HEROINES OF CHARITY.

The Account of a Noble and Spiritualizing Work in Paris.

In a long article on the private charities of Paris, written by Maxime Du Camp and published in the *Revue des Deux Mondes* some years ago, the following passage occurs, and in its grasp of the spirit which animates such characters. ity will serve as a fitting introduction for the account of the work carried on by the Ladies of Calvary in Paris, hich is taken irom a recent number of Donahoe's Magazine:

"There are women of the world, young and beautiful, fitted for a life of enjoyment, accustomed to every luxury and solicited by every allurement of pleasure, who visit the poor, console the suffering and care for motherless children without allowing the world to suspect it. They are, in a measure, suspect it. They are, in a measure, fortified by the very mystery which veils their devotion. Amidst the temptations which assail them they traverse life without swerving, sustained by the interior energy which makes them at once charitable and dismakes them at once charitable and discreet. In my youth it has happened more than once that I have surprised them making this way of sorrows where each one of their stations is marked by a benefaction. Concealing myself I have followed them at a distance, I have penetrated after them into the dark huts which they entered as a ray of sunshine and where I still found some lingering reflection of the radiance that surrounded them.

"Often, in the evening, I have met the almoners of the morning in a salon or beneath the lustre of a chandelier, gay, brilliant, pleasing and pleased, but still preserving in glance and smile something of that serenity which is the perfume of a soul at peace with itself."

Of such characters is the semi association known as the Ladies of Cal-vary, founded by Madame Garnier,

d. Donahoe says of it : "There is nothing in it, indeed, to invite attention. No vows of any kind bind together the Associates, no distinctive costume attracts the eye. Even the few ladies who reside per-manently and are ever within call of the poor patients, dress as they please furnish their rooms after their The others, who live at home, conform to all the requirements of their social condition. Only once or twice each week their absence may be noticed from early morning. On such days, sacred to suffering humanity, they are to be found in close contact with the most repulsive forms of disease. The hospital, of which they are the main support, and where they are the main support, and worldly disdelight in forgetting all worldly dis-tinctions, to become the humble servants of the poor, is called the "cancer hospital," because, although welcom-ing all those whose disgusting ailments make them unwelcome everywhere else, the great majority of its inmates are victims to the disease the very name of which they dread to utter. Cancer, indeed, is, in all its multitudinous forms a terrible disease. Slowly it preys, like a thing of life, upon whatever organ it seizes, steadily dis integrating its every part, and generating odors which the most assiduous can only imperfectly dispel, and which, if at all neglected, become almost as unendurable to the patient as the cruel evil from which they ema-How offensive it is to those who accustomed only to sweet perfumes or purest air suddenly affront it, may easily imagined. But the chief horror is in the sight of the patients, so mis But the chief horror shapen, sometimes, by certain kinds of se, that the human form is scarce recognizable in them. The most ghastly cases of all are those of cancer, settling, as it often does, on the face of the victim and slowly eating away the nose, the ears, the lips, the cheeks, as if a wild beast had devoured them. These are sights which try the courage of the bravest, and some there are who, invincibly repelled at first, go back again and again, in the hope of surmounting their repugnance, but to no purpose. They have at length to relinquish the task and content themselves with easier, though not less substantial, services.

"The duties, as may be imagined, are of the most diverse kinds, and it is soon discovered what each one of the devoted ladies is best fitted for. While some dress the poor patients' sores, others feed them or move them about, like little children; or they sit beside them and brighten up their sad existence by pleasant talk. close contact of so much kindness and refinement blended together soothes the sufferers and fills them unconsciously with patience and resigna-

"Such is the noble work which the 'Ladies of Calvary,' as they are called, have been accomplishing for many years. What the world continues to turn away from with loathing, they continue to seek out and tend with motherly care. Like the evening sunburst at the close of a stormy day, they cause a gleam of brightness to gild the last hours of many a life which had known little but suffering and Their relations with charges are of the most touching kind just such as they might have with their children or their friends; the same condescension to their wishes, which, as might be expected, are not always

of the most reasonable kind.
"When first these poor people find themselves waited upon by persons of position and wealth, they can hardly credi their senses. But gradually they become accustomed to it, and occasionally grow exacting, and strange fancies have often to be indulged. It is one of their weaknesses to wish to be tended by titled ladies. A certain duchess, one of the most active asso-

ciates, is always in great demand. ciates, is always in great demand. Although her nursing is none of the tenderest, the poor sufferers long to see her approach, and forget their sad condition in the thought of being waited upon by one who holds away in the highest social circles.

