

A FASTIDIOUS PERSON.

N. Y. Freeman's Journal. "The subject of the religious training of children is one which must come before all others; but am I to send my child whom I have no time to teach at home to a parochial school, where he will meet unpleasing companions and inferior children, who can be of no use to him in future life?"

"In the public schools here one finds the nicest possible children. Many of the teachers are Catholics, and the parents of the children are often people in the best Catholic and Protestant society here. The public schools are not now looked down upon as they were by persons of social standing. I fear, too, that in the parochial schools prayer sometimes takes the place of study."

Naturally, these words are on hot-pressed paper, with ragged edges, and the seal bears a crest—all of which shows that our correspondent is a person of the highest Washington respectability, and impresses us greatly, and makes us fear that some rude or unchristian word may escape from us on a subject which is the Great one of the present time—Catholic education.

If our aristocratic correspondent were of the male sex, we might say that she writes like a fool; but there are no fools of the fairer sex. "The fool saith in his heart there is no God." But our correspondent comes as near to saying the same thing as any woman can.

She puts things of this world—and very doubtful things—before that God in whom she professes to believe. She admits that she has "no time" to teach her children the principles and practices of the Christian religion, or anything else, but she is willing to sacrifice some practices for certain very imaginary social advantages. She will not even gether mess of pottage, after all. But she will have to swallow the bitter pill of knowing that she has put her children in the way of damnation without securing anything by her bargain with the devil.

Public schools in Washington are very much like public schools everywhere else. They are—as to the buildings—large and clean; as to teachers, respectable so far as they go; as to the pupils, promiscuous, miscellaneous, mixed. The child of the honest man sits on the same bench as the child of the thief, the equality of the bodies of the pupils being supposed to be as perfect as the equality of the minds. When the "miscellaneous" of this arrangement comes in we find it hard to see. Perhaps our aristocratic correspondent's perception of its "indecency" may be heightened by the fact that she is not called on to pay for the privileges of public school education. However, the peculiar social advantages offered by the public schools at Washington are no better and no worse than those of the public schools elsewhere.

As to the parochial schools, we admit that our correspondent will find them much frequented by the children of the "Irish," or, as our refined correspondent would doubtless say, of the "low Irish." But we may remind her that, even from her point of view, these schools have a certain advantage on that account. The Irish are possessing the land, and even in Washington, where, as we all know, society is so exclusive that nobody less than a lobbyist is ever admitted, she may occasionally meet persons with Irish names. As a social investment for the future, she will find the parochial school perhaps better than the public school.

But, apart from this, which she will probably regard as uncalculated for *parochial*, or, in English, "chaff," the parochial school has one great advantage: it is founded to teach children that there is God and the Church; it is founded to perpetuate the work for which Our Lord died. It is a school for Christians. In it the child learns to look on Christ's Church as real. He is inspired with firmer faith by every breath he draws in a Catholic school. The child, before he is born, is in the hands of God. He is reminded of the Annunciation when the Angelus strikes. He cannot forget for a moment that he is a Christian. Our correspondent translates this into: "I fear, too, that in the parochial schools prayer sometimes takes the place of study."

And why not? What comes of the "first seven years' study in public schools? One that the pupil has learned the three R's, more or less, and that, although he has a smattering of various things, he has yet to learn the practical lessons of life, and to get rid of his "education" so far as possible.

THE LATE ARCHBISHOP BOURGET.

THREE MIRACULOUS CURES PERFORMED BY HIM WHILE LIVING. The following were communicated to the *La Presse*, of Montreal, testifying to the remarkable miraculous cures performed by the late Archbishop Bourget before his death:

Therese Senecal, wife of Samuel Chagnon, merchant of the parish of St. Paul l'Hermitte, diocese of Montreal, certifies that for several years she suffered considerably from cancer on the left breast. About this time she gave birth to a child; who almost killed her, and whom she could not feed. The most renowned physicians were consulted and attended her, but their attendance and readiness gave her no relief. Hearing of the many miraculous cures performed by his Lordship the late Archbishop in his solitude at Sault-au-Recollet, she was taken to his Lordship by her husband. It was on Palm Sunday, 1881, and she was caused great pain by being removed in the carriage. When ushered into his presence at St. Janvier Convent she threw herself at his feet and cried. His Lordship raised her up and consoled both husband and wife saying that it was not a cancer, and the sore would soon disappear. His Lordship, in giving his blessing said: "Return to your home, your life will be saved. Devote it to the blessing and serving God, and bring up your children like good Christians." In returning from the Sault au Recollet she felt easier, and from day to day became better by degrees.

