### The Singer's Alms,

The beautiful poem which follows has fre-ently been published without the author's ame. It is from the pen of Herry Abbey, d is included in a volume of that gentle-an's poems recently published at Kingston,

In Lyons, in the mart of that French town, Years since, a woman leading a fair child Craved a small alms of one who, walking down

The thoroughfare, caught the child's glance and smiled

To see, behind his eyes, a noble son!.

He paused, but found he had no coin to dole.

His quardian angel warned him not to lose This chance of pearl to do another good, So he waited, sorry to refuse The asked-for penny. There aside he stood, And with his hat held as by limb the nest, He covered his kind face and uning his best.

The sky was blue above, and all the lane Of commerce where the singer stood was filled, many paused, and listening, paused again To hear the voice that through and through them thrilled.

I think the guardian angel helped along The cry for pity woven in a song.

The singer stood between the beggars there, Before, a church, and overhead the spire, A slim perpetual finger in the sir. Held towards heaven, land of the heart's As if an angel, pointing up, had said: "Yonder a crown awaits this singer's head,"

The hat of its stamped brood was emptied Into the woman's lap, who drenched with tears

Her kiss upon the hand of help; 'twas noon,

And noon in her glad heart drove forth her

fears.
The singer, pleased, passed on, and softly thought: "Men will not know by whom this deed was wrought."

But when at night he came upon the stage,
Cheer after cheer went up from that wide
throng,
And flowers rained on him. Naught could The tumuit of the welcome save the song That he had sweetly sung, with covered For the two beggars in the market place.

### A JESUIT NOVITIATE.

A PROTESTANT AMONG THE SONS OF ST.

A PROTESTANT AMONG THE SONS OF ST.
IGNATIUS.

A non-Catholic writer in the New
York Mail says that to pass a few days
in the peaceful quiet of a Catholic novitiate after the enervating influence of a
long struggle in the money-making and
money-losing channels of the world, is
much like the sensations one would experience were he to be suddenly transparted by magic from the bustle and experience were he to be suddenly transported by magic from the bustle and excitement of Broadway, with its babel of sounds, to a calm and sequestered valley tenanted only by timid birds and wakened solely by their simple lays. Many would, indeed, marvel at the even, uneventful course of life which obtains in a novitiate many would. novitiate, many would wonder that uch an existence could be possible, and such an existence could be possible, and others might experience an inclination to commit suicide at the bare thought of the unending monotony to be found within on old gray building which I recently visited. How few would pause to consider that underneath the externion transmitted there was a constant to consider that underneath the exterior tranquility there was a constant struggle in progress, a fierce fight for the extinction of the novice's bitterest enemy, an unending conflict with self—a war from which the victorious novice comes forth a mere cipher, a creature who has assigned his will to his superior's keeping, and whose movements for life, or at least so long as he remains steadfast to hiv vows, are to be guided solely by that superior.

steadast to his vows, are to be guided solely by that superior.

I had been invited by the master of novices of a well-known Jesuit invitu-tion, some distance from New York, to spend a few days in the novitiate as his guest. The invitation was accepted with pleasure, mingled with a slight misgiving at the thought of the supposed uninteresting solitude of the place I was accepted. going to. The misgiving was speedily allayed on arriving at my destination, and the new sphere of life in which I found myself proved interesting beyond measure. I met a hospitable welcome, was politely escorted to one of the guest-chambers, and earnestly requested measure. I met a hospitable welcome, was politely escorted to one of the guest-chambers, and earnestly requested to make myself as comfortable as possible. The apartment to which I had been allotted was marked by the simplicity which characterizes every portion of the establishment. No carpet covered the bare, immaculately clean floor, and the walls were innocent of paper. The furniture consisted of a stove, a desk, three chairs, one of thema rocker, a bed and a wardrobe. Over the head of the bed beamed the mild countenance of the Virgin; an agonized Christ faced it on an opposite wall, and above the writing desk, looking forth from a cheap frame, was the wrinkled face of St. Jerome. In his aged hand he clasped a skull—pleasant food for meditation. Hardly had I disposed of my goods and chattles, when a light knock called me to the door. I opened it to admit a welcome friend—a young man who had once been a prime social favorite, the life of receptions and germans, and who had one day disappeared from his usual haunts to startle his circle later with the surprising intelligence that he had decided to forsake the world and become a Jesuit. The pleasure of the meeting was mutual, and grew even greater when I discovered that my former chum had been appointed chaperon to me during my visit. He wore the regular dress of I discovered that my former chum had been appointed chaperon to me during my visit. He wore the regular dress of the Jesuits, a flowing black robe, belted in at the wast, from the girdle of which hung a rosary of large brown beads. I say the robe was black, but I must qualify that remark by the statement that it had been black originally. Long usage had transformed it into a decidedly faded and shabby garment. My friend evidently noticed my scrutiny of his attire, for he remarked laughingly:

