

POOR CATHOLICS.

THE PEOPLE WHO "WON'T GO BACK ON THE RELIGION OF THEIR FATHER AND MOTHER."

Lake Shore Visitor. Would to God we had more intelligent Catholics! A great part, we might venture to say the greater part, of our Catholics are ignorant, unenlightened Catholics. It would, indeed, be some comfort, if the classes alluded to would get angry, and rise in their anger to resent this statement as an insult. It would be as satisfactory as cheering as if it for the doctor to hear the drowned man groan, or to hear the frost-bitten, after severe chaffing, complain of pain in the affected parts. It would be a sign that all life is not gone, and that the patient will soon arise and apply the remedies necessary to ensure a complete cure.

AN INTELLIGENT CATHOLIC IS ONE WHO KNOWS HIS HOLY RELIGION, its importance and its necessity; and knowing, loves it; and loving it, practices it, and, if he have children will do all in his power to have them thoroughly instructed in it, and thoroughly imbued with its spirit and practice. Whatever other knowledge he may have, let him be the greatest astronomer, chemist, geologist, or mathematician, or let him be eminent among the learned professions, or the smart business man; keen at driving good bargains, and making a comfortable and respectable living, it is all foreign to this subject. He may be each and all of these and yet be far from being an intelligent Catholic. How many of them can tell and give good solid reasons why they are Catholics?

Is not the great reason why a vast number are Catholics on a footing with the reason given by pagans for being pagans, because father and mother were Catholics? And they think they are doing a great deal when cold and careless, as they usually are, they make what in their own eyes is a grand magnificent declaration, "I will never say a word against or go back on the religion of my father and mother." Such are Catholics, not because the Catholic religion is the religion of God, but because it happened to be the religion of their father and mother. Their ideas of the origin and authority of religion mounts no higher than the authors of their early being. Had these same people been born of Orangemen, of Methodists, Presbyterians, or Episcopalians, they would have considered it their bounden duty to be the strictest and most ultra Orangemen, Methodists, or Episcopalians. And in fact, they may at times, and that often enough, when in company, where there is no fear of contradiction or criticism, be heard saying, "they believe in people being true to the religion in which they were born." And these are the people, many of whom cannot even read or write, who will with the greatest assurance (cheek) stand up in a late number, and condemn the decision of the Bishops, and the Holy Ghost has appointed to rule the Church of God, when these decisions and commands are not in harmony with their exalted notions.

Another class, who are always opposed to the Catholic school, is the class whom the Catholic Review, that excellent exponent of Catholic thought, so hasseomously touches up in a late number, under the heading of "An Obvious Evil." It is that class that may be looked upon as cursed with wealth and influence; for indeed there is a good deal of reason for applying to them the fearful sentence of our Lord: "Amen, amen, I say to you, they have received their reward." They are a class not to be counted among the working, earnest Catholics.

They are a miserable, dawdling class, half Catholic, half Protestant, and wholly worldly. They are the class whom St. James, the Isias of the New Testament, fittingly calls adulterers, because their hearts are prostituted to the world, and tell them strongly: Adulterers, know ye not that the friendship of this world is inimical to God. Whoever, therefore, will be a friend of this world, he becomes an enemy of God.

This class are too high up, indeed they seem to think themselves above the laws of the Church, to mingle with their poor neighbors, or to allow their children to be associated with honest, respectable, pure, but, oh, that banning curse, poor Catholic children in Catholic schools or sodalities. And these

GLORY IN THE MARRIAGE OF THEIR CHILDREN WITH PROTESTANTS, as the Catholic Review remarks, it is a source of regret to them, that the minister cannot be called in to assist the priest. They will be friends and patrons of the Sisters as far as sending occasional donations to asylums and hospitals under their charge, because it is fashionable, because their lords and great types of proper living, respectable Protestants and infidels, do so; but, to send their children to the Catholic parochial school under their care—Oh, dear no! that would be asking entirely too much of persons in state. They will send their children to convents and academies—oh, because fashionable Protestants do so.

