St. Peter, Protector of Secular Mis-

BY HIS GRACE THE ARCHBISHOP OF HALI-Out in the deep let down by thy sea-bleached ough the night was spent in labor

fish abound: speed on, the prize to Thy fragile bark; men's souls thou'lt capture But then as now with brow bedewed with est whitens o'er the world's vast plain,
The respect few, and some untimely slain,
But in my word thy hope unbounded set.
The Master thus: and I, on whom he

raised, As on a rock, his Church by blood divine, The message toon: I view the fields to-day That ripen fast; thy sickle,—God be praised—

O mission-Priest is grasped : thou, thou art mine; Set out; for thee and for thy work I pray!

A THRILLING TALE.

From the Boston Republic

By the schooner Favorite, just arrived from the west coast of the Island, says the Victoria Cononial, there arrived Father Brabant, who took passage at Hesquiat. He brings with him the rusted barrel and lock of an old musket from which, though the stock is gone a partian of the wood. the stock is gone, a portion of the wood-work still depends, though rotten from exposure and crumbling to the touch. Also the rusted blade and part of the handle of a French poniard, neatly inlaid in a block of wood moulded for the purin a block of wood moulded for the purpose. The weapons, or rather the remnants of them, form relics of thrilling import to the Father, as the inscription on the wood encasing the poniard will show. It is as follows: "Recovered, April 28, 1886, by Rev. Father Brabant and T. McDonald. The knife was destined to be used by Matlahaw to cut the priests throat after shooting him down. It was found among the Iudian's remains, and was put up in its present state as a souvenir by Thomas McDonald of Cape Breton, N. S." The attempt on Father Brabant's life, to which allusion is made, occurred so far which allusion is made, occurred so far back as 1874, and as the details are no doubt unknown to many of our readers, the following particulars, as related by Father Brahant, may prove not uninterest-ing: "In 1874," said the Father, "I went to reside among the Hesquiat tribe of Indians, living on Hesquiat Sound, on the west coast of this island. In the fall of the year the Indians had the misfortune fortune to contract sickness—smallpox, which, as you are doubtless aware is a dirense fatal to them, especially, and one of which, moreover, they are mortally afraid. The chief of the tribe was a young man named Matlahaw, only some twenty-two years of age, and the father of a little boy then only two years old. One day, Matlahaw came to me and asked leave to subtine a little haster labeled when a little day. Matlabaw came to me and arrest transport up a little shanty behind my house, out of the wind, which I gave him perout of the wind, which I gave him perout of the weather was bad, mission to do. The weather was bad, and I allowed him to sleep in a room attached to my house. Early one morning he came and requested the lan of my gun (a double-barrelled muzzle loader). I handed it to him, at the same time tell-ing him that it was not loaded. Shortly after an Indian came to me and told me after an Indian came to me and told me that the chief was sick, and that I had better get my gun out of his bands. Accordingly, I went to Matlahaw's shanty and found him crouching in front of the freeplace, which was to the immediate left of the doorway. As I stood upon the threshold I saw my gun leaning against the side of the hut, befind the chief, and by its side a long number which belorged by its side a long musket which belonged