Since that time God has been pleased to send her two more children, whom she has fed and cared for without the least pain. This is signed by Messrs. Onesime Mercier and Emery Senegal as witnesses. Samuel Chagnon, husband of the cured, also testified as to its genuineness. The following certificate from the parish priest accompanies the letter: "I certify that the copy is the same as the original, that I had the happiness of depositing the facts in the archives of the Episcopal Palace of Montreal."

"Louis Joseph Hugot, Priest, Care. "St. Paul l'Hermitte, 5th Dec., 1885." Another letter was received stating that Hermine Archambault, wife of Edouard Chaput, tinsmith, of the parish of St. Paul l'Hermitte, Diocese of Montreal, alleges that her child, a little girl named Stephanie, aged thirteen months, was afflicted with a great disease of a serious nature, and the most eminent counsils could do nothing to cure the child. On one eye was noticed two white spots, while an ulcer was growing on the other. Seeing the vain efforts of the doctors she conducted the child to his Lordship Bishop Bourget in the month of October, 1873. The venerable prelate consoled and assured her that her child would be cured. From that day the sore disappeared, and afterwards the victim was perfectly well. She, moreover, states that the same girl, at the age of 10 years, became nervous, went into hysterics, and during eighteen months trembled so much that it was impossible for her to get on a chair alone, and she could not even eat. Disheartened at seeing the doctor's fruitless attempts to cure her, the mother recalled the former cure performed by Bishop Bourget, and, animated with faith, she, in the month of February, 1883, again visited his Lordship at Sault-au-Recollet. He was greatly moved at seeing the pitiable condition of the child, and said: "Be consoled, poor mother, it is nothing; the malady will disappear and your child will be cured."

A great change was effected in the child's condition, and she is now over all attacks. This is signed by Hermine Archambault, also her husband, Edouard Chaput, and Louis Jos. Hugot, the Rev. Care of the parish, who recorded the occurrence in the books of the Episcopal Palace of Montreal.

IN MANITOBA.

THE PERILS AND SUFFERINGS OF MISSIONARIES IN NORTHWEST CANADA.

Bishop Grandin, whose diocese was the seat of the late rebellion, in a conversation with the writer, says that immense damage has been done by the unfortunate affair. Two of his priests were killed by the Indians through spite, because they would not favor the rebellion. In past years two were drowned while crossing the ice. Their dog train also perished. Another priest was drowned by the upsetting of a skiff in a squall whilst trying to save a young Indian boy who was his guide, and both sank. Three priests were frozen in a blizzard on the prairie. Four, confined in the camp of Poundkeeper, were badly frozen but did not die. All suffer fearfully following the Indians as they move; their camps around, this being the only way of doing any good with them. The missionary has to eat their bad food and starve with them. They have little other than dried fish without salt, but anything will be eaten rather than starve. At present he has thirty-eight priests with twenty-two lay brother assistants. There are also about forty Sisters of Charity in eight establishments, taking care of orphans and the sick, and teaching schools. The only hope, the bishop says, centres in the youth, the older ones, on account of their extreme fickleness, are not to be relied upon. In the northern part of his diocese, in the depth of winter, the sun does not come above the horizon for thirty-three days. The days are marked by a strong twilight. The bishop is prematurely old and gray. He has been twenty-six years a bishop in that country, and had been a missionary for several years before that. He suffered incredible hardships during all that time, sharing all the miseries of the wandering tribes, travelling in dog sleds and snowshoes in winter; but now, as the buffalo are being driven off, the Indians will have to settle down, and the missionaries will not suffer so much. Even the caribou has been driven off. Their flesh is both good and nourishing. The Indians even eat its stomach and all that it contains. The caribou feeds on moss which gives out an aroma which is very palatable. The Bishop receives a donation from the Society of the Propagation of the Faith of France for his missions, supporting priests, building chapels, etc. If the priests can count on 25 cents a day, they consider themselves well off. Bishop Grandin has gone to Ottawa and Lower Canada to obtain assistance for his ruined missions. There are 15,000 Catholic Indians in his diocese.