They are rich, they can dress their children in silk and satin every day in the week as well as Sundays, though the money may have been made by the most disreputable ways, by whisky selling, and so they must send their children with those who do and can dress well, and so they must send their children to public school. Now there are many of both of these classes, who would not eat meat on Friday, and yet by their constant disobedience to the laws of the Church in regard to Catholic education and to the support of Catholic schools, are far more guilty before God and before his Church, than if they ate meat every Friday of the year: Good Friday and all the fast days included, because the effects of their disobedience are more disastrous and more lasting, and because they disobey not only a command of the Church, but a command of God himself. Such are the people who are the great opponents of Catholic schools. They do not see the necessity of them, and if they are established, they will neither support them nor send their children to them. They do not hesitate to belittle them on every occasion after they have carefully closed their purse against giving anything to enable them to do better, and after having kept their children away from them, if they have any, but they even resort to magnifying every little defect even when unavoidable, and

when it is the result of their own misguidance, to laying the natural dullness of the child upon the school; but what is far worse, as if filled with the spirit of anti-Christ, they do not stop at the barefaced lies and the most absurd charges, because these lies and charges seem to palliate or form an excuse for their own disobedience.

These people must be made to understand that if they are to be acknowledged and treated as Catholics, that they are obliged, that they must, if they are to remain in the bosom of the Catholic Church, if they are to receive her sacraments, support by word and purse according to their means the Catholic school and send their children to it. They must be given to understand that no traitors are to be allowed in camp that the Catholic school is even more important than the Catholic temple. There are some classes in society, before whom the government must always stand with a drawn sword; they are the serfs, not admitted to the rights of citizenship; and so in the Church there is a class before whom the authority of the Church must constantly stand with one hand upon the sword, that will lop them off as dead branches, and with the other point to the stern decree: "Hear the Church. He that heareth you heareth Me," that will one day confront them at the judgment seat of Christ.

What is the law? If the Sacred Scriptures, if the fourth commandment of God teach anything about the duties of parents to their children, it teaches them that they must see to the spiritual instruction of their children by word and example, and take every means in their power to bring up their children in the fear and love of God. If the Catholic Church, besides being the true Church of God, in which alone we can be saved, has any reason for its existence, it is to teach and explain, and by all the means her power enforce the observance of God's holy law. Now, if the Catholic Church teaches anything, and teaches it strongly, and as nowadays pushes it into the foremost rank, and out in advance of all her other teachings, not only here in America, but all over the world, it is the doctrine: Establish Catholic schools, send your children to them, and support them. And if any one will not hear the Church, he has a little chance of going to heaven, and a far better chance of going to hell, than ever the heathen or pagan had.

AN ELOQUENT FRANCISCAN.

Phenomenal oratorical powers are, if the correspondents are to be believed, shown by an Italian priest, Father Agostino, of Monte Feltro, whose preaching in Pinerolung Lent seems to have created a powerful and lasting impression that has extended the efforts of any other European pulpit orator within many years past. A year ago Father Agostino attracted attention by his brilliant sermons while preaching in Bologna. He not only drew him and swayed the masses, but demonstrated a surprisingly potent influence over such minds as those of Zolpanti, an epigrammatic dreamer; Caneri, the radical advocate; and Carducci, the poet, and the great Cathedral was insufficient to hold the audiences that thronged to hear him. Then he was something of a star, but now he has become a planet of the first order.

His preaching in Pisa this year has thrilled all Italy. Train-loads of people came from Florence, Leghorn, Lucca, and even more distant points, simply to hear this eloquent Franciscan. Two hours before the time for his sermon each day every available space in the Cathedral would be taken, and many persons would find themselves unable even to enter the doors. Merchants abandoned their places of business, lawyers left the courts, professors and students together deserted the University, workmen threw down their tools, doctors neglected their patients—all to hear Father Agostino's sermons.