"In this way the work proceeds, the good so lovingly done to others coming back a hundred fold to these devoted women themselves. Their action, inwomen themselves. Their action, in-spired by faith and charity, makes ever deeper and more abundant in the'r souls the sacred sources from which it flows. That unceasing contact with the sufferings of others trains them unconsciously to make light of their own. Their sympathies, con-stantly re-awakened, keep them from settling down in selfish enjoyment, and though living in the midst of worldliness they cannot become

"Above all, their work of mercy, "Above all, their work of mercy, scarce known outside themselves, is an unmistakable pledge of their love for God. What other motive could send them forth thus, day after day, from their pleasant and otten luxurious homes, to seek out and see with their eyes and touch with their hands what others turn away from with insuperable disgust? But hidden under the disfigured and repulsive traits of each figured and repulsive traits of each sufferer, their faith reveals to them a child of God, and that is enough.

CATHOLIC MISSIONS IN JAPAN

No one can read the article Roman Catholic missions in Japan by Rev. George William Knox, in the Independent, without being struck by the unconquerable firmness of native Christians and the zeal of the Catholic missionaries.

At his advent to the throne the present Emperor began a persecution against four thousand native Christians of Nagasaki, who, the writer tells us, were representatives of the Catholics who had received their faith from their fathers and had kept it inviolate. These native Catholics were distributed like criminals throughout the empire. This per-secution lasted for six years. The writer gives some incidents of it :

"Men and women were bound and passed from hand to hand across the gangplank of the boat which waited to carry them away, handled and counted and shipped like bales of merchandise One woman, thrown amiss, fell into the water, and her hand waved farewell in the sign of the cross as she sank never to rise again. An attempt was made by the officials to force another woman a mother with her infant at her breast-to renounce her faith; it failed. At last they took her infant, placed it beyond her reach, and there let it wail its hungry cry two days and nights, with promises all the time of full forgiveness to the mother and the restitution of her babe if only she would recant. Recant she would not, and at last her torturers gave in, their cruelty exhausted. Fit representatives, these two, of the heroic remnant who defied the worst a ruthless Eastern tyranny could do, and in patience waited, teaching their children the same faith and patience, and these theirs again, until at last after so many generation a new era brought peace and safety.
"The history of the Roman Catholic

Church in Japan," continues the writer, "is one of the miracles of missions, a story of great success, of tragic failure and of resurrection from the Xavier landed in Japan in dead. was welcomed, successful and laid the foundations in his brief three years. With him and after him came other Portuguese Jesuits, men of learn-With him and after him came fitted to victory. At the end of the century there were more than half a million Christians in the west and

"In 1614 the Christians numbered a million or more, and the persecution once more began, sixty priests being banished and nine churches destroyed. banished and nine churches destroyed. Thenceforth persecution followed persecution for sixty years. More than two hundred priests were killed. They dared all things, refused to go home, were concealed by their converts only to be found out by the large rewards. spies tempted by the large rewards. The native Christians were annihi-lated, friend was hired to betray friend, and at a larger price child was bought to inform on parent and parent on child Every barbarity was employed to compel the Christians to recant, with forgiveness and reward for acceptance of the Buddish faith. The persecution stopped only when all Christians had been destroyed, as was supposed, and for two hundred and fifty years the anti-Christian decrees remained.

"Since 1873 the Roman Catholic missionaries have carried on their work throughout Japan, chiefly by schools and hospitals and in private without attracting much attention.
Their converts are from the humblest walks in life, and the Church is composed for the part of the communities near Nagasaki, the decendants of the converts made three hundred years ago. There are one Archbishop, four Bishops, many foreign priests and nuns and 46,682 adherents."—Philadelphia Catholic Times.

