JULY 23, 1887.

THE CATHOLIC RECORD.

Bartimens.

and Jesus answered and said unto him : as wilt thou that I should do unto these blind man said unto Him, Lord, that I ht receive my sight."

I would receive my sight: my clouded eyes Miss the glad radiance of the morning sun, The changing that that glorify the stiss with reseate spiendors when the day is with reseate spiendors when the day is ws soft and gray, the pearly light twilight deep'ning into night.

I cannot see to keep the narrow way, And so I blindly wander here and there. Groping amidst the tombs, or helpless stray Through pathless, tangled deserts, bleak

and bare; Weeping I seek the way I cannot flud-Open my eyes, dear Lord, for I am blind.

And oft I laugh, with some light, thought-less jest, Nor see how anguish lines some face most dear, And write my mirth, a mocking palimpsest. On blotted scrolls of human pain and fear; And never see the heartache interlined. Pity, oh son of David 1 i am blind.

I do not see the psin my light words give, The quivering, shrinking heart I cannot

So light of thought, midst hidden grief I live, ok the cypress tombs with sight-

less glee; Open mike eyes, light, blessed ways to find-Jesus, have mercy on me-I am blind. My useless eyes are reservoirs of tears. Doomed for their blind mistates to over-

flow; To weep for thoughtless ways of wandering

years, Because I could not see-I did not know These sightless eyes-than angriest glanc less kind-Light of the World, have pity! I am blind. -Robert J. Burdette.

FIVE-MINUTE SERMONS FOR EARLY MASSES

By the Paulist Fathers.

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

SIXTH SUNDAY AFTER PENTECOST.

"I have compassion on the multiude; for, behold, they have now been with Me three days. And if I send them away fasting to their own houses, they will faist in the way: for some of them came from afar off." -Mark vill., 2, 8.

"Mark vill., 2, 3." This multitude spoken of in to day's Gorpel numbered about four thousand, and evidently contained representatives from many places, "for some of them came from sfar off." Such a large congre-gation could not be assembled in a com-pact body within the narrow streets of a small town, so they were led forth into the open country, and for three days were absolbed in the consideration of the great truths of religion. In the ardor of their devotion, these first followers of Christ had left their houses without pro-viding food for themselves. They were their devotion, these link followers of Christ had left their houses without pro-viding food for themselves. They were so deeply concerned about the needs of their souls that they gave no attention to the warist of the body. In the presence of our Lord they found that peace which the world cannot give ; those who were heavily burdened with labor found a con-solation to be got nowhere else. Those of them that came a long journey were amply repaid for their efforts by the interior joy which filled their hearts. You will observe, my brethren, that the Son of God sanctioned this outburst of popular devotion which prompted thous-ands to leave their houses, and to spend three days in His presence, wholly occu-pied with the work of their salvation. No mention is made of the loss of their bust-ness interests ; no complaints were made

pied with the work of their salvation. No mention is made of the loss of their salvation. No mention is made of the loss of their bust-ness interests; no complaints were made about the inconvenience of going and coming, nor of the annoyance caused by being thrown in contact with some whose manners were perhaps lacking in refine-ment. Neither do we find it asserted that all were dressed in fine clothes; and we have every reason to believe that no one in that large assemblage of the faithful was ashamed to be recognized as belong-ing to the poor. The doctrines which they had heard from the Master made them feel confident that poverty is no barrier to the bighest places in His kingdom. From His entry into the world he had chosen by preference the lot of the poor, with all it bardships, and afterwards He with all its bardships, and afterwards He potents. Though constantly engaged in alleviating suffering of every kind, our Lord clearly taught that the poor are blessed, inasmuch as they have been given special claims on the kingdom of heaven. Christ's compassion for the multitude is still visibly manifested to the world by those who have received the divine com-mission to preach and teach, and to rule His Church. From the chair of Peter has goone forth. century after century, the His Church. From the chair of Peter has gone forth, century after century, the glorious truth which declares that the oppression of the poor is a sin sgainst high heaven. Catholics learn the true doctrine on this subject from the Church, which apeaks with the authority of Christ. We need no other teacher to convince us that the laborer should not be defrauded of that which instite balance to bim. With that the laborer should not be defrauded of that which justly belongs to him. With the certainty of faith—not as an opinion of humanitariana—we believe in the ulti-mate triumph of the great law by which the world is to be judged, when the Omni-potent God shall render to every man according to His works. This belief should urge us to do all that we can wisely and justly, in opposition to the inhuman policy of organized selfishness, which is cruel enough to impose heavy burdens of sorrow and misery on large multitudes of our fellow-creatures. multitudes of our fellow.creatures.

