THE CATHOLIC RECORD.

BY JOHN PURCHAS.

Cincinnati,

WEATHERED & CENTURY AND A

taught Gabriel with other Indiana

HALF.

I. As childhood wanes our dreams become les

Dreams.

fair, Heaven has gone farther off--ihe child is dead; When manhood dawns upon us it doth scare God's Mother from her watch beside our

For I believe that o'er an infant's sleep Our Lady doth a gentle vigil keep.

If, Thus a child's s'umber is a holy thing; It deems its mother's kiss upon its orow Is the soft glancing of an ange's wing. Ab ! I have no such graceful fabcics now; Therefore i hold hearing of one who can Dream like a little chilo, Heaven loves that

-Ave Maria.

INTERESTING MISCELLANY.

Gentility is neither in birth, wealth, manner, nor fashion. It is in the mind. A high sense of honor ; a determination never to take a mean advantage of another : an adherence to truth ; delicacy; politeness towards those with whom we have dealings; these are its essential characteristics - Bair.

AN INFALLIBLE SPECIFIC.

"The actual crisis of the disease is ast," said the physician in a whisper to past," said the physician in a whisper to the anxious watchers as he left the pati-ent's bedside, "but it is my duty to tell you that unless he can have about ten hours of natural, wholescme sleep his system will not recover from the strain it has undergone. In his exhausted conditfor I date not administer any drug as an opiate. Is—is there a copy of the London Times in the house l^{22} "There is

"There is." "There read to him a short selection from the editorial page !" exclaimed the doctor, joyfully, as he took his hat and gloves and left the spartment with a light eart and springing step.

Long ago before the discovery of printing, the holy Bessarion owned a tiny manuscript copy of the Gospels. Seeing an uncovered dead body one day, he threw over it his cloak ; and shortly afterwards meeting a poor man with in-sufficient raiment, he bestowed upon him the tunic which he wore.

"What teaches you to be so unsel fish ?" was asked of him.

"This little book," he answered. Finally he sold the little volume itself. "I can take no comfort in possessing it," he said to those who would learn his reasons. "It keeps saying, 'Sell all thou hast and give to the poor." The book was all I had, and I obeyed."

THE PESSIMIST.

What is a pessimist, my son ? Well, if the Spring opened unusually early, and there was an increase of twenty five per cent. in the acreage of cereals sown, and the weather was so near perfection all summer that nobody cared to go to Call-fornia, and harvest showed a yield that fairly lifted the roof off the barn and made the sides of the elevator balge, and prices have gone down ten and wages fifteen per cent, the national debt paid, taxes reduced, a free soap trust organized by the anarchists, Saturday made a legal holiday, and ten hours' pay for eight hours' work established by Constitutional amendment, all the almshouses closed for lack of patronage and the prisons sold to the hotel trust-if in the midst of all this dawning millemnian you come across a man, sitting on a fire plug on a windy corner, pouring dust on his head and weeping because all this prosperity is apt to develop luxurious and wasteful habits among the masses-he's a pessimist. "And what is your duty as a Christian man, to such a sorrowful brother ?' him, my son; kill him. Don't Kill him, my son ; kill him. Don't use vio-lence ; just tie him to a man who is baving a good time, and he won't last two hours. -Burdette.

THE GREAT SUNSET.

We print below the famous editorial which gained for the Hon S. S Cox his several years older than she was. Gabriel remained at Old Capitol until a few years ago, when he removed to Salinzs vailey, sobriquet of "Sunset." It was written

Starling college, trying to rival its angles and leap into its dark windows." CHARLES O'CONOR AND THE DISBE-

"All our best designs are here," as id Mr. C. the proprietor of the marble works, "This one, I think, is about the finest in LIEVER. LIEVER. There is a good story told about the late Charles O'Conor, the celebrated lawyer, which I have never seen in print, and I think it will bear reteiling. says a writer in the New York Graphic. O'Conor, although not much given to the meating of relification in the select down the collection." The gentleman with mourning on hi

hat, who stood by his side in the small office, glanced at the design on the open page of the book which was spread out on the desk before him. "I don't like anything so elaborate as O'Conor, although not much given to the pratice of religion in his palmy days, was, nevertheless, a firm believer in Roman Catholic doctrines, more especi-ally in that Courch's definition of purga-tory. While he was on a journey to the West, several years before the advent of the Pullman and Wagner cars on our railroads, it was his lot to occupy a seat bodds a faratic it docent who

A MOTHER'S MONUMENT.