"What is the matter?" I a-ked. He said, "I want to die." I snawered that I would give him some medicine and that he would get all right; but in a melancholy tone, and shake of the had, he repeated as he gazed into the fire: "I want to uie!" I asked him to give me back my gun if he had finished. With a strange expression of nervousness on his face, although smiling, he reached behind him, and, without rising, drew the gun towards himself and me, in whose direction the barrels were pointing. Seeing that both barre's were pointing. Seeing that both barre's were at full cock, I instinctively put up my a report and one barrel was dischargedthe contents nearly shattering my right hand and wrist. Even then I thought the explosion accidental, and saying: 'Se what you have done," ran to a stream close by to try and staunch the blood. While qudeavoring to stop the flow, I heard a noise, and looking over my shoulder I saw Matlahaw on the rise above in the act of firing the remaining barrel at me. He was but a few yards distant, and nearly the whole charge lodged between my shoulders At once seeing his munderous latent, with an effort I managed to rise and stagger to the where I was able to inform them that I had shot by their chief. to his hut, but he wa They that had been their intention. They separated to different parts of the surrounding About a week after an Indian, searching in the brush, saw his chief lying near the hollow stump of a tree, apparently reclining his head upon his hand. Calling others of the tribe, they surveyed Calling others of the tribe, they surveyed him from a distance, being afreid to approach, as they thought he had been she exclaimed, "what Father Paul has to the same place a few weeks later, and Virgin! And, if I wear it, and say the saw the chief still lying there, though words it has upon it, Holy Mary will have the chief still lying there, though will be saw the chief still lying there. they asserted that he must have been alive they asserted that he must have been alive save me in every danger. I wish you when they previously saw him—the rehad one as well!" clining position having been changed to

about six month's previously) Archb shop Rosey rather resented the smile, Seghers and I went where the dead man which she felt implied doubt, and perand covered the body with branches haps a gentle derision.

Well as we could and left the spot, the "Well!" she continued, "I can show as well as we could and left the spot, the tribe being opposed to any one going near, for fear of spreading the infection.

The years passed away, and the event was ost forgotten, or only thought of to almost forgotten, or only thought of to cheer had worn the medal and called be dismissed from the mind, when the on Holy Mary, she would have saved Archbishop decided to build a new mission. The site chosen was near where the Father Paul, will you wear it?" corpse was known to be lying; and for this reeson and for the purpose of recovering a souvenir, a medal with which Matlabaw had been presented by the Dominion Government for saving lives from a wrecked vessel, it was decided that the remains abould be vivited and buried. Accordingly, on the 24th of April 1 in from a wrecked versel, it was decided that the remains should be visited and buried. Accordingly, on the 24th of April, I, in company with a young man named T.

But first a word about its history. In the year 1830, at Chatillon, Zee Laboure, in religion, Sister Catherine, a Daughter of Charity, was twice favored by appartions of the Blessed Virgin. On the second occasion, November 17th, our Lady appeared, standing as it were upon a globe, with rays of glory streaming from her hands; tokens, she said, of the graces she gives to those who ask them. "Then," to quote the words of Sister Catherine, "there formed round the Blessed Virgin a glory, somewhat oval in shape, from which shone out in golden letters the words, 'O Mary, conceived without sin, pray for us who have recourse to thee!'" Our Lady then bade the Sister have a medal struck, according to the appearance of the vision, and promised abundant graces to those who should wear it, with confidence in her. Hence the medal, with which all Catholic eyes are so familiar.

hours later they were at home, kneel

hours later they were at home, kneeling in thanksgiving before the image of their Immaculate Mother.

II.

Not far from Rose's home lived a Protestant family, with whom her At once a Protestant family, with whom her an effort parents were intimate. They professed the camp, the latest form of "High Church" principles produced by the Auglican Estab-lishment, and sincerely lived up to such their other. They had been bad. Their eldest son, them not to kill him, for George, a university man, whose college their intention. They seporate had done him credit, was a free-career had done him credit. quent visitor at the O'Toole's. Rosey herself, who was an intelligent child, be Indian, came an especial favorite of his. It was at the time of the Redemptorist's visit. that George, having obtained a commis sion in the army, called to tell his friends

George, however, had no faith in the medal, and was half amused at the fer-"A year after this (I had then recovered vor and conviction of his little friend, bout six month's previously) Archb shop Rosey rather resented the smile

> you in a newspaper a picture of horrid black men killing an officer—an officer lke you, you know! And if only the officer had worn the medal and called

> "Protestants don't wear medals, Rosey, and besides, I don't suppose that Father Paul would throw one away on

me,"
"Take mine, then. I can get an-

strife among the parents, and scandal to the children. Sometimes a Catholic young woman is satisfied that her promised husband 'will not interfere,' that he will allow her to have her own way with her children.' Does the calculate on the with this religious element attached to it, I should feel as if I were abetting, or pretending, to superstition. What's your view of the case?'

