With a Smile on Your Fac

Come to the door with a greeting,
Come with a smile on your face,
When 'its a friend you are meeting
Worthy a hearty embrace.
Treat not unkindly or coldly
Those whom to lose you'd deplore
But still delightedly, boldly,
Show a glad face at the door.

Many a joy will go by you.
Many a pleasure you'll miss,
Simply because you neglected
Making concessions like this.
So if you would the old friendsh
To their old foeting restore,
Give them a hearty welcome,
Coming yourself to the door.

5. Joseph's Lily.

BY THE REV. MATTHEW RUSSELL, S. J. She chose for her own wee garden
The corner that farthest lay
From the merry babble and laughter
Of the croqueteers at play.
Away in the farthest corner
She chose one tiny bed.
And she farneed it round with boxwood,
And "This is my own," she said.

She sowed pink Pride of London

And blue Forget-me-not,
With many a praity flower
Whose name I buve forgot,
But of all her flowers, the dearest
Saint Joseph's lity pure,
For she herself is Lillie.
And dear to the Saint, I'm sure Alas: the lily faded
Within that garden-bed,
Yet not in vain the maiden
Her amiles had o'er it shed.
St. Joseph now will tend her,
With still more loving care;
He will make her heart his garden
And plant his lily there.

-London Lamp

## PARNELL'S POSITION.

THE IRISH LEADER AND CATHOLICS .- A SULLIVAN'S APPEAL ADOPTED BY CAR-DINAL MANNING-THE CARDINAL A

HOME RULER.

Dublin, February 1, 1885.—It is a fact that the late A. M. Sullivan did, at the request of Cardinal Manning, draw up a series of observations on the Irish situation; that these, when submitted to the Cardinal, were "adopted as his own in the general views expressed" therein, and as such sent to Rome. I can permit myself to extract what is most important, here and there, for the information of your readers.

As this writer's chief purpose, and that, I presume, of Cardinal Manning, was to set the Roman Curia and the Holy Father right about the tendencies, aims, principles, utterances, and personnel of the Irish Parliamentary party and the real nature and purpose of the Land League and the whole national movement, Mr. Sullivan went into a history of all the national movements in Ireland, and of their chief leaders—of that under O'Connell in particular. Contrasting the agication under the latter with that which now rallies under Parnell both clergy and people, Mr. Sullivan freely confesses that he does not find in the religious principles of the present leader the same firm ground for confidence which O'Connell's professed present leader the same firm ground for confidence which O'Connell's professed Catholicity afforded. Nevertheless, he protests against the unjust and unfounded condemnation contained in the Propaganda circular. Here is a remarkable passage, full of instruction for the religious guides of the Irish people at home and abread:

Man (greakling of come preleta) who

and abread:

Men (speaking of some prelates) who
were ready to brave once more hunger,
privation, imprisonment, torture, and privation, imprisonment, torture, and death for breaking the penal laws against religion were, some of them, at every period, far behind the resolute energy and bolder action of the body of the clergy and the mass of the people. Thus it has happened that no Catholic leader, no national leader of the people, for more than 120 years—neither O'Connell, nor Grattan, nor Lucas, nor Duffy, nor Butt nor Parnel!-has ever had the counten nor Parnel:—nas ever had the counten-ance or support from more than a section, sometimes a majority, but oftener a min-ority, of the Irish prelates. Every one of them, from the Catholic O'Connell to the Protestant Parnell, were for a long time, if not always, regarded by some of the most influential of the prelates as rash, extreme, violent, or mischievous agitators. A hundred years ago, as to day, we find such prelates conscientiously persuaded that if the benevolent Government of the hour were let alone, or taken gently, all would be well. Many things, however, were said and done by even the best of these leaders which would not be sanctioned by episcopal approval, many things likely to cause misgiving or alarm in the minds of grave and contemplative men of religion. In the rough and arduous work of political combat, especially where a nation is struggling against great odds to recover, as best it can, its legitimate liberites, even the best and wisest of popular leaders make many mistakes of act and speech, mistakes of judgment, of temper, of tac-tics. Especially in times of great popular excitement, where some unusual stress of suffering or injustice has aroused a people, no man can hope to conduct his or to see the multitude conduct them-selves, in a manner which calm reflection

would in all things approve.

