Every Year. BY FATHER BYAN. And spring has less of brightness

Every year.
And the snow a chastiler whiteners

Every year.
Nor do summer flowers quicken,
As they once did for we sicken

Every year.

Et is growing darker, colder,
Every year,
As the heart and soul grow older
Every year,
I care not now for dancing,
Nor for eyes with passion glancing,
Love is less and less entraucing,
Every year,

Of the loves and sorrows blended
Every year
Of the joys of friendship ended
Every year.
Of the ties that still might bind me,
Until Time to Death resigned me,
My infirmities remind me
Every year.

Oh! how sad; to look before me,
Every year,
While the clouds grow darker o'er me,
Every year,
Where we see the blossom taded,
That to bloom we might have aided,
And immortal garlands braided
Every year.

To the past go more dead faces
Every year.
Come no new ones in their places
Every year.
Every where the sad eyes meet us,
In the evening dusk they greet us,
And to come to them entreat us
Every year.

"You are growing old," they tell us, Every year, "You are more alone," they tell us, Every year, "You can win no new affection, You have only recollection Deeper sorrow and dejection Every year."

Thank God, no clouds are shifting,
Every year,
O'er the land to which we're drifting
Every year,
No losses there will grieve us,
Nor loving faces leave us,
Nor death of friends becave us,
Every year.

## "THE TABLET" AND IRELAND.

From the Freeman.

The strictures which, in view of the best interests of both countries, we felt bound to pass on the Tablet have, as we pointed out on Monday in our leading columns, drawn from that journal some further notes characterized by its usual sophistry and inconsistency. To examine and and inconsistency. To examine and refute these, seriatim, would be to some extent a waste of time, since the Table has extents a waste of time, since the Tablet has for long ceased to be a force in English journalism. For the present we will pass to considerations of greater consequence, suggested by the inquiries, What is this paper, whom does it represent, and what does it aim at doing? We are approaching the term of centuries of struggle; we are as a nation in the very crisis of our destiny; we shall now finally fail to win the rights and franchises for which we have striven with inviolable constancy, and decline to extinction under an alien and hostile rule, or, as every hope within us tells, as every external evidence shows, as every principle by which we live declare; we shall win promptly and completely a triumph unparalleled, and establish in ir-land a Christian democracy, such as the world has not yet seen; and to which will turn the eye and heart of every man who desires the good of humanity. In this struggle in this triumph, the Tablet are interest, we shall proceed to ir quire who or what that is.

The Tablet is now exclusively written or what that is.

The Tablet is now exclusively written or what that is.

The Tablet is now exclusively written or and controlled by the aristocratic section of the English Catholic body. The late conductor was chiefly remarkable for the ideas of a flunkey and the spirit of the ideas of a flunkey and the spirit of the ideas of a flunkey and the spirit of the ideas of a flunkey and the spirit of the ideas of a flunkey and the spirit of the ideas of a flunkey and the spirit of the ideas of a flunkey and the spirit of the ideas of a flunkey and the spirit of the ideas of a flunkey and the spirit of the ideas of a flunkey and the spirit of the ideas of a flunkey and the spirit of the ideas of a flunkey and the spirit of the ideas of a flunkey and the spirit of the ideas of a flunkey and the spirit of the ideas of a flunkey and the spirit of the ideas of a flunkey and the spirit of the ideas of a flunkey and the spirit of the ideas of a flunkey and the spirit of the ideas of a flunkey and turn the eye and heart of every man who desires the good of humanity. In this struggle, in this triumph, the Tablet and its kind count for nought. We shall win in their deepite, nor can they by a hair's breadth, turn us from our course, or lessen or destroy the fruits of our victory. Yet as prudent generals, while keeping in full wiew the plan of the campaign, attend to the minutest details of discipline and commissariat, so should we take note of every obstacle, little as well as great, which stands never have had under English rule—the right to live by their labour in their own land, and to develop its resources for their own behoof. We desire to begin and fluish this great work within the unity of the Empire, under the sovereignity of the Queen. We desire further to form with Great Britain a true and lasting union a union of mutual interest and good-will; a union politica', economic, industrial, and as far social as may be desirable, a union, in fine, which will preserve and strengthen instead of disintegrating the Empire, since while bound together for support and defence it will allow both peoples to develop and perfect their national life according to the law of their

own being.

