THE RESULT OF A WIFE'S SACRIFICE.

A CONVERSION TO THE TRUE FAITH AND HOW IT OCCURRED.

(Concluded from last week.)

Having transacted my business in the city and again passing the Catholic chapel, a curious thought struck me; it was to go in and see this place of horror. The people had all vanished; all was quiet and it seemed to invite me; the door was open.

I cannot account for the reason that induced me to visit it, except it be that power of fascination which is sometimes possessed by anything you either fear or dislike. However, I did enter by a side door which brought me within a short distance of the altar. How still was everything after leaving the bustle of the street! A light was burning before the altar, and with the exception of a few people who were silently engaged in their devotions at the extreme end of the chapel, there was no one there. I sat down and contemplated in my own mind the probable use of everything I saw. Could this be idolatry, I asked myself. Certainly, if the doctrine of the real presence be true, it cannot be idolatry; for if God be on that altar it cannot be idolatry to bow the knee before Him. Then the whole question of idolatry or not resolves itself into the truth or falsehood of this teaching. Supposing it not to be true—supposing the host which the priest holds in his hands is not really God—can a person then be guilty of idolatry who kneels before it believing it to be God, by virtue of God's word, "This is my body?" Well, I don't know; but it is too absurd. I will never believe such nonsense: that the Almighty God who made heaven and earth, would condescend to become an atom of his own creation. Yet, again, is it not as hard to believe that He took a human body and died upon a cross—a body which in bulk even, compared with the earth, is also but an atom of His own creation, and yet I never doubted the latter. "This is my body." Could it be possible that our Blessed Lord said these words, and yet did not mean what he said? The Protestant says yes; the Catholic, no. Only I would not like to make such an admission even to myself. I would say the former could not be affirmed without blasphemy. Is it not strange that our Blessed Lord has made an enigma of the most important doctrine He came to establish, so that one part of his deluded children should interpret it one way, and the other part in the opposite extreme? Very strange. And yet, let me think. There is no enigma as far as the Catholic interpretation is concerned, for they believe the plain words. Then can it be possible that I, in common with all Protestants, have been making an enigma of His blessed words? And yet Protestants must be right, for the doctrine of the "real presence" was only introduced in the eighth century, at least so I have always understood. What was the teaching of the Church before this time? Well, I could not answer that question, but resolved in my own mind to strive and find out.

At this stage of my meditation, the increased brilliancy of the lamp before the altar brought to my mind the fact that it was getting dark, and, as I had ten miles to accomplish before reaching home, I rose up hastily, but before leaving the building I offered a prayer to God, standing (I feared to kneel lest I, too, should commit idolatry), that if there were any truth in this religion, He would, in His mercy, teach His poor misguided child. I certainly believe this was the first prayer I had ever made that was acceptable to God. Who can determine the power of a sincere and hearty prayer made in presence of the adorable sacrament?

But I must not omit to mention another great cause which contributed to change the whole tenor of my opinions in favor of the Catholic Church. It had always been a cherished idea, one which was instilled into me from my youth, which the pulpits of the Church of England teach by every means direct and indirect, and which I believed as firmly as I do the Gospel, that the teaching of the Church of England at the present day is as nearly as possible identical with that taught in the early ages of Christianity, and that the Catholic Church, by additions and innovations in doctrine, introduced imperceptibly, had so distorted and perverted the original teaching of Christ and His Apostles, that it had become a mere system of human invention altogether. And I believed this as implicitly as the Gospel. But it is a notorious fabrication! Who could have been the author of such a gross misstatement of truth, put forth with such unblushing effrontery from our Protestant pulpits? Who should it be but the author of lies? I confess my indignation is aroused when I think of it. I cannot even think calmly on this subject, since it is put forward by men who have every opportunity that heaven could afford for knowing the absolute diabolical falsity of such a statement—a statement which is the more to be abhorred and reprobated as it is calculated to impose on unsuspecting and ignorant persons, or on those who have not the time or opportunity, or perhaps inclination, to seek into such matters. The truth is just the reverse of this, as I admitted most unwillingly, for to admit it was to conquer the prejudice of a lifetime. I was both surprised and mortified; and indeed I could not believe it possible for a long time that I had been mistaken all my life. But the truth triumphed. I found, on searching through the writings of the primitive Fathers of the Church: for instance, St. Ignatius, Bishop of Antioch, martyred in A.D. 107, who was a disciple of St. John the Evangelist, and ordained by SS. Peter and Paul; St. Irenæus, who died A.D. 177; SS. Chrysostom, A.D. 344; Augustine, A.D. 354; Cyprian, A.D. 258, and a host of other writers, the truth of whom, all living at different times and places, and writing on the same subject, but under a different form to suit different combinations of circumstances, there cannot be a shadow of a doubt. I found on searching these all the doctrines of the Catholic Church not only treated of, but explained in so clear and unmistakable a manner, as to leave in me the strongest conviction that whatever claim the Catholic Church had to antiquity, the Church of England had none whatever. The Mass, Eucharist, Penance, Confession, Purgatory—everything treated of by these writers goes a long way in proof of the assertion that the Catholic Church is unchangeable and unchanging.