Moreover, and most critical and important of all, it has to be remembered for a ant of all, it has to be remembered for a long time the danger has been great that the leaders of revolutionary principles and designs, which the Church condemns as criminal, might penetrate or be admitted into Irish popular movements. Recently the avowed existence of secret societies which proclaimed revolutionary purposes has greatly complicated the situation, and not alone given just grounds for alarm to the more apprehensive prelates, but has rendered extremely difficult for ecclesias-tics at a distance from Ireland a correct appreciation of the real state of affairs.

concurrence in itself suggests to men who prize religion and love Ireland the conclusion that under the peculiar cir-cumstances of Ireland, and because of these peculiar and exceptional circum stances, the free and active participation the wise and temperate, but earnest and sincere participation of the Catholic clergy in the civil life and political endeavors of their people, is a safeguard for society, a service to religion, and an incalculable ad-vantage to the temporal interests and legitimate political endeavors of the Irish

Such are some of the wise and far reach ing observations which Cardinal Manning "adopted as his own," and submitted to the Holy Father, to enable the latter to form or correct his own judgment con-cerning Irlsh affairs. Now here is the very core of the matter :

A change of much importance has taken place during the past twenty years in Ireland. O'Connell was a great political leader; but he prided himself on being a Catholia. leader; but he prided himself on being a Catholic. He was a great Catholic, and though he fought and defended the Quarantotti Rescript, he kept Catholicism and the Church ever in the foreground. Lucas and Duffy and Moore and Maguire, who led the land agitations of 1850-55, were sincere Catholics, who made the help and guidance of the clergy a sine qua non in their movement, and implored the Bishops not to forbid them.

The Parnellite movement of to day is Buffalo, N. Y.

stronger and more resolute than O'Connell's, has more command of the people,
and is possessed of much more enduring
elements of power, and it is led by men
who would merely redouble their activity
and increase their power if the clergy were
taken away. I say, in a sense which I
beg may not be misunderstood, that but
for the presence and influence of the
clergy the presence movement would be
colorless as to religious sentiment and
principle; and we know how easily such
a movement, when "colorless" may drift
into, or be led into, or be pushed into
negative or positive hostility to religion.
It is a situation which calls for delicate
handling. stronger and more resolute than O'Con

handling.

I know the men now at the head of the Irish national movement intimately. Until my retirement from Parliament, two years ago, I worked side by side with them from the outset. I have sat at the council table and stood in the Senate and on the platfrom with them. I studied them closely; I set myself to judge them correctly. I frequently differed from them, that is to say, my views were in a minority, but I never seceded from them in fact or in feeling. I say emphatically that no man that has quarrelled with them or has seceded from them, or who has viewed them only from a distance—perhaps from an opposite camp—is likely to be impartial and competent witness to their real character, aims and motives. No more, of course, would a mere partisan be. I say that a mistake in estimating or appreciating them, in accurately discerning what they are and what they are not, may lead to disasters difficult to repair.

This was manifestly a warning to the Vatican not to accept the judgment of Errington, a seceder from the Home Rule party, on the Irish Parliamentary party and its leader. Mr. Sullivan continues:

The men who now lead the Irish people are absolutely unconscious of any feeling, purpose, or design hurtful or hostile to religion, and, in my judgment, nothing but neglect or mismanagement can allow them or cause them to come into any collision with it. I know the men now at the head of the

collision with it.

collision with it.

Since these words were written, the Archbishops and Bishops of Ireland have solemnly placed in the hands of Mr. Parnell and party the interests most dear to their flocks, that of education among them. The enthusiasm which this fact has caused all over Ireland proves how well the prelates were inspired. The danger hinted at above is thus prevented effectually. And one of the dearest pure danger hinted at above is thus prevented effectually. And one of the dearest purposes of Mr. Sullivan in his last years has thus become a reality. Even when he wrote, the public support given to the national party by Archbishop Croke, Bishops Nulty, Butler, Fitzgerald and others, was a guarantee that the movement should not deviate from the right track.