"We do not get new garments every day. I received this one a year ago, and I hardly think it came fresh from the maker even then. One thing certain is

maker even then. One thing certain is that I never felt happier than the day I donned it and during the entire time I have worn it."
"Tell me," I said, "how did you happen

to come here?"

He laughed again, the laugh of an amused boy, as he replied: "It was yery simple. I had been leading a useless sort of life, doing as I pleased and going pretty much where my fancy led me. Naturally, my mother began to worry but she did not talk religion. One day I received a letter from a schoolfellow who had become a novice here. It was full of good advice, and contained, be-

sides an invitation to visit him. I smiled at the advice, but accepted the invitation, as the latter might be productive of novelty. It was in reality an indirect call from Heaven. I came to be amused, but remained to think seriously of the new and strange life which I saw unfolded before me. The more I saw of it, the more I inclined towards it. Finally I concluded to make a three days' retreat, to isolate myself completely from all distracting influences, and to meditate attentively on the future welfare of my soul. The result of my welfare of my soul. The result of my retreat was a determination to become a Jesuit. I wanted to enter the novitiate at once, and spoke to one of the superiors of the Order. His advice discouraged me for the moment. He said: 'Do not decide hastily. Return to the world for six months, review your classical studies during that period, and then we will talk during that period, and then we will the the matter over again.' You will be surprised when I tell you that it seemed to me as if the six months would never end. When they had passed, my decision was firmer than ever, and here I am."

"How do you employ your time."

"How do you employ your time."
"How do you employ your time."
"In a variety of ways. There is always plenty to do, particularly as all the work pertaining to the house is looked after by the novices and lay Brothers. We employ no female servants of any description, nor do any of the institutions belonging to the Order. Our work is varied constantly. One week I may be sent to the kitchen to assist the cook, the week following I may be appointed porter at the door, and then I may be transferred to the making of beds in the dormitory, or to help in the garden. You see, a body has to make himself useful, and in doing so he gets some effective lessons in humility."

"Is there much study?"

"Is there much study?" "Is there much study?"
"Not among the novices. We usually commit a certain number of lines daily in order to keep the memory in good condition. The real study comes after the two years of novitiate. To enter here one is obliged to have reached a certain noint in a classical course of education. point in a classical course of education. Teaching being the principal of the Jesuits, they accept on probation only such young men as promise to be serviceable in the higher branches of education, and the classics particularly. Another requisite is that where parents refuse their consent to a son's embracing this life, the applicant must have attained his twenty-first year before he can he received. The two years' course of is followed by a three years' course of point in a classical course of education can he received. The two years' novitiate is followed by a three years' course of severe study, supplemented in turn by three years more devoted to philosophy and natural sciences. Then the scholastic, as he is now called, is sent forth to begin his career as a teacher. Later on he devotes four years to the mastering of theology, after which comes ordination. This ceremony generally takes place in the Jesuit's thirty-third year, being the preface to a life-work of preaching and teaching so long as the subject is held by the vows of the Order, and those vows can only be loosed by and those vows can only be loosed by the Pope. The vows of poverty, chastity and obedience are taken directly after

the Pope. The vows of poverty, chastity and obedience are taken directly after the close of the noviceship."

