

## Bartimaeus.

"And Jesus answered and said unto him: What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight."

I would receive my sight: my clouded eyes  
Mist the glad radiance of the morning sun,  
The changing tints that glorify the sky  
With rosy splendours when the day is done.

The shadows soft and gray, the pearly light  
Of summer twilight deepening into night.  
I cannot see to keep the narrow way,  
And so I blindly wander here and there,  
Grope amidst the tomb, or helpless stray  
Through pathless, tangled desert, bleak  
And bare;

Weeping I seek the way I cannot find—  
Open my eyes, dear Lord, for I am blind.  
And oft I laugh, with some light, thoughtless  
jest,  
Nor see how anguish lingers some face most  
dear.

And write my low, a mocking representative—  
On blotched robes of human sin and fear;  
And never see the heartache interlaid—  
Pity, oh son of David! I am blind.

I do not see the pain my light words give,  
The quivering, shrinking heart I cannot  
live;  
So light of thought, midst hidden grief I  
live,  
And mock the cypress tombs with slight-  
ing glee;  
Open mine eyes, light, blessed words to find—  
Jesus, have mercy on me—I am blind.

My useless eyes are reservoirs of tears,  
Doomed for their blind mistakes to over-  
flow;  
To weep for thoughtless acts of wandering  
years;  
Because I could not see—I did not know  
These agonies eyes—than angrier glance  
less kind—  
Light of the World, have pity! I am blind.  
—Robert J. Burdette.

## FIVE-MINUTE SERMONS

FOR EARLY MASSES  
By the Paulist Fathers.

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

## SIXTH SUNDAY AFTER PENTECOST.

"I have compassion on the multitude; for  
behold, they have now been with Me three  
days: and I send them away fasting to  
their own homes, they will faint in the  
way: for some of them came from afar off."  
—Mark viii., 2, 3.

This multitude spoken of in to-day's  
Gospel numbered about four thousand,  
and evidently consisted of representatives  
from many places of the world. No con-  
gregation 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 absorbed 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  
so deeply concerned about the needs of  
their souls that they gave no attention to  
the wants 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  
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 thou-  
sands to leave their houses, and to spend  
three days in His presence, wholly oc-  
cupied with the work of their salvation. No  
mention is made of the loss of their busi-  
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  
of these large assemblages 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 highest places in His kingdom.

From His entry into the world he had  
chosen by preference the lot of the poor,  
with all its hardships, and afterwards He  
peaked out the spiritual advantages of  
poverty. 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 to rule 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 against high heaven. Catholics learn the true  
doctrine on this subject from the Church,  
which speaks with the authority of Christ.  
We need no oil or teacher to convince us  
that the laborer is worthy of his wages.  
We need not be told that the man who  
works justly belongs to him. With the  
certainty of faith—not as an opinion of  
humanitarians—we believe in the ultimate  
triumph of the great law by which the  
world is to be judged, when the Omnipotent  
God shall render to every man according  
to His works. This belief should urge us  
to do all that is in our power to  
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.

## Consumption Can be Cured

By proper, healthful exercise, and the  
judicious use of Scott's Emulsion of God  
Liver Oil and Hypophosphites, which  
contains the healing and strengthening  
virtues of these two valuable substances  
in their fullest form. Dr. D. D. McDonald,  
Petitcodiac, N. B., says: "I have been  
prescribing Scott's Emulsion with good  
results. It is especially useful in persons  
with consumptive tendencies." Put up  
in 50c. and \$1 size.

## A Source of Danger.

The frequent source of danger attend-  
ing bowel complaints during the sum-  
mer and fall is the inability to check the  
diarrhoea too suddenly. Dr. Fowler's  
Extract of Wild Strawberry will not do  
this. Inflammation of the bowels does  
not follow its use, as is too often the  
case with powerful opiates and astring-  
ents. It cures promptly and in a natural  
manner.

## After Long Years.

"I was troubled with liver complaint  
for a number of years, finding no cure,  
I tried B. B. I took four bottles, and  
am perfectly cured, strong and hearty."  
Mrs. Maria Akett, Alma, Ont.

CARDINAL MANNING AT THE PRO-  
CATHEDRAL.