To this most just and reasonable de mand the Tablet answers, no. It does not condescend to examine or discuss. It joins the ruck of Britans who declare we shall be ruck of Britans who they will it so. not have justice because they will it so. With far greater inconsistency, however, since while calling on the unprincipled with far greater inconsistency, nowever, since while calling on the unprincipled English factions to coalesce in resistance to the Irish demand, it tells us that union with us, Irish Papists, is not to be thought of Of Dr. Bagshawe's wise and states manlike proposal for union between Irish and English Catholics in defence of common interests, it says, "it has been weighed in the balance and found wanting." The unwillingness of the Irish Press to turn aside from the great interests daily pressing upon it has given the Tablet the boldmess of impunity, but its sins of omission and commission, its perversion of every fact and principle relating to Ireland have become so gross that it is nothing short of a public duty to examine and expose its long course of injustice, duplicity and

The Tablet was founded nigh half a century since by Frederick Lucas. He was a typical Englishman, a convert from Quakerism, and one of the noblest and grandest figures that adorned and illus-trated Anglo Irish public life during this

unique. It had defects in point of form, which made compliance with its demand difficult if not impossible. But really and substantially the struggle which it represented was the forerunner of that later atruggle and crowning victory which has placed our present illustrious Archbishop in the chair of St. Laurence O'Toole.

Whether or not Lucas would finally have achieved the same success as the Irish Party of to-day, had life been spared to him, we can never know. Wearied by waiting, sickened by anxlety, the final summons reached him, and he regained home with difficulty, to die less of Roman miasma than of a broken heart. He loved Ireland with that passionate fervour she inspires in great souls. Many martyrs has this irreststible attraction gained for her, an attraction which repels with equal force all that is unworthy or base. But notither in the felon's cell, nor on the field nor on the scaffold did nobler soul than that of Lucas yield itself to satisfy the mysterious law of vicarious suffering. He died for the country he could not right, the people he failed to save. But the vindication of his principle of independent opposition may be read in the life of Charles Stewart Parnell, the heir of his policy, and his memory is about to be (his beatification it may be called if it be worthy of the man) restored and enshrined in the heart of Ireland by the publication of his life, just now announced. After Lucas' death the Tablet passed through more than one hand before being acquired by its present owner. These details acquire a singular interest from the fact that it is now in every respect the exact opposite of the original paper. Its whole spirit and aim have been reversed. That it was manly, robust, straightforward, and outspoken; now it is cowardly, vacillating, minimising, fearful of offending the aristocracy—the gods of its idolatry, and careful to allow of no word which would excite the ire of the world, far less that would give the world the truth about the excite the ire of the world, far less that would give the world the truth about the would give the world the truth about the fate which awaits it. Then it was profoundly, instinctively, Catholic and Papal; now it is under the grave suspicion of being not infrequently un-Catholic, if not anti-Catholic. For the support of charges so weighty ample proofs should be given, and they will be forthcoming in due time. Meanwhile, as the Tablet could not live unless representative of some party or interest, we shall proceed to inquire who or what that is.

skill so consummate that the presentation of Irishmen and things in its pages comes one gross, huge, monstrous lie.
And so by this "Catholic!" journal great
interests are endangered, national prejudices intensified, and feelings exasperated;
Catholic charity is wounded to death,
and Catholic journalism made a scandal
to the world

to the world.
Without the aid of the Tablet and it obstacle, little as well as great, which stands in the way of the work before us. This is nothing short of the reformation and reconstitution of the whole structure of society in Ireland, not by violence, but by justice; not by levelling down, but by raising up; not by taking from any man what he justly owns, but by giving to the multitude what they given the property of the society in Ireland, not by violence, but by justice; not by levelling us and the English people; they might have acquired and brought home to English circles that true knowledge of the reference of the way of the work between the moderators between the english people; they might have acquired and brought home to English circles that true knowledge of the reference of the way of the work before us. This clique we shall win, for our cause is pure it with the supernatural. They might have given us valuable assistance; they might have been the moderators between the reference of the work of the wo Irish question which would have gained a settlement long since, and saved us decades of wrong and of suffering—exhausting our national strength, and laying up for the wrong-doers the justice which some times seems to halt, but yet inevitably works out its end. The Tablet has taken the other course, and it is now our duty and our right to deny to this enemy the pretence of friendship, to tear from this hypocrite the mask of religion; to show to the world that the Papal approval (obtained when the paper was very different) is as degraded by its position on the Tablet's front as Papal titles borne by such Crange Catholics as, for example, "E de Poher de la Poer, of Gurteen le

