TESTANT.

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Lord. aul's Epistle to ablesome to me the Lord Jesus dieval Catholic with the story and believing of Siena was the wounds of case invisible this text of St ne was marked prist--"I bear

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tion, however uld accept the retation rinity College, igmata was the used. Now while Kurios, or of a slave. Greece, there s of the manue freed, a slave te temple. To be money, who ster and bought was henceforth voucher, how-saction? Here but Professor uch persons, to , bore a temple Paul, blinded typifying the showing like a

spoken of him-k of his Master ion is a sure indi-rich and nourish-it may be if you great blood puri-Thousands write as cured them of ng them rich, red

When My Dreams Come True. ing prelate of the King, "to the utmost of your power, maintain the Protestant reformed religion established by law?" The Archbishop of Canterbury, only the other day, speaking in Convocation, insisted also that BY JAMES WHITCOMB RILEY.

To be ininted into kisses, more, than any heart can hold!

When my dreams come true-when my dream True love in all simplicity is pure and white as dew—
The blossom in the blackest mould is kindlier to the eye
Than any lijy born of pride that blooms against the sky.
And so it is I know my heart will gladly wel-My lowliest of lovers-when my dreams come

### RADICAL TESTIMONY TO CATH-OLIC PROGRESS IN ENG-LAND.

Reynolds' Newspaper, an organ of the most advanced radicalism, has, in in Catholicism past and present. a recent issue, a notable article entitled "Rome via England." It does not love Rome, and believes that it would be a bad day for England if she adopted the Catholic faith in its en-

scape looks to it :

tirety.
But this is how the religious land-The struggle which has been waged for so many years in the bosom of the State Church in England between the various High Church, Low Church, and Broad Church parties points in the direction of positive disruption early in the coming century. Where a Church's doctrines are established by the Acts of a secular Parliament there can be no permanent unity. It is the most natural thing, therefore, that the members of such a body should drift into helpless confusion. The same fate overtook the Presbyterian Church of Scotland, which now consists of three separate bodies where there was formerly only one. The rebellious party in the Church of England—that is, the Ritualistic section-advises its friends visiting Scotland to give a wide berth to the discordant followers of John Knox ; and, on the other hand, authorizes those touring on the Continent t frequent the Catholic churches rather than patronize the Low Church of England conventicles in foreign parts! Who would understand the full extent of the cleavage now exist

ing in the Statutory Church should read the Ritualistic Church Times occasionally, not overlooking even the advertisements. He will learn from the pages of our contemporary that this High Church party, within a period of some twenty years or so, has captured many of the most influential congregations in town and country, and converted the very cream of society in some parts to a belief in the Real Presence, the Sacrifice of the Mass, and that there is a grace in ordination. Not so many years ago a Bishop of London rejected a candiany one of such doctrines. Now the Ritualist holds all these as solemn truths, and in addition teaches belief in the sacrament of penance, including auricular confession, prayers for the dead involving a belief in purgatory and the invocation of saints and angels. Yet the Articles, which have hitherto been regarded as the creden tials of honest Protestantism, condemy all such things either as "blasphemous deceits" or "vain things fondly invented." But the innovators have accomplished even more. They have at length succeeded by sheer audacity in coercing their Bishops into tolerating, if they will not sanction, a still further development in the direction of Rome
—that is, the service of "High Mass,"
"Low Mass" and "Missa Cantata" the first of the series being accom-panied by the tallest lighted candles, the thickest clouds of incense and the most gorgeous vestments hitherto seen in any church ostensibly associated with the great historic institution manufactured by the labors of Cran-

It is a revolution! The Rock may rage, but its rage is impotent, and the various Protestant societies may affect a resolute face, but the discomfiture of one and the other is an indisputable fact all the same. The Ritualistic party scorn the very name of "Protestant," and habitually refer to their fellow-members of the Low Church and Evangelical party as a stupid, intolerant mob which is only good for per-secuting "Catholics," as the Ritualists now call themselves. Yet the Rock and the Protestant societies may argue, with perfect propriety, that the Established Church of England is themselves from it by any amount of crazy and ridiculous figments.

mer and Elizabeth three centuries

When my dreams come true—when my dreams come true—shall lean from out the casement, in the starlight and thedew.

Shall I vanish from his vision—when my dreams of the sweet guitar my lover's fingers fondle as he sings?