My friend being called suddenly away at this point by a violent ringing at the door bell, which it was his duty to attend, I found a lay Brother who kindly volunteered to pilot me through the institution. The chapel, though small, was, with its subdued light and a perpetual lamp burning before the tabernacle on the altar, a place wonderfully conductive to prayer and religious meditation. A reposeful silence, holy it seemed, pervaded this sanctuary, and a lingering perfume of incense was light upon the air. A sweet-faced Madoma opposite the door smiled benignly upon all who entered. Occasionally a novice came quietly in, kneit for a moment with thoughtful countenance in front of the tabernacle, and silently departed again. Among the sacred emblems hanging on the walls was a frame containing the letters A. M. D. G. I had observed them before in various parts of the house, and asked my guide their meaning, his reply being: "They signify; Ad Majorem Dei Glorum; or, To the Greater Glory of God. We use them in the heading of all our works, and our pupils also use them in the beginning of their every written exercise. In other words, we strive to make each daily task and action tend towards the Glorification of the Creator." From the chapel we went to the refectories and dormitories. The novices occupied the latter in common, much as

From the chapel we went to the refectories and dormitories. The novices occupied the latter in common, much as students in a boarding school would do. They retire to them at 10 o'clock in the evening, and the awakening bell sounds at 4.30 o'clock in the morning. This severe rule for early rising is in force winter and summer, and I was informed, with a smile, that it is one of the most difficult regulations which the young novices have to contend with. Most of them require some time to become used

difficult regulations which the young novices have to contend with. Most of them require some time to become used to it. The dormitory walls were hung with sacred pictures, and frames containing the words, Humility, Propriety, Obedience and other mottoes.

I was admitted to the novices' refectory during their evening meal, and must coniess that I never saw a happier lot of young men in my life, As I entered, one of the group was relating an innocently amusing story, which had had a most enlivening effect on the risibilities of his listeners. Every face was lit with good humor and many were the jests which went round the table when the narrative had been concluded. Those people who talk about the gloom of convents and monasteries should have seen their radiant faces. There was anything but gloom apparent. Sometimes the refectory was hushed in silence, conversation not being always permissable. It is forbidden during Lent, and also during what is called the "eight days retreat." This latter period of strict contemplation occurs yearly. It is not an unusual thing during these retreats for a novice to discover, in serious meditation, that he has made a yearly. It is not an unusual thing during these retreats for a novice to discover, in serious meditation, that he has made a mistake in entering the novitiate, that he has not been called to a life in the cloister, and that his proper sphere is the outside world. In such cases he departs at once, being perfectly free to do so at any time of his probation.

Just before retiring for the night, my friend came in for a little chat. He was fresh from evening prayers, and his face wore an expression which would have inspired a painter. During our conversa-

tion I saked him to outline the rules of the house for me. He did it as follows:
"We arise at 4:30 in the morning, and I can assure you candidly that for the first four months of my novitate I never heard that rising bell without a shudder. It seemed as if I could never become habituated to the early hour. Now, how ever, I experience no difficulty in complying with its call. A half hour's meditation follows our departure from the dormitory, this being succeeded by Mass in the chapel. Breakfast comes next, after which we have an instruction from the master of novices. He is also our confessor, and of course is enabled to study the minds and dispositions of all under his charge, this being absolutely necessary for the grounding of the novices in the future life which they are to lead. Breakfast over, we go about our tasks for the day, some to the kitchen, some to the dormitories, and others to the garden or wherever their various duties may call them. Besides a helf holiday twice a week, we also have two hours of recreation daily, one after dinner and another after supper. It is not hard, you see, and is merely a slight fortaste of the work to come when the novitiate ends. This is simply a probationary stage, during which we can change eur minds at any work to come when the novitiate ends. This is simply a probationary stage, during which we can change eur minds at any time and return whence we came. It is after the noviceship that the serious work begins. This is like a home where we are a large family of brothers. Once we leave it we are scattered for the remainder of our lives, and rarely return to it again for any length of time. We are transferred from house to house, always prepared to obey our superior in whatever he may direct. To day a Jesuit may be here, a obey our superior in whatever he may direct. To day a Jesuit may be here, a little later he may be wending his way to Europe, or preaching to the Indians on the plains. He is a pilgrim with no fixed abiding place, who only finds home when death comes to him. Do you think you would like this life?