Among the many thousands thus gathered together, great numbers were persons unaccustomed to find themselves in the house of prayer; and they, to kill time while waiting, would read the pages of rustling periodicals, talk together in low tones, shift their seats uneasily, and murmur and cough. Suddenly, at 11 o'clock, the noise of sabres striking the stone floor would arrest attention, and put a stop to the impatient hum of the multitude. Six carabinieri were required to force a way through the throng to enable the Archbishop Caponi to reach his place. Then ensued a profound silence.

Father Agostino had appeared in the pulpit, his white bands crossed, as if in prayer, upon the railing, a ray of colored light from a lofty window bringing out in strong relief his pallid face, his thin covering of dark curly hair, and his bushy like beard. With head inclined, eyes half-closed, and in a low but clear voice he would state in a few short preparatory phrases the subject of his sermon; then, raising himself erect, and looking about upon his vast congregation, in tones clear, penetrating, and forceful, he would begin the swift utterance of a torrent of brilliant sentences, glowing with poetic imagery, powerful with argumentative strength, and thrilling with magnetic earnestness, that never slackened for an instant or halted for lack of a word during the space of a full hour. Then, suddenly, he stops, quickly disappears, effects his exit by a private door, reaches a carriage, and is driven rapidly to his abode. Several times he has had to struggle to prevent the enthusiastic populace detaining his carriage to make a triumphal demonstration about him.

Father Agostino has already engaged to deliver the Lenten sermons of 1887 in Florence. If but half of what is said of him is true, he is without doubt the most effective pulpit orator of the Catholic Church of Europe to-day.—The Sun.

Scott's Emulsion of Pure Cod Liver Oil, with Hypophosphites, For Children and Pulmonary Troubles.

Dr. W. S. Hoy, Point Pleasant, Va., says: "I have made a thorough test with Scott's Emulsion in Pulmonary troubles, and general debility, and have been astonished at the good results, and as a remedy for children with Rickets or Marasmus, it is unequalled." If your children are troubled with worms, give them Mother Graves' Worm Expeller; safe, sure, and effectual. Try it, and mark the improvement in your child.

Special Correspondence of the Pilot. LABOUCHERE'S EXCELLENT ADVISOR TO IRISH-AMERICANS.

London, June 9.—I am enabled to send you the following as to the position and outlook of the Irish question: The bill was defeated, owing to a number of persons being opposed to Home Rule, although some of them pretended that they were only opposed to the method by which Home Rule was to be brought about. The result of a general election in England by the transfer to us of the Irish vote, which was given to the Conservatives the last general election. Against these we shall, in all probability, lose more or fewer seats in Scotland and in the south of England. Lancashire, it is understood, will go almost solid for us, and so will Yorkshire. My own impression is that the Conservatives will come back considerably stronger, but that we shall beat and unseat about half of the Unionist-Liberal dissidents. Parnell's proclamation, issued against the Liberals before the last general election alienated the sympathy of a great many Irish voters, and I fear they are still alienated. Were it not for Mr. Gladstone's policy, he would be routed. There is, however, a strong feeling among the electors that he has been unfairly treated, and this will go to secure us, if not a majority, at least a considerable number of seats. He himself, I believe, is going down to contest Midlothian, where the antagonism is formidable.

What the Irish ought to understand is that if they wish to hold with the English Radicals and another day seek to make terms with the Conservatives, they will fall between two stools. The democracy of England increases in strength at every election. The only way in which Home Rule can be carried is by an alliance between the English, Irish, and Scotch democracies. Lord Hartington is, I believe, to be opposed at the next election, and there is a very fair probability of his being beaten. At Birmingham there is a proposal that neither Unionist or anti-Unionist should be opposed. If this be carried out it will leave Birmingham as it is. Mr. Chamberlain could not be beaten even if we were to run our best candidate against him. It is better to let him alone.

The Irish in America must not frighten the English by any rant or exaggeration. They should slow. Every exaggeration is still further exaggerated here and produces a most deplorable effect. It is absurd to suppose that the English people can be bullied into Home Rule by the use of either big words or dynamite. Parnell is one of the ablest tacticians that I know, and if the cause is to be won, it can only be by leaving him a free hand. There would probably have to be two or three general elections before this matter is settled. It is impossible for Salisbury, Hartington and Chamberlain to act together any length of time, and I think Mr. Chamberlain has no intention of joining a Hartington government. Chamberlain's line in regard to the separation of Ulster has met with very little response, even from his own adherents.