"I don't like anything so elaborate as this," he said. "The design on the bottom of the page pleases me better." "It is the same price, although it is not nearly as showy," the marble-cutter replied. "I do not object to the price," the gentle man rejoined. "It is a question of fimess. I like to have such memorial correspond with the life and characteristic of the pe-son for whom it is erected. My mother beside a fanatic itherant preacher who annoyed the passengers with a continued tirade against the different Christian son for whom it is erected. My mother was a small, delicate woman, very quiet in trade against the dimension of mathematics, of which persussion he announced bimself a shiging light. He was particularly hard sgainst the "Papits," as he called the Roman Catholics, and ridiculed their docher taste, ignoring anything that partook of display. These large, heavy designs would not be at all suitable. Yet I wish to have something handsome, as I intend to put a large sum into the stone. It is The of a purgatory for departed souls. Several gentlemen in the car who knew O'Conor, and were thoroughly acqualated with the great lawyer's religious belief and acrid temperament as well, were astonished at his continued silence in the face of the ministeria horoneut the last thing we can do for our dear ones. The marble cutter turned over the pages of the book but nothing seemed to meet

the customer's eye that exactly suited him. After a few moments of deliberation he astonished at his continued silence in the face of the minister's harangue. They had not long to wait, however. O'Conor had listened, without seeming to care, to every word which had been uttered against his Church until, patience ceasing to be a virtue, he turned to the reverend gentleman and asked quietly in the thin, squeaky voice for which he was so noted: "My dear sir, am I to understand that you do not believe in purgatory?" "No, sir," re-plied the minister, "I do not, sir. I do not, sir. It is absurd, sir and I say again to you I do not ! "Then, sir," said O'Conor, closed the book. "I cannot decide to day," he said. "I must think over the matter a little before I

give my order." give my order." He passed into the yard, the marble-cutter following him, and calling his attea-tion to the different varieties of material which were piled on both sides of the

walk. "Yes, I want a material that will be lasting," he said. "It must not be of a kind that will grow black with sge or get weather stained." you I do not ! "Then, sir," said O'Conon raising his voice to a high key so that i then that made the man with the mourn-ing on his hat shudder as he buttoned his

could be heard in the furthermost ends of the car, "you may go to hell." The passengers heard no more tirade from "There is no place on earth more chilling then a marble yard," he thought, as he hastened into the street. He turned the corner and was lost in the reverend gontleman, who at once changed his seat and shortly afterward

left the train at a way station this side of the crowd of the busy city. He walked along in deep thought. It was very much harder than he supposed it would be to make a proper selection of a mon-ument to his mother. Should it be the elaborate one, after all? It would show OLD GABRIEL CLAIMS TO HAVE

HALF. In the Monterey county (Csl.) hospital is an Indian known to the inhabitants for miles around as "Old Gabriel." He may well be called "old," for it is claimed that there is abundant proof that he was born at least one hundred and fifty years sgo. What the day, month or year when he was born was, no one knows, but the place was somewhere in what is now Tulare county of the state where he still lives. He removed when he was still a child to Monterey. In 1770. Father elaborate one, after all f it would snow his love for his mother. Just then a woman jostled against him, and, as he turned to look into her face, she fell at his feet. He stopped and lifted her up. She was a very old woman. He saw the locks of silver hair fall down over a face full of deep furrows; care, poverty and bard work were all stamped upon it. Before he had time to think what he should do a crowd had gathered, an amlives. He removed when he was still a child to Monterey. In 1770, Father Junipero Serra went there, and it is well authenticated that at the time of his arrival Gabriel was a grandfather In-dians never marry before they are fifteen years old. If Gabriel married at that age, he could not have been less than thirty-tre or thisty three wears old in order to should do a crowd nad gainered, an am-bulance came rattling up to the side-walk and strong arms nad lifted the woman in. "For the Charity Hospital," they said. And, before he was sware of

action he had taken, he was follow. "What if it had been my mother !" he two or thirty three years old in order to have grandchildren at the time of Father Juntpero Serra's arrival. Father Janithought. On, on he followed, up to the ward

and to the very cot where the poor old

woman was placed. "Do everything for the comfort and restoration of this woman," he said to to the attendants. "I will pay all extra the art of cuttting and laying stone in the years of 1771 and 1772, and Gabriel took part in the construction of the chapel on the site of the present Carme-lite mission, below Monterey. In 1781 he helped lay the walls of the San Arche wilder will be walls of the San charges." The woman opened her eyes as he