"Ede Poher de la Poer, of Gurteen le Poer, Count of the Roman States," But let us see who is behind the Tablet The English Catholic body before Eman-cipation had got into a position of comparative ease. It was mostly composed of gentlemen of family and property, much respected in their own localities. For they respected in their own localities. For they were (as the class still is), with rare exceptions, men of excellent character and conduct, who had come through the fire, and who bore with patient dignity their long ostracism from the public life of the country their fathers had made. But with all this they were, as before the body of the nation, a despised sect, grateful for toleration, and fearful of any movement which might arouse the latent fanations which might arouse the latent fanaticism of the Eoglish mob. So far from heartily joining the movement for Emancipation, most of them secretly worked against it. O'Connell they disliked and feared; the first, because he was an Irishman of extraordinary force and power; the last, because he disturbed their repose and jeobecause he distributed their repose and jeo-pardized their good relations with society. When he succeeded in freeing them in spite of themselves their feelings deepened into hatred. He had conferred on them priceless gift, of which they had proved themselves unworthy (for those who do not desire freedom do not deserve it), and they could not forgive him. They black-balled him at their cleb; they libelled and century. Finding Loudon unsuitable ground for a thorough going outspoken Catholic paper, he came to Dublin more than a quarter of a century ago, and carried on the Tablet here for some time, acting in thorough accord with the National party. When the unbarpy Keogh-Sadlier episode arose, with the politice ecclesias tical troubles to which it gave birth, Lucas went to Rome as bearer of the famous anemorial which was intended to place the Irish case before the Holy See. It was mainly prepared by Lucas and Duffy, both casen whose knowledge, ability, and literary skill for such a work were quite

Two courses were open to English Catholics after Emancipation—one to conceal their distinctive principles (as they are again and again recommended to do in the Tablet of to day, and become a component part of English civilization; the other to struggle for the re-establishment of the Christian order in the public affairs of their country, and for the restoration of the Empire to Catholic unity. The one course was easy and pleasant; the other difficult and repulsive. The latter, besides, meant of necessity union with the detested and despised Irish, for to succeed they must use our cause as a "coign of vantage," and our strength as a lever of unknown power. It was a sacrifice they were not capable of making, National pride and investerate prejudice rebelled against it. The downward path was taken, and is being followed (as we shall see later on) to the increasing danger of every Catholic interest. Soon, if the progress continues, English Catholics will no longer be distinguishable from the common herd amongst whom they live; nor will they be able to stir hand or foot in their own defence, since, by becoming one with a society cesentially opposed to them, they have abandoned all power of resistance to its dominant idea. In the midst of a civilization so vigorous and in many respects so attractive as that of England, there is for anything Catholic no middle course. It is a conflict of first principles with their opposites; it is a struggle of life or death. Compromise, alliance, peace, mean ruin. Still more so in Ireland. In the West Briton is seen the most dangerous of men, no matter how good, or charitable, or Two courses were open to English Catholice after Emancipation—one to conceather distinctive principles (as they are again and again recommended to do in the Tablet of to day, and become a component part of English civilization; the other to struggle for the re-establishment of the Christian order in the public affairs of their country, and for the restoration of the Empire to Catholic unity. The one course was any and pleasant; the other difficult and repulsive. The latter, besides, meant of necessity union with the detested and despised Irish, for to succeed they must use our cause as a "coign of vantage." and our strength as a lever of unknown power. It was a sacrifice they were not capable of making, National pride and inveterate prejudice rebelled against it. The downward path was taken, and is being followed (as we shall see later on) to the increasing danger of yeary Citholic interest. Soon, if the progress continues, English Catholics will no longer be distinguishable from the common herd amonget whom they live; nor will they be able to stir hand or foot in their own defence, since, by becoming one with a society essentially opposed to them, they have abandoned all power of resistance to: ilization so vigorous and in many respects as attractive as that of England, there is for anything Catholic no middle course. It is a conflict of first principles with their opposites; it is a struggle of life or death. Compromise, alliance, peace, mean ruin. Still more so in Ireland. In the West Briton is seen the most dangerous of men, no matter how good, or charitable, or amiable in personal character. This was the answer given by Isaac Butt to the question, "Why did you, a Protestant, as Orangeman, a Free mason, a member of the Ascendancy class, raise the banner of the Ascendancy class, raise the banner of the Men Rule!" Drawing from his basem a Orangeman, a Free mason, a member of the Ascendancy class, raise the banner of the Men Rule!" Drawing from his basem a Orangeman, a Free mason, a member of the Men Rule!" Dr sent weakened and disorganized condition, before our proper national life is re established and matured, the flood of English Paganism will overwhelm us, and we will lose in a generation all that we have endured centuries of persecution to pre-

endured centuries of persecution to pre-serve."