CARDINAL MANNING AT THE PRO-CATHEDBAL

ATHEISM & CHRISTIAN INVENTION.

ATHENS A CHRISTIAN INVENTION. London Universe, June 11. The Cardinal Archbishop of Westmins-ter read the pastoral at the last Mass at the Pro Cathedral, Kensington, on Sun-day, and slop preached. In the course of his remarks His Eminence said : The unity of God is by a necessity of the human reason. It is only in these days of greater light that this has been denied. Is it possible for the human reason not to perceive by a necessity of its own action of greater light that this has been denied. Is it possible for the human reason not to perceive by a necessity of its own action that God exists ? Human reason, with a human sense, knows that the world exists; and even the most absolute sceptic or infidel does not crown himself with the folly of denying the existence of the world. There are men who tell us that the world is a phantom, and that sub-stance has no existence; but, be it phan-tom or substance, they do not venture to deny the world's existence. Well, let them account for that substance or phan-tom. It was not eternal; it was not un-created; it did not create itself; and these are the only three possible reasons to account for the existence of the world. Either it was from eternity, or it created itself, or it had no creator. If any man will say it was eternal, and deny its reality or its substance. I leave him. Let him rejoice in his unbelief, for my reason rejects it by a necessity of its own. If he tells me that it created itself, I shall say to him, "You are a worthy fellow of the man who sfirms it to be eternal for if it were created by itself it must be self-created, and therefore it must be eternal." Could anything be proposed to the reason of man more aburd than prometiums created, and therefore it must be eternal." Could anything be proposed to the reason of man more absurd than propositions like these? It is impossible for the rea-son to accept them, and therefore there remains only one possible thought, and that is, that the world had a Creator. And there is no contradiction in this-there is no intrinsic improbability in it. ALL THE DAY LONG YOU ARE CREATING OMETHIN

SOMETHING. The thought of creation, the reality of creation, pervades the whole world we see, and therefore, when St. Paul says that "every house is builded by some man, and he who builds it is God," he uses an argument from anology which is abso-lutely true; and therefore the existence of God as the creator of all things comes to us by a necessity of the human reason. us by a necessity of the human reason ; for the human reason rejects because of the intrinsic contradiction and absurdity for the numan reason rejects because of the intrinsic contradiction and absurdity of any supposition. Secondly, when I look on the world, first of all I see an infinite beauty in it—a wonderful diver-sity of form and color, a proportion that pervales all things, everything in its pro-portion. There is all round us evidence of an intelligence, an intellect, a mind. If I were to find four globes or balls, three of them united as a basis and one placed upon them, I abould asy, "There has been some intelligent hand at work there. Balls don't throw themselves into that form by chance." And if I were to find that these pyramids of balls were to be found along a whole line and covering a great field, every successive example would be an additional argument that there had been a designing hand at work, for if chance could not do one such work how much lees could it do a multitude ? TAKE ANY FLOWER OR FRUIT YOU WILL