whole visit. That opening clause in the day's regulations was a terrible stumbling-

# DRESS OF THE CLERGY.

Baltimore Mirror. Among the amusing comments upon the splendid ceremony last week have een the discussions as to the number and kinds of hats which a Cardinal can wear. Of course, the writers are conscious that they mean the hats worn on ceremonious occasions. But there is something in occasions. But there is something in these speculations far more dangerous than would appear. Those who have seen much of Protestants in communities where there are no or few Catholics, those who have studied the power and persistence of the Protestant Tradition, available of the damage such useless disare aware of the damage such useless dis-cussions can do. It is the belief of the bucolic Protestant mind, thoroughly shaped by inherited ideas, that Catholic prelates and priests are hardly men. prelates and priests are nardly men. They come from a strange world, are different from others, perhaps inspired by evil; else why this gilded dress, these foreign westments? To the Catholic every foreign vestments? To the Catholic every garment worn by a priest has a deep symbolic meaning; but the Protestant knows nothing of this—he sees that all is strange, and that is sufficient. While this talk is going on, and while he sees before his eyes the splendid vestments, his worse suspicions are confirmed. He cannot tell what the matter is, but something must he wrong.

be wrong.

It would rather astonish such a man, accustomed in the prints to see and read of the splendid habiliments, to meet a prelate in citizen's dress. He would accrealy believe that the thing was and for he has never heard of priest or prelate except in ceremonious costume. And this is the damage done by newspapers perpetually picturing the clergy in official robes—it fixes in the Protestant mind the unshakable belief that a priest appears in no other dress, and that, therefore, there must be something strange and wrong about him; for novelty and evil are

synonymous to the ordinary mind.

A striking illustration of this principle is cited in one of Cardinal Newman's lectures. Ever since Bunyan's "Pilgrim's Progress" the English masses imagined the Pope to be a cruel monster sitting Progress" the English masses imagined the Pope to be a cruel monster sitting forever on his throne, tiara on head, and remorselessly butchering the hapless Protestants who came into his power. No other picture of the Sovereign Pontiff was ever presented to their minds. Even although the age forbade the former cruelty, still the old instincts were there; for did not the Pope still occupy his throne, tiara on head? But when the narrative of the venerable Pius VII's seizure by Napoleon Bonaparte was given to the world, a great revulsion of feeling took place in England. They saw him hurried into captivity with barely sufficient clothes upon him; they read about his hunger and thirst and sorrow; and that little touch of nature, where the Pope and his treasurer consult and find they have only about three lire between them, was worth tomes of controversy. People began to say to one another: "Why, he is a man, after all. He can suffer just like another. The great point is that he bear gan to say to one another: "Why, he is a man, after all. He can suffer just like another. The great point is that he bears his terrows so cheerfully. Surely we were mistaken in our former opinion concerning the Pope." And so it came to pass, as Cardinal Newman records, that the Pope became the hero of the hour in England, and a rude gap was made in the bulwarks of inherited prejudice.

Another instance of such a conquest was told to the Cathedral congregation by the Rev. Mark Gross, of North Carolina, a few weeks ago. He pictured in vivid terms the labors of the cardinal, then Vicar Apostolic of that State, and himself in the untrodden fields of North Carolina. They made no display; seldom

in the untroduct needs of Acts and Ina. They made no display; seldom attempted to say Mass before the people are they were brought to the point where attempted to say Mass before the people ere they were brought to the point where they could slightly understand it. They traveled around, preaching in the open air, where there was no available structure, and often came upon "revivals" in the woods, before which they were permitted to argue. The consequence was that converts were gradually made who else would have been repelled at the start by a gorgeous display.