Into a community which despised and abhorred them the great famine projected multitudes of our poor. What happened them then, what is passing now in their regard, we must take another opportunity to relate.

### PROTESTANT FORGERIES.

SOME SPURIOUS DOCUMENTS CIRCULATED AGAINST THE CAUSE OF TRUTH.

Is it not strange that no Catholic writer has yet attempted to draw up a list of the Protestant forgeries which, during the last three centuries and a haif, have proved such a valuable resource to the enemies of the Church when desirous of poisoning the public mind in regard to historical matters that are connected with the Catholic religion?

religion?
Whitaker, a Protestant writer of the last century, wrote:—"Forgeries—I blush for the honor of Protestantism while I write it—seems to have been peculiar to the Reformed. I look in vain for one of

It is now given up by all Protestant his-torians—e. g., by Haddan and Stubbs, in their "Councils of Great Britain," and in the "Dict. of Christ Biog. and Literature," etc., and yet it is still constantly to be found in popular Protestant books and

2. The pretended "Ancient Books and Confessions of Faith of the Waldenses." These forgeries were long ago exposed by Bossuet ("Hist, of the Variations," book

continue to refer to them as genuine Catholic publications.

4. The "Monita Secreta" of the Jesuita, a contemptible forgery, condemned at Rome on its first appearance, exposed a thousand times subsequently, and of which a full account is given in the "Month" for July and August 1873

a full account is given in the "Month" for July and August, 1873.

5 The "Pope Juan" fable, exposed in all its details by Mr. Baring Gound in e'r. 8 of his "Curious Myths of the Middle Ages." "It need hardly be stated," says this Protestant writer "that the whole story of Pope Juan is fabulous and rests on not the slightest historical foundation. The great champions of the myth were the Protestants of the sixteenth century, who were thoroughly unscrupulous in diswho were thoroughly unscrupulous in distorting history and suppressing facts, so long as they could make a point."

long as they could make a point."

6 A pretended "Hungarian Profession of Faith," from which Dr. Potter has recently cited the following passage (giving as 7 is authority 'Libri Symbolici,' by Steitwolf and Klener, 1833): "We confess that Mary, the Blessed Virgin, is worthy of greater honor from men and angels than Christ Himself, the Son of God!" The origin and history of this forgery have not yet been discovered.

Ill Temper
Is more rapidly improved by relief from
physical suffering than in any other way.
Step on your friend's corn, and the impulse to strike is strongest. Putnam's
Painless Corn Extractor, by quickly and
painlessly removing them, insures good
nature. Fifty imitations prove its value.
Beware of substitutes. "Putnam's," sure,
safe, painless.

EVICTED ON CHRISTMAS EVF.

THE FARM HOUSE REACHED.

On reaching the farm yard the large crowd of people raised a fearful cheer, and kept up a continual storm of booing and hissing. Some sods were thrown at the police, and expressions of a most proportion that the police has a continual storm of the police. uncomplimentary character were freely indulged in regarding Major Chearnley, the landlord He was represented by his rent warner, Mr. W. Oppen. The sheriff knocked at the door of Broderick's house and demanded admission. The door was locked on the inside, and although it was apparently tenantel nobody responded to the sheriff's demand. He then ordered the bailiffs to break open the door, but this proved to be no easy task, for it re-sisted their efforts, and after a short time one of the bailiffs endeavored to break

one of the bathifs endeavored to break open the kitchen window and effect an entrance thereby.

A WARM RECEPTION.

Having broken a pane of glass, he was in the act of breaking another one when a large quantity of boiling water was thrown at him from inside, and he narrowly seepned being scaled. Two other rowly escaped being scalded. Two other bailiffs then cautiously approached the window, and a similar warm reception was these accursed outrages of imposition among the disciples of Popery" ("Vindication of Mary Queen of Scots," vol. iii., p.

2) Probably more than a hundred forgeries or falsifications of historical or other minimum of the purpose of demolishing the remainder of the glass, when he narrowly escaped

THE BRODERICKS LEAVE.

