OCT 29, 1887.

CAT."

ges of liey an

y long raying them

it that

So the

arts of should

eption e said

ust do selves

nificat htly be t arose some sthren.

d, and is, but

It wa aly to

to the

f as :

ng his

d and eerless

Now,"

will be

nitted very from

nonks eraph. listen. bed in

eelf.

face

ad bis

ain I V OD

How

re all

were

mong

itant

H

awe-

v my

y no For hath

when

a you own f the

How

They

1 the

arted y, to nility

h the

hope

ther's

D.

y its atho-

sions

table

ecad-lency

avar

pen-

dness

now

y no It is

med n be cen-le of

and ublic

and

ages,

acri-its sits give pet-tro's God, y in that

ctu

dry ould for is it

the were h an the in.

ual.

kes

tho.

oad, able adid

ults its

ys.

yoes

ita-

, or

aw-

My Own Shall Come.

Serene I hold my hands and wait Nor care for wind, nor tide, nor sea; I rave no more 'galast time nor fate, For io ! my own shall come to me.

I stay my haste. I make delays, For what avails this eager pace : I stand smid the eternal ways, And what is mine shall know my face.

Asleep, awake, by night or day, The friends i seek are seeking me; Ner wind can drive my bark astray, Nor change the tide of destiny.

What matter is I stand alone ? I wait with joy the coming years; My heart shall reap where it has "own, And gather up its fruits and tears.

The waters know their own and draw The brock that springs on youder heigh Sediows the good with equal law Unto the soul of pure delight.

The flower nodding in the wind Is ready plighted to the bee; And, maiden, why that look unkind ! Fer lo i thy lover seeketh thee.

The stars come nightly to the sky, The tidal wave unto the ses; Nor time, nor space, nor deep, nor high, Can beep my own away from me. -John Burroughs, in Christian Nation.

AFRAID OF CONFESSION.

On September 15th, 1871, Archbishop McCloskey, of New York, commissioned Father Drumgoole, who for many years had entertained the desire of laboring for had entertained the desire of laboring for the salvation of homeless and destitute children, to establish a mission for this purpose. The St. Vincent of Paul Society transferred to him St. Vincent's Lodging House, 53 Warren street, New York, as a "Home for the Protection of Homeless and Destitute Boys." The number of boys increased so rapidly that Father Drum goole found it necessary to rent the sdjoln ing premises, and in the course of time he had to erect the large and commodions institution, now known as the "Mission institution, now known as the "Mission of the Immaculate Conception," corner of Lafayette place and Great Jones street,

Lafayette place and Great Jones street, and to convert three farms on Staten Island, amounting to 600 acree, to the purposes of the mission. On the occasion of his first Christmas at St. Vincent's Lodging House, Father Drumgoole gave a retroat to all the boys, and extended an invitation to other poor boys in the neighborhood, who had not made their First Communion. The retreat commenced two weeks before Christmas. Besides the instruction in the morning, an Besides the instruction in the morning, an hour's instruction was given after supper every evening. A portion of the time was spent in explanation of the Catechism. The boys were all willing to listen to the instructions, but they had a terrible abhor-rence of confession. Father Drumgoole, in illustration of this, and of the difficul es he had first to encounter, relates the following incidents :

The first evening of the retreat ap roached for confessions, I told the boys Interview of the retrest approached for confessions, I told the boys that I would meet them in the lecture room after supper, and give them a short instruction. But knowing how afraid they were of confession, I placed myself outside of the dining-room door while they were at supper; for I had heard from some of the better disposed boys that some among the larger boys were deter-mined to leave the house that night, rather than go to confession. True enough,

rather than go to confession. True end rather than go to confession. True enough, as soon as supper was over some of the larger ones rushed out of the room, and larger ones runned out of the room, and pulling their caps from under their costs, were making for the door, when I met them. Pretending not to know what they were about, I told them I was de-lighted to see them so enger to go to con fession, and congratulated them on the code stample they recordering the light feesion, and congratulated them on the good example they were showing the little boys. They made various excues to get out for a few moments, but I told them that I would not delay them long, and that they would have plenty of time after confection. Then, taking by the hand the largest of the boys, who had been leader, I led him towards the confectional. Heappeared to shudder at the idea, but I encouraged him by some kind words, and said : 'If you don't want to go to confes-sion, come in and have a conversation