spoke these words, and looked up into Atonia mission, which still stands. He was then living with his second wife. He still speaks with pride of his skill as a his face with an expression of gratitude and relief which he will carry with him as long as he lives. Then she put her stone maton. Another proof brought forward of "Old Gabriel's" age is the testithin, wrinkled hand on his coat-sleeve and whispered: "God bless you, my

mony of Father Sorrentini and Bishap Amat, who reached Monterey in 1845 He was then married to his sixth wife, It was pitiful, he thought as he It was pinku, be thought as in turned to go, that so many ged persons should have such a hard way at the close of the journey. He was so thankful that his own mother's end had been a peace-ful one—so glad he had been able to give her the comforts of his luxurioos home. The earlier part of her journey and was by many years the senior of all the old inhabitants. He was then spoken of as being one hundred and ten years old. A widely known old lady of the name of Castro, who died five years ago at the age of ninety-five, in testifying to Old Gab riel's age, said that when a child she saw Old Gabriel, and at that time he had children

give her the conforts of his invariants home. The earlier part of her journey had been rough enough, God knew! "If only I could have kept mother longer!" he thought that night, so he turned his restless head upon his pillow.

And he

THE BEST PILLS .- Mr. William Vander

PROTESTANT NEGLECT OF THE STUDY OF PHIL'SOPHY.

"If Mr. Moody," esys the Christian Union, "had been to college for four years and to the theological seminary for three more, it would have spotled him for his work." This seems a tack admission that the intellectual training which comes and to the incological seminary for three more, it would have spoiled bim for his work." This seems a tackt admission that the intellectual training which comes from the study of the classics and eciences unfits one for the life and work of a so-cilled evangelist, and, furthermore, that systematic theology is of no assistance to a regival preacher. the base of Bathiehem, slevated the little

revival preacher. If the Christian Union means that, hal If the Christian Union means that, hal Mr. Moody been an educated man, he would not have been a revival preacher, we agree, for it seems incredible that an educated man should hold the illogical and unphilosophical theology which is the balief of Mr. Moody snd all sensational preachers. Instead of being spoiled for his work, however, we are persuaded that the z-al and carnestness which have won for Mr. Moody universal respect would have been diverted into other channels. No purely emotional religion ever satis-its a the trained mind, nor can true faith firs the trained mind, nor can true faith exists when the reason only partially consents. That religion alone which, while reason approves, satisfies the emo-tional nature and the best aspirations of the soul, can withstand the assaults of doubt and false philosophy. The question very naturally arises, why is it that the study of philosophy is so neglected among Protestants? For the same reason, we believe, that a college course would have unfitted Mr. Moody for the life and the

ology of a revivalist. Philosophy would show the untenable-ness of the Protestant position, and it is difficult to see how an intellectual man The world may open a competition offer-ing a prize for the woman who has borne most children, and expect women-Christian women-to come and be ex-amined like so many sows with a litter could conscientiously endorse its teaching after being well trained in philosophy. of pigs; or offer a premium for the fat-test child of a certain age. Christian sentiment, Catholic sentiment condemns The North west wind blew a gust just then that made the man with the mourn-ing on his hat shudder as he buttoned his "There is no place on earth more chilling then a marble yard," he thought, as he nattened into the street. He turned the corner and was lost in all this as pagan, heathenish, fit only for the lowest and most degrading offscouring of the community, utterly unworthy of the Christian spirit, and at variance with all the teachings of our religion, with the instincts of all Christian common error of reasoning is to hold that a proposition may be true and at the same time false. It is not uccommon It becomes Catholics everywhere to whom no symbol is more sacred than that of the Infant Jesus, in His Virgin Mother's arms, to do all they can to deto find one who althe ugh he claims to be an orthodox Christian nevertheless admits that the divinity of our Lord is a matter of speculation. Sometimes, he confesses, he doubts it. To this man Unitariarism feat the World in such shameless ex-hibits, and to honor infancy, as the Church so eloquently teaches.-Catholic is true, and so also is the doctrine of the Incarnation. This most absurd position News. FRENCH REVOLUTIONISTS-ENGis held by the greater part of Protestant LISH RURAL CATHOLICS.