One of our difficulties is that we want good candidates and we want money. The Whigs and the Conservatives have got very large funds, for the privileged classes in England have made the anti-Nationalist cause in Ireland their own.

Mr. Gladstone seems very hale and hearty, but if anything were to happen to him I am afraid that Home Rule in the sense that he and we mean, would be relegated to a very distant future. Mr. Blaine would do well to be more careful in his utterances respecting Lord Salisbury and others. The English do not like American presidential candidates to lecture on the statesmen of whatever complexion their politics may be.

My advice, therefore, to the Irish in America is to be exceedingly careful just now, and to keep as quiet as they possibly can. Gladstone and Parnell have acted in perfect harmony since the meeting of Parliament, and with the democracy of England and Ireland behind them, they will eventually win if they continue to do so, and if they both live for a year or two.

Found Near the Confessional.

Scranton Correspondence N. Y. Sun. Twelve years ago James Moran returned to Scranton from Australia, where he had been in search of wealth. He stopped in San Francisco for a few weeks, and while there he met with an accident that made him almost blind. When he reached here he had a sight draft of \$1,000 which had been drawn in his favor by Wells, Fargo & Co., of San Francisco, on April 12, 1874. He was in the habit of exhibiting this draft and a lot of gold, and in the summer of 1874 he missed them both. Moran had some money besides, with which he started a little business, but he was not successful, and long ago he became an object of pity, both on account of his poverty and his loss of sight. Yesterday morning a devout old lady, who had been attending services in the Rev. T. F. Kiernan's Catholic Church, picked up a small and well-worn piece of paper near the confessional. It was taken to the Rev. Father Kiernan, who saw that it was a draft for \$1,000 drawn by Wells, Fargo & Co. in 1874 in favor of James Moran. The priest took it to a bank, where it was pronounced to be genuine, and later he learned how when helpless and blind, James Moran of his parish had lost a draft twelve years ago. The supposition is that the persons who stole the draft kept it in his possession until he became conscience stricken, and that he left it in the church so that it might be found and restored to Moran, who is sadly in need of the actual necessities of life.

The Learned Societies. Through their members have testified to the great efficacy of Putnam's Painless Corn Extractor. It provokes no line of demarcation, securing alike the good will of the highest and the most humble, and with strict impartiality, removing with equal celerity the corns of each. Try Putnam's Corn Extractor.

A Golden Opinion. Mrs. Wm. Allan, of Acton, declares that Hagyard's Yellow Oil is the best household remedy in the world for colds, croup, sore throat, burns, scalds and other painful complaints. Her opinion is well founded.

WHAT IS THE ROSARY?

What is the Rosary? You smile, but do you know? The grains of which it is composed—it matters little whether they be pearls or coral, ivory or wood—merely serve to count the number of prayers to sustain and fix the attention of the mind and heart by sensible signs; but to cross attached to them is a sign of strength, life, and salvation—the glorious sign of redemption—a sign ever memorable for Christians. Well may we wear that cross and let it shine on our breast; it is the true cross of honor.

Holding the cross we recite the Apostles' Creed. This admirable profession of faith is the work of the Twelve Apostles. When they were about to separate, to enter upon the preaching of the Gospel, and to divide amongst themselves the work of the conquest of souls before bidding each other a final adieu, being assembled together and inspired by the Holy Ghost, they composed this profession of faith, so clear and concise. In reciting the Creed you do not feel that it is not the words of hesitating and stammering philosophers, who attempt to draw up a vague and skeptical system of doctrine; do you not feel the firm and affirmative tone pervading it, the dogmatical accent of men enlightened by the Holy Spirit, and sent on a divine mission? They believe in one God, one only God Almighty, Creator of heaven and earth; in Jesus Christ, His only Son our Lord, who was conceived of the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried; descended into hell, rose again on the third day, ascended into heaven, and sitteth at the right hand of God the Father, whence He shall come to judge the living and the dead. They believe in the Holy Ghost, the Holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting. All this, all Christianity, all Catholicity, all that is rigorously of faith and necessary to salvation.