The world of sense, since the fall has lost the glory of that light which dwelt upon its countenance as it was first created. In poetry a portion of that light is restored, for poetry is an ideal art which invests objects with a grandeur, a freedom, and a purity not

their own.

I feel more compassion for those who fight against God than any desire to call down greater vengeance on their heads. They are already miserable enough in the mere fact that they do so fight.—St. Francis Xavier,

A fair trial guarantees a complete cure. Burdock Blood Bitters cures all diseases of the blood from a common Pimple to the worst Scrofulous Sores or Ulcers. Skin Diseases, Boils, Blotches and all Blood Humors cannot resist its healing powers.

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DEBTS THAT CANNOT BE PAID. HOW A SLAVE TOOK REVENGE.

There are some debts that can never

be paid.

What shall this boy do to square the accounts with his mother?—the mother who, when she brought him life, went who, when she brought him life, went down to the very gate of death herself, not knowing whether she would return or not; the mother who, through all his babyhood, gove up herself to him that she might pour her life into his; the mother who bore with his errors and his imperfections; the mother who loved him back from his wanderings and redeemed him his wanderings and redeemed him from his sins; the mother who took upon herself the burden of transgres-sions of which he himself was unconscious, that she might bear them away service shall he render to her? What words of gratitude outpour? What love bestow? Ah, if this boy be a man, he knows that is a debt that can never be paid! Eternity of love will not pay it, for love never pays love's debts such debts go on eternally, and love goes on eternally, and we pay and love, and love and pay, and still the

What shall this husband pay to recompense the wife?-who left nome, her friends, her very name, and took his name up for her own, became his companion, bearing his cares more than be bore them, loving him not only for richer or poorer—that is easy—but for better or worse—that is hard. How shalt this husband pay the wife that has been his counsellor and his advisor and has filled him with her love and her wisdom? Oh, what can he do but say, this is a debt I cannot pay. I can owe her love eternally; and when I have loved her as long as eternity shall

still there will be love due to her. How will you pay the physician that came into your house when your little child lay in the cradle, and you thought every moment the cradle would become a coffin, and who watched and tended and brought to you his wisdom and his care and his love and his skill and his courage? Can you ever be otherwise than debtor to the man who has called back from death your child or your wife and given her back to you?—The Outlook.

Enemies of Truth.

The Rev. Charles C. Starbuck, of Andover, Mass., who has already dis-tinguished himself for his outspoken condemnation of bigotry, has written a letter to the Sacred Heart Review, in which he formulates an indictment against Protestant editors, which the most violent of Catholic journals would hesitate to advance. Speaking of the numberless calumnies uttered against the Church, Dr. Starbuck says: "Some organs of ecclesiastical Protes tantism refuse to correct such calumnies from a wicked delight in them; some from cowardice before those that have a wicked delight in them; some from a contemptuous indifference to the whole Boston is the focus of religious matter malignity, and Toledo or Denver or Cincinnati of irreligious malignity

hands. One of the first truths that a thoroughly educated man learns is that no word which is not spoken in the deepes sincerity can ever hope to live, and that truth is destined eventually to prevail over misrepresentation. But men who deliberately bear false witness against their neighbors can not consistently expected to recognize even this elementary truth.—Ave Maria.

against the Roman Catholic Church,

two playing into each other's

Jesuits in London Eng.

The Jesuits have already three centres of activity in London, and they are, says a London correspondent, about to institute a fourth. Their training college for young Jesuits is a large and spacious building, between London and Richmond Park, but it would be a mistake to regard it as in any sense a mere educational institution. It is the head-quarters of the order in that country, and from it radiates all those influences and agencies which makes for the extension of Catholicism in England. In this place their novices are trained to the work of the order, and from it issues a copious stream of literature, which is put in type and printed at the institution. Their second centre of activity is close by Berkeley square. There they have the principal church of the order in the metropolis, and it is almost needless to say that it is in a rich and fash-ionable district and is attended by rich and fashionable people. Very dif-ferent is their third great centre, which is planted in one of the overcrowded slums of Westminster, where they toil and labor for the benefit of the The fourth centre which is to be opened by and by, is in a middle-class district near Tottenham. Here they will erect a church and also a colleg and a day school for the use of Catholics belonging to the middle classes. site has been purchased, but the buildings have not yet been begun.