people. In the deep sublicities of phill osophy the same errors of reasoning occur. It is quite popular just now to praise the noble lives of Catholic martyrs like Father Damlen. But we have heard one who made to win sympathy for the spirit of would become enthusiastic over the devotion of a Damien or the well known Revolution, even from those who love Caristian law and order, it is good to plety of our religious orders; at the same time condemn the dogma of Infallibility as impious. Well we know that the self. bring back the serious words of the Dublin Lyceum, a monthly jeurnal of current thought edited by the Irish acrifice which is the characteristic of Jesuits : Catholic missionaries and religious throughout the world is only inspired by an unflinching faith that God has infal-Michelat's grave, said that the one ob-ject of the 'the master's' life had been ibly revealed Himself to H & Church. the de christianization of the Latin ery, then, according to this reasoning,

races,' summed up in this phrase the aim of continental revolutionists. This s founded upon and inspired by implety And so the whole body of theology is a mass of confusion, no line being drawn has for more than a century, been the task of that party. Not satisfied with the secularization of education, from the primary school up to the universities, they carry on a most infidel propaganda, not only through rationalist professors

between what is true and what is false. The objection to the parochial school is much the same kind of reasoning. 'Sec. tarian teaching of any kind," we are told, "is narrowing and cramps the intellect." It is not claimed, however, that all denominations of Christians are in the wrong, one in particular is sound in doctrine. Now, as truth is opposed to error, it must of necessity follow that far from cramping the mind, that Sectarian teaching, which is true, is the surest safeguard sgainst the narrowness and prejudice of error and

in Ireland to realize the diabolical activity and hatred with which this prosuperstition. We can easily see that this objection to the parochial school has no foundation, if we believe that the Cathopaganda is carried on, though its results lie Church is a teacher of truth.

paganda is carried on, though its results are easy of comprehension. When a poor working man, a peacant, or mechanic, has learnt to deny his God, to believe that he has no soul, no life to give her the comforts of his futurious is church is a teacher of truth. home. The earlier part of her journey had been rough enough. God knew! "If only I could have kept mother longer!" he thought that night, as he turned his restless head upon his pillow. "I am in a position now where I could do so much for her." And he wondered come, 'that he must help himself, for assuredly there is no God to help him,' he is, 'as the Commune of 1871 has shown, ready to deny all the sancti



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RAMPS

AND ALL SUMMER COMPLAINTS

AND FLUXES OF THE BOWELS IT IS SAFE AND RELIABLE FOR

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HAMILTONONT

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-BY-

OCTOBER 5, 1889.

"If I Could See Him Again." If I could see bim sgain, If I could hear bim say, y and kind as betweed to do, I, little wife, what has come to you, All through the busy day. While I have been away?"

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Often then I was cross; Often then I used to reply : at comes to a woman everywhere? ing and baking and household care I declare it makes me cry To think how my days go by !"

State Then he would kiss me again, Toversi Try to be still more sind: Tenderly say: "My poor little wi'e! Would I c mid give you an easier life!" How could I be so unkind: Oh, how could I be so blind! by again any

God took him away one day, Took him away from me; Now though I labor the whole day through Nobody sate: "What had come to you?" Nobody pities of shares The weight of my household cares. auth ing t pries divir Bost

Oh, yes, I have children, too; A mother cannot comprisin; But never a son's or a daughter's grace Can fill the void of a father's place. A mother cannot comprisin; But, oh, for my husband agein !

Rev. Th born His If I had only known That I should ever find It was an angel.love that for years Worked for me, cared for me, dried my tears; I had been far more kind; But, ch. I was blind ! so blind ! were mem gatio Pres

----New York Catholic Review. FIVE-MINUTE SERMONS

FOR EARLY MASSES.

made of th BY THE PAULIST FATHERS. high heid Preached in their Church of St. Paul the Apostle, Fifty-ninth street and Ninth Evenue, New York City.