Of course, the ceremonial of the Church must be maintained. But there are times

to lay it aside, as in the instance just cited. So, too, should the public be impressed with the fact that the clergy are men; that they wear clothes like those of others; that they sorrow and rejoice, laugh and weep, as ordinary mortals do. When that has been thoroughly accomplished, a long step will have been made towards the conversion of this noble and generous people. Once let their minds generous people. Once let their minds be disabused of the hints, accusations and be disabused of the hints, accusations and suspicions of the great Protestant Tradition—once lead them on to understand and to feel the beauty and grandeur of our religion—and the rest will be easy enough. The first step in this path can be made by convincing them that the clergy are men, are just like them, only with a divine mission. The human side of religion makes the initial impression on minds ripe for the gatherer. on minds ripe for the gatherer.

#### PROTESTANT AND CATHOLIC IN-TOLERANCE,

London Tablet, June 12.

It is not often that we have to acknowledge such fairness in the treatment of a Catholic question as we recognize in the following extract from a recent number Catholic question as we recognize in the following extract from a recent number of the Sussex Daily News. Unhappily political events are lending a new bitterness to old controversies, and it would be well if all our contemporaries would imitate the Sussex journal and just stick to fast.

to facts:
"The solid Protestant North' is a piece
"The solid Protestant North' is a piece "The solid Protestant North' is a piece of fiction, and it would seem from a few other facts, that the story of a Catholic persecution of the Protestant minority in the rest of Ireland is a malicious invention. Readers will remember that all three of the leaders of the Home Rule movement have been decided Protestants and that while up to 1885 a Catholic member for an English constituency was would like this life?

I was not quite sure, and so informed my friend as he said good night at the door. I decided, however, to make an essay at rising the following morning at 4.20. You will not be surprised when I tell you that the trial was a failure, not only on the first day, but also during my whole visit. That opening clause in the turn to a field which is necessarily less known, and see what has been the use and wont in the distribution of municipal honors. In the city of Galway at this moment the Chairman of the Town Commissioners the Chairman of the Town Commissioners. missioners, the Chairman of the Harbo Board, and the Poor Law Guardians of the district, are all Protestants. In the city of Waterford, soon after the Munici-pal Reform Act of 1845, Sir Benjamin Morris was elected Mayor, and again in 1846, 1850, 1852, 1854, 1859, 1862, 1867, 1872, 1879, and in 1884 and 1885 Protestant Mayors were elected in this Catho-lic city. In Limerick, at the first election after the Reform Act of 1841, thirteen Protestant members, some of them from the old Corporation, were elected to the new Council. Since that period thirteen non Catholic Mayors have been elected, and since the Corporation, has had the power to elect sheriffs, for four years the office has been filled by Protestant gentle-men.

"In 'rebel Cork' the record is the same and up to last year the corporate represen-tations on the Harbor Board comprised no less than eight Protestants. Turning from less than eight Protestatis. In thing from the Catholic capital of the south to the Catholic capital of the nation, Dublin, we find that, from their first assumption of power, the attitude of the Catholic majority has been one of confidence and toleration. The immediate successor of O'Cunnell as Lord Mayor was a Protestant, George Roe. After the reform of 1849 the Council showed its liberality by electing Mr. (afterwards Sir) B. Lee Guinness and following in an almost uninterrupted alteration came fourteen Protestant chief magistrates of Dublin, elected almost unanimously by the Catholic majority.

During the same time many Protestant filled the office of sheriff.

"The record as to offices of emolument is the same. In Galway, the present borough engineer is a Protestant; in Waterford, the city grand jury, tax-collector, the poor-rate collector, the solicitors to the poor-law boards, the dispensay doctors, and the city and county coroner are all non-Catholic; in Limerick, the clerk of the union is a Protestant gentleman of the highest postition; in Cork, up to a recent period, the present town clerk was the only Catholic who held, under the Catholic corporation, a first-class office; all the rest were Protestants, who received £1,840 out of the £2,440 voted by the Town Council. In Dublin, the Protestants receive £4,000 out of the £8,400 paid to its chief officers, and of the subordinate one-third are Protestants. Not a bad record of toleration this.