'I should say, wear it as you would a coin, and forget the religious element. It can't do you harm, if it does you no good; and you will please your little triend.'

'You are a wise woman missatisfied that her promised the children. Sometimes a Catholic young woman is satisfied that her promised the children. Sometimes a Catholic young woman is satisfied that her promised the children. Sometimes a Catholic young woman is satisfied that her promised the children. Sometimes a Catholic young woman is satisfied that her promised the children. Sometimes a Catholic young woman is satisfied that her promised the children. Sometimes a Catholic young woman is satisfied that her promised the children. Sometimes a Catholic young woman is satisfied that her promised the children. Sometimes a Catholic young woman is satisfied that her promised the children. Sometimes a Catholic young woman is satisfied that her promised the children. Sometimes a Catholic young woman is satisfied that her promised the children. Sometimes a Catholic young woman is satisfied that her promised the children. Sometimes a Catholic young woman is satisfied that her promised the children. Sometimes a Catholic young woman is satisfied that her promised the children. Sometimes a Catholic young woman is satisfied that her promised the children. Sometimes a Catholic young woman is satisfied that her promised the children. Sometimes a Catholic young woman is satisfied that her promised the children. Sometimes a Catholic young woman is satisfied that her promised the children. Sometimes a Catholic young woman is satisfied that her promised the children. Sometimes a Catholic young

wite, plunged into the water, and filmly grasping the two girls, brought them, senseless, to the shore. They were taken to a hut among the neighboring sandhills, where the woman tended them until snimation was restored, and a few fort and consolation he had never known women circumstanced as we have been fort and consolation he had never known before. A calmness, strange and sweet, women circumstanced as we have been saying, find themselves, after a short ten or fifteen years of motherhood, with an early death summoning them out of the world. The bitterest thought of that moment a bitterness which faith itself, in a sense, make only more biring—is the with tervor and in peace. Once more be placed the medal round his neck, never anticipation of the fate that awaits her children. They, she knows, will no more be Catholics, they will be handed over which that day dawned on his mind, here and there, to his people, or some strange woman, most likely a non Catholic brought in over them. Were her husband of her belief, she might hope that in some Catholic institution, one or other of the saintly sisterhoods of her Church would still shelter the faith of her nurslings. But she feels now, and feels with remorse and dismay, that at her own death all Catholicity dies for them. The beautiful Sunday's Mass of her own childhood and of theirs, the 'Hail Mary' and 'Holy Mary' of evening prayer, the example and protection of the Mother here and there, to his people,' or some was fanned by study and instruction into a bright and lasting flame, and, after due preparation, he was received into the Catholic Church. He has since sponsible position, and is unwearied in his labors to bring other to know, and she exclaimed, "what Father Paul has given me! A lovely medal of the Blessed to regulate the bowels and drive away the of God, the check, and at the same time, of God, the check, and at the same time, a sick or bilious headache which is the result of constipation. But don't rack your frame and overburden your organs by taking the old fashioned great drastic, griping pills. Science makes rapid advances, and Dr. Pierce's "Pleasant Purgative Pellets" are the result of careful study and skillful preparation. They are controlly vegetable, and operate without disturbance to the organs of the body, or to the occupation or diet of the patient.

A Wise Precaution.

A Wise Precaution. A Wise Precaution.

During the Summer and Fall people are liable to sudden attacks of bowel complaints, and with no prompt remedy or modical and at hand, lite may be in danger.

In their infancy, and the fitting dimmed and attenuated. Mixed marriages are formed by those whose those cases which we have been describing, there are mixed marriages of a still some atmosphere of indifferentism, consciously; and mixed Those whose experience has given them wisdom, always keep Dr. Fowler's Extract of Wild Strawberry at hard for more deplorable character. Sometimes the parents agree to divide the children n between them; the sorts are to follow the father and be brought up non Catholic; the mother is to have the girls. No Catholic woman can conscientiously enter into any such arrangement; nor, having entered into it, can she abide by it. As well might she contract to give half her own soul to a true worship, and half a prompt relief, and a Physician is seldom Worms derange the whole system.