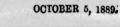
FIFTEENTH SUNDAY AFTER PENTECOET two form

FIFTEENTH SUNDAY AFTER PENTECOST "Bear ye ore another's burdene, and so well you fulfit the law of Christ"-Epis-the of the day. At first sight, my brethren, this may appear to us a rather difficult way of ful-fulling the law of Christ. We think, and very often express the thought, that our form burdens are already heavy enough; but to bear, over and above these, the burdens of others would seemingly make life unendurable; and that it would apply cather to the Apostle's heroic age than to Here and the second second second apply other to the Apostle's heroic age than to Here and the second second second second second the second second second second second second second second the second sec rather to the Apostle's heroic age than to ourse. Such, I say, might be our first thought in regard to these words; but it does not need much reflection to see that such is not the meaning of the Apostle, guage and that his command is as much appli-cable in our time as it was in his. gover

We who are Catholics profess, in words at least, to be fulfilling the law of Christ; at least, to be fuilding the law of Christ; but, unfortunately, our works are too often tainted by the spirit of the world, and that spirit is selfish. It bids each one consider simply himself. Never mind your neighbor, it says, he must fight his own hattle, and if he is weak and unable to do it, let him go under. Such is the way the world acts, and we but too often follow it, and the funits of it can be seen sects nop been and Engl way the world acts, and we but too often follow it, and the fruits of it can be seen in the countiese burdens that men have to bear to-day, and that their neighbors allow them to bear, because they do not have the Christian spirit, and do not undertake in the right way, the way pointed cut by the Apostle, to help them. Who does not see that the Christian spirit bids us help with both symmethy and inten As his f preju the r been odiou seille blds us help with both sympathy and money and other goods of this world those multitudes of unfortunates whom sailer atal the world despises, but who are the true friends of Jesus Christ ? But it was not so much of the burdens Marg

pitali of this life that the Apostle was speaking. He had in mind, as is evident from the librar eervi context, a far worse burden, one that causes much more suffering than any temporal loss, and that is the burden of kind good to 8 sin. "Bear ye one another's burdens." touch How can we help others to bear their ion, a burden of sin ? How can we lighten it or and c free them from it altogether ? My breth. ren, it is easy enough. Have you never, senti to the in a time of great sport, have you never, in a time of great sport, filt the consola. On that came to you from the loving words of some friend ? He did not say wery much, perhaps, but you knew his word instru-came from the heart; that he sympathized

with you, and, even as he spoke, the weight seemed lifted from you. He had his o helped you bear your burden and his inten words of consolution had lightened, and, was in perhaps, entirely taken away your corrow. for the Thus might we help others bar their been burden of sin by kind, cheering words, Moha Who can tell how much good we might thus do? Who can tell how much good we might thus do? Who can tell how many lives that are now full of misery might have the c that are now tail of misery might have been made lives of happiness by a few kind words? If, when the first misstep of a young man became known at home, the father had only spoken to him words of sympathy and hop-fulness, inatead of words of bitter reproach, had only helped him bear his burden of horror and remores and have led him to repeating? Instead tonts of de tlera he fe court versa and have led him to repentance? Instead of this, parents and others drive sinners to worse things by violent language and inde own by coldners and uncharitableness. There would be much less sin in the world if the sinful and miserable were dealt with in a eccle spirit of charity rather than in that of severity. him s So, I say, esch one of us can belp others, Ho more or less, to bear their burdens. It may be some one who has been burdened chang from with sin for years. He longs to be freed from it, but he is afraid ; he has become dress OCCAS him or, that would give him courage and some hope, is the word of kindness that any all the one of his friends may speak. But you may say, "I never had a chance from be th to do that; no one ever comes to me; I wou they go to the priest." My brethren, that may be so, but why is it? Are we not to blame ourselves? Do we cultivate the qualities that would inspire others to The come to us? When we hear that our neighbor has fallen, do we not make it a dogm neighbor has fallen, do we not make it a mose matter of goesip and perhaps puff our selves up as did the Pharises of old, and thank God that we are not like the rest of men? We can help others. There consti are many persons living in the world who have thus done untold good, who have admit comforted the sorrowful and cheered the religi deepsiing, who have won by their work The of kindness and hope souls that other-wise would have been lost forever. deepl



6

BABY SHOW.

while Mr. Cox was (ditor of a country paper in Ohio: "What actormful sumet was that of last night ! How glorious the storm and how spiendid the setting of the We do not remember ever to have eun ! seen the like on our round globe. The scene opened in the west with a whole horizon full of golden, interpenetrating lustre, which colored the foliage and brightened every object into its own rich dyes. The colors grew deeper and richer, until the lustre was transfused into a storm cloud full of finest lightning, which leaped in finest zigzzgs all around and over the city. The wind arose with fury; the slender shrubs and giant trees made the stender surfues and givent trees made obelsance to its majesty. Some even snapped before its force. The strawberry beds and grass plots "turned up their whites" to see Zaphprus march by. As the rain came, and the pools formed and gutters hurried away, thunders roared grandly and the fire bells caught the excitement and rung with hearty chorus, The south and east received copious showers, and the west all at once brightened up in a long, pollshed belt of szure worthy of a Stellian sky. Presently a cloud appeared in the szure belt, in the form of a castellated city. It became more vivid, revealing strange forms of peerlass faces and alabaster temples, and glories rare and grand in this mundane sphere. It reminds us of Wordsworth's plendid verse in his Excursion :