aid he. He entered the confessional. After I had put on my surplice and stole, he became quite nervous; and when told to say three Hail Marys to ask grace from God to make a good confession, he united with me in saying them fervently, I then said to him, 'You have fought a great battle for salvation to night, and won a victory which, I hope, will insure the joys f heaven to your immortal toul.' Bursting into vehement weeping, he ex-aimed : 'Father, you do not know whom tou have before you; you do not know he victory you have won over the devil to hight. I am the son of a rich man. Nine months sgo there was a mission in our parish. My parents requested me to attend, but I positively refused. My sis-tere tried all they could to persuade me to tend; my good mother even knelt to me tend; my good mother even knelt to me beg me to go, but I was determined to to bell rather than go to confession. In father then told me I could take my noice, either to leave the house that night orever, or attend the mission. I left the ouse and stole my passage to this coun-ty, and two months ago I became an ate of your bouse, but was determined ever, hever to go to confession. Father, have received grace from God, and I wish ow to confess my sins to you.' After he ad finished his confession I requested him to stay around all the evening, and as he ad been a leader in the revolt, to be a ader now in bringing others to confession. e left the confessional with tears of joy reaming from his eyes. The other larger oys gathered around him, and wanted to how what was the matter. After exd the joy that now filled his heart, he ged them to share his happiness by going confession. They all went, and even ed with each other who should go first t 11 o'clock he came to my confessional eyes still filled with tears, and said Pather, they have all been heard; not one as failed to come.' Certainly, that was me of the happiest hours of my life. From hat on I felt convinced that my mission or the protection of homeless and desti-

by him a few days before, expressing the joy he felt at the thought of making his First Communion on Christmas Dav. His mother requested him to tell Father Drum-goole that he had never been baptized. He wept bitterly, and said, 'Father, what is to be done now ?' 'Dry up your tears, my boy,' I replied, all is right, Providence has interfered. I will baptize you imme diately, and you will make your First Communion with the rest to morrow morning' 'But, Father, will the boys know it ?' 'Nc; it will be private.' And about 11 o'clock that night he was baptized and received Holy Communion in the morning with the other boys. Ou that Christmas morning 102 boys approached Holy Communioa. The first grand vic-tory over sin and misfortune was won by our mission."

These retreats at Christmas and Easter have been continued up to the present time with excellent effect. Most of the time with excellent effect. most of the boys of that time, now young men, have been very successful in life. Many are holding responsible situations, giving great satisfaction to their employers. Some are in business on their own account, and a few are likely to become wealthy. All of them attribute their success in life to the m'ssions given in St. Vincent's Home — *Cincinnati Sodalist.*

FOR A MESS OF POTTAGE.

Catholic Review.

Catholic Review. Mr. Charles Todd Quintard, who, in the Episcopal denomination, is "Bishop of Tennessee," had a conference lately in Paris with M Hyacinthe Loyson, and he writes home that the exfriat "is really in great need of immediate pecuniary aid;" that last year he received less than \$500 from England and the United States: from Eogland and the United States: that "very little is known of the Gallican Church movement in the United States," and that "there is need of immediate help if the work is to go on." He does not state what will happen if money be not placed in the outstretched hand of the mendicant-perhaps Mrs. Merriman will break up the "Gallican Church," and the mendalcant-perhaps Mrs. Merriman will break up the "Gallican Church," and Paul will not get a new suit this winter. Mr. Theo. B. Lyman, who is "Bishop of North Carolina," in the same denomin-ation, joins in the ples for alms. When in Paris last winter, he was profoundly impressed with the conviction that the excommunicated monk "was doing a very noble work, the importance of which seemed to be little under-stood or appreciated by those from whom he might naturally have anticipa-ted the very largest sympathy." Just so, Mr. Lyman; your testimony is true-the heretical work of Mr. Loyson is not ap preciated in Catholic France. It is a fall-ure, He is isolated. "I was pained," con-tinues this witness, "to find how crippled he was for means," etc.