The first to appear was Broderick's mother, a feeble woman of 84 years of age, hobbling along on crutches; she was assisted to leave the house. The other members of the family were Broderick's wife, his two sisters, and an infant. The bailiffs then entered and removed sundry satisfact of furniture to the authlia read. articles of furniture to the public road.
On the house being cleared the sheriff handed the key to the agent, who looked the door and left no caretaker in charge, Another tenant was then evicted, but he

Bossuet ("Hist. of the Variations," book xi.), and in modern times by Professor Todd, of Trinity College, Dublin, and Dr. Maitland; yet they continue to be referred to as genuine documents by many Protestant writers.

3. The spurious "Taxe Cancellariae Roman w," so fully exposed by Dr. Lingard in the Durham Controversy (see "Lingard's Tracts," Dublin ed., 1874). Yet Protestant writers such as Dr. Littledale (see his "Plain Reasons," p. 87) still continue to refer to them as genuine Catholic publications. mond, R. M., called on the people to desist, but the people did not heed the appeal, and sods and mud were again thrown. The resident magistrate then ordered the police to charge the people with their batons, and in the melee which ensued several people were assaulted. A young farmer named Ducy got a stroke of a baton with such force that the weapon was broken across. Thomas Keane, a laborer, got a severe blow on the side of the head. John Connell, James Pender, and several others were struck with batons, and several others were struck with batons, but none of them were seriously injured. The road having been closed the police passed on, having taken the names of several people, in a view of future proceedings. As the police marched past, the people gave them a tremendaous hooting.

ACTION OF THE NATIONAL LEAGUE.

Immediately afterwards a meeting of the National League was held, which was presided over by the Rev. Father Sladen, Modeligo. He condemned the cruel proceedings that had just taken place, which had deprived poor Broderick of a homeof the place where for generations his people lived and spent many a cheerful Christmas. Now their first duty was to build a hut in which to shelter the wretched family and to give them a home and a fireside on the occasion of the great Christmas festival just at hand (cheers).

Mr. John Sheeban, builder, said he would give his own labor, and that of his men, to erect the hut free of cost (loud cheers).

A farmer named Walsh said he would ACTION OF THE NATIONAL LEAGUE

A farmer named Walsh said he would give a site for a hut on his farm (great cheering).

The following resolutions were then proposed by Patrick Sheeban, Ballycairn; seconded by Nicholas Walsh, and unanimously passed—"That we the members of the Modeligo and Affane branches of the National Lesgue characterize the eviction of James Broderick and his helpless family, as cruel and unjust, and we desire to express our strong condemnation and abhorrence of the hard-hearted monster, who could in defiance of the Divine command "that peace on earth and good will to men," should reign on earth and participate in such an outrage on humanity, and carry out that, what the late Prime Minister of England described, as a sentence of death, against seven human beings, whose forefathers had by the labor of their arms and the sweat of their brow fertilized that once barren mountain side from which to day they were so inhumanly evicted (loud cheers.)

PARTICULARS OF THE CARE.

inhumanly evicted (loud cheers.)

PARTICULARS OF THE CASE.

The following are the particulars with regard to Broderick's holding:—There was one and a half year's rent due of the tenant in 1883. He went into the Land Court and got the rent reduced by £17 a year. His judicial rent was fixed at £188. From this the landlord appealed, and the appeal is still pending. Broderick supported his mother and two sisters on the place, and in 1883 he got married, and his wife and her infant are now sharers in the unfortunate circumstances of the family. wite and her infant are now sharers in the unfortunate circumstances of the family. The scene for hours after the eviction was heartrending. From a hill close by the family gazed on their once happy house, now theirs no more, and the sobs of an old white-haired woman of 84 years of age filled the breasts of all who heard heavily nitre. her with pity.

### DANGERS EVERYWHERE. There is nothing which exercises a more

tion in anything which has a tendency directly or indirectly to undermine morality. Morality is the life and soul of sociity. Morality is the life and soul of society. In its absence society becomes the school of Satan. Society is made up of mankind. Man, indeed, is a noble being—the noblest on earth; but his greatness consists in the soul within him which was given by God, and impressed by God's given by God, and impressed by God's image. So long as the soul remains pure, and through its purity reflects clearly the image of its Maker, so long is man united to God, and is thereby in possession of the greatest dignity. Take away this purity from man and his greatness ceases, because he has destroyed that in which his greatest treasure lay. Well may he be compared to a whitened sepulchre—fair without, but within full of death and rottenness. From these principles which no ness. From these principles which no Christian man can deny, it follows with Christian man can deny, it follows with what great care we are obliged to shun all those occasions and vain amusements that tend to lessen the esteem and value which we should have for morality. If we consider those things which at the present day appear, and really do tend to give us a society without morality, we will find two taking a prominent place. The first is the reading of bad books, in which America abounds; the second is those assemblies, or meetings, generally termed balls, and which, perhaps, might more accurately be which, perhaps, might more accurately be designated "Dance Meetings." As to the first we say nothing now; with regard to the second a few remarks may not be out