Mother Graves' Worm Exterminator
deranges worms, and gives rest to the
sufferer. It only costs twenty five cents
to try it and be convinced.

be removed. The light of taith,

have confidence in the power of the Im-

oined a religious order in

maculate Mother of God.

required.

THE CAIHOLIC RECORD.

AUGUST 14, 1888

Appl, around which with a first of the argument commend the state of t

minded women marrying non-Catholics
—their superiors in education, position or
strength of will. From first to last these
women are mere ciphers in their houses.
Craven hearted, they are afraid to go to
Mass on Sunday, lest their husbands
frown on or snear at their doing so. They
will not go to confession in the public
Church, and at the ordinary hours, lest
'some had minded person might see them. selection to the appearance of the vision, and proper in the feet of the case?

It is the feet of the case?

It is the selection of the case?

base silence, is not peace, or if you will, it is the peace of the charmel house. It is the 'peace' which Nabuchodonosor and Titus spread over the Holy City. It is the 'peace' which Christ calls 'the abomintion of desolation,' where the altar of the living God is overturned, the lamp of the Sanctuary extinguished; the little ones stagnation of the pool, it is the 'whit sepulchre' described by the Saviour—'a prayer, the the Mother the Mother the same time, mind.' Their conduct is as inhuman and criminal as would have been that of Noah, if, himself being safe in the ark, he coldly locked therefrom at a son or daughter struggling to death in the abyss. No priest can give to such persons Commun-ion while they live, or the rites of religion

Your venerable pastors assembled in Provincial synod at Melbourne in 1869 did not besitate to write that in such marninges as we have been describing 'ever n arriages directly propagate indifferentism.' And they add the exhortation
which we emphatically repeat: 'We call
upon the clergy to place these things more
frequently before the minds of the people,
and to do it with the gentleness, and
delicacy, and firmness of the spirit of Christ
their Lord.'

In all the tends of the spirit of Christ

In all that we have been saying on this

Then tegins a life of pleasure—sightseeing, theatre going, etc. They do as the people about them do, and for a week or two they live as if they were millionaires. The money that the young man has drawn from the bank melts away like snow in the sun, but as it is his wedding journey (or his bridal tour, as it is the fashion to call it) he feels bound not to consider the expense. When the close of his vacation approaches he finds it necessary to send for the rest of his savings to get home with—frequently this is all speat and he has to borrow.

When the young couple return and take up life in their new home, how does the matter present itself? They have lived, for a week or two, as rich people live. They have had a taste of luxury to which they were unaccustomed, and they are recalled to the realities of their former mode of life—the lite of careful economy, of thrift and self-denial which is to be theirs for the future. But they are at a tremendous disadvantage. In the first place they must be more than human if they do not think with regret and long.

they do not think with regret and long-ing of their brief taste of luxury, ease and splendor, and if husband and wife are perhaps a little lacking in sturdy strength of mind and not fortified by a Christian contentment with their state in life, discontent and repining and envy are almost sure to cloud their happiness. The details of their narrow domest'c life, which would naturally be accepted as a matter of course and as a part of their

It is a fleeting glimpse during their wedding Journey.

To this unhappy result is too often to be added a more serious practical conse-quence in a load of indebtedness, for not cry all day for the bread of life, and there is none to break it to them. It is like the lessly squandered for a few days' pleasure, bur, as we have said, in very many cases the money which pays for a little prolongation of the indulgence is bor-rowed, and has to be repaid by painful conomies, extending over many months and vears.

In a word, the evil is a double one. The young people begin their married life out of tune and spoiled for true rational happiness in it; and moreover, they have paid such a price for a few days of ar artificial and for them wholly unsuitable existence that they are heavily handicapped in the early part of their race, and it is very fortunate if even their children do not feel for years the evil effects of their parents yielding to the tyranny of custom in the matter of a "wedding jour-

None Better.