tinues this witness, "to find how crippled he was for means," etc. Mr. Henry C. Potter, who signs him-self "Bishop of New York," writes: "There has been a strange indiff-rence among Christian people in the United States and England, to the work of Pere Hyacinthe; and while I knew very well that there are reasons which have dis-couraged the continued sympathy of those who have been drawn to help him, I con-fess I cannot underst ind why they should have been accounted sufficient to chill that is impathy altogether. I hope I may be pardoned if I say that I do not need to be told that 'Pere Hyacinthe has no genius for organization,' that he 'has made mistakes,' that he is a difficult man to get on with,' etc., etc." Isu't Bishop Potter in error—is it not Mrs. Mertiman who is 'difficult'' to get on with? At least, the little Abbe Bichery laid the blame at her door, and especially after he refused her door, and especially after he refused to bring up the coals for her. He couldn't stand doing the chores as a part of the reformed ministry, so he left, without giving a good character to the "better half" of the Galilican Church. However, "Bishop' Potter goes on to say that "it would seen encouraged him by some kind words, and said : 'If you don't want to go to confes-sion, come in and have a conversation with me which may prepare you for the Sacrament.' 'Well, I'll do that, Father,' said he. He entered the confessional and personal righteousness, and in the interestof purer faith." Why, "Bishop," he is not in want and there are thousands of members of your denomination right here at home who are in absolate destitution. He is able to work for a living. Let him go earn sufficient to enable Mrs. Merriman hire a servant and give Paul a winter outfit. Besidee, you are "away off" about that "personal righteousness" matter. The ex friar broke his solemn vows and went aside from chastity to be defiled. And the "purer faith" you refer to is faith without purity. The state of this fallen priest is pitiful -dragged down by a woman to the gates of perdition. In one way, we wish he had wealth, for who could begrudge him "the earth and the fulness thereof" since for it he has bartered his soul and his hope of Heaven? Yet, in another way, it is to be Heaven? if it will serve to quicken the remorae that is eating into his vitals and bring him to repentance before it is too late

THE COLLEGE OF OTTAWA. ISTINGUISHED VISITORS RECENTLY ENTER

THE CATHOLIC RECORD.

DISTINGUISHED VISITORS RECENTLY ENTER-TAINED BY THE FACULTY. The College of Ottawa has since the beginning of the season been visited by several distinguished guests. First among these was his Grace the Archbishop of Ottawa, who takes such a lively interest in the welfare and progress of the college. Two addresses, French and English, were read by the students and to both his Grace replied in feeling terms. In the course of his remarks, the Archbishop told his young hearers that while travelling last summer he had met a high ecclesiastical dignitary from the United States, who obtawa. "The College of Ottawa," he said, "hes already worked a great deal of good, and we hope that it will continue to send across the lines young men imbued with

and we nope that it will continue to send across the lines young men imbued with true Christian principles, and truly fitted for the great social career that awaits them." His Grace added that he was always most happy to hear such praises of the College of Ottawa, and to transmit them to the Faculty and students, that all may there-by be incited to persevere in the great undertaking in which they were at pre-

Another visit of no ordinary character followed that of the Archbishop. It was that of the Hon. Mr. Matcier, premier of Quebec. The honorable gentleman was accompanied by Mesars Bergeron, M.P., for Beauharnois, Poupore, P. M. for Pon ttac, and Labelle, M. P. P., for Richellen. The distinguished visitors were shown through the College by the very Raverend