among the disciples of Popery" ("Vindication of Mary Queen of Scota," vol. iii., p. 2) Probably more than a handred forgeries or falsifications of historical or other writings were exposed by the late Dr. Maitland in his various books and pamphlets (most of which are now out of print); yet to this day they constantly appear in the writings of Protestant controversialists. The following may serve as specimens:—

1. The pretended "Ans wer of the Abbot Dinoth to St. Augustine." This forgery was exposed more than two centuries ago by Tuberville in his "Manual of Controversies," and in 1720 by Dr. Hawarden in his "True Church of Carist shown," etc. It is now given up by all Protestant histraced to indulging in those dances which are so productive of ever lasting death-

misery.

It often happens that parents, otherwise very careful of their daughters and their sons, never even think of preventing them from being at balls and assisting at dance meetings. It is, indeed, a sad mistake for young ladies and young gentlemen, especially Catholics to allow themselves to be so far blinded by the pleasures of their amusements as to see in them no harm. It is a mistake still greater for parents to be so insensible to the great duty which devolves on them of guarding as a most precious treasure the virtue of their children. St. Francis of Sales used to say, when speaking of dances, that the best of them were good for nothing, and that those who suffered them to be held in their houses loaded themselves with a terrible responsibility before God; hat they were answerable for all the evil done—for the bad thoughts, the slauders, the jealousies, the hatred, and the revenge.

—[Donahoe's Magazine.

Home.

Home is the one place in all this world, where hearts are sure of each other. It is the place of confidence. It is the place where we tear off that mask of guarded and suspicious coldness which the world forces us to wear in self-defence, and where we pour out the unreserved communication of full and confiding hearts. It is the spot where expressions of tenderness gush out without any sensation of awkwardness, and without any dread of ridicule. Let a man travel where he will, home is the man travel where he will, home is the place to which his heart untrammeled fondly turns. He is to double all pleas ure there. He is to divide all pain. happy home is the single spot of rest which a man has upon this earth for the cultivation of his noblest sensibilities. John J. Bedford, Esq., Port Credit "I am very much pleased with the RECORD and I like the stand it took on Riel's case and all issues pertaining to religious matters. I am trying to get

some subscribers. Scott's Emulsion of Pure COD LIVER OIL, WITH HYPOPHOSPHITE For Wasting Children.

DR. S. W. COHEN, of Waco, Texas, saye:
"I have used your Emulsion in Infantile wasting, with good results. It not only restores wasted tissue, but gives strength, and I heartily recommend it for diseases attended by atrophy."

Wonder-Land.

wonder what makes the sky so blue; I wonder what makes the moon so bright, And whether the lovely stars are born Like brand-new babies each summer night, And why do they hide when daylight comes? I wonder where in the world they go! Perhaps, when the great hot sun gets up, They dry like dew or they meit like anow,

I wonder what makes the flowers so sweet And where do they get their splendid dyes? And why should some be as red as blood And others blue as the summer skies?

I wonder too—but so much there is To puzzle my little head !—aud, oh, I doubt if ever !!! ind out half The wonderful things I want to know!

THE CHRISTIAN ADVOCATE ON THE LITTLE GOSPEL OF THE HOLY NAME OF JESUS.

Western Watchman In a recent issue we undertook to call

In a recent issue we undertook to call the attention of our devout Catholic readers to the devotion of the Little Gospel, and we gave a few instances in which the pious wearing of the packet containing the Gospel of the Holy Name of Jesus had been attended with extraordinary results of miraculous character.

As the wearing of Little Gospels, in the spirit of faith, has received the unmistakable approval of Heaven, we cheerfully commended the practice and advised its universal adoption. On general principles, we cannot see how even our non Catholic friends can object to our wearing habitually, on our persons, a portion of the Bible, which they profess to revere as the connecting link between man and his Maker; in fact, the Bible is the only sacred object which they reverence here below. They charge the Church with forbidding the laity to read it, or to have copies of it in their possession. And yet here in this devotion is another instance to prove that Catholics only know how properly to home the World God.

devotion is another instance to prove that Catholics only know how properly to honor the Word of God.