After the Creed we recite the Lord's Prayer, the Angelical Salutation, and the Doxology. The Lord's Prayer was composed by Jesus Christ Himself; it is the most excellent of all prayers; it contains all that we can ask for—yes, all. The Angelical Salutation was composed by the Angel Gabriel, St. Elizabeth, and the Angel Michael. It is recited to honor the Blessed Virgin, to honor her intercession, and to praise her worship. The Doxology, or Glory be to the Father, and to the Son, and to the Holy Ghost, is said in honor of the Mystery of the Blessed Trinity. This the *Credo*, the *Credo*, the Lord's Prayer, the Angelical Salutation, the Doxology, are the parts of the Rosary. We recite the *Credo* once, the Lord's Prayer fifteen times, the Angelical Salutation one hundred and fifty times, terminating each decade by the Doxology. The Rosary is called the *Palter* of the Blessed Virgin. The Blessed Alain de la Roche calls it the queen of all prayers; "*Regina omnium orationum*."—the queen of all prayers, composed for the Queen of all graces.

Let us hear the words of Lacordaire—the eagle of the pulpit of Notre Dame de Paris—in his life of St. Dominic, the inspired author of the devotion of the Rosary:

"The conferees of the Rosary are multiplied beyond number; there is hardly a Christian in the world that does not possess, under the name of the beads, a portion of the Rosary. Who has not heard at evensong the grave voice of peasants reciting the *Ave Maria* in two choirs? Who has not met processions of pilgrims passing through their fingers the grains of the Rosary, and charming the length of their journey by the alternative repetition of the name of Mary? Whenever anything becomes perpetual and universal, it necessarily contains a mysterious harmony with the needs and the destinies of man. The rationalist smiles to see a procession of men pass by reciting the same words over and over again. He that is enlightened by a better light understands that love has but one word, and that in saying it forever it never repeats." Imagine, if you can, a formula of prayer more universal, easier, and better suited to the capacity of all; more sublime, and, at the same time, more simple. The Rosary is a memorial, an abridgment of all Christianity; it is the Breviary of all pious laics; it is an alphabet for simple souls; for children, and for good old people. But for the learned, for men of genius, for those that wish to meditate in peace, under the name of the beads, a portion of the Rosary, who has not heard at evensong the grave voice of peasants reciting the *Ave Maria* in two choirs? Who has not met processions of pilgrims passing through their fingers the grains of the Rosary, and charming the length of their journey by the alternative repetition of the name of Mary? Whenever anything becomes perpetual and universal, it necessarily contains a mysterious harmony with the needs and the destinies of man. The rationalist smiles to see a procession of men pass by reciting the same words over and over again. He that is enlightened by a better light understands that love has but one word, and that in saying it forever it never repeats."

During the recitation we meditate on one of the mysteries. These mysteries are divided into Joyful, Sorrowful, and Glorious—the joy, the sorrows, and the triumphs of Mary, from the Annunciation to her coronation as the Mystical Rose. Here the highest genius finds subjects for its study, its astonishment, and its admiration; it proceeds from Bethlehem to the Garden of Olivet, from Thabor to Calvary, from earth to heaven; it passes and re-passes all the great actions, all the heroic life of Jesus and of Mary—the Man God and the Woman, the Virgin-Mother—meditating on them, contemplating them, loving itself in them as in a fatherless abyss.

Mary and Jesus the angelical woman and her divine Son—our Mother and our Saviour—the history of their joys, their sorrows, and their triumphs—behold the Rosary. This name, which calls up so many memories and excites so much devotion, reminds us of the Mystical Rose, the Rose of Jericho, the flower of the Virgin of Israel, the Queen of Heaven, for whom was composed the Queen of prayers—*Regina orationum*.