However, I did not come to such a conclusion till more than a year after, when, pursuing the subject further, I was forced to assent to it, unless I altogether rejected the evidence of my reason. God be praised for giving me the grace to pursue it and the strength of mind to vanquish so much prejudice, the growth of six-and twenty years.

At the period of which I write, the Public Library at Melbourne was opened to the public, containing several thousand volumes of most valuable works. Among those in the divinity department, was a new edition of the writings of the Ancient Fathers of the Church—some of whom I have mentioned—dedicated to the Protestant Bishop of Oxford; and I may mention that the Library, being a municipal institution, was itself essentially Protestant. I have made a volume of extracts from these works bearing on the different doctrines of the Catholic Church; and to show how plainly they speak, I will here mention a few of them. Speaking of the Mass, Irenaeus writes about A. D. 120:

"The Apostles received the sacrifice from Christ, the Church from the Apostles, and she offers it everywhere according to the prophecy of Malachias (*vide* Malachi, i. 10, 11), And in every place a pure sacrifice shall be offered."

Again, "Christ, abolishing the ancient sacrifices, instituted the clean oblation of His body and blood to be offered everywhere, as is foretold by Malachi."

Chrysostom writes about A. D. 300:

"The Apostle tells us that what is in the Chalice is the same as that which flowed from His side. And the wise men adored that Body even lying in the manger; but you do not see it in a manger, but upon the altar (Hom. 54, on 1 Cor. v. 16).

St. Justin, martyr, died A. D, 167, writes:

"But like as Jesus Christ, our Saviour, being incarnate of the Word of God had both flesh and blood for our salvation, so we are taught that this food, by which our flesh and blood are nourished, over which thanks have been given by the prayer in His own words, is the flesh and blood of the incarnate Jesus," (Apol. L. 1. p. 88).

But in the face of this we are told that the doctrine of the real presence is an invention of the eight century. Oh, faithless Protestant!

But I must here mention a circumstance which Mia. related to me in coming home from Mass on Palm Sunday of '55. On that day two years, that is in '53, a little son was born to me; she had offered this little one to God for its father's conversion. The child sickened and died, and it was only on being handed a sprig of palm in the chapel that she remembered the circumstance, and offered up the Holy Sacrifice that day in thanksgiving for what had happened.

That was the first day I entered a Catholic chapel as a Catholic, although I had not confessed my faith openly. The Sunday before—that is Passion Sunday—I had resolved to allow her to pursue her religion in peace, and told her, to her great surprise and amazement, that I would not be displeased if she went to Mass, for I had not permitted her to go near a chapel for more than a year before, which she submitted to with a resignation that I have often since admired, although no one but a Catholic could know the grief which such a course inflicts. The subject of religion was never spoken of, except by me, to strive and persuade her of the error of the Catholic faith. All the argument that I could bring to bear, all that I had heard or read, were listened to in silence; impatience, anger, all was borne with. It was not in human nature to bear up against solicitation and importunities, especially from one you love. Although pliable, and easily persuaded on any other point, she was obstinate in this. But what I then looked upon as obstinacy I have since found a new name for, namely—A triumph of the Grace of God.

W. I. A.

Persecution in China.

The following communication from the Procurator of the French missions in China reveals the barbarous treatment to which converts are exposed in some parts of the Empire:

"The prefect of the district of Dekoi is exceedingly fierce in his conduct towards Christians. Lately he had a Catholic teacher arrested and imprisoned, condemning him to eight hundred strokes of the bamboo. After the victim had gone through this terrible punishment, the prefect had three other catechists arrested.

At the examination held a few days afterwards, this question was addressed to the first:

"'Do you persist in your Christian faith?'

"'Yes,' replied the prisoner, calmly.

"The barbarian was furious at this answer, and condemned the victim to two hundred strokes of the bamboo, and then to five hundred blows on the head and face. The brave martyr fell to the ground unconscious, and was carried back to the prison in a dying condition.

