

The Singer's Alms.

The beautiful poem which follows has frequently been published without the author's name. It is from the pen of Henry Abbey, and is included in a volume of that gentleman's poems recently published at Kingston, N. Y.

A JESUIT NOVITIATE.

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 expect 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 wonder that 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 an old gray building which I recently visited. How few would pause 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 his vows, are to be guided solely by that superior.

He guardian angel warned him not to lose this chance of pearl to do another good. He wanted, sorry to refuse. The sacred-for penny. There beside he stood. And with his hand held as by limb the best. He covered his kind face and sung his nest.

DRESS OF THE CLERGY.

Among the amusing comments upon the splendid canon of priests, and the 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 these speculations far more dangerous than would appear. Those who have seen the splendid vestments of the Catholic clergy in their own country, and who have studied the power and persistence of the Protestant tradition, are aware of the damage such useless discussions can do. It is the belief of the biologic Protestant mind, thoroughly shaped by inherited ideas, that Catholic prelates and priests are hardly men. They come to us as a strange world, different from others, perhaps inspired by evil; else why this gilded dress, these 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 is going on, and while he sees before him the splendid vestments, his worse suspicions are confirmed. He cannot tell what the matter is, but something must be wrong.

tion I asked 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 novitiate I never heard that rising bell without a shudder. It seemed as if I could never become habituated to the early hour. Now, however, 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 garden or wherever their various duties may call them. Besides a half 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 fortitude of the work to come when the novitiate ends. This is simply a probationary stage, during which we can change our minds at any time and return whence we came. It is not the novitiate that is the serious work begins. This is like a home where there is 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. I decided, however, to make an essay at rising the following morning at 4:30. 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 regulations was a terrible stumbling-block to me.

PROTESTANT AND CATHOLIC INTOLERANCE.

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 of the Sussex Daily News. Unhappily political events are leading a new bitterness to old controversies, and it would be well if all our contemporaries would imitate the Sussex Journal and just stick to facts: "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 a *rara avis* indeed, a very large proportion of the Catholic constituencies of Ireland were represented by Protestants. There are things which are or ought to be well known of the religious creed, has been no difference whatever to the favor and confidence of Catholic electors. But let us 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 Harbor Board, and the Poor Law Guardians of the district, are all Protestants. In the city of Waterford, soon after the Municipal 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 Catholic city. In Limerick, at the first election in 1841, thirteen 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 gentlemen.

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 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.

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 you a benediction upon your pilgrimage. It 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 as the witnesses 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. 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 not believe in anything which it cannot see, and the world does not know Him. It does not believe in anything which it cannot see, and the world does not know Him. 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 falling in the midst of us, there is the kingdom of God in all 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 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 the Holy Eucharist, which 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 His heart and the inclination of His will, and then these laws are never a moment 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 but the Creator of all things Himself. If a crippled limb is restored they do not believe. 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 there are answers to prayers have been received, cures of diseases incurable by the most sense of the world 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 the power of such poor creatures as we are, in the power of your own prayers, 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 prelates throughout the world, who under Him, have the care of the whole flock of Jesus 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 night 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 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 in your safety by land, by night and by day wheresoever you go, wheresoever you are.—London Univers.

CARDINAL MANNING ON HOME 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. 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 I believe that the Catholic and trust of the Catholic people of Ireland, and in whose behalf I have no hesitation in 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 them. "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 disfranchised the Catholic population. "The Great American Union of this day is true to the spirit of the Baltimore and the Catholic people of Ireland would never adopt a policy which outthrew 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 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. By suffering persecution they had learned to be merciful. "Again, in 1689, 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 *res* 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 act. "The preservation of religious unity for the peace of commonwealths was the duty 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 Ireland, are too profoundly conscious of wise truths to debate the divine traditions of their faith with human cruelties. Retaliation would level Ireland down to the massacres of Cromwell and the penal laws 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 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, *odisse quos laeris*. They need fear nothing from Catholic Ireland, and they will do well to read again Esop's fable of 'The Wolf and the Lamb.' "The able letter from which we have condensed the above extract concludes with the statesmanlike 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 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 the pen.' "Believe me always faithfully yours, "HENRY EDWARD, "Cardinal Archbishop."

Scott's Emulsion of Pure Cod Liver Oil, with Hypophosphites.

Is not only very palatable, but the remedial power of these valuable specifics is greatly increased, and as a remedy for Consumption, Scrofula, Emaciation, or where there is loss of flesh and nerve power, it is remarkable in its results. Take no other. Unknown. There is no remedy known to medical science that can excel Dr. Fowler's Extract of Wild Strawberry as a cure for Cholera Morbus, Diarrhoea, Dysentery, or any form of Summer Complaint afflicting children or adults.

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 removes 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.

Dr. J. D. Kellogg's Dysentery Cordial.

A speedy cure for dysentery, diarrhoea, cholera, summer complaint, sickness and complaints incidental to children. It gives immediate relief to those suffering from the effects of indigestion in eating 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 medicinal cordial.

Not a particle of calomel or any other deleterious substance enters into the composition of Ayer's Cathartic Pills.

On the contrary, those who have used calomel and other mineral poisons, as medicine find Ayer's Pills invaluable. Dr. J. D. Kellogg's Dysentery Cordial is a speedy cure for dysentery, diarrhoea, cholera, summer complaint, sickness and complaints incidental to children. It gives immediate relief to those suffering from the effects of indigestion in eating 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 medicinal cordial.