Ah! how sweet it is for the child of Mary to recite the Rosary, wherein the heart repeats constantly the same thing without noting the repetition, because it repeats it with love always. To love is to master the secret of the mysteries of life and death; it is more than to understand; it is to divine; it is more than to divine; it is to see, and to see with an intuitive and ecstatic sight. To love! It is the first and the last word of time and the only word of eternity, which repeats itself forever in a beatific inebriety of unspeakable delights.

HOME RULE MEETING IN KINGSTON.

Freeman, June 23.

The rooms of the Catholic Literary Association were filled to overflowing last evening, the object being to assist our friends over the ocean in the struggle for liberty and civil right: Among those present were the Rev. Bishop Cleary, Rev. Fathers Kelly, McGeehan and Twomey, Hon. Dr. Sullivan, Ald. Hartley, Messrs. E. H. McGuire, E. J. Davne, M. Neville, W. Power, O. Tierney, G. Power, J. Kelly, B. J. Leahy, A. Hanley, J. J. Behan, P. Daley, W. Shanahan, J. Kavanaugh and about 30 others. At 8:10 Senator Sullivan was moved to the chair. On rising he said some more acquainted with the object of the meeting was not proposed as chairman, but he supposed all understood the object of the meeting. The elections in the old country would take place in a short time, and assistance should be given at once. He could not say one word to stir up the enthusiasm of those present, as all were of one mind regarding their duty to their motherland. They should use all means in their power, both morally and pecuniary, to assist their countrymen in their great constitutional struggle. This is the most critical period in Irish history, and the opinion of Irishmen the world over will be felt in promoting the cause. Kingston is small, but it has given freely to the high reputation it always held. He said we were fortunate in having among us such a man as Bishop Cleary, who is so well known and will add so much to the cause.

Mr. McGuire here arose and explained the reason why the meeting was called so hurriedly. The British Parliament would dissolve on Friday. The bills would be issued on Saturday and the elections would take place immediately. It was necessary, therefore, to send whatever aid they could immediately. Besides His Lordship was here present, and he learned he would leave Kingston immediately. Knowing the value of having him at the meeting, he had called them together on such short notice. Much money was required for the election, and he hoped the people would subscribe liberally.

HIS LORDSHIP SPEAKS.

Bishop Cleary was the next speaker. On rising he was cheered again and again. The Rev. Bishop has delivered many eloquent addresses in Kingston, but on this occasion he surpassed all previous efforts. He spoke for about one hour and a half, and was earnestly requested to continue. Never before have we heard eloquence and wit, tender feeling and bitter sarcasm so strongly intermingled. The ship of Home Rule was now fairly launched, and all we were to do now was to strengthen it. The business before us was simple. The object of our first meeting was to stir up the sympathy of the people. He had been at no meeting where the speeches made were so telling, so argumentsative and so much to the point. The arguments which he had made use of that night were repeated almost verbatim by Gladstone on the floor of the House of Commons. And not one of the arguments which he had made use of were refuted. Nor was there one man in Kingston who dare refute him. Well the Home Rule Bill holds the field, and now the people of England, Ireland and Scotland are to sit in judgment. The cause has advanced wonderfully since we last assembled to discuss Home Rule. Had any one at that time asserted that the leader of the Government would propose Home Rule he would be laughed at. But now England's uncrowned king comes forward and asks them in the name of humanity and in the name of freedom to blot out the one stain on the pages of their history. The English Government had proposed Home Rule and we are but upholding the Government. The world is now looking with a critical eye on the arena of the British contest and there is no people, no nation, no language but acknowledge the just claims of Ireland. Gladstone puts the question pertinently—it is either conciliation or coercion. If Salisbury denies that he is guilty of prevarication, for this was his assertion in the House of Commons in January. Coercion has been tried for centuries. The spirit of the Irish nation has been crushed, but like the shaurook, it springs to life again. Salisbury has said he has been grossly misrepresented. He is a noble lord in wealth and lineage, but he must be an ignoble noble lord who makes one assertion in January and now retracts it. We must show the Grand Old Man that as at our first meeting we were with him in sympathy, now we are with him with our cash. The Bill is defeated now, but no

great reform of its kind has ever passed without at first meeting with defeat. And now let us here to-night assist the man who has done so much for his country. All we ask is Ireland for the Irish. In the course of his remarks His Lordship stated that Mr. J. Ryan, of Brockville, had notified him that in that town the sum of \$250.00 had been collected for the Parliamentary Fund, and that this amount would be forwarded to His Lordship for transmission to the old country. The Bishop deemed it most likely that the generous example of Brockville would be imitated in many other parishes of the diocese, and in this manner all the contributions would be united in one large sum, which would be forwarded through him as coming from the grand old mother diocese of Ontario.