Their Name Is Legion

Their Name Is Legion.

Reader, there are many blood purifying medicines.

There is but one Hood's Sarsaparilla.

Do not allow high-sounding advertisements or other devices to turn you from your purpose to take Hood's Sarsaparilla, because in this purpose you are right and will not be disappointed in the result.

Hood's Sarsaparilla is an honest medicine, honestly advertised, effects honest cures, and gives every patron a fair equivalent for his money. What more can you reasonably ask?

A fair trial guarantees a complete cure.

A poor negro who had been carried away from his native Africa was sold as a slave in the West Indies. There he became a Christian, and by his good conduct won the favor of his master, who trusted him in the most importan

One day the master wanted to buy twenty other slaves, and he took the faithful Tom with him to market where the unfortunates were exposed for sale telling him to pick out those who, in his opinion, would prove to be the best workers. He was surprised when Tom chose among the other slaves a delicate looking old man. The master refused to purchase him; and the aged negro would not have been accepted had not the slave-trader offered him at a low price, on condition that the purchaser would buy several others. After some hesitation the offer was accepted, and the sale concluded.

On returning to his master's planta tion Tom was unceasing in his attention, to the old man. He brought him to his own cabin, made him sit at the table with himself, led him out to sit in the sun when it was cold, and laced him under the cocoa trees when it was too hot; in a word, he did all that a grateful son might be expected to do for the best of fathers.

The master was surprised at the extraordinary care which Tom took of one over whom he had authority, and he was curious to know the motive o "Is this old man your father?" he asked. - "No, sir, he is not my father.

-" Is he an older brother?"-" No sir."-" Perhaps he is your uncle or some other relative? It does not seem possible that you should take such great care of one who is a stranger to you."—" No, master, he is neither a relative nor a friend of mine."— Tell me, then, why you are so kind to him."—"He is my enemy," answered the slave. "He sold me to the white men on the coast of Africa. But I can not hate him, because the missionary Father told me to love my enemy; and that if he were hungry I should give him to eat, and if thirsty I should give him to drink."-Ave Maria.

Womanhood and Marriage.

The New York Sun is unquestionably the ablest and the most religious o American newspapers. Happily, it is also by far the most influential. It is rarely that we differ with the Sun on relig ous questions, its instincts are so true, and so exact is its knowledge of Christian eaching. As we quote from our lum inous contemporary frequently and approvingly, we feel undersome obligations to combat two opinions expressed in a recent article on clerical opposition to Woman's Suffrage. It is stated that "the Christian teachers of the fourth and fifth centuries, more especially, treated womanhood with actual contempt." The very opposite of this assertion is the truth. Womanhood was exalted for all time in the Virgin-Mother of Christ; and His earliest followers held all women in honor on her account, and because of the exceptional dignity God had conferred upon her sex. St. Ambrose's famous eulogy on St. Agnes, St. Augustine's references to St. Monica in his 'Confessions," the ser mens of St. John Chrysostom, and St. Jerome's letters to St. Paula and her daughter Eustochium, afford proof that vomanhood was held in the highest esteem by the most eminent Christian teachers of the first five centuries. The same article states that St. Paul

exalted celibacy and "merely tolerated marriage." It is true that the Apostle of the Gentiles exalted celibacy, and it is surprising, by the way, that so many who claim to respect his teaching should decry it and scoff at those who practise But St. Paul did not merely tolerate marriage: in his view it was something so high and so holy that he likened it to the union of Christ with His Church. He calls it "a great Sacrament.

Sun, we know, has great respect for the Bible, and few papers make better use of the Holy Book. Might we refer our wise contemporary to the Epistle to the Ephesians, v., 22-33?—Ave Maria.

The Man Out of Work.