And as the nude moon slowly, slowly, shoulders into view
Shall I vanish from his vision—when my dreams come true?—shall the simple ward party has made a vow to wash out of the face of the Church of Eng.

The church of England always has been, as it is now, a Protestant institution, whereupon he is sharply rebuked by the Church Times for uttering so "unfortunate" and "misleading" an observation. The truth is the forward party has made a vow to wash out of the face of the Church of Eng.

Sneck and freckle of "This afternoon, led by curiosity and graph." I strolled away to graph. out of the face of the Church of England every speck and freckle of Lutheranism, Calvinism, and Cranmerism, and they are perfectly indif-

disestablishment or even complete diswhen my dreams come true—I shall bide among the sheaves of happy harvest meadows, and the grasses and the leaves and the leaves.

Shall I lift and lean between me and the splendor of the sun Till the moon swoons into twilight; the gleaner's work is done—Save that yet an arm shall bind me, even as the respers do the sun trailing the state of the sun true—I shall bind me, even as the respers do the state of the sun trailing the state of the state of the sun trailing the state of the state of the sun trailing the state of the state of the sun trailing the state of the s Save that yet an arm shall bind me, even as the reapers do

The meanest sheaf of harvest—when my dreams come true!

been lately flirting with the Pope himself through the agency of Lord Halifax? True, they have not got much for their yearnings after Christian unity. But it is amongst the signs of the times that the Roman authorities in Britain are latterly bestiring them-

selves with a view to reaping the harvest which is being prepared for them by the labors of the Ritualists.
We think the democracy of this country have not taken serious enough notice of this revival of the Roman Catholic spirit in England. And yet candles lighted up. But how shall I is fraught with the most profound consequences to the nation. It is ignorance that can see nothing good in Catholicism past and present. In the dark ages of the modern world it streaming from His wounds? The from whence no traveler returns. Be purpose of leaving enough to give his the dark ages of the modern world it was the only protector of the poor; at the same period it preserved the relics of ancient learning and literature ; and, in spite of occasional persecution -persecutions indulged in freely by Scotland at the height of their power -it must be taken to have been on the whole, in its day, an instrument for good.

### Cure of a Child.

Madeleine Delos of Bordeaux is ten years old. She was sick almost since her birth, and Dr. Labodie sent us the following certificate, dated May 25,

"Miss Delos is afflicted with scrofula. accompanied by anania and rickets Her malady up to this day has resisted

every kind of treatment.' The piety of Madeleine and her look of candid simplicity gained for her the sympathies of the Dames du Salut who were accustomed to visit her. "Send me to Lourdes," she said to them. "I am sure that the Blessed Virgin will

cure me. The joy of the little girl was great when she heard that a favorable answer had been received from the committee in Paris.

On arriving at Lourdes she plunged unhesitatingly into the icy water of the piscina, and she prayed with all her heart, especially at the Grotto, where she edified all who saw and heard her as she cried out with all her strength. "Our Lady of Lourdes, cure me; cure all the others. Our Lady of Lourdes, make me well and keep me

always good." At one moment, however, Madeleine Columbian. expressed a different wish. She saw the funeral procession of a poor Englishman passing by who had died at

Lourdes.
"Oh!" she exclaimed, "how I wish to be in his place!"

"Why, Madeleine?"
"Is it not good to die at Lourdes And then I should be always in Heaven

with the Blessed Virgin."

It is her cure that Mary wished to grant the child.

"Yes," the mother said to us several nes, "Madeliene is entirely cured. times, "Madeliene is entirely cured. See for yourself; she has grown so much taller ; the color is returning to her cheeks ; her breathing, formerly s painful, is now easy; her limbs are in the best condition; and her appetite is

And Madeleine does not forget the promises made at the Grotto. I will be a good girl," and then she added: "I am going to be a Sister in the con-

vent of the Assumption."

Glory be to the Immaculate Virgin who takes a pleasure in bestowing favors on innocent and pious children -Annals of Our Lady of Lourdes.