Admitting, for the sake of our amiable correspondent, that there are more ragged jackets and poorer children in parochial schools; is contact with ragged jackets and poverty the worst thing she has to fear for her child, or even a little rudeness or uncouthness? Is not doubt, or hardness of heart toward God, or ignorance of Christian doctrine, worse than these things? A little carelessness in dress, or even a touch of the brogue—which some inhabitants of the United States, like our correspondent, seem to fear worse than hell—can be overcome. But how can the seeds of unbelief be kept from germinating in a soil so congenial to them? If our correspondent was a St. Monica, she could scarcely hope to bring her son back to the Church after having submitted him to the danger of losing his Faith. If she admits honestly that "the subject of religious training should come before all others," she has no choice but to send her child to a parochial school, even at the risk of his losing the "whole world" in the future. But people who understand the present world know well that the risk is apparent to her, because she wants to find an excuse for refusing to follow her plain duty to God and her children.

There are many like her, both men and women. For their benefit, we answer her publicly. Scotts Emulsion of Pure Cod Liver Oil, with HYPOPHOSPHITES, is Remarkable as a Flesh Producer. The increase of flesh and strength is perceptible immediately after commencing to use the Emulsion. The Cod Liver Oil emulsified with the Hypophosphites is most remarkable for its healing, strengthening, and flesh-producing qualities.

CONFESSORS IN MADAGASCAR.

EDIFYING FIDELITY AND PERSISTENCE OF THE NATIVE CHRISTIANS. The kindness of a correspondent enables us to let our readers have the following glimpse of the persecuted and faithful Catholics of Madagascar. A flock without a shepherd, the native Catholics still meet together as we described at length in our issue of September 12th, and every Sunday assemble, and though without the possibility of the reality of the Sacrifice, sing their part of the Mass as though a priest was present. The following extract from a letter recently received speaks with an eloquence all its own: "Mr. Maigrot has seen our dear Christians at Tananarivo; his presence, his advice, his help were all assured to them beforehand, for he is an excellent Catholic and a real Mauritian. On the Sunday he assisted at our meeting in the choir; his chair being placed on the Epistle side of the altar. What a sight he beheld! He was assisting at a Mass sung by converts and without a priest. At the Gospel a member of the Catholic Union addressed the congregation, imitating as far as possible the preacher who was no longer there. In the evening there were Vespers; the Benediction by which he heard, the order, the silence, the good behaviour and numbers of the faithful under circumstances which seemed formed to cast out Catholicity in Madagascar, were, indeed, striking facts, and Mr. Maigrot was much edified. He was also able to do a good work whilst there. With the authority of the Prime Minister he presided over the distribution of a large quantity of linen to our dear, forsaken sick. I mean the eighty-five lepers whom the Catholic mission has looked after for so many years. Many hundred metres of linen rejoiced for one moment those lives usually so desolate. The sojourn of Mr. Maigrot in Tananarivo is one of those graces which the good God has vouchsafed to our poor Christians for their consolation and support. A member of the Catholic Union (my penitent) gave him this simple, but touching commission: 'Tell Father C—, my confessor, that his child has not looked back, and that he guards faithfully still his baptismal innocence.' It is a young man of twenty-five who speaks thus, and it is, thanks to him, that one of the four parishes of the capital goes on so well; he teaches the school, there and presides over the religious ceremonies with a zeal and fervor that excite the admiration; he has no equal in the talent of teaching and directing religious music. Let us hope that his good conduct and that of so many others, will at length draw down the mercy of God for this is the hope that supports."—London Tablet.

CONSTANT DROPPING. Philadelphia Vesper Bells. It is natural for boys to desire to attain to the dignity and importance of manhood. The ambition is a natural one; and, if properly directed, must be productive of good, as its tendency is to make the youthful character more energetic and properly self-reliant. Unhappily, too, many of our boys have a mistaken idea of what is expected of men, of that which constitutes the dignity and importance of manhood. It is not in their endeavor to copy the manners of men, our boys are apt to produce only what is faulty and extravagant; ignoring what is good and admirable and emphasizing what they should avoid and abhor. The reason is, that what is evil is always the most prominent, the Most easily grasped and imitated by the youthful mind.