The appearance instantly disclosed Was of a mighty city, boldiy say A wilderness of bulidings, sinking far And self withdrawn into a won

Far sinking into splendor without end !

But the city vanished, only to give place to another isle, where the most beautiful forms of foliage appeared, im-agining a paradise in the distant and purified air. The sun, wearied of the elemental commotion, sank behind the green plains of the west. The "great eye in the heavens," however, went not down without a dark brow hanging over its departing light. The rich flush of the unearthly light had passed and the church bells pealed, the laughter of children rang out and joyous alter the storm is heard the carol of birds; while the forked and purple weapon of the sky still darted illumination around the

where he has been sojourning over since. Down to within two or three years he was to so much for her. why she had been taken, and the poor old woman who was lying in the Charity a familiar figure on the streets of Salinas City, but now he is rarely seen, as his trips from the hospital to the town are be Hospital left behind to suffer. Hospital left behind to suffer. The design for the monument was a question that still troubled him. He was certain that his mother would not like any of the patterns he had seen. She was always so sacrificing—getting only necessary things for herself, and giving to the poor and suffering what he wanted har to smend in luvuries. What coming less frequent. He has always been fond of striking colors, and for years wore a coat made of cloth representing all

BETTER THAN A MONUMENT.

the colors of the rainbow.

Some persons are anxious to have a cost ly marble or granite monument at their own grave or over the remains of their loved and lost. And, out of pride, to make a display of their wealth or to "get ahead" of some relative or neighbor who has had erected a less expensive memorial, the lavish on theirs sometimes many thousands of dollars.

What good does this parade of riches do the dead? A simple stone would mark the resting place of the departed and ask the prayers of the passerby, equally well. Better than any rock that was ever chiselled, is a price teducated for the holy min'stry with the money that would othera resting place of ireedom from the cares and anxieties of life ; a place where those who had made a long journey could sit and watch the red and gold light of the Western sky as it gathered to listen for mise have been wasted in a grand monu-ment, and who will stand at the altar of God raising in His anointed hands the holy Host as a Scerifice for the living and the dead, and as a peace-offering for the soul that procured for him the grace of ordinamorning he called at the hospital, and found that his friend of the day before

had passed away. "She spoke only those words she said to you," the nurse told him. Found a scholarship for poor students having a vocation for the priesthood with the money that you are inclined to invest And this poor old soul who passed out of the world blessing him was only one of the many thousands who followed, not in stones. Light a human sanctuary lamp before the tabernacle of the Lord. from the walls of a philanthropic institu-tion, but from the happy, comfort-surrounded "Home" which Mr. R. scholarship in a seminary will keep your memory green long after your name would be effaced from your tomb by the crambling action of time.—Oatholic Colerected as his mother's monument. umbian.

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ondere sued as a study, overthrow the sys em.-Catholic Review.

AN INCIDENT.

An incident, says the Hartford Courast occurred on an afternoon train on the Consoldated read the other day that ough to have found its way into print before this. It has numerous lessons. Among the passengers were three sweet and quiet wanted her to spend in luxuries. What a monument to his mother would be the Sisters of Charity in their characteristic dress. A drunken man, very drunk and annoying, entered the car and sat down beside one of them. He talked persisterection of a Home for the Aged ! What thought! It came to him in the hours when we are told that ministering spirits ently, drink from a big bottle that he carried, and finally stuck his disagreeable are about us, and when that eye that never slumbers nor sleeps is watching over us. The next morning Clarence R, had carried, and finally stuck his disagreeable face repeatedly into the long bounet of the Sister in a most insulting way. She was evidently much frightened. The conductor had already been told of the man's conduct, but did nothing. The other passengers, in true passenger fashion, sat and looked on. No man stirred. lecided the question of the monument. He would have at the head of the grave only a simple white stone, and the real good angel had suggested to his mind-

Finally a woman, white as a sheet and full of suppressed indignation, got up from her seat and went to the rescue. She grabbed the fellow's bottle, wrested it from his hande, and flung it out of the he messenger to come and say, "the Master calleth thee." window, and she took hold of him and

after a lively and unassisted struggle got him out of the seat. "I'm no Roman Cath-olic," she said excitedly to the spectators, "but I can's sit still and see a Sister of Charite transled." Before he went to his office the next Charity insulted.'

