man. Whether wounded, or dead, or surviving. removes the secretions, frees the clogged nostrils, and sweetens the breath, stops the inflammation and thus caves the lungs and inflammation and thus eaves the lungs and prevents the disease developing into con sumption. This great discovery is known and sold throughout the country under the name of Nasal Balm. It is a positive and certain cure, and the thousands of testimonials in the hands of its proprietors prove that it is all they claim for it. It is sold by all dealers, and every sufferer from cold in the head or cutarth should use it. A long train of powder was carefully laid From the megazine straight to the narbor One dying defender, who saw it, thus said To a comrade, with heroic ardor : We are wounded and dying, unfit for the

All our country e'er asked have we paid But one other effort we'll make, that we

"See yonder dark line leading straight to THE EFFECT OF A MOTHER'S LOOK.

The following touching incident is re-lated by a Jesuit Father : I have known a student, whose desolute and wicked life had caused him to be cast into chains, and to be locked up in the fortress of Earenbroitstein. His father was long since desd. His mother, therefore, had to bear alone the grief caused by her degenerated child lt is difficult to express how keeply it gnawed on the mother's heart; in the soul of the criminal, however, it DE. HANAVAN, SURGEON TO "D" Royal School of Infantry. Office and residence, 389 Burwell street, second door from Dundas. was and remained as dark as in the prison where he was chained; not the least sign of repentance. No wonder such a sorrow, which, by day and by night, efflicted the on the bed of death. Seeing the hour of disclution approach, she sent a petition LOVE & DIGNAN, BARRISTERS, ETC. 418 Talbot Street, London. Privat FRANCIS LOVE. R. H. DIGNAN. to the commander of the fortress to bring her child once more before her dying bed. Defective vision, impaired hearing, Nasal catarrh and tronblesome throats, Eyes tested, glasses adjusted. Hours-12 to 4. her child once more before her dying bed. He granted the request. The next day the son appeared, ecoriced by armed sol-diers, at the bed of his mother. But she, pale and consumed with grief, spoke no word, no, not a word, but iong and plerc-ingly she looked on him, and having pen etrated him long and deeply, she turned her face to the wail, and gave the signal her face to the wail, and gave the signal to lead away the son. As he came so he went — cold and sulky, like as if there was in him an incarnate obstinancy. But in the prison it came upon him. The look of his haggard, dying mother, thin and wasted; and with this look everything— reproach, punishment; admonition, en-treaty, mother's auxiety, mother's love! Had she spoken to him a whole month long, unceasingly, she could not have spoken so earnestly and thrilling to his heart as she did with her dumb look from her death-bid What a storm of emotion Of Roxbury, Mass., says I have kept a Scrap Book for a good many years of letters received from pa-tients; some are long-too long to pub-Rainy days I sit down and read them, and have learned a good deal about the human body from some poor, sickly woman or overstrained man. Here is one of them, I call it a good letter : her death-bed What a storm of emotion agitated the coul of the wretched youth ! As never before he was moved, and broke TRENTON, Texas, Sept. 28, 1886. "To Kennedy of the Medical Discovery, Roxbury, Mass. I am proud of my recov-ery as to express my feelings in thanks to you. The KHEUMATISM has made me forth in such vehement ejaculations, that one would think his heart must break. We need not be astonished that, all at once, he struck his brow, burst into tears and loudly exclaimed: "O, God! to what have I come?" He stopped not with the recompting not how to be the stopped not with this recognition, no; he was con. verted sincerely ; he even entered a mon astery, and now you see bim-the young criminal-here, standing before you in the pulpit. It was Father Hasslacher himself, the celebrated German Jesult, who died in 1976 1876.