With singular blindness of heart the Christian Advocate of this city sees in the practice of wearing the Little Gospel but an example of superstition and absurd folly. Its intensely partisan intellect will not permit it grasp the distinction which exists between carrying on the person a verse of Scripture containing the Holy Name of God, and the ridiculous vacaries and practices of Voudouism.

vagaries and practices of Voudouism.
We shall not, therefore, endeavor to convince the disciples of John Wesley that there is no superstition in calling upon the Most Holy Name of Jesus for protection against evils of a spiritual or tempora nature, and that the Little Gospel devotion is simply that and nothing more. We know that such an effort on our part would be "love's labor lost." We wrote in behalf of the devotional practise in question for the benefit of our good Cathquestion for the benefit of our good Cath-olic readers, and we are glad to state that our effort has not been in vain, as we are reliably informed by the Discalced Car-melite Sisters, from whom the Little Gospels can be procured. We desire, however, in this connection to direct the attention of our esteemed contemporary to a postion of the Old Ter-

contemporary to a portion of the Old Tes-tament, which may, perhaps, show that the Bible can sometimes be used in other ways than to lie on Protestant centre tables, or to ornament Protestant pulpits there to be twisted and tortured to suit the peculiar

If our contemporary will then inquire of the first Hebrew friend he may have, in reference to this precept of Moses, he will discover that to this day, the ordinance is complied with, and that upon the door posts of orthodox Hebrews, the Ten Commandments written on parchment, are found affixed. We will not do our Chrisposing that, it would brand as superstition, the posting up of the Ten Commandments by the Jews, and yet, the pious act which it holds up to ridicule is of the same character as that which was commanded by the great Hebrew Jaw giver. Instead of the great Hebrew law giver. Instead of posting up at our doors a portion of the old Testament, we choose rather to wear upon our hearts a small portion of the new Testament having reference to that Name, of which it is written: "There is Name, of which it is written: "There is no other name under heaven wherely men must be saved." Our Lord Himself teaches us to invoke His holy Name: "Whatsoever thou shalt ask the Father in My Name, it shall be given to thee." St. Paul tells us "Whoseever shall call on the Name of the Lord will be saved."

By wearing the Little Gospel devoutly, we invoke the adorable Name of Jesus, and to do that is not superstition, the Christian Advocate to the contrary notwith-

Christian Advocate to the contrary notwith-standing. T. A. B.

'But vain the tears for darkened years, as laughter over wine,
And vain the laughter as the tears, O brother mine and thine.
For all that laugh and all that weep and all that breathe are one Slight ripple on the toundless deep that moves and all is gone."

TENNYSON,

The Cheapest medicine in use is Dr. Thomas' Eclectric Oil, because so very little of it is required to effect a cure. For croup, diphtheria, and diseases of the lungs and throat, whether used for bathing the chest or throat, for taking internally or inhaling, it is a matchless compound.

# No Blunderbus.

No Blunderbus.

There is no blundering in the dark—in the action of Burdock Blood Bitters upon the system. It is no scattering shot-gun prescription, no cure-all; but it acts directly upon the four cardinal points of health: the stomach, the liver, the bowels, and the blood, and works its cures in a natural manner through nature's channels.

Orpha M. Hodge, Battle Creek, Mich., writes: I upset a tes kettle of boiling hot water on my hand. I at once applied Dr. Thomas' Eelectric Oil, and the effect was immediately to allay the pain. I was cured in three days.

The Chapel Bell in Ireland.

Along the dew-gemmed fields and woods
Over the shamrock-spangled hills;
Through the green earth's solitudes,
Above the murmuch of the rills,
Glad sounds are ringing soft and clear,
Blest sounds that no more shall hear
On Irish grounds; the 'never more
I'll wait beside my cottage door,
Or in the present, grassy dell,
The summons sweet of chapel bell.

The shin is anchored in the bay, And er another Sabbath light Shinss on the churchyard, old and gray The storled panes, the altar white, The grave, the altar and the cot—And swer, the later and the cot—And swer have faded from my view, All shall have faded from my view, Fen friends I loved so warm and true Sad eyes shall weep a long farewell To Ireland, home, and chapel beil.