There is no more wholesome or delicious fruit on earth than the Wild Strawberry, and there is no more effectual remedy for Cholera, Dysentery, Cramps, and other summer complaints of infents or adults, than Dr. Fowler's Extract of Wild Strawberry.

Mrs. Cyrus Kilborne, Besmsville, Ont., had what was supposed to be a cancer on her nose. She was about to submit to a cancer doctor's treatment, when she concluded to try Burdock Blood Bitters, internally and externally, a few bottles of which entirely cured her.

Suppose the case of a young man who works hard and earns his own living as a clerk, a piano-tuner, a salesman, or in some other respectable occupation; who has lived carefully, laid by a few hundred dollars and feels that he can at last afford to get married. His bride is a young woman in his own walk of life, who has been accustomed to living comfortably, but economically, and upon this remarkable and healthy basis their plans for married life are laid. Nine times out of ten they go far to wreck the whole affair, simply by a wedding journey. In the first place, they both purchase expensive clothes. They are married with considerable state, and if they were to stop with that and go from the church at once to their home and begin housekeeping, they would find that a serious inroad had already been made upon their savings.

But this is not the programme, by any means. From the church they ride in a carriage to the railroad station, there they take chairs or a whole compartment in a parlor car, and make straight for the nearest big city (unless they are New Yorkers they come to New York, as a matter of course,) and there they put up at the largest and most expensive hotel. Then tegins a life of pleasure—sightage-ing, theatre going, etc. They do as the people about them do, and for a week or

common happiness, will be found dull, sordid, and distasteful, because so different from the life of which they have had

For its soothing and grateful influence on the scalp, and for removing and pre-venting dandruff, Ayer's Heir Vigor has no equal. It restores faded or gray hair to its original color, stimulates the growth of the hair, and gives it a beautiful glossy, and silken appearance.

A Fortunate Escape.

and wat came be

ing lips

us and

tator w

describe

head the

been so

to conju

What can I give. O well-beloved, to the, Whose clear, firm knock at my heart's Whose clear, firm knock at my door I hear door I hear I reading o'er my life's old pages blurred where bitter tears had fallen fast and free? For thou didst enter in and comfort me. Whose soul was passion-tossed and anguish-stirred Till I grew patient as a brooding bird, And rest came down upon me verily.

What can I give thee for a guerdon meet? The utter depths and heights of love sub I dime I cannot fathom, dear I cannot climb, For sacred things to strew before thy fe I kneel thy suppliant, and I give the sweet,
The right to go on giving for all time.
- Emily H. Hickey.

CARDINAL NEWMAN.

A NAME DESTINED FOREVER TO LIVE IN

THE WORLD'S HISTORY.
C. A. Wingerter, in Fordham Monthly. C. A. Wingerter, in Fordham Monthly.

All the world seems unanimous in allowing that the century in which we now find ourselves is destined to have a most noted place in history. In the light of this fact there is a world of significance in the remark made by a Protestant clergyman writing for the Andover Review of August, 1885. He says: "To comprehend our age we must know well not merely Carlyle and Darwin and Martineau; we must know as well John Henry Newman, his life and his works. For when the history of the nineteenth century is written, no influence will be found more potent and persuasive than his."

At first sight we might be inclined to protest against such a broad assertion, did we not know that all the intelligent literature of the past forty years which at all touches upon "that protentious birth of time," the Oxford Movement, agrees that ti marked an epoch not only in the Anglican Church, but in all history. And Mr. Mozley, in his interesting Reminiscences, only voices the common thought of his journ, it this common than the property of the common thought of his journ, it is the common thought of his journ, it is the common than the common thought of his journ, it is the common than the c Mozley, in his interesting Reminiscences, only voices the common thought of his intelligent contemporaries when he says of the actors in it, "I may honestly say that, with the exception of Keble, I do not think one of them would be a living name a century hence, but for his share in the light of Newman's genius and goodness."