## ATHEISM A CHRISTIAN INVENTION.

London Universe, June 11.  
The Cardinal Archbishop of Westminster  
read the pastoral at the last Mass at  
the Pro-Cathedral, Kensington, on Sun-  
day, and also 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  
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  
fool 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 affirms it to be eternal for it  
was created by itself it must be self-  
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 reason  
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  
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 built by some man,  
and he who builds it is God," he uses an  
argument from analogy 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;  
for the human 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  
pervades all things, everything in its  
proportion. 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 base and one placed  
upon them, I should say, "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 do one such work  
how much less could it do a multitude?

Every flower has its form, its colour, its  
shape, its proportion, its symmetry.  
Every fruit has its quality, its savour, its  
shape, its substance. And yet all these  
grow, first by the moisture of the rain, and  
next by the soil and the earth, and thirdly  
by the vivifying of the air, and yet all are  
different, and yet many take those four  
agents by which they are produced, and  
there is one agent you cannot detect.  
The microscope has not found that law  
by which the seed or root by which it  
springs up into flower or fruit; everything  
according to its kind. What is that un-  
discoverable germ? There was never a  
law yet without a lawgiver. There could  
not be this ultimate law 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  
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  
world is the work of chance, or of an un-  
intelligent being, or of a being without  
power. I am convinced that the Author  
of all things must be proportioned to His  
works 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 intelli-  
gence and a will—and even sceptics do not  
deny that they are proud of their intelli-  
gence—and if the first cause of all things  
has no intelligence or will, he is under my  
feet. Thirdly, if the Creator of all things  
has no intelligence and no will, is he not a  
person? Can you conceive an intelli-  
gence 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 defined if there be no God. Who made  
himself? I can conceive no greater ab-  
surdity, 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 personality and His unity. The  
knowledge of God had enabled the  
world, but that knowledge, though it  
came by inheritance and not by search,  
could be forfeited, and its loss was the  
week and ruin of mankind. The old  
world, as he had said, was full of belief  
in God—so full that men even multiplied  
their divinity, and became polytheists  
and pantheists. Atheism is a sin of the  
Christian world. The intellect of the  
speculative philosophers "could not prove  
God," as they said, and therefore they  
were sceptical; but it was reserved for  
these days of Christianity to find men denying  
the existence of God and to write books  
which were allowed to die on Christian  
tables, but which, treated according to  
their merits, ought to be cast into the  
fire.

## ST. ANNE DE BEAUPRE.

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  
Beaupre, August 14, 1883, the account of  
which was published in the Montreal and  
New York papers a few days later.

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 Pott's curvature  
of the spine, which could be relieved by  
the use of a spiral waist and hip instru-  
ment, used in such cases. The following  
day (before I had ordered the instru-  
ment), kind Providence drew my atten-  
tion to a pilgrimage that would leave in  
a few days for the holy shrine of St.  
Anne, where I had heard of so many  
miraculous cures. Feeling unworthy, but  
with so great a confidence in the mercy of  
God, I felt that I could only reach that  
holy shrine my boy would be cured.  
With all this faith 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-  
grims, when all go to Holy Communion.  
On going to Holy Communion, I 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 mercy and  
begged her to restore him to  
health again. Whilst pleading for him  
there at her feet, the child became faint,  
I carried him out of the church into the  
open air, where he soon recovered, and,  
to my joyful amazement, he was cured  
from my side perfectly cured, without  
even the slightest perception of lameness,  
and since then has been in perfect health  
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 Campana, 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 basilica.  
Trusting this fact may be of interest to  
your many readers, I am, respectfully,  
MRS. THOMAS STEWART,  
307 Tenth street, South Brooklyn.

Quantity in medicine is no indication  
of value. Ayer's Sarsaparilla is con-  
centrated and powerful; requires a smaller  
dose, and is more effective, dose for dose,  
than any other Sarsaparilla. It is the  
best of all blood medicines.

Cardinal Manning is much interested  
in the project of having a Congress of  
English-speaking Catholics held at Lon-  
don. It is understood that the hierarchy of  
America will act in concord with the  
English prelates. Among the subjects the  
Congress will discuss are those of religi-  
ous progress, labor and capital, temper-  
ance and thrift.