"But what kind of toleration do we find in 'Protestant Ulster,' for which Mr. "The record as to offices of emolument

"But what kind of toleration do we find in 'Protestant Ulster,' for which Mr. Chamberlain entreats our prayers. There are more Catholics in proportion in Belfast than there are Protestants in Dublin, but they have never had, or have, a Catholic Mayor, or a Catholic sheriff, a Catholic Mayor, or a Catholic sheriff, a Catholic treasurer, engineer, or officer of health, or indeed any Catholic officer whatever, paid or honorary, first-class or lower. In Derry, though there are 17,000 Protestants to 12,000 Catholics, there is only one Catholic in the Corporation, and the Corporation does not employ one solitary Catholic in any department. In the workhouse, although 80 per cent. of the inmates are Catholic, not a doctor, not an officer, not a nurse is Catholic. Coming mates are Catholic, not a doctor, not an officer, not a nurse is Catholic. Coming to the Catholic districts of Donegal, Fermanagh, Tyrone, and Monaghan, there is not now, if there ever has been, one single Catholic appointed to an elective position by the non-Catholic minority who still have power over the Catholic people."

Not a particle of calomel or any other leleterious substance enters into the com position of Ayer's Cathartic Pills. Or the contrary, those who have used calome and other mineral poisons, as medicine find Ayer's Pills invaluable.

Dr. J. D. Kellogg's Dysentery Cordial is a speedy cure for dysentery, diarrhea, cholera, summer complaint, sea sickness and complaints incidental to children and complaints incidental to children teething. It gives immediate relief to those suffering from the effects of indis-cretion in cating unripe fruit, cucumbers, etc. It acts with wonderful rapidity and never fails to conquer the disease. No one need fear cholera if they have a bottle of this medici. 2 convenient.

## THE PILGRIMAGE TO LOURDES.

TOUCHING ADDRESS OF THE CARDINAL.

A number of pilgrims left London for Lourdes on Monday, receiving on the previous afternoon the blessing of the Cardinal Archbishop of Westminster, at the Church of the English Martyrs, Tower Hill. His Eminence on the same occasion delivered an address. He said: I have great joy in coming to give receivers. becasion delivered an address.

I have great joy in coming to give you a benediction upon your pilgrimage. It is not unfitting that I should give you a is not unfitting that I should give you a blessing in departing from your homes, though you have already received the blessing of our Holy Father, the Vicar of Jesus Christ. Nevertheless, we here are bound together as pastor and flock, and it is fitting that I should give you my blessing, and that I should also give you the last words of a loving farewell. You are going to Lourdes to bear your witness, the witness of your faith, that there is a world besides this proud, visible world in which men live and think that they are the masters of all things. You are going to bear your witness that there is another world which is divine and supernatural, and, although it be invisible, rich in might and majesty and power

power
THE WORLD WILL NOT BELIEVE IN THIS Our Lord foretold it would be so. He said that the Holy Ghost should come, whom the world would not receive, because it seeth Him not, neither knoweth Him. He is invisible, and the world will Him. He is invisible, and the world will not believe in anything which it cannot see, and the world does not know Him because it does not believe in anything which it cannot handle and know by sense. But in the midst of this world, in all its pride and all its [power, in all its wealth and tumults and warfares and contentions, which, like waves of the sea, are continually rising and raging in the midst of us, there is the kingdom of God in all its peace, in all its power, reigning over its peace, in all its power, reigning over all things. Well, the world will not believe in miracles. It tells us that the laws of nature can never be broken, can never be suspended; that a miracle is a departure from the laws of nature. The world will not believe that the Holy Ceth. world will not believe that the Holy Catholic Church is the greatest of all miracles. The Holy Catholic Church is built upon the Incarnation of the Son of God, and that is the greatest miracle that God ever wrought. And the Catholic Church has seven Sacraments of grace, and each of these is a miracle. And the laws of the natural world which we hear of are nothing more than this—that God by His hand and by His will is always keeping everything in this world in the way in which He first created and founded it, but at any moment He can change the pressure of world will not believe that the Holy Cathmoment He can change the pressure of His heart and the inclination of His will and then these laws give way to the will, and then these laws give way to the will of the Creator of all things. If a blind man receives his sight men say that cannot be. And yet