discoverable germ? There was never a law yet without a lawgiver. There could not be this ultimate germ, which pro-duces the diversity of all things, if it had not been planted there. Who planted it ? Next, all the diversities and beauty and not been planted there. Who planted it ? Next, all the diversities and beauty and form are perpetual; they continually re-produce themselves, or if by uniting them together you produce other forms the law of proportion is still to be found missing through them; and therefore in all the works of God I find a necessity of my reason telling me there must have been an intelligence to design these things. There was also a hand to execute the design which this Intelligence drew. My reason absolutely refuses to imagine that this work as I am convinced that the Author of all things must be proportioned to His the result of my intelligence and will. I could have for that the Author of all things must be proportioned to His the result of my intelligence and will. I could have for that a workle, a more and a will that work as I am to mine. Whatever I do is the result of my intelligence and will. I could NOT MAKE A WORLD, and a world therefore is the result of an intelligence and a will proportioned to that world at best. If I have an intellig-ence and a will—and even sceptics do not deny that they are proud of their intellig-ence or will that is not personal? If there be no such intelligent and Almighty person, then, by a necessary conclusion, I am the greatest being that exists. Man is desified if there be no God. Who made him? I can conceive no greater absurd-ity, or any greater perversion of the reason of man, than such a conclusion as this. And therefore I affirm that the light of nature and a necessity of the human reason prove to us the existence of God, His menon in the used and a will and therefore I affirm the there and a mission of the human reason prove to us the existence of God, His menon the use and an use of the human reason prove to us the existence of God, their fullest form. Dr. D. D. McDonald, Petitoodiac, N. B., says: "I have been prescribing Scott's Emulsion with good results. It is especially useful in per-cons with consumptive tendencies." Put up in 50c. and \$1 size. **A Source of Danger.** The frequent source of danger attend, mer and fall is the liability to check the farthces too suddenly. Dr. Fowler's this. Inflammation of the bowels does in tot follow its use, as is too often the case with powerful opiates and asturna manner. **After Leng Years.** "I was troubled with liver complaint for a number of years, finding no cure, in tried B. B. B. Took four bottles, and mer scored, streads of the bowels does in the powerful opiates and asturna manner. **After Leng Years.** "I was troubled with liver complaint for a number of years, finding no cure, in tried B. B. B. Took four bottles, and mer score of God and to write books which were allowed to die on Christian their merits, ought to be cast into the fire.

ST. ANNE DE BEAUPRE. Brooklyn, July 6, 1887.

Brooklyn, July 6, 1887. To the Editor of the Catholic Review : Permit me to occupy a small space in your valuable paper in reference to a miraculous cure made at St. Anne de Beaure, August 14, 1883, the account of which was published in the Montreal and New York papers a few days latter. In the year 1882 my son, then only four years of age, received an injury in his spine that continually grew worse until he became very lame; in fact, ren-dering the left hip almost powerless. While visiting my friends in Ottawa the following summer, after the injury to my boy, I had an examination made by two of the most eminent physicians, who pronounced his case Potts curvature of the spine, which could be relieved by the use of a spiral waist and hip instru-mente, used in such cases. The following day (before I had ordered the instru-ments), kind Providence drew my atten-tion to a pilgrimage that would leave in a few days for the boly shrine of St. Anne, where I had heard of so many miraculous cures. Feeling unworthy, but with so great a confi ence in the mery of God, I feit that if I could only reach that holy shrine my boy would be cured. With all this fair in my heart I joined the large pilgrimage, and with them reached St. Anne's. Mass is celebrated immediately on the entrance of the pil-grin', when all go to Holy Communion. On going to Holy Communion. J placed my boy at the foot of the large statue of St. Anne, that "mother of the afflicted," and on returning from Communion offered him to her tender mery and begged ber to restore him to the open air, where he soon recovered, and, to my joyful amazement, walked away from my side axefactly ward mither I carried nim out of the course into the open air, where he soon recovered, and, to my joyful amazement, walked away from my side perfectly cured, without even the slightest perception of hameness, and since then has been in perfect health

and limb.

and limb. I could write much more of that great pilgrimage to St. Anne's but will not in-trude on your valuable space. The pilgrimage was under the guidance of the Rev. Father Campeau, of the Basilica, Ottawa, Canada, who every year accompanies a pilgrimage to St. Anne's. I have heard with great pleasure that this great church has been created a baselica. Trusting this fact may be of interest to your many readers. 1 am, respectfully. your many readers, 1 am, respectfully, MRS. THOMAS STEWART,

307 Tenth street, South Brooklyn.

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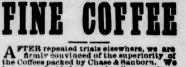
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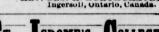
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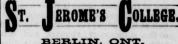
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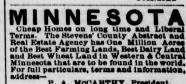
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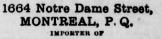


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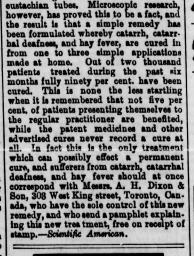
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