MANY PERSONS SUFFER  
From Impure Breath and suppose it comes  
from a disordered stomach. In many cases  
the actual cause is Catarrh. Nasal Balm  
will remove the cause, and cure.

TAMARAC.  
For Hoarseness and all Bronchial Troubles  
that usually attend public speaking, Tamarac  
Balm will give speedy relief. Try it.

Catarrh, Catarrhal Deafness, and Hay  
Fever.

A NEW TREATMENT.  
Sufferers are not generally aware that  
these diseases are contagious, or that they  
are due to the presence of living parasites  
in the lining membrane of the nose and  
catarrhal. Catarrh of the nose and  
catarrhal deafness, and hay fever, are cured  
in one to three simple applications  
made at home. Out of two thousand  
patients treated during the past six  
months fully ninety per cent. have been  
cured. When it is remembered that not five per  
cent. of patients presenting themselves to  
the regular practitioner are benefited,  
while the patent medicines and other  
advised cures never record a cure at  
all. In fact this is the only treatment  
which can possibly effect a permanent  
cure, and suffers from catarrh, catarrhal  
deafness, and hay fever should at once  
consult with Messrs. H. D. Dixon &  
Sons, 303 West King street, Toronto, Can-  
ada, who have the sole control of this new  
remedy, and who send a pamphlet explain-  
ing this new treatment, free on receipt of  
stamp.—Scientific American.

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## AND HOW TO BUILD THEM.

So easy with specifications, estimates, and full description  
of desirable modern houses, from a few up, costing from  
\$1,000 to \$10,000, and upwards. House adapted to  
all climates, and of all styles, from the most modern  
and cheap work of the kind published in the world. Sent  
by mail, post paid, upon receipt of 10 cts. Stamp taken.  
Address: BROOKLYN BUILDING ASSOCIATION, BROOKLYN, N.Y.

## CHURCH PEWS.

## SCHOOL FURNITURE.

The Bennett Furnishing Co., of London,  
Ont., make a specialty of manufacturing the  
latest designs in Church and School Furni-  
ture. The Catholic Clergy of Canada are  
respectfully invited to send for catalogue  
and price list, and to order. We have been  
lately put in a complete set of pews in  
the parish of St. Anne's, and for many years  
past have been favored with  
contracts from a number of the Clergy in  
other parts of Ontario. We quote the  
most entire satisfaction having been  
expressed in regard to quality of work, lowness  
of price, and quickness of execution. Such  
has been the increase of business in this  
special line that we found it necessary some  
time since to establish a branch office in  
Glasgow, Scotland, and we are now engaged  
manufacturing Pews in that country and Ireland. Address—  
Bennett Furnishing Company,  
LONDON, ONT., CANADA.

References: Rev. Father Bayard, Sarnia;  
London, Brantford, Moberly, Ingersoll, On-  
tario, Perth, New York, Kingston, and Rev.  
Bro. Arnold, Montreal.

## BANK OF LONDON IN CANADA.

CAPITAL SUBSCRIBED \$1,000,000  
CAPITAL PAID UP 300,000  
RESERVE FUND 50,000

DIRECTORS:  
Henry Taylor, President; John Labatt,  
Vice-President; L. Banks, W. Duffell, F.  
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A. M. SMART, Cashier.  
BRANCHES—INGERSOLL, PETRIKA,  
WATFORD, DRESDEN and BRANTFORD.  
Agents in the United States—The National  
Trust Bank.

Agents in Britain—The National Bank of  
Scotland.  
Borrow on all parts of Canada, and Ameri-  
can, and sterling Exchange bought and sold  
at the current rate, on all accounts, points  
and a general banking business transacted.  
SAVINGS BANK DEPARTMENT. Deposits  
received and interest paid or compounded,  
at highest current rate.

NASAL BALM  
CURES  
COLD IN THE HEAD  
CATARRH

BEWARE OF dangerous and harmful Liquids,  
Snuits and Catarrh powders. Nasal Balm is  
entirely safe and harmless. It is not a  
stimulant, and does not irritate the mucous  
membrane. It is a cure for Catarrh, and  
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stimulant, and does not irritate the mucous  
membrane. It is a cure for Catarrh, and  
prevents its return. It is a cure for  
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