To those overtaken by adversity my advice is, be temperate : keep in good spirits, and do not, under any circumstances, despair. Be sure to go to bed early, as a person overtaken by misfor-tune requires more rest than at any other time. Be sure to eat solid food and plenty of it, as it is necessary to keep up strength. Look forward, and never look backward, and remember the world was created for all human beings alike, and that it is capable of providing you a good living, which will surely be obtainable by working in the right direction. The biggest fortunes have grown from small begin nings, as does the oak grow from a small acorn. Industry, perseverance and pluck will cause a man, however great the misfortune which may have overtaken him, to rise, phoenix like, from the ashes, and snatch victory out of defeat. - Henry Clews.

WHAT DO YOU take medicine for? Be-cause you want to get well, or keep well, of course. Remember Hood's Sarsaparilla

cures.

Mr. W. Thayer, Wright, P. Q., had Dyspepsia for 20 years. Tried many remedies and doctors, but got no relief. His appetite was very poor, had a distressing pain in his side and stomach, and gradual wasting away of flesh, when he heard of, and immediately commenced taking Northrop & Lyman's Vegetable Discovery. The pains have left and he rejoices in the enjoyment of excellent health, in fact he is quite a new man."

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Devotion to Mary.

No more convincing proof of the Catholicity of the Church can be demanded than the universal chorus of oraise and honor to the Blessed Virgin which went up from every known por-tion of the world during the month of May. Thus the Right Rev. Bishop of ahore, the northern most diocese of India, says in a recent letter to his To'us children of the One, True,

Catholic Church, in an un Catholic and infidel country, devotion to Mary assumes a very peculiar importance. We are surrounded on all sides by monuments of paganism and falsehood The air is impregnated with their poison. The daily intercourse of life becomes almost a contagion of evil. Scandals to morality and stumblingblocks to our holy religion are daily met with. The literature at present met with. The illerature at present found in libraries, clubs and barracks is perpetually inbuing us with un-Christian principles, calculated to smother true religion altogether. The habitual perusal of Protestant newsas nearly as possible, incompatible with the existence of the spirit of piety, or with the preservation of intelligent Catholic sympathies. The softest and weakest parts of our nature are perpetually alluring us to an asy and indulgent view of that deadliest of all sins, the sin of heresy; and we are exposed to suffer ship-wreck of holy faith by those soft, weak timid, liberalizing principles which endeavor to explain away all the points of Catholic faith offensive to non Catholics, and to make it appear there is no question of lite and de of heaven and hell, involved in the differences between us and our dear separated brethren How little the external condition of

the Church varies even in the most distant corners of the world is evident from these stirring words. apply with equal force to every land under the sun, and have a special significance for our own country.

The Confessional Did It.

We see in the news received by mail from Ireland the death of a man named Bartholemew Hernon, who had been Relieving Officer in the Arran Isles. An incident connected with his life in which the beneficial influence of the Confessional on society was illustrated is recalled to us. About eleven years ago Hernon was under-agent for the islands and was disliked by many of the people, One night he was walking down the chief street of the village of Kilronan to the quay when a man fired several shots at him from a revolver One of the bullets hit him on the right cheek bone. It flattened on the bone but did not fracture it. Hernon swore that the man who fired at him was Byran Kilmartin and said that he saw him plainly in the moonlight. Kilmartin was arrested, brought to a re mote country for trial and the case was tried before a prejudiced judge and a picked jury. As the law then stood the prisoner was not allowed to test fy. His witnesses gave evidence that he was not at the scene of the shooting on the night in question. Their testimony was laughed at by the prosecution and by the judge, and Kilmartin was four d guilty and sentenced to penal servitude

He was a year in prison. A man, ar Arranite, was dying in New England. He sent for the priest. He confessed that it was he who fired the shots at Hernon; told that Kilmartin knew nothing of the attack on him; added that he resembled Kilmartin in form and feature; said that he was aware Kilmartin was in prison for his act, and requested the priest to communicate what he had told him to the proper quarter in order to obtain the freedom of Kilmartin. The man died. The Kilmartin. The man died. The priest had communication made to the English Government. An Irish Catholic barrister—now a judge—R. P. Carton, was sent to Arran to investigate the case. Some time was occupied in the inquiry, but when Kilmartin had finished his eighteen months in prison he was restored to freedom.—Michigan

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