

My Own Shall Come.

Severe I hold my hands and wait
Nor care for wind, nor tide, nor sea;
I will be more faithful to the Lord
For lo! my own shall come to me.

by him a few days before, expressing the
joy he felt at the thought of making his
First Communion on Christmas Day. His
mother requested him to tell Father Drun-
goole that he had never been baptized.

These retreats at Christmas and Easter
have been continued up to the present
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
mission given in St. Vincent's Home—
Cincinnati, Ohio.

FOR A MESS OF POTTAGE.

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 exhortation "is really in
great need of immediate pecuniary aid;"
that last year he received less than \$5000
from England and the United States;
that "very little is known of the Gallican
Church movement in the United States,"
and that "there is need of an 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. Merriam
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 denom-
ination, writes in the plea 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 antici-
pated the very largest sympathy." Just so,
Mr. Lyman; your testimony is true—the
heretical work of Mr. Loyson is not as
precipitated in Catholic France. It is a fall-
acy. He is isolated. "I was pained," con-
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 indifference
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 can-
not understand why they should
have been accounted sufficient to chill that
sympathy 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."
Mr. Potter in error—is it not Mrs. Merriam
who is "difficult to get on with"? At least,
the little Abbe Bichery laid the blame at
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 Gallican Church. However, "Bishop"
Potter goes on to say that "it would seem
that we ought to have, of our abundance,
some to send to this brave and gifted
teacher, whose voice has borne such fear-
less witness on the side of National and
personal righteousness, and in the interest
of 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 absolute destitution.
He is able to work for a living. Let him
go earn sufficient to enable Mrs. Merriam
to hire a servant and give Paul a winter
outfit. Besides, you are "away off" about
the "personal righteousness" matter. The
exhorter 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
prayed for that poverty may pursue him,
that he will serve to quicken the remorse that
is eating into his vitals and bring him to
repentance before it is too late.

St. Rose of Lima.

This lovely flower of sanctity, the first
canonized saint of the New World, was
born at Lima in 1586. She was christened
Isabel, but the beauty of her infant face
earned for her the title of Rose, 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 austere-
ties, her beauty had ripened with increas-
ing age and she was much and openly
admired. But so far from being pleased
with St. Rose only shrank from worldly
applause. She was heavenly, exotic, not
craving earth's atmosphere; but to protect
herself more completely against its vicis-
situdes she early enrolled herself in the
third order of St. Dominic, taking St.
Catherine, of Siena, as her patroness and
model. Her life of most rigid austerity
and superabundant charity closed with
her thirty-first year.

St. Rose, during a life of highest holiness,
was filled with deepest contrition and
humility and practiced continual
penance. On the contrary, it is our
nature which are continual; our con-
trition is but occasional, our penance
nothing, our patience nothing. Yet
we aspire to the same destiny. Let us
think seriously of the claims we are put-
ting forth to attain it.—The Angelus

THE COLLEGE OF OTTAWA.

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 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
had expressed himself in most flattering
words concerning the "University of
Ottawa." "The College of Ottawa," he said,
"has already worked a great deal of good,
and we hope 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
glad 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 progress in the great
undertaking in which they were at present
engaged.

Another visit of no ordinary character
followed that of the Archbishop. It was
that of the Hon. Mr. Macier, premier of
Quebec. The honorable gentleman was
accompanied by Messrs Bergeron, M. P.,
for Beauharnois, Pouspore, P. M. for Pon-
tiac, and Labelle, M. E. P., for Richelieu.
The distinguished visitors were shown
through the College by the viceroy, the
Superior and some members of the Faculty.
They expressed themselves highly pleased
with all they saw, especially admiring the
magnificent chapel, brilliant exhibition hall,
physical and chemical departments, large
and well ventilated dormitories and in-
candescent lighting and steam heating
apparatus, spacious play grounds, etc., etc.
On passing the senior students' hall the
visitors were charmed in, and though their
presence was unexpected, their presence
was unexpected, their presence was 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
witnessed and as a token thereof presented
the college with two gold medals to be
commemorated at the end of the present
scholastic year.

Last week the college was again honored
by the presence of three members of the
hierarchy of Quebec, Mr. Fabre, Arch-
bishop of Montreal, Mr. Lefebvre, of Three
Rivers, and Mr. Lorrain, of Pembroke.
They were tendered a hearty greeting
by the Faculty and students, Very Rev.
Father Angler, the president, speaking in
the name of the former and Messrs. M. Houey
and E. Paradis of the latter. Mr. Fabre
and Mr. Lefebvre replied in French and
Bishop Lorrain, in English. On the next
day, Sunday, Pontifical High Mass was
celebrated in the college chapel, by the
Archbishop of Montreal at which an elo-
quent sermon was delivered by Mr.
Lefebvre, who congratulated his youthful
audience on the exceptional happiness
they enjoyed in receiving such excellent
and devoted professors in this institution.
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 previous
ones.—Ottawa Free Press, Oct 8.

A POPE FOR BAPTISTS.

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
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 con-
viction 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 disadvan-
tage 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
of appeal. It is well known that the
Baptist system has not heretofore includ-
ed 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 paper, the Examiner,
asking 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 was 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 infallible
Pope, preserved from error by God Him-
self; how much easier to believe in an
infallible Presb. preserved from error by
the fear of offending subscribers! What
more natural for the enlightened Protes-
tant 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
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 crystaliz-
ing in action one of the tendencies of the
time. It has long been evident to acute
observers that there has been a disposi-
tion in the modern world to look to the
press as the final arbiter in all things; he
has boldly avowed and carried out the
tendency in its extreme possible
phase. The Baptist Church—at least the

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 their
appeal to the Press. They will at least
find it convenient and we trust that
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 pictur-
es bloody rites and dying victims; it
imagines the knife, the axe, the fire. Of
such a kind were many sacrifices under
the Jewish covenant, 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 extreme sacri-
fice 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 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 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 sac-
rifice 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
thought never leave our hearts—that His
sacrifice was one of blood, the altar
was the cross, the priest and victim
Himself.

But while Jesus sitteth at the right
hand of God, immortal, impassible, man
is born, man lives, man is weak, man falls
into sin. The fountain of grace is full,
but how is the child of Adam to be
approach it? 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
kindle the flame of prayer, to attract the
heart to sorrow and amendment, to lift
the poor human acts into divine efficacy—
the loving heart of Jesus has thought of a
device 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 humili-
ation must smite Him, some annihilation,
some pouring out, some destruction.
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 slain? 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 consecra-
tion yet that second consecration marks
with almost dramatic emphases the mys-
tical blood-shedding and the fact that the
mass is intended to commemorate the
bloody sacrifice of the cross.

LITERARY NOTES.

The Catholic World for November is
calculated to attract the attention of the
general reading public by its leading
article, "Leo XIII. and the Catholic Uni-
versity," by Bishop Keane, of Richmond,
the rector of this new centre of learning.
The intellectual side of Catholicity is evi-
dently 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" embodies
a view of the uses of the art of habilim-
ents of the nations very flattering to the
archæologist; we have seldom read a
more instructive article. Do you love the
poor tramp, male or female? Read Mr.
Louis Blasse's article on "Night Shelter in
Paris," and you will be consoled. The
fiction of this number is the serial story
of "John Van Alstyne's Factory" and "Three
Hundred Dollars and a Cow"—both excel-
lent. Father Hacker'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,
sledge hammer article on the evil results
of despotism; it is eloquent and true.
Father Hecker brings Dr. Brownson into
the Catholic Church in an article headed
"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
about a score of pages of delightful read-
ing, under the headings "With Readers
and Correspondents" and "New Publica-
tions," complete the make-up of a very
readable number.

Multum in Parvo.

There is much in a little, as regards
Burdock Blood Bitters. You do not have
to take quarts and gallons to get at the
medicine it contains. Every drop in
every dose has medicinal virtue as a blood
purifying system regulating tonic.

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

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

A HARD-WORKING ORDER.

THE LABORS OF THE HOLY SISTERS OF THE GOOD SHEPHERD.

The House of the Good Shepherd,
situated at Eighty-ninth and Nine-
teenth 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 divided into
four classes; an arrangement that has
much to do with counteracting the evil
influences which under some other refor-
matory 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
plethora of 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 ensnared by their
frenzy, are placed in the third class.
They are taught to work and corrected of
their evil habits.

The fourth division is for girls com-
mitted by the city magistrates. It can
thus be seen, that by this means of isolat-
ing the very bad from those who are less
depraved the work of reformation is
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 reform from the world for a time.
Since the

FOUNDATION OF THE INSTITUTION.

7,441 persons of all classes have been
benefited per. 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
the Good Shepherd, who had already two
establishments in the United States and
of Louisiana. At the present moment twenty
six 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-
herd devote their lives and energies; the
doors of the asylums are ever open to

RECEIVE 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 given them to examine its
doctrines, and if they have parents or
guardians they are made acquainted with
the determination of the 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.

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, the
work, etc. When thoroughly reformed
they are at liberty to return to the world,
useful and virtuous members of society,
or accept a perpetual home in the institu-
tion. Of those who desire to remain for
life, there are some of

VERY EXEMPLARY CONDUCT.

who aspire to the religious life—for such
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 Magdalenas, 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.
Magdalen ever remain in their own order,
as it is impossible for any person whose
reputation has been tarnished in the
classes to direct and control the inmates
of the order of the Good Shepherd, there
being in the Statutes of the order an
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 post scout, told
a thrilling story of his eventful life. Among
other things he said that his father was a
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 oppor-
tunity to learn until 1863. In one of the
hottest 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 re-
covered she taught him the alphabet, and
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 combina-
tion of medicines that meets so many re-
quirements, as does Burdock Blood Bitters
in its wide range of power over such
chronic diseases as Dyspepsia, Liver and
Kidney Complaint, Scrofula and all
humors of the blood.

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
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 rebellious
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-
five sessions of this council a large por-
tion was devoted to the reformation of
the Church, and he must be 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-
cates of the great rebellion have so com-
pletely had it all their own way, and they
have used the garnishing brush with
such indiscriminate parity and persis-
tent prodigality, that the true reforma-
tion has been entirely overlooked and
thrown into the shade, so that the Catho-
lic Church is very much in the position
of the lion who, on being invited by an
artist to view the frescoes of his house,
in which the king of the forest was repre-
sented in every possible position, but
always as inferior 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 emphatically in the position
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