Again I say, in the wholesome corrective influence of the Catholic clergy in the national movement, this peril has found the strongest check I can discern to avert its mischief. \* \* \* Moreover, and most fortunately, next to Mr. Parnell the two men of greatest power and greatest force of character in Irish national politics at the present hour are, firstly, Mr. Michael Davitt, and secondly, Mr. John Dillon, and these I declare from intimate knowledge, to be absolutely of irreproachable private life, sincere and devoted Catholics, and men of the highest moral principles.

\* \* \* I express my conviction that \* \* I express my conviction that neither Michael Davitt nor John Dillon will ever approve any assault on religion, or any design of impairing the religious character of the Irish people. Of Mr. Parnell himself the memoir says:

Of Mr. Parmell himself the memoir mays: His family for more than a hundred years have been amongst the most able and illustrious champions of Catholic emancipation and national rights. He is a man devoid of passion, reticent, dignified, reserved, perplexing, and inscrutable in some of his ways. A man more impervious to popular adulation on the one hand, and to Government wrath or blandishment on the other, I have never known. He is a very single-minded and thoroughly unselfish man. He has devoted himself to the task of effecting by efforts within the Constitution—or rather by efforts that do not propose to involve the p an armed conflict—a settlement of the several questions at issue between the

Irish nation and the English power.

These extracts will enable your readers to follow the drift, or rather to divine the drift of Mr. Sullivan's argument. In my next I shall give you his vindication of the Land League, his sketch of the press the Land League, his sketch of the press and diplomatic influences organized to misinform the Holy See on Irish affairs,

I merely repeat here that my own im-

I merely repeat here that my own impression, received during my stay in London in 1865.66, was that Cardinal Manning was a Home Ruler, and that it was with this conviction I first read what I was told by the very credible person who gave it to me was the "joint memoir" of the Cardinal and Mr. Sullivan. Having inquired here about the former's being a Home Ruler, I was told that while his Eminence had strong and openly confessed Irish Ruler, I was told that while his Eminence had strong and openly confessed Irish sympathies, he was not known to be a

sympathies, he was not known to be a professed Home Ruler.

Ba that as it may, certain it is that when the Propaganda circular reached London, Cardinal Manning at once sent for Mr. Sullivan and asked him to draw up a statement of the Irish question which could be sent to Rome and show the could be sent to Rome and show the authorities there that they had been misinformed. "I met him, that very night returning from the Cardinal's," said Mr. Davitt to me, "and he was beyond himself with joy, saying what an opportunity it was to serve the cause."

The paper thus prepared and submitted to Cardinal Manning was "adopted as his own in the general views" and sent to

No one can read that paper in connection with these facts without coming to the conclusion that, even though Cardinal Manning may not be professedly a Home Ruler or a Nationalist, his whole sympathy is with the national movement—Rec. R. O'Reilly in New York Sun.

· · · Cancer of the lower bowel Cancer of the lower bowel sometimes results from neglected or badly treated piles. By our improved methods, without knife, castic or salve, we speedily and permanently cure the worst pile tumors. Pamphlet, references and terms, two letter stamps. World's Dispensary Medical Association, 663 Main Street, Buffalo. N.Y. Impressive Words from Parnell.

EXTRACTS FROM HIS ST. PATRICK'S DAY SPEECI

On St. Patrick's night a grand banqu was held in the Westminster Town Hall, London. There was an exceedingly large company, including all the best known Irishmen of London and some of the most prominent members of the Irish Parlia mentary Party.
We take from Mr. Parnell's speech the

We take from Mr. Parnell's speech the following striking passage:—
"Ireland a nation! Ireland has been a nation, she is a nation, and she shall be a nation. But while we are confident as regards our present position and our future, while we can point to pages of history to show what Ireland has been we must not neglect those practical steps which no civilized nation of to-day can afford to neglect. We cannot be unmindful of the necessity of developing the ful of the necessity of developing the resources of our country. The warnings of Governmental statistics show us that of Governmental statistics snow us that while we are increasing in power in this country, in Australia and in America, we are dimmishing at home, and those who have to consider what is best for Ireland must be forcibly drawn to the figures which the emigration statistics supply for our information, and there we find that our information, and there we find that the youth of Ireland are constantly leaving our country, unable to find upport, sustenance, and a career at home. We find that the births in Ireland are some 10 or 15 per cent. less than they are in England. We find that of those who emigrate the mejority are the young men and we find that, notwithst anding