Severely Attacked.

I was severely attacked with diarrhea and vomiting, the pain was intense and I thought I could not live till morning. loses of Dr. Fowler's With Strain doses of Dr. Fowler's Wild Strawberry cured me and I have not had the least symptoms of it since. MRS. ALICE HOPKINS, Out.

Hamilton, Ont. Frem Bad To Worse.

Scrofula leads to consumption. From three to six bottles of Burdock Blood Bit three to six bottles of Burdock Blood Bit-ters will cure scrofula, salt heum, srysip elas, boils, pimples, blotches, tetter, shingles, scald head, sore eyes, and all skin affections, by cleansing the system and removing all impure matter that causes bad blood.

To INVIGORATE both the body and the brain, use the reliable tonic, Milburn's Aromatic Quinine Wine.

of morality, and adapts his conduct to the code of ethics which preaches the irresponsibility of criminals and the necessity of individual acts of crime." It is pleasant to turn from revolution-ary France to what we fear, however, is a roseate view of the progress of the Church in Ecgland. It is from the charming Field and Hedgerow, by the late Richard Jeffries. On the "Country Sunday" he has this among other in teresting notes :

Messenger of the Sacred Heart. Now that so many covert attempts are

"The young orator who, speaking at

such as Renan and Michelet, but through

their whole revolutionary press, which

opens its columns to atheistic writers, and publishers every week thousands of cheap brochures and journals which are

spread from end to end of the coun

agents.

ty by special hawkers and news agents. It is difficult for us here

possibly the (Dissenting) pastor "-0 himself may be overheard discoursing to a builet headed worman, with one finger on the palm of his other hand, 'That's their serpentice way;' which arguments you may imagine to refer, as your fancy pleases, to the village curate, or the ton sured priest of the monastery over the sured press of the monastery over the hill. For the tonsured pricet, and the monastery, and the nunnery, and the Mass, and the Virgin Mary, have grown to be a very great power indeed in Eng-lish lanes. * * * Consider the thoulish lanes. * * * Consider the thou-sends of broad English acres that now support great monasteries and convents in quiet country places where one could scarce expect to find a barn. The buildings are there; that is a solid fact, take what view you like of them or take none at all. There are men about country roads with shaven crown and caseock, whose dark Continental faces have an unmistakable stamp of priest-hood; faces that might be pictured with those of the monks of old Spain. Women in long black cloaks, hoods and white coif, women with long black rosaties hanging from the girdle, go to and fro among the wheat and the clover. One rubs one's eyes. Are these the days of Friar Laurence and Juliet? Shall we meet the mitred abbat with his sumpter mule? In some places whole villages belong to English monks, and there is not a man or woman mones, and there is not a man or woman in them who is not a Catholic; there are even smail country towns which by dint of time, money, and territorial influence have been re absorbed, and are now as completely Catholic as they were before Henry VIII.

We also make the best Native Clare the market. Sead or prices and circular. London, Sept. 15th, 1887. The Messrs. Ernest Girardot & Co., of Sandwich, being good practical Catholica, we are satisfied their word may be relied on, and that the wine they soll for use in the Holy socificet of the Mass is pure and un-adulterated. We, therefore, by these pre-ents recommend it for altar use to the clergy VICTOBIA CARBOLIC SALVE is a great aid VICTORIA CARBOLIC SALVE IS A great and to internal medicine in the treatment of scorofalous sores, ulcers and abcesses of all kinds." Holy sacrifice of the acase is put on the second adulterated. We, therefore, by these pre-ents recommend it for altar use to the clerk of our dicesse. t JOER WALSE, Bp. of London.

Mr. C. E Riggins, Beamsville, writes: "A customer who tried a bottle of Northrop & Lyman's Vegetable Discovery says it is the best thing he ever used; to quote his words, 'It just seemed to touch the spot affected.' About a year ago he had an attack of bilions fever, and wss afraid he was in for another, when I recommended this valuable medicine with such hsppy results, apost