WHO GAVE THE SIGHT IN THE BEGINNING who gave the sight in the Beginning but the Creator of all things Himself. If a crippled limb is restored they do not believe it. Why? Cannot He who made the limbs remake them at His will? What the world calls miracles we call the working of the power and will of God, nothing more. You are going to Lourdes because you believe that God permitted His Blessed Mother to show and manifest herself in a miraculous way there. We know that at the grotto at Lourdes thousands of answers to prayers have been sands of answers to prayers have been sands of answers to prayers have been received, cures of diseases incurable by men have been granted, miracles in the truest sense of the word have been wrought there. You are going to bear witness to the power of the prayers of the Blessed Mother of God. But you are going to show that you believe in the power of the prayers not only of the Mother of God but in the power of such poor creatures as we are, in the power of your own but in the power of such pour own as we are, in the power of the prayers of those who are associated together in this great pilgrimage. What are you going to pray for? First of all you are going to pray for the interests of the Holy Father, the Vicar of Jesus Christ; next you will pray for the unity of all the bishops and priests throughout the world, who under him, have the care of the whole flock of Jesus Christ. Jeaus Christ. There was never a moment when the whole Church and the pastors of the Church were so united as they are at this day, Pray that their union may be made more solid, more and more complete, more and more powerful to guide the flock on earth.

PRAY FOR YOUR OWN COUNTRY.

Pray for England that its people may be brought once more to the knowledge of the faith. Pray for Scotland that the light of faith may rise up over the land. Pray for Catholic Ireland that has never lost the faith, that has preserved it burning like a light lifted up on high in the sight of the world. Pray that that light may shine more and more, and that that love which comes from heaven with that light may be poured out over the whole land, that its people may rejoice in it in peace, joy, and prosperity together. Pray for all your needs; pray that you may be able to bear your sorrows and trials. I commend myself and my flock to your PRAY FOR YOUR OWN COUNTRY. able to bear your sorrows and trials. I commend myself and my flock to your prayers. Pray that I may persevere to the end, that I may make a good death, and that my flock shall set me a bright example by living good and holy lives. Lastly, pray that God will keep you in your going out and in your coming in; that He will keep you by sea and by land, by night and by day wheresoever you go, wheresoever you are.—London Universe.

# Horsford's Acid Phosphate.

FOR SICK HEADACHE. Dr. N. S. READ, Chicago, says: "I think it is a remedy of the highest value in many forms of mental and nervous exhaustion, attended by sick headache, dyspepsia and diminished vitality."

# A Radical Change.

The best eradicator of foul humors of the Blood is Burdock Blood Bitters. A few bottles produce a radical change for the better in health and beauty. It re-moves the blood taint of Scrofula, that terrible disease so common in this country.

Very many persons die annually from cholera and kindred summer complaints, who might have been saved if proper remedies had been used. If attacked do not delay in getting a bottle of Dr. J. D. Kellogg's Dysentery Cordial, the medicine that never fails to effect a cure. Those who have used it say it acts promptly, and thoroughly subdues the pain and disease.

#### CARDINAL MANNING ON THOME RULE.

His Eminence Cardinal Manning has lately written an important letter to an American friend in reply to one calling his attention to the assertion of Rev. Mc.

American friend in reply to one calling his attention to the assertion of Rev. Mr. Arthur, in a letter to the Times, that it is a moral mystery how any friend of religious liberty can vote to hand over Ireland to Parnellite rule:—

"You ask me," he says, "whether I share the fear expressed by Mr. Arthur as to religious liberty of Protestants in Ireland if Ireland be handed over to the Parnellites' rule. I have no such fear; first, because Parnell is himself a Protestant, and declared the hope that he should live and die a Protestant. He is not a man, either by his American kindred or Cambridge education, or Irish sympathies, or English antecedents, to persecute Protestants any where; least of all in Ireland; and further, because the whole power wielded by Mr. Parnell is the sympathy and trust of the Catholic people of Ireland; in whose behalf I have no hesitation in saying that they have never persecuted their saying that they have never persecuted their Protestant neighbors in matters of religion, and have been always a conspicuous example of respecting that liberty of conscience which has been so cruelly denied