Inrough the College by the very Reverend Superior and some members of the Faculty. They expressed themselves highly pleased with all they saw, especially admiring the magnificent chapel, bright exhibition hall, physical and chemical departments, large and well vertilated dormitories and in-cadescent lighting and steam heating apparatus, spacious play grounds, etc., etc On passing the senior students' hall the visitors were ushered in, and though their presence was unexpected, were tendered a grand oration. One of the students, Mr. M. Fallon came forward and spoke a few words of welcome to the honorable pre-mier and his companions. The honorable gentleman in unequivocal terms gave expression to his admiration for all he had

genteman in unequivocal terms gave expression to his admiration for all he had witnessed and as a token thereof presented the college with two gold medals to be competed for at the end of the present scholastic year. List week the college was sgain honored by the presence of three members of the bierarchy of Quebec, Mgr. Fabre, Arch-bishop of Montreal, Mgr. Leffeche, of Three

bishop of Montreal, Mgr. Lefleche, of Three Rivers, and Mgr. Lorrain, of Pembroke They were tendered a hearty greeting by the Faculty and students, Very Rov. Father Angler, the president, speaking in behalf of the former and Messrs. Mithoney and R. Paradis of the latter. Mgr. Fabre and Mgr. Lafleche replied in French and Bishop Lorrian, in English Ou the next day, Sunday, Pontifical High Mass was celebrated in the college chapel, by the Archbishop of Montreal at which an elo-unent sermon was delivered by Mor-Architector and the second sec

All the various departments of the College have now attained completion. Professors and students are earnestly at work. The number of the latter, which is already over 400, is increasing daily, and the present session bids fair to be even more successful than the provious ones. - Ottawa Free Press, Oct 8.

A POPE FOR BAPFISTS.

N. Y. Catholic Review. It must often occur to Protestants that the possession of a final tribunal, acknowledged to be infallible and ready to decide finally any and all questions as to faith or morals, would be, to say the least, extremely convenient. It is highly probable that from time to time

Baptist Church South—has now a pope, ready made to its hand, and quite pre-pared to assume the exercise of the office. Catholics are still satisfied with their own Pope, and will continue to appeal to Peter. Baptists and all other Protestants who choose to follow their example, have now a precedent for the appeal to the Press. They will at least find it convenient, and we trust that their gratitude to the Southern elergy. their gratitude to the Southern clergy-man who has instituted their papacy may be in exact proportion to the value of the service that he has rendered them.

THE MEANING OF SACRIFICE.

At the word Sacrifice, the mind pic tures bloody rites and dying victims; it imagines the knife, the axe, the fire. Of such a kind were many sacrifices under the Jewish convenant, such sacrifices were found the world over, under every climate, among believers in God, as well as in every variety of paganism and idolatry. And the universal prevalence of sacrifice, and even of sacrifice in blood of sacrince, and even of sacrifice in blood and death, points to a primitive revela-tion or Divine worship, of the sinfulness of the world and the need of expiation. But there were sacrifices, and true sacri-fices, without the shedding of blood. The destruction of lifeless things was, under certain conditions, sacrifices, as when where where sourced upon the cround

when wine was poured upon the ground, and as when bread, corn, wine, oil, first fruits, and incense were offered to God under the Jewish law. What was offered must be destroyed not observe international must be destroyed, not always literally destroyed, but changed, depreciated, smitten, cast forth, banished, or in some sense marked as alienated from man's use, never more to be used by him. Thus there was, in the old law, the sacrifice of the two goats for sin, one was slain, the other driven forth into the wilderness, both were sacrificed. When the time came for the great sacrifice, the sanctification of all sacrifices and the consummation of all, the sacrifice of the God made man, we know—and may the God made man, we know—and may the thought never leave our hearts—that His sacrifice was one of blood, the altar was the cross, the priest and victim Himsel'. But while Jesus sitteth at the right

But while Jesus Sittern as the man hand of God, immortal, impassible, man is born, man lives, man is weak, man falls falls both, man here, man is weak, man falls into sin. The fountains of grace are full; but how is the child of Adam to approach them? Let him believe and approach them? Let him believe and pray, it is enough, say some. I also say it is enough, but belief and prayer are gifts too, and man is weak, distracted, occupied, tempted, blind and sensual. Therefore, to apply the sacrifice of the cross—to kindle the fervor of faith, to fan the flame of prayer, to attract the heart to sorrow and amendment, to lift poor human acts into divine efficacydevice which only His love could have carried into effect. He has decreed that the sacrifice of calvary shall be renewed as the days go round. But Jesus could not suffer any more,