There is one vice of men which boys are most prone to imitate, because it is the most exaggerated of all the vices; it forces itself most on the attention of all; it is loudest and most public in its demonstrations. This is the horrible vice of Intemperance. Boys think it shows a manly spirit to tippie on the sly, and show how much they can drink without becoming sick. Even those who do not actually drink enough to turn their young brains, affect to talk boisterously, to be quarrelsome, to stagger in the streets and, in the very ears of their listening Guardian Angel, to curse the name of the Most High.

How few men are there, addicted to this evil, who thoroughly understand the awful responsibility they assume when they present themselves as models of manhood for the imitation of the young! How little do they realize the peril of their souls, lying quivering in the Hand of God, as it trembles with divine wrath! Precept will do much, but example must do more. Fathers and mothers of America! realize how busily men are employed in being down a curse on this land, so signally blessed by Heaven. Remember, that your children have the shaping of their future. Can you doubt for an instant that the Criminal Code would be simplified to a few rules of equitable conduct if this one vice of intemperance, which begets and fosters every crime in its teeming womb, were removed from our midst?

Let your sons know how unmanly, how beastly, drunkenness is. Let them know that the life of a drunkard is a succession of alternations of utter blanks of unconsciousness with periods of horrible pain and raging remorse. How can any man be said to live whose one desire in life is oblivion? How can anybody be called a man who has thrown his intelligence to the winds; who has assumed the appearance, the manner, the nature of a beast; who has deliberately divorced his being from that which distinguishes humanity—his soul!

We intend in the columns of *Vesper Bells*, (weekly), the *Guardian Angel* (monthly), to give consideration to this evil, and its preventive, in the shape of short articles. Our efforts in this department will be persistent. If parents and guardians co-operate with us we trust that these efforts will not be fruitless, for time accomplishes much, and "constant dropping wears the stone." JACQUES.

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

"GOD BLESS THE CATHOLIC CHURCH."

Church Progress. Such is the tribute paid to the labors of the Church by the phenomenal revivalist, Sam Jones, in one of his special sermons in St. Louis. We cannot help expressing our admiration of the wonderful change that has operated on the minds of Protestant people, to stand such an expression, even in the mouth of an eccentric Methodist exhorter. Such an outrage some years ago, would be received by the average Protestant congregation as simply heathenish. The idea of God having anything to do with the Catholic Church was thought preposterous. She alone was corrupt, was worse than Pagan, and totally defiled. Little children were instructed by their parents to look upon Catholics as something odd, and on priests as monsters, clothed with boots and horns. That this was so, many Protestants will willingly concede, and now their eyes are being opened, and notwithstanding the terrible caricatures they had drawn of us and of our holy religion, they allow that some good is being accomplished by this great organization—the Catholic Church. Even the mighty Sam Jones concedes that if St. Louis was a Catholic city he would have to work to do there.

Certainly not! Sam, with all his religion, will not labor gratuitously for God and religion, as many of our priests do. He would scarcely be found to sacrifice the pleasures of his wife, of whom he so often speaks, to be more free to spend his life for his Master. If God had not blessed the Catholic Church and her ministry, she never could accomplish her daily work. It is only by the grace of God that she builds up monuments of charity for every species of human misery, and has her Sisters to extend the soothing hand of love to all the ills that man is heir to. It is the charity of Catholicity that erects orphan homes and fills them with the little street waifs, to be educated there as Christians and good citizens. It is the charity of Catholicity that takes care of the aged and infirm who have no place whereon to lay their head. It is Catholicity alone that extends the hands of welcome to the poor and needy, who flock to her churches in company with the rich and proud ones of the earth without distinction. Without the Catholic Church the poor would have no public place to worship God in. Every one knows there is no room for the poor in Protestant churches, yet it was the poor Christ came to comfort.