### Evil Days for the Family.

Unless we blind ourselves to what i going on about us, these are evil days for the family. The spirit of unbelief and implety running the several hundred years' religious gauntlet of revolt from the Church, of political and na tional apostasy, of individual doubt, now centers itself upon the destruction of the family. Doctrinaires fill the land with their clamors, not for the amelioration of woman's condition, but for its change. They fain would force women into unnatural rivalry with men in pursuits for which they are not fitted, into an independence alien to nature and their vocation. The sacred bond which consecrates for ever wedded love is loosed, and divorce, with its unnumbered miseries, is rampant.
With the loss of faith, loss of stability, conscience and responsibility are going now, as it always has been, a Protestant Church, and that no section of its members can dissociate always has been, a also. Selfishness, vanity, guilty compact leads to aversion and rejection of most patent duties and holy joys. most patent duties and holy joys.
They inevitably result in widespread crime.—Father Smith, C. S. P.

in your home library, it w preciated at its full value."

The Best Pills.—Mr. Wm. V.

## A PURITAN IN A CATHOLIC

"This afternoon, led by curiosity and away his life.

or "the summer of my tresses" shall my lover liken to "The fervor of his passion"—when my dreams come true?

"The fervor of his passion"—when my dreams come true?

"The fervor of his passion"—when my dreams disestablishment or even correlate disestablishment or even correlated disestablishment or even correlate chapel. I heard a good, short moral essay upon the duty of parents to their most awful and affecting; the poor wretches fingering their beads, chantwretches fingering their beads, chanting Latin, not a word of which they understood; "Pater Nosters" and

with lace. His pulpit was velvet and you should conceive the most distant gold. The altar piece was rich, little idea that I intend to cast any reflection images and crucifixes about, wax on your character. Your existence, music, consisting of an organ and a choir of singers, went all the afternoon except sermon-time, and the assembly chanted most sweetly and exquisitely. Here is everything which can lay hold of the eye, ear and imagination-everything which can charm and bewitch the simple and ignorant. I ground, and all the writing and preach-wonder how Luther ever broke the ings of divines would be vain. But

Even in the midst of his effort to decry the function, his sturdy honesty of existence and attributes, not less demcharacter compelled him to admit that or the universal voice of nature. the sermon was good, that the people attentively followed the service, that they showed reverence to the name of Jesus, that the picture of the Crucifixion was pitiful, and that the music

was exquisite.
But prejudice led him to say that the have known to be true or false from his own knowledge of them.

If he were to return to earth he would find the same service in the same church, no "bewitching" the simple and ignorant, but leading to the wor ship of God both unlettered and scholarly. Truly, the ceremonies of th Catholic Church charm ear and eye and imagination, yes, and lay hold of the heart and raise it up in praise to the Lord, and bow it down in sorrow for sin, and strengthen it to resist evil and

o follow good. Poor John Adams, if he could only me back, how differently he would talk, and how urgently he would entreat all his people to seek admission to that Mother Church which erstwhile he doubted and reviled! - Catholic

to set certain critics right regarding public libraries and the alleged exunfortunate truth is that our people look upon public libraries and public schools as the exclusive property of Protestants; though we have never heard that Catholics were freed from the general taxation which supports these institutions. Owing to this absurd feeling, our estranged brethren are left sole patrons of the libraries; and, naturally enough, rarely or never is a Catholic book called for. It is a serious mistake to fancy that librarians, as a rule, are averse to the purchase of our books; but it is a humorous fallacy to insist that they should buy books for which there is no demand. Writing to the Catholic Columbian, the librarian to whom we have referred gives this sane counsel: "Ask for, and keep on asking for, the books you

"Only-for the honor of the Catholic religion — quit asking for all the trash you ever heard of. Take up some subject — it does not much matter what so long as it has some sense in it,
—make out a list of books touching upon your subject (the librarian will be glad to help you in this if you ask him); and then begin to read, and tick to it. Show those connected with the library that Catholics want some thing of value when they read; and, by thus preparing your minds to receive them, have gradually added to the library the valuable list of which M. M. suggests. Make out short lists of jbook from this and other sources, and hand to the librarian, who always likes suggestions as to what the people really wish and need. Of course all books suggested could not possibly be bought; for the money question enters as largely into library economy as into the present campaign. But, depend upon it, if you show any real interest in your home library, it will be ap-

The Best Pills. -Mr. Wm. Vandervoort, tion "Protestant" as an insult—which they certainly do, both publicly and privately—but such is the title of their Church in the Coronation Oath, in the Bill of Rights, and in the Act of Settlement. "Will you," asks the officiatment. "Will you," asks the officiatment.