Our fathers met in days of old
In lonely cave or green hilliside;
In secret there the beads were told,
And there by stealth the Cruoffed
Came down from heaven in lowly guis
To warm their hearts and dry their eye
From nature's shelter to the rack
Their footsteps let a gory track;
On gibbet dark; in convict cell,
They died who loved the chapel bell. Those days were dark, but God knew bes
And now throughout our island green
From north to south, from east to west
The sign of Calvary is seen.
Unfettered now each man may kneel
And to his God his heart reveal.
In thronging crowds our people pass
In sun-bright day to Holy Mass,
And prayerful anthems grateful swell
Responsive to the chapel bell.

How often in the days to come
These Sabbath chimes and Sabbath lays
Will haunt me in my distant home
And send my thoughts through memor

And send my thousands to thee,
bear cradle of my infancy!
'though other countries promise gain,
'Tis hard to bear the exile's pain,
For all the blessing who can tell
Of Irish faith and chape! bell?

—["Irene," in London Lam

A PROTESTANT TRIBUTE.

A Non-Catholic Writer Discusses Heroism of Jesuit Missionaries.

THEIR CHIVALROUS DARING OUTRI THE TALES OF KNIGHT ERRANTRY. A recent article in the Edinb Review, entitled "The French in N America," and which deals with cebooks lately published in Boston by Parkman, contains the following trito the heroism of the Jesuit mission in Canada. The fact that the wishers throughout his article that he

shows throughout his article that he no sympathy with the Catholic Chemakes his testimony in this instance. the more weighty:

"If heroic courage and unselfish
could command success, the Je
would have Christianized North Ame would nave Unristianized North Am The Missionary annals rival in deer chivalrous daring, the tales of k errantry, or the legends of the S with which Ignatius Loyola solacet sickness. Fervent in their Ma cause, atrong in religious author

sickness. Fervent in their Macause, strong in religious enthur they labored in North America withey labored in North America withembracing activity to advance the ests of their Order, of the Papacy, France. Directed, disciplined, imprestrained, by one master hand, yi obedience as complete as that corpse, they impressed on the the tremendous power of their org tion. If Xavier alone has become canonized Saint of Christendom, of his brethren were heroes of mental the saint of the sain canonized Saint of Unristendom, of his brethren were heroes of no mon stamp. In China, Japan, I Brazil, California, Abyssinia, and land, they performed miracles of denying devotion.

"Above all, in North America like Le James Brahauf Garniae

"Above all, in North America like Le Jeune, Brebeuf, Garnie Chaumont braved famine, solitude sult, persecution, defied intolerabine expressible torture, tasted day the prolonged bitterness of its most appalling forms. At fin labors of the Jesuits were amon Algonquin children. But no per results; could be obtained amon wandering Algonquin hordes. Ledetermined to establish Missions the numerous Huron tribes who last impress attilements, along the the numerous Huron tribes who the stationary settlements, along the of the Western lakes. In 1634, E Daniel and Devost left Trois Rivi Lake Huron. The hardships voyage, which lasted thirty day so severe that even the iron from the control of the state of the control of the co

Brebeuf almost succumbed.

"Partly from the fear of offend
French at Quebec, party from st
tious awe, the Jesuits were pe
to settle and to build houses in th

"In France the utmost ent was aroused for the Missions; Relation' produced a prodigiou as time passed on more Jesuit the sea to aid in the work of co The central Mission House, no Huron, served as a residence, h Huron, served as a residence, is magazines, and refuge in case The Huron towns, all name Saints, were divided into disteach of which two priess assigned. The Missionaries neved singly or in pai village to village, till every town, had heard the doctrine circuits were made in the winter, for it was not till Not December that the Jesuits paid their village. The Jesuits paid December that the Jesuits their village. The Jesuits paid lodgings with needles, beads, other small articles. They to Hurons to fortily their towns the sick, instructed child preached to adults. But combard to make, and harder still have been to be a single converted. But if the Jesuits converted f But if the Jesuits converted savages, they gained personal Their disinterestedness, intre-blameless lives gradually told Indians. Their patience and

never at fault.
"Their most determined en the sorcerers, medicine diviners, who swarmed in eve To the Hurons the priests a rival magicians. They looke black robed strangers as black-robed strangers as supernatural beings, masters death, controlling the sun and the seasons. They attribute the changes in the weather, ness or abundance of their came to them for spells to denemies, and for charms to hoppers. Brebeuf foretold and his prophecy was the native sorcerers fail tain rain; nine Saint Joseph broke up obstinate drought. But the totan unmixed advantage. Pesmall-pox decimated the