From this it is seen forthwith what a been Nored field coners to the one seeking the statement.

From this it is seen forthwith what a broad field opens to the one seeking to treat of the life and influence of Cardinal prayed shad prayed this we are free to do, reat of the life and influence of Cardinal Newman; and this we are free to do, because, in view of the greatness of the movement in which he was the most prominent actor, he already belongs to history. The field widens to our gaze when we recall to mind that this foremost figure of our times has been a prolific writer whose pure and vigorous English has made his works classic even in his life time, and deserved that no less eminent a critic than Matthew Arnold should style sible.

time, and deserved that no less eminent a critic than Matthew Arnold should style him the greatest living master of English prose. Nor will one who has ever read that poetic prose deny that, besides being philosopher, theologian, historian, preacher and lecturer, Dr. Newman has received the gift of poetry as part of his birthright.

But it is not my intention to treat either of the great Cardinal's life or works, or of his connection with the history of his age. Yet my task, whose only excuse for its imperfect fulfilment will be that it its a labor of love, is no less venturesome than would be the attempt to treat as they deserve the life and works of him about whose succession to Rome, Gladstone said:

"A great luminary drew after him the third part of the stars of heaven."

Volumes have already been written on this wonderful man, and volumes will yet the under the word of the third part of the stars of heaven."

Volumes have already been written on this wonderful man, and volumes will yet the under the under the word of the third part of the third p to a remarkable degree, the one common contone of admiration. It is true that at times hostile writers only give vent to their admiration because they cannot help it, but there are many who write with the same frank spirit as Kegan Paul's in the Certury for hostile like the contone of the c the century for June, 1881: "A liberal of the liberals, one of those, therefore, falling under Dr. Newman's stern disapproval, I write with the affectionate sympathy of a pupil for a master whom he cannot follow, with genuine admiration for the subtlest intellect, the largest heart, the most unselfish life I know." the most unselfish life I know who say

Surely any one who has read the countless like passages in writers somtimes wholly at variance with each other in all things else, and nearly always having different opinions from those held by Dr. Newman, must have asked himself the question I have proposed to answer in this short paper: "What is the secret of Cardinal Newman's power to win admiration from all intellects alike? and why is it that every item of his career is read with a keen interest akin to that we are wont to attach to some mysterious and tradi-

That there was a reculiar charm of winning attractiveness in his person he himself notes in one of his earlier poems, where he places among his manifold blessings— "Blessings of friends, which to my door, Unasked, unhoped, had come."

All who have met him speak of this attractive power which held in his friendship men from whose communion he had broken off, at the cost of their and his unever the sincerely. And in his earlier days, when more than his spirit; and his name ruled was co Oxford, this personal influence was at its full and well nigh irresistible. Mr. Mozley describes in it many instances, and thus in the case of poor Sidney Herbert: "Every Oriel man, without a moment's hesitation, sets down the redeeming features of | his hea his unhappily brief career to the influence of Newman, penetrating him in spite of to Nev a wilful and stubborn resistance, and asserting possession of him in due time."
It was against this salutary influence ears an

t James Anthony Froude struggled in that James Anthony Froude struggled in his college days, with what a most unhappy effect can be judged by all those acquainted with his—to put it most charitably—unfortunate writings. Yet even he whose perverse will had led him into a path the very opposite to Dr. Newman's pays a glowing though unwilling tribute to the person of the Cardinal, attributing to him a most attaching gentleness aweet. to him a most attaching gentleness, sweet-ness, singleness of aim and purpose; he says that he was formed by Nature to com-any ot ness, singleness of aim and purpose; he says that he was formed by Nature to command others and had the faculty of attracting to himself the passionate devotion of his friends and followers.

Although Cardinal Newman founded no sect; he yet resembled the old Greek philosophers in this, that he had a following of young friends who were with him the heat and son through fire.

eart and soul, ready to go through fire and so

such po

a like