### MURDERED A PRIEST.

The Jury Which Condemned Father

One of the foulest crimes ever perpetrated in the name of justice was the judicial murder of the Tipperary priest, Father Sheehy. It bappened back in the stormy days of Irish history. The farmers were beginning to be oppressed by the Protestant Ascendency party, and Father Sheehy took the side of his people. For this he was a marked man, and perjurers were hired to swear

away his life.

Recently a letter has been published, written by Amylas Griffith, a Protestant gentleman, to Daniel Toler, who played the chief official part in the assassination and who, some years afterward, in the Irish House of Commons. declared his belief in the justice of the conviction. Whereupon his Protestant friend wrote him as follows:

Sir: As you were High Sheriff of the understood; "Pater Nosters" and County Tipperary when the unfortun"Ave Marias;" their holy water; their crossing themselves perpetually; their bowing to the name Jesus whenever you on the subject, to which I am more they heard it; their bowing and particularly led in consequence of your kneeling and genuflecting before the declaration some time since in the Senaltar. ate of the nation, relative to the justice
"The dress of the priest was rich of his fate. However, I would not wish firmly believe a Supreme Being re vidence resign this world to chance, revealed religion could never stand its the finger of God is frequently legible;

in spilling his blood is there an indiv-

idual living this day, Mr. Toler? Will you account me superstitious for saying that this might be a judgment of God? The judge who tried him, people did not understand a word of instructed his prosecutors and conthe Latin that they chanted, which nected the zig-zag evidence—that was not true, and which he could not judge is now no more. Sir Thomas Maud was the man who impaneled the ary (who ever since were proverbially partial): need I tell you of the manner of their sockets-that the stench in his room was intolerable. Need I tell you the fate of William Bagwell, Lord Carrick, etc.? Need I point out the many who fell victims to the Herodian dis temper? Recollect, Mr. Toler, the names of the petit jurors, and the man ner of their deaths. Jonathan Wel-lington of Castle Wellington was one of them; as well as I can recollect he was a particular acquaintance of yours Do you remember he dropped dead? Sandy Hoops was another; he was drowned in a ford, over which his servant passed with ease; Robert Going died suddenly; Edward Dawson was killed by his horse; an as-Ave Maria.

A Catholic librarian has undertaken to set certain critics right regarding public libraries and the alleged exclusion of Catholic works by the management of such institutions. The unfortunate truth is that our people. Sheehy's execution a special commiss ion was issued for the trial of other who had been apprehended. At this commission Messrs. Edmund Sheehy, James Buxton and John (James, i should be), Farrell were convicted. To dwell on this trial and point out the absurdities and inconsistencies is unecessary; all I believe that is neces ary is that, after their execution, one of the prosecutors of the name of Bler publicly declared that they were istly executed, and that nothing ut the most imminent danger his own fe was in from threatened oaths of se witnesses could have prevailed on im to become an evidence. nd Mr. Herbert, who was induced also to appear against them, from the same notives, died some time after of the disease they call a broken heart. All those who suffered for Oates' plot died rotesting their innocence; so did nose, also, who were executed for the Munster plot. It is unnecessary, know, to insert for your perusal their ast appeals to the tribunal of the Eternal God that they were perfectly nnocent of the crimes laid to their

charge. You witnessed them, I say, Mr. Toler, at the awful hour of their death.—The Monitor. The soul grows like the plant, by being rooted in grateful soil. plant a flower every week into new soil, it soon withers and dies. The only soil for the soul to flourish in is the congenial one of truth. There it must stay and be allowed to grow. The Church offers to the soul the truth in which to be planted and sufficient nourishment to make it grow.—The Missionary.

Where can I get some Holloway's Corn Cure? I was entirely cured of my corns by this remedy and I wish some more of it for my friends. So writes Mr. J. W. BROWN, Chicago.

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assured, sir, no person can be less children a start in the world, as it is superstitious than I am; though I miscalled. Setting a young man gards the actions of men, and I firmly latives is like tying bladders under believe there is a hereafter. Did Prochances to one he will lose his bladders and go to the bottom. Teach him to swim and he will never need the bladders. Give your child a sound education and you have done enough for we trace proofs of its progress, of the him. See to it that his morals are pure, existence and attributes, not less demonstrative than those of Sacred Writ, nature made subservient to laws which govern man, and you have given what Out of all those who were so active will be of more value than the wealth

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