He could not be pierced again and die as on good Friday. He must therefore endure some mark, some real change of state, some moral death. Some humilia. tion must smite Him, some annihilation,

some pouring out, some destruction. Now look upon the little round of the Now look upon the little round of the Host, just consecrated by the word of Christ's minister. That is Jesus Christ. Yes, under that lowly appearance, in that little circle, beneath that poor appear-ance of common bread, imprisoned, bound, subject, moved hither and thither—is He not annihilated? Is He not slam? Truly smitten with the sword of the word—truly slain upon the altar? And when the chalice is next separately consecrated, though in the chalice there is the whole Christ, and not merely the precious blood, and though had Christ so willed, the sacrifice would have been true and complete in a single consecratrue and complete in a single consecration yet that second consecration marks with almost dramatic emphases the mys. life, there are some of tical blood shedding and the fact that the mass is intended to commemorate the bloody sacrifice of the cross.

A HARD-WORKING ORDER.

THE LABORS OF THE HOLY SISTERS OF THE GOOD SHEPHERD.

THE GOOD SHEPHERD. The House of the Good Shepherd, situated at Eightv ninth and Nine-tieth streets, East River, is doing com-mendable work. The report of the House for the year 1886 gave the number of inmates at the beginning of the year 1887 at 544. They are divited into four classes an attaneoust the term four classes; an arrangement that has much to do with counteracting the evil influences which under some other reform-

atory institutions are ineffective for the cure of depravity. The first class is composed of the Sisters of St. Mary Magdalen. These, as their name betokens, are a body of women who have left the world, sin and

have left the world, sin and PLEDGED THEIR LIVES to the good work. They now have a mem-bership of 82 persons. In the second department there are 196 women and girls, mostly penitents who desire to reform. Young girls from 12 to 20 years of age, who have been consigned by their friends, are placed in the third class. They are taught to work and corrected of their evil habits. The fourth division is for girls com-

to retire from the world for a time. Since the FOUNDATION OF THE INSTITUTION

7,441 persons of all classes have been cared for. This institution was com-menced in Fourteenth street, on the second day of October, 1857, by religious of the Order of Our Lady of Charity of 7,441 the Good Shepherd, who had already two establishments in the United States that of Louisville, Kentucky, and Cincinnati, Ohio. At the present moment twenty six houses of the Order are in successful eix houses of the Order are in successful operation in this country. From the title which it bears it is not difficult to imagine what the object of the institution is—the reformation of the erring and the protection of those in danger. To this labor the Sisters of the Good Shep-bard devote their lines and energies the herd devote their lives and energies; the doors of the asylums are ever open to RECEIVE THE POOR ONES,

RECRIVE THE POOR ONES, whether they themselves apply for ad mission or are brought by their friends. In the Houses of the Good Shepherd there is no distinction of creed, persons of every denomination are received and treated on a perfect equality; if any of the inmates desire to be received into the Church, months are circuit there there is an of the second months are given them to examine its doctrines, and if they have parents or guardians they are made acquainted with the determination of their children or wards, and their consent obtained, if pos sible before the change is completed. As the religious of the Good Shepherd

trust to moral means in accomplishing the work of reformation, they are careful never to leave their children alone, and although the Sisters RESIDE IN A SEPARATE HOUSE,

RESIDE IN A SEPARATE HOUSE, some of their number always remain in the classes to direct and control the inmates in their various occupations, endeavoring to gain their good will and lead them to a love of virtue and industry. As no force is used to compel persons to enter the institution, in like manner they are under no restraint to remain, but

in the first instance it is supposed that those seeking reformation will remain at least six months; when in the establish-ment all are subject to strict enclosure. They are taught useful occupations, such as sewing by hand and machine, laundry work, etc. When thoroughly reformed they are at liberty to retarn to the world, aseful and virtuous members of society, or accept a perpetual home in the institu-tion. Of those who desire to remain for

THE TRUE REFORMATION VERSUS THE LUTHERAN REBELLION:

Catholic Review The true reformation has been accom-

plished in the Catholic Church. The so called reformation of Luther The so called reformation of Luther was a rebellion, the disastrous conse-quences of which are felt to this day in every kingdom and country, and in every department of life. The true reforma-tion had commenced in the Church and was being prosecuted with vigor by saints and doctors, and holy men of God, long before Luther inaugurated his rebellions agitation, and it culminated in the Council of Trent, one of the most august bodies of learned and holy men that the world has ever witnessed. Of the twenty. world has ever witnessed. Of the twenty-five sessions of this council a large por-tion was devoted to the reformation of

the Church, and he must be a very lim-ited and partial reader of history who is not impressed with the profound and world wide influence which the Council of Trent has exerted within the last three hundred years. The fact is that the friend and advo-

The fact is that the friend and advo-cates of the great rebellion have so com-pletely had it all their own way, and they have used the granishing brush with above there are private apartments for of the linewine server many server black and the se more effectively carried out. Besides the above there are private apartments for respectable persons who are addicted to intemperance, and for those who desire to retire from the world for

in which the king of the forest was repre-sented in every possible position, but always as inferior to and overcome by man, very pertinently remarked that the result would have been very different if the lion had been the painter. The Church has been the painter. The Church has been emphatically in the position of the poor iion. The Protest-ant brush was used with reckless free-dom at the origin of the rebellion, and successive artists have thought it glory enough to copy the originals with enough to copy the originals with greater or less fidelity. They do not seem to have thought it worth while to ask the question whether the subject did not admit of some slight the subject did not some signt variation of treatment. Bat the terrible daubs that men sometimes perpetrated began to disgust the more sober and conser-vative thinking men, and they determined to investigate the subject for themselves and see whether these representations were true to life, or only miserable, dishonest

caricatures. They are now beginning to find out that they were caricatures. In a word, they have discovered that Protestant history for the last three hundred years has been a "conspiracy against truth." They thought the Church was dead and They thought the Church was dead and buried, when, in fact, she was full of life, and though repressed, cast down, and persecuted, she was renewing her youth and bathing successfully with the powers of evil, both within and without. The forces of rebellion have spent themselves, or, rather, they have developed their true or, failing, they have developed their true character and tendencies, and it begins to be seen clearly that Protestantism is essen-tially rebellious; that it tends to infidelity and disintegration; while, on the other hand, the old persecuted and maligned Church is looming up with a prestige and a grandeur which command the admira-tion and the homese of markind.

a grandeut when of markind. Donoso Cortes remarked that "the history of civilization is the history of Christianity, and the history of Christian-ity is the history of the Catholic Church; and the history of the Catholic Church is the history of the Pontiffs-the greatest lawgivers and rulers of the Christian world." Lock at the line of illustrious Pontiffs who for the last three hundred Pontifis who for the last three hundred years have labored earnestly and success-fully for the reformation of morals and manners, and the revival of true religion in the hearts of the people. Look at the galaxy of saints and doctors, and holy men of God, who have co-operated in this glorious work. Look at the numerous religious orders, male and female, who have abandoned the world, and all that the world holds to decore id all that the world holds, to devote themselves to the improvement of society and the good of mankind. Above all, contemplate the illustrious hisrarchy of the Church, that compact organization which extends its ramifications to the remotest corners of the earth, and every-where proclaims itself the friend of the poor, the advocate of national liberty for the people, and the great conservative power of society. Never in the whole history of the world has the Church been more united to this hierarchy, or the hierarchy to its head; never, at any period, have there been more zeal and devotion and fewer scandels in the Church, and, we may add, never has the contrast between result of the Lutheran rebellion and the true reformation in the Church been more strikingly exhibited than at the present time. While Protestantism is impotent either definitely and satisfactorily to solve the great social problems which now agitate the minds of the masses, or to stem the tide of radicalism and anarchism which threaten to involve society in inextricable confusion and disintegration, the grand old Church of the ages, laden with the accumulated wisdom of the past, having long since met and solved the most intricate problems of human society and human government, steps forth in her majesty and speaks to the heart and conscience of mankind in clear and distinct utterance which cannot be mistaken, and in tones of authority which commend her decisions to the universal acceptance of all candid men. Blessed is the nation that listens reverently to that voice, for Blessed is the people whose God is the Lord '

