

PROTESTANT.

When My Dreams Come True. BY JAMES WHITCOMB RILEY.

When my dreams come true—when my dreams come true— Shall I lean from out the casement, in the starlight and the dew...

RADICAL TESTIMONY TO CATHOLIC PROGRESS IN ENGLAND.

Reynolds' Newspaper, an organ of the most advanced radicalism, has, in a recent issue, a notable article entitled "Rome via England."

But this is how the religious landscape looks to it:

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.

Meaning of that and they owe it in the ancient and kindly, motherly quality of having the hands of their husbands aren't a blessed ray; they have fair and sunny and they are active and they have no doubts about cults fruits of the "theirs."

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 times, "Madeline is entirely cured. See for yourself; she has grown so much taller; the color is returning to her cheeks; her breathing, formerly so painful, is now easy; her limbs are in the best condition; and her appetite is excellent."

And Madeline 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 convent of the Assumption."

Evil Days for the Family.

Unless we blind ourselves to what is going on about us, these are evil days for the family.

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.

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A PURITAN IN A CATHOLIC CHURCH.

John Adams, the Revolutionary patriot, was a poor old bigot in religion. That is not strange. Religious prejudice was led to him with his mother's milk and he grew up amid the Puritanical traditions of New England.

On October 9, 1774, he accompanied Washington to the Vesper service in St. Mary's church, in Philadelphia, and that same night he wrote to his wife this letter:

"This afternoon, led by curiosity and good company, I strolled away to mother Church, or rather grandmother Church—I mean the Romish chapel. I heard a good, short moral essay upon the duty of parents to their children, founded in justice and charity, to take charge of their imbecile, temporal and spiritual. This afternoon's entertainment was to me most awful and affecting; the poor wretches fingering their beads, chanting Latin, not a word of which they understood; 'Pater Nosters' and 'Ave Marias'; their holy water; their crossing themselves perpetually; their bowing to the name Jesus whenever they heard it; their bowing and kneeling and genuflecting before the altar.

"The dress of the priest was rich with lace. His pulpit was velvet and gold. The altar pieces was rich, little images and crucifixes about, wax candles lighted up. But how shall I describe the picture of our Saviour, in a frame of marble over the altar, at full length upon the cross in the agonies, and blood dripping and streaming from His wounds? The 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, and wonder how Luther ever broke the spell."

Even in the midst of his effort to destroy the function, his sturdy honesty of character compelled him to admit that 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 people did not understand a word of the Latin that they chanted, which was not true, and which he could not 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 worship of God both unlettered and scholar. Truly, the ceremonies of the 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 to follow good.

Poor John Adams, if he could only come 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 Columbian.

Cure of a Child.

Madeline 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, 1895:

"Miss Delos is afflicted with scrofula, accompanied by anæmia and rickets. Her malady up to this day has resisted every kind of treatment."

The piety of Madeline 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 knelt 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, Madeline 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, Madeline?"

"Is it not good to die at Lourdes? And then I should be always in Heaven with the Blessed Virgin."

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

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MURDERED A PRIEST.

The Jury Which Condemned Father Sheehy.

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

To Daniel Toler, Esq., relative to the death of the Rev. Nicholas Sheehy: Sir: As you were High Sheriff of the County Tipperary when the unfortunate Mr. Sheehy suffered, I must take the liberty of addressing this letter to you on the subject, to which I am more particularly led in consequence of your declaration some time since in the Senate of the nation, relative to the justice of his fate. However, I would not wish you should conceive the most distant idea that I intend to cast any reflection on your character. Your existence, sir, at this day, perhaps, is the best proof of your innocence of his blood; for indeed, I might now truly say that out of his persecutors there is not an individual but has visited that bourne from whence no traveler returns. Be assured, sir, no person can be less superstitious than I am; though I firmly believe a Supreme Being regards the actions of men, and I firmly believe there is a hereafter. Did Providence resign this world to chance, revealed religion could never stand its ground, and all the writing and preaching of divines would be vain. But the finger of God is frequently legible; we trace proofs of its progress, of the existence and attributes, not less demonstrative than those of Sacred Writ, or the universal voice of nature.

Out of all those who were so active in spilling his blood is there an individual 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, instructed his prosecutors and connected the zig-zag evidence—that judge is now no more. Sir Thomas Maud was the man who impeached the jury who ever since were proverbially partial: never did I tell you of the manner of his death—that his eyes dropped out of their sockets—that the stench in his room was intolerable. Need I tell you the fate of William Bagwell, Lord Currier, etc.? Need I point out the many who fell victims to the Herodian distemper? Recollect, Mr. Toler, the names of the petty jurors, and the manner of their deaths. Jonathan Wellington 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; Edward Dawson was killed by his horse; an assistant in the cavalry—I forget his name—was thrown by his horse and dragged into the town of Nenagh with his legs fastened in the stirrups—a spectacle of horror. In short, Mr. Toler, all the jury are dead; and what is more extraordinary, they all got sudden deaths. Father Sheehy's execution a special commission was issued for the trial of others who had been apprehended. At this commission Messrs. Edmund Sheehy, James Buxton and John (James, it should be, Farrell were convicted. To dwell on this trial and point out the absurdities and inconsistencies is unnecessary; all I believe that is necessary is that, after their execution, one of the prosecutors of the name of Blier publicly declared that they were unjustly executed, and that nothing but the most imminent danger his own life was in from three prevailed on him to become an evidence. This man and Mr. Herbert, who was induced also to appear against them, from the same motives, died some time after of the disease they call a broken heart. All those who suffered for Oates' plot died protesting their innocence; so did those, also, who were executed for the Munster plot. It is unnecessary, I know, to insert for your perusal their last appeals to the tribunal of the Eternal God that they were perfectly innocent of the crimes laid to their charge. You witnessed them, I say, Mr. Toler, at the awful hour of their death.—The Monitor.

The soil grows like the plant, by being rooted in grateful soil. Transplant 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.

Cumbrants and melons are "forbidden fruit" to many persons so constituted that the least indulgence is followed by attacks of cholera, dysentery, griping, &c. These persons are not aware that they can indulge to their hearts' content if they have on hand a bottle of Dr. J. D. Kellogg's Dysentery Cordial, a medicine that will give immediate relief, and is a sure cure for all summer complaints.

The Best Pills.—Mr. Wm. Vandervoort, Sydney Crossing, Ont., writes: "We have been using Parment's Pills, and find them by far the best Pills we ever used. For Delicate and Debilitated Constitutions these Pills act like a charm. Taken in small doses, the effect is both a tonic and a stimulant, mildly exciting the secretions of the body, giving tone and vigor."

CATHOLICS AND PUBLIC LIBRARIES.

Ave Maria.

A Catholic librarian has undertaken to get 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 look upon public libraries and public schools as the exclusive property of Protestants; though we have never heard that Catholics were freed from 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 folly 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 same counsel: "Ask for, and keep on asking for, the books you want."

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 stick to it. Show those connected with the library that Catholics want something 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 books from this and other sources, and hand to the librarian, who always 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 appreciated at its full value."

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Old Gold CIGARETTES. W. S. Kimball & Co. ROCHESTER, N. Y. Retail Everywhere 5c. per Package 17 FIRST PRIZE MEDALS.

A Start in the World. Many an unwise parent labors hard and lives sparingly all his life for the purpose of leaving enough to give his children a start in the world, as it is miscalled. Setting a young man adrift with money left him by his relatives is like tying bladders under the arms of one who can not swim; ten chances 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 him. See to it that his morals are pure, his mind cultivated, and his whole nature made subservient to laws which govern man, and you have given what will be of more value than the wealth of the Indies.

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