"The prefect, fearing that the Papal Vicar in Peking would complain of these cruelties, invited all the Chinese lawyers of his district to meet him, in order to secure them to his cause. And the latter, to please their master, have invented and published the most atrocious calumnies against the Christians and the Vicar. It seems as though the persecution can be arrested only by the intervention of the European ambassadors. In many places, Europeans and natives professing the Christian faith have been cruelly illtreated and their crops destroyed by the pagan Chinese, so that they are suffering from famine."

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CARDINAL MANNING.

On the Power and Influence of Women.

In the League hall, Liverpool, on Friday of last week, the Cardinal Archbishop of Westminster delivered a special address to the women of Liverpool, when there were present some 3,500 persons. The Cardinal said he refused to believe or allow it to be said that intemperance was confined to a class. It was in all classes. It was with the rich as well as the poor, with those who labor and toil, and those who had the abundance of this world, and was more frequently found amongst those who had the abundance of this world without toil and without labor than amongst those whose toil was hard and whose lives were weary. He was addressing that night an assemblage chiefly composed of women, and he need not say what were the responsibilities and the power and the influence of the women. The work of women was to govern their homes, to see that the hearth was bright, that the board was spread with wholesome and necessary food, to see that the children were trained up in obedience, in the fear of God, and in the knowledge of their religion. Their work was the highest that could be imagined, and their responsibility was also great. It was

THE SOOTHING, GENTLE POWER OF THE MOTHER

that ruled the child and gave it its character more than the hard authority of the father. There was a power for lasting good in the hands of the mother that the father did not possess; and everyday life proved it. The temperate, sober and religious mother—the pious and Christian mother, could and must work an immense good in a household; her children would form habits similar to her own, and her husband would be influenced to spend his leisure hours at home instead of at the public houses. The great danger of the time was that the home-life might be ruined. It was not always altogether the fault of the wife and mother that the home was not happy. How could there be happy homes in such houses as those in which the greater part of the poor had to dwell? Those who owned house property were bound by a great responsibility to make their houses fit for human habitation. If there were proper houses for the poor to live in, he believed their

DOMESTIC LIFE WOULD BE RESTORED,

and they would become temperate, because the temptations to intemperance would be diminished, if they did not become altogether extinct. Nothing caused such rack and ruin in a house as a neglectful, intemperate wife and mother. The woman, if she chose, had greater influence than anyone else to restore a father, a husband or a brother to his sense of duty when once he had fallen into the power of intoxicating drink. The reason was this: He wanted lessons, but there was no sermon so powerful as the silent, patient example of the woman who gave up drink for the sake of husband, father or brother, no, the example she gave and the power she wielded would be of greater effect than all that bishops or priests could do. He remembered reading some years ago the testimony of a chaplain of a great prison, in which 23 men, from time to time, while he had been there had been convicted for murder; and wishing to examine these men to get to know to what might be attributed their sad position, there was

ONLY ONE SAID HE HAD HAD A GOOD MOTHER;

the other 27 said their mothers drank. He would have parents bring up their children from their infancy without the taste of drink, and went to say that the most beautiful sight on earth was the schoolroom, where were gathered the fresh, bright boys, and the modest, delicate girls, with their souls untainted by sin; and to taint those souls with sin made infinitely more havoc than a lot of brute beasts that rushed wildly into a magnificently kept garden, trampling the choicest floral productions under foot and spreading rack and ruin on every side. Yet to what temptations were the youths and girls of 13, 16, 17, and 18 years of age exposed as they were cast upon the world, and how absolutely necessary was it that they should be fortified against those temptations which so quickly worked havoc and complete ruin in their souls! In again asking his hearers to take the pledge, the eminent prince of the Church reminded them that the temperance movement did not want them simply to take the pledge in order to avoid drink, but to enable them to aspire to a higher, brighter, and more Christian state of life.—London Universe, Sept. 30.

Arab Catholics.

A Catholic tribe of Arabs lives beyond the Jordan, and moves with its herds of horses and cattle from one pasture to another, like the ancient patriarchs of Israel. An Italian priest has been living with these simple herdsmen for a number of years, and whenever they change their abode he goes with them. A new camp being formed, a tent which would forcibly remind one of the old tabernacle in the desert, is also set up and serves for the chapel—not harboring, indeed, like that of old, the symbols of the divine law, but the Divine Lawgiver Himself offered in the spotless Sacrifice of the Mass. Whilst the grown up people tend their flocks the good priest teaches the children their duties towards God and man. Every year, about the time of Holy Week, this Arabian tribe pitches its tents on the banks of the Jordan, and its pastor enters Jerusalem on horseback, dressed like a Bedouin warrior, armed cap-a-pie, as are also his followers, the chiefs of the tribe; for their Mahometan neighbors, true children of Israel, are "still raising their hand against every one, whilst every one's hand is raised against them." During his stay in the Holy City, the missionary stops at the "Ecce Homo" monastery, celebrates Holy Thursday and Good Friday with the Fathers, receives the holy oils, and on Holy Saturday hastens back to his children in the wilderness, to celebrate with them the glorious festival of Easter.