oys would not be in vain.' "A few days after, on Uhristmas Eve, ne of the larger boys, about seventeen ears of ege, rushed into my room with a nuntenance expressive of grief and horor. He was one of those who were pre-aring for First Communion. Bursting to tears, he handed me a letter, saying : "ather, read that." It was a letter written lis mother in answer to one written St. Rose of Lima.

This lovely flower of sanctity, the first canonized saint of the New World, wa born at Lima in 1586. She was christened Isabel, but the beauty of her infant face earned for her the title of Rore, which she ever after bore. At an early age she took service to support her impoverished parents, and worked for them day and night. In spite of hardships and austeri ties, her beauty had ripened with increas ing age and she was much and open! But so far from being pleased with, St. Rose only shrank from worldly applause. She was beavenly, exotic, not craving earth's atmosphere; but to protect berell more completely against its vicisi-tudes she sarly enrolled herself in the third order of St. Dominic, taking St. Catherine, of Sienna, as her patroness and model. Her life of most rigid austerity and superabounding charity closed with her thirty-first year. St. Rose, during a life of highest holi-ness, was filled with deepest contrition

and humilty and practiced continual penances. On the contrary, it is our sin alone which are continual; our repentance is but occasional, our contrition passing, our penance nothing. Yet we aspire to the same destiny. Let us we aspire to the same destiny. Let us think seriously of the claims we are put-ting forth to at ain it.—The Angelus.

members of the various sects, warring among themselves about points of doc trine, may have felt a sentiment of envy in observing the confidence and sincer ity which Catholics enjoy from the conviction that the Holy Ghost preserves their supreme court forever from error. If this has been the case, one sect at least, and that the Baptist, is relieved from any such consciousness of disadvantage in the future. A Baptist clergyman in the south has

been criticised for preaching a certain doctrine. Brought face to face with the question of his authority to teach it, he naturally looked about him for his court haturally looked about him for his court of appeal. It is well known that the Baptist system has not heretofore inclu-ded a pope. But this particular clergy-man seeing the logical necessity of such a final judge, and being evidently a thor-ough practical man, decided to make one, and accordingly wrote to the editor of his Church more the known of his Church paper, the Examiner, and asked for a "definition." • The editor, evidently, on his side a man of much simplicity of mind, saw nothing singular in the request and gravely pronounced the doctrine (that of "sanctification") to

be heretical. It will be seen at a glance that this solution of the difficulty is an excellent one, at once practical, easy and thor-oughly in sympathy with the spirit of the age, and as such we recommend it with confidence to the other Protestant sects. Catholics believe in an intallible Pope, preserved from error by God Him-self; how much easier to believe in an infailible Press, preserved from error by the fear of offending subscribers ! What more natural for the enlightened Protestant American citizen who depends upon his newspaper for his politics, his literary opinions, his "general information" and even his laws of social etiquette, includ ing his table manners, should turn to the same omniscient authority with the same omniscient authority with confidence and trust, for the settlement of questions concerning his soul and its salvation. The clergyman alluded to has shown the mark of true genius in com

prehending, seizing upon, and crystalliz-ing in action one of the tendencies of the time. It has long been evident to acate observers that there has been a dispo sition in the modern world to look to th press as the final arbiter in all things; he has boldly avowed and carried out the tendency in its extremest possible phase. The B prist Caurch-at least the

LITERARY NOTES.

The Catholic World for November i calculated to attract the stention of the general reading public by its leading article, "Leo XIII, and the Catholic Unithe rector of this new centre of Richmond, the rector of this new centre of learning. The intellectual side of Catholicity is evidently about to be made conspicuous by the authorities of the church. "A Case of Nationalization" is a striking view of an Irish question showing how a healthy system can flourish on bad food. "The Metropolitan Museum of Art" embodie a view of the uses of the cast off habili archæologist; we have seldom read a more instructive article. Do you love the poor tramp, male or female ? Read Mr. Louis Binsse's article on "Night Shelter in Paris," and you will be consoled. The fiction of this number is the serial story "John Vau Alstyne's Factory" and "Three Hundred Doilars and a Cow"—both excel-lent. Father Hackner's "The Disturbance of the Social Equilibrium" is a contribu-tion to the study of the social problems now under discussion. It is an old style, siedge hammer article on the evil results

of despottsm; it is eloquent and true. Father Hecker brings Dr. Brownson into the Catholic Church in an article headed "De. Brownson and Catholicity,' "Dr. Brownson and Catholicity," thus ending a series of articles worthy of the closest study. We should like to see them put out in book form. "An American Hermit," "Chat about New Books," and thu about a score of pages of delightful read-ing, under the headings "With Readers and Correspondents" and "New Publications," complete the make-up of a very readable number.

Multum in Parvo.

There is much in a little, as regards Bardock Blood Bitters. You do not have to take quarts and gailons to get at the mydicine it contains. Every drop in every dose has medical virtue as a blood puritying, system regulating tonic.

NATIONAL PILLS are a mild purgative acting on the Stomach, Liver and Bowels, removing all obstructions.

Prof. Low's Magic Sulphur Soap is highly recommended for all humors and skin diseases.

EMPLARY CONDUCE, who aspire to the religious life-for such

as these there is the monastery of St. Magdalen, attached to the large estab-lishment of the Good Shepherd, where they are admitted if found to possess the requisite qualities, and clothed with the habit of the Sister of St. Mary Magdalen, commonly called Magdalens, who form a community of cloistered nuns, entirely distinct from the Sisters of the Good Shepherd, but always governed by mem bers of that order. The Sisters of St. ers of that order. Magdalen ever remain in their own order as it is impossible for any person whose reputation has been tarnished in the slightest degree, to become a member of the order of the Good Shepherd, there being in the Statutes of the order ar inviolable rule to that effect; however, this does not prevent virtuous persons from becoming the Sister of St. Magda-len, and several of their number are

there by preference, not by necessity.

Captain Jack Crawford and the Sister of Charity.

At the meeting of Ransom Post, Grand Army of the republic, last Saturday night, Capt. Jack Crawford, the poet scout, told a thrilling story of his eventful life. Among other things he said that his father was drunkard, and his dissolute manner of life prevented his son from obtaining any education whatever. He could neither read nor write, nor did he get an opportunity to learn until 1863. In one of the bottest battles of the war he was danger-ously wounded. He was placed in the hospital where he received the tenderest care at the hands of a Sister of Charity. The captain told this incident most touch ingly, and he said that when he had recovered she taught him the alphabeteand finally how to read and write. One of his famous western poems contains a pathetic allusion to the tender and beautiful soul

who not only saved his life, but spared him from the darkness of ignorance. This is only one of the thousand tales that might be told of the noble Sisters of Charity.

A Rare Combination.

There is no other remedy or combination of medicines that meets so many re-quirements, as does Burdock Blood Bitters n its wide range of power over such Chronic diseases as Dyspepsia, Liver and Kidney Complaint, Scrofula and all Kidney humors of the blood.

THAT "TOCSIN OF THE SOUL, THE DIN-NER BELL " as Byron calls it, suggests no NEX DELL " as byron calls it, suggests no pleasing reflections to the dyspeptic, bili-ous sufferer. He partakes, of course, but the subsequent torment is egregiously out of proportion to the quantity of food he eats, which lies undigested, a weight like lead in his unhappy stomach. There is a remedy, however, and its name is North-rop & Lyman's Vegetable Discovery and Dyspeptic Cure. No case is entirely hope.

A Cure For Deafaess.

There have been many remarkable cures of deafness made by the use of Hagyard's Yellow Oil, the great household remedy for pain, inflammation and soreness. Yellow Oil cures Racumatism, Sore Throat and Croup, and is useful internally and externally for all pains and injuries.