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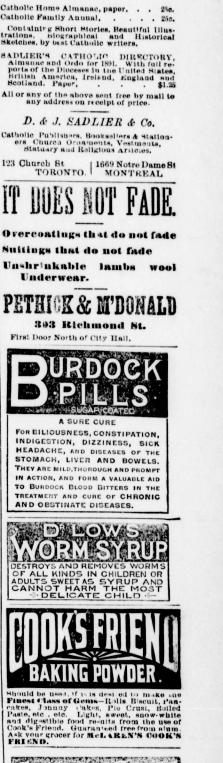
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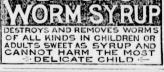
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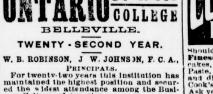


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that there were two Creators-one that created a nice, respectable, refined gentle-On the very lowest slope of the Monut cf Olives, deep down and unseen beyond the inclosed walls of the Temple area, lies the garden which is so ars clated with the sacred story — Gethsemani, the scene of the agory awa a withor in Bladmandia the agony, says a writer in Blackwood's Magazine. Almost opposite to it, on the other side of the road which traverses the other side of the road which traverses the narrow vsiley, is what is now called the Golden Gate, supposed to have been the Beautiful Gate of the Temple. It would be the natural and nearest way by which to reach that sacred retirement. By this gate no doubt the betrayer and his stealtby to reach that sacred retirement. By this gate no doubt the betrayer and his stealthy

parte no not the betrayer and his stealthy bard would follow the steps of our Lord to His favorite haunt, stealing down under the twilight skies to where the shade of the pale clives sheltered His mysterious anguish, and the troubling dozing of the disciples "sleeping for sor-row." confused by the strange uncover row," confused by the strange uncompre-hended tide of events, which was drawing

is intolerable," and he sada: "I really can't get quiet; my mind is disturbed; I cannot pray," and to quiet himself he sprinkled *cau de cologne* over his forehead and began to read the news-paper. He took out his little Office and began: "Our Father, who art in heaven ____" their feet toward something they knew not what. And by this path again, no doubt, they led their Prisoner back, avoid ing the peopled ways, hurrying Him into the stronghold of His enemies.

dogma ?

But holy Job put his hard upon him and said : "In the name of God, do not It is said that there exists a Moslem tradition that by this gate the Messiah is to

tradition that by this gate the Messiah is to ide into the holy place, taking back His kingdom; and consequently the precaution has been taken— a curiously ineffectual only one Creator of the poor and rich. If you say 'Our Father,' you acknowlege that the same Creator—that old fashloned one, considering the greatest of the event -of building up the gate. There is something even in this superstition which is grateful to the imaginative mind. And There is doctrine that was in my time_that the same Creator who created you created singularly touching juxtaposition of same Creator wild created you breated these men whom you have sent away be cause they are pestering your life." Those people who had come for alms had gone away sick at heart because they could not get help. Perhaps there was a CHILD TAKEN AWAY from the case of St. Vincent de Paul and the Temple gate and the sarden is still more memorable. Gethsemanl itself, a site about which there is no manner of doubt, is now a garden of flowers, protected by trim palings a modern garden, orderly and well cared for, which gives a certain shock to the mind, but rather for the first

from the care of St. Vincent de Paul and put under the care of one of those who did the work of St. Vincent de Paul in the camp of Satan. There were women and children wanting fire, a man dying on a pallet and not knowing who would take

the fort. Where our wounded companions are lying; One spark touched to it would, with awful Had the nineteenth century Blow their fragments high in the air flying. brought amongst other great revelations Let us creep to that spot while yet strength doth remain.

doth remain, Ere life's crimson tide ceases flowing; And with our hearts' blood we will damp the dark t/ain, And stop the flame farther from going."

Thus *poke William Hotman, then dragged he along Every foot of the course his blood stain-ing His weak and rent body; nor cared to pro-

long Life, only for this task remaining.

His wounded companion, inspired by such

zsal, Triet to follow his noble example ; Only through lack of strength did his brave effort fall; For of will and resolve he had ample.

Onward crept our brave hero; the rapid

decline Of his sight and his strength him affrighted; Would he see the faint mark? Could he reach that dim line Ere it would by the foe be ignited?

As he neared the marked soot he one hasty glance gave, Saw the foe had already just done it; Then, with one dying effort, his comrades to save,

Dragg'd his almost dead body upon it.

The flame swiftly reached where the hero's

blood laved, But as quickly expired at that braker ; The fort and his wounded companions wer

saved, As his spirit took flight to his Maker. M. C. O'DONNELL,

Neglected cold in the head will certainly lead to catarrh, perhaps to consumption and death. Nasal Balm never fails to cure old by all dealers.

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