***"Wise men say nothing in dangerous times." Wise men use nothing in dangerous diseases but the best and most approved remedies. Thus Kidney-Wort is employed universally in cases of diseased liver, kidney and bowels. It will cost you but a trifle to try it, and the result will be most delightful.

Put That Rascal Out.

While the congregation were collected at the church on a certain occasion an old, dark-featured, skin and bone individual was seen wading his way up the aisle, and taking the seat near the pulpit. The officiating minister was one of that class who detested written sermons, and as for prayers, he thought they ought to be the natural outpourings of the heart. After the singing was concluded, they were as usual called to prayer. The genius we have introduced did not kneel, but leaned his head devotionally upon his pew. The minister began by saying:

"Father of all, in every age, by saint and savage adored—"

"Pope!" said a low but clear voice near the old hard features.

The minister, after casting an indignant look in the direction of the voice, continued:

"Whose throne sitteth on the adamantine hills of Paradise—"

"Milton!" again interrupted the voice.

The minister's lips quivered for a moment; recovering himself he began:

"We thank thee, most gracious Father, that we are permitted once more to assemble in Thy name, while others equally meritorious but less favored, have been carried beyond the bourne from which no traveler returns—"

"Shakespeare!" again interrupted the voice.

This was too much. "Put that impudent fellow out," shouted the minister.

"Original!" ejaculated the voice, in the same calm but provoking manner.

A Secret.

The secret of beauty lies in pure blood and good health, without the one the other is impossible. Burdock Blood Bitters is the grand key that unlocks all the secretions, and opens the avenue to health by purifying and regulating all the organs to a proper action. It cures all Scrofulous Diseases, acts on the Blood, Liver, Kidneys, Skin and Bowels, and brings the bloom of health to the pallid cheek.

Consumption is a disease contracted by a neglected cold—how necessary then that we should at once get the best cure for Coughs, Colds, Laryngitis, and all diseases of the Throat and Lungs,—one of the most popular medicines for these complaints is Northrop & Lyman's Emulsion of Cod Liver Oil and Hypophosphites of Lime and Soda. M. J. F. Smith, Druggist, Dunnville, writes: "It gives general satisfaction and sells splendidly."

Davy & Clark, Druggists, Renfrew, date of June 3rd, write, "Burdock Blood Bitters, though comparatively a new preparation, has taken the lead in this locality as a blood purifier, our sales of it being equal to that of all other medicines used for the purpose during the last year."

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How to Become Rich Suddenly.

In the quiet hours of reflection when a man sits down and reflects upon the seemingly uneven distribution of wealth in this country, and even all countries, it causes a dismal attack of blues to pervade the epigastrium of one who is ignorant where the supply of food for himself and his family is to come from for the morrow. He thinks over the millions accredited to Vanderbilt, Gould, Keene, Stewart, Wanamaker, Lorillard and many others whose names are as familiar as household words. He sighs for sudden wealth, and in his despair often would stop at no extremity, however desperate, to have even the title of riches the more fortunate seem to despise. He overlooks entirely a fact made known to everybody for years through the press that The Louisiana State Lottery Company at New Orleans, La., on the second Tuesday of every month distributes hundreds of thousands of dollars in princely fortunes to applicants to M. A. Dauphin, New Orleans, for the sum of $5 a whole ticket, or one-fifth fractionally for $1.

A Big Investment.

G. M. Everest, of Forest, states that Hagyard's Pectoral Balsam still holds its own amongst the many cough medicines in the market. He says that he has sold it for nearly sixteen years, and the sales are steadily increasing. One family has purchased over 50 bottles for various members and friends.

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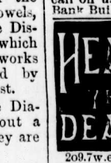

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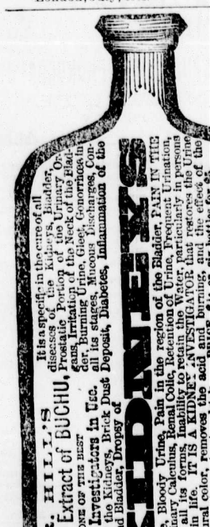

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