This is only an imperfect report of one of the finest speeches ever delivered in the city of Kingston. The Bishop on taking his seat was loudly cheered. Mr. McGuire then opened a subscription list, and the following amounts were subscribed:

Table listing names and amounts contributed to the subscription list, including Bishop Cleary, William Henry, Father Twomey, etc.

EASTER CONFESION AND COMMUNION.

One of the most important duties of the year incumbent on all Catholics is that of satisfying their Easter duty. The Church cuts off from her communion all members who do not humbly bow to this imperative duty, and in life or death will not contribute to their spiritual welfare. In these days of spiritual dryness it behooves all pastors of souls to appeal time and again to their wayward members and implore them not to expose themselves to the censures of the Church by neglecting their confession and communion at Easter. In the early ages of the Church and in Catholic countries people did not require to be reminded of this duty. They confessed and communed frequently, but here, associated as we are with all kinds of irreligion and infidelity, a dormant feeling seems to have taken possession of many of our Catholics, and they are prepared to do as little as possible for their own salvation. We do not propose to restrict the infinity mercy of God, but from our knowledge of the torpid life so many Catholics live, it will be fortunate for them if ever they see the face of God as it ever was, and when we know the almost superhuman efforts made in former times to secure its possession, and witness the total indifference manifested to day by men and women expecting the same reward, we fear disappointment will stare them in the face when the summons of death calls them to judgment. Indeed, to many it would seem that heaven must come to them, instead of them making any efforts to secure it. This is a terrible deception: the Bible tells us "heaven suffereth violence, and the violent bear it away." Unless we do violence to our passions and appetite—unless we comply with the requirements of God and the Church, we do violence to our souls in expecting to gain heaven after death. If the different pastors of congregations would take statistics of those who have this far complied with their Easter duty, the force of numbers would be on the other side, and already the time prescribed by the Church is fast drawing to a close. Trinity Sunday we are afraid will find many who, through indifference or neglect, are cut off from all communication with the Church in spiritual matters because of not complying with the Church's command. All, then, who love their salvation let them prepare and go to their duty at once; let not the grace of God be tampered with, as God will not be mocked, and will not always be merciful to us. Perhaps, as we go to work, we will come upon us all when we would wish we were laboring more strenuously for our salvation. The earth and all its attractions will fly from us, and eternity with its grand will open up to receive us. The time left us here is short, while our home in eternity will never end, and indeed it was to prepare ourselves for a happy eternity that God sent us into this world.

There are those so foolish as to think this world is a permanent abode, and yet many live as if they never were to leave it. Strange hallucination, indeed, that work of Satan and his angels that causes mankind to so love the world as to forget heaven and eternity! It is from this false love of transitory pleasure he draws to perdition innumerable souls created for glory and for God. Let, then, all Catholics employ their time in greater efforts to secure a happy death, and if that is attained all is well; if not all is lost, and lost without hope of recovery.—Church Progress.

A "Pointer."

When Col. Sellers gives you a "pointer" in stocks, my friend, leave them severely alone, but when your own feelings tell you that you have palpitation of the heart, asthma, bronchitis or catarrh which unless checked are apt to run into consumption, heed the admonition before it is too late. All the diseases enumerated, and others, arise from the impure blood. Put the liver in action, the impure blood in the human body, and you will speedily regain your lost health, and your bad feelings will disappear. Dr. Pierce's "Golden Medical Discovery" will accomplish the work speedily and certainly. Of your druggist.