"The children of martyre are not perse "The children of martyrs are not persecutors. In proof of this read the life and action of Lord Baltimore and the Maryland Constitution of 1633. Mr. Parnell would readily take the oath framed by the Catholic Lord Baltimore: "I will not by myself, or in any other way, directly or indirectly, molest any person, professing to believe in Jesus Christ, for or in respect of religion." He invited the puritans of Massachusetts to come to Maryland. In 1645 when persecution again broke out in England, Baltimore received into Maryland persecuted Episcopalians, Protestants, who fled Virginia. It was Puritan revolution in England that brought Puritan revolution in Maryland and disfrantan revolution in Maryland and disfran-chised Catholic population. "The Great American Union of this day

is true to the spirit of Lord Baltimore, and the Catholic people of Ireland would never adopt a policy which otherthrew the toleration of Maryland. But we do not need to go out of Ireland for proof.
Mr. Fox, in his excellent pamphlet. Why
Ireland Wants Home Rule, has quoted
Ireland and Taylor to show that when in Ireland and Taylor to show that when in the reign of Mary, Protestants fled over to Dublin for safety from Parliamentary England, Dublin merchants rented and furnished 74 houses to shelter those who fled from Bristol. They provided for them, and after the persecution ceased, conveyed them back into England. Taylor says that on those occasions Catholics had the upper hand, and they never either injured or killed any one for professing religion different from their own. fessing religion different from their own. By suffering persecution they had learned to be merciful.

to be merciful.

"Again, in 1869, the Catholic Parliament in Dublin passed many laws in favor of liberty of conscience, at a moment too, when in England and Scotland Catholics were proscribed. It is senseless to quote old texts when the great revolt of the 16th and 17th centuries was the main subject of debate. The unity of the Christians was an ancient and precious heritage, and they who broke it were each one severally and personally guilty of the one severally and personally guilty of the

"The preservation of religious unity for the peace of commonwealths was the duty of States, but when unity was once broken of States, but when unity was once broken the generations born into this confusion and division of the past are in the condition in which persecutions is a crime, because the millions are unconsciously born into a state of perversion of which they are not the authors, and a heresy because faith is the moral act of human liberty. Reason, heart and will force may make hypocrites, it can never generate faith.

"The pastors and people of Catholic Ire-"The pastors and people of Catholic Ire-land, are too profoundly conscious of wise truths to debase the divine traditions of their faith with human cruelties. Retalia-tion would level Ireland down to the massacres of Cromwell and the penal lawa of Ormonde, but that may not be suspected.
"But it must be acknowledged," says

His Eminence, "that with July 12 near at hand, with Belfast, and conflicts in Canada and Newfoundland before our Canada and Newfoundland before our eyes, and certain recent speeches ringing in our ears and having Mr. Arthur's letters in remembrance, I cannot but be afraid there may be appeals to animosities of flesh and blood in the name of religious liberty, and that the fiery cross may be sent round, not by the Catholic majority of Ireland, but by politicians, and even by lords, whose power gone. and even by lords, whose power gone, odisse quos lasseris. They need fear nothing from Catholic Ireland, and they will do well to read again Esop's fable of The Wolf and the Lamb."

Wolf and the lamb."

The able letter from which we have condensed the above extract concludes with the etatesmanlike sentence: "England, Ireland and Scotland must, in my belief, all alike have Home Rule in affairs that are not imperial, but there is an august sovereignty of a thousand years, the centre of a world-wide empire, standing in the midst of us. England, Scotland and Ireland can be handed over to no man nor to any movement; neither can man nor to any movement; neither can they wrong one another, nor put fetters on the liberties of any member of our great imperial Commonwealth. The sovereignty pervades all its parts and will ever restrain and promptly redress all excess of delegated power. I wish I could have written you a shorter reply, but on subjects so near my heart I hardly know when or where to stop.

"Believe me al ways faithfully yours," HENRY EDWARD, man nor to any movement; neither can

"+ HENRY EDWARD, Cardinal Archbishop,"

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