Take away Catholic churches from the land and the comfort and religion of the poor is lost at this side of the grave. Their tattered garments and uncouth manners are not material required to pay the preacher or sit on cushioned pews. Even Sam himself, with all his emotional sanctity, would be far from spending his life in the service of the poor, from whom he could not expect his two hundred dollars a night. A glance at the interior of Protestant congregations will convince any fair-minded man that there is no room there for the poor, whom, as Christ says, "we have always with us," while any visitor who takes the trouble to see our assembly in the service of the poor, will notice a distinction between the rich and poor, white and black, except in the garments of one and the color of the other; all have the same privileges in our churches, all partake of the sacraments at the same table, all kneel and worship at the same altar.

Protestant Prosperity and Catholic Poverty. Perhaps nothing is more self-evident to the ordinary Protestant mind than that blood-curdling spell prosperity. Catholic countries, as a result of their religion, are always poor; Protestant countries, as a result of theirs, are always well-to-do. Possibly a lecture which was recently delivered at Washington, near Manchester, by a Protestant minister, Prof. Lindsay, D. D., of Glasgow, may help to dispel the illusion. Speaking of the condition of the working man at different times, he said that the 17th century—the last Catholic century he noted—was his golden age. His prosperity was seen in the facts, 1st, that women were seldom engaged in outdoor labor; 2d, the working day was about eight hours; and 3rd, peasants bought lands and became peasant proprietors, while artisans became small capitalists.

A change came with the Reformation. Two classes were then struck at the prosperity of the workingman, from which he has not yet recovered. These were the confiscation of the guilds and other spoliation by Henry VIII. and his successor, and the debasement of the coinage. The glorious Elizabethan age found the workingman in a condition of degradation. During the 17th and 18th centuries—precisely the very centuries, he it also noted, when Protestantism was at its height, and had most power over the people—he was kept down by legislative enactments. The right of combination was refused him, his wages were fixed by law, and the Poor Law tied him to his place of birth almost as much as if he had been a serf. England grew wealthy while England's working classes were plunged into the Gulf of pauperism. Macaulay had to admit that the Reformation found all the serfs set free; the facts narrated by the lecturer show that the principles it introduced brought the people to a state of serfdom only in the name.

An Anecdote of a Witty Priest. There is an anecdote told of a certain priest who once happened to be riding a spirited young horse along a road in Ireland. His reverence whilst thus engaged was met by two gentlemen who had lately been raised to the magistracy of the county, and, being in a gay humor, they thought they would amuse themselves by quizzing him. "How comes it, good Father," said one of them "that you are mounted on such a fine horse? Your predecessors the Apostles, I understand, always performed their journeys on asses." "That's easily explained," answered his reverence; "the fact is that the Government has of late been making magistrates of the asses, and, therefore, I should not consider it respectful to travel about on the back of one of the confraternity."

CHILDREN THAT ARE DEAD.

Catholic Columbian. The dead, who battle with life for years, are prayed for, at least by some; but who thinks of the youth gone from us? These live to be capable of committing sin, and then die. There is a foolish love for them which prevents the thought of this class of our dead needing the aid of our prayers and good works. Their parents, relatives and friends say these boys and girls are happy; they did not live long enough to know what sin is. Let such parents consider these questions: Did your children ever make you grow impatient? Could you prevail on them to attend regularly to Mass on Sundays and Holydays? Of course you warned them about the obligation being under pain of mortal sin. Did they go to Confession and receive Holy Communion at the stated times required by the laws of the Church, under pain of sin? Did they say their night and morning prayers regularly? Did you not have trouble to prevail on them, at times, to comply with these duties? You may try to excuse them and say: "I should have begun when they were younger, to teach them. The fault is mine, not theirs." Well, all we can say for this excuse is, it is a pity this fault was committed. But your children did know when told what was their duty to God, their neighbor and themselves. They did not want to be restrained and their unwillingness to excuse them and say: "I should have begun when they were younger, to teach them. The fault is mine, not theirs." Well, all we can say for this excuse is, it is a pity this fault was committed. But your children did know when told what was their duty to God, their neighbor and themselves. They did not want to be restrained and their unwillingness to excuse them and say: "I should have begun when they were younger, to teach them. The fault is mine, not theirs." Well, all we can say for this excuse is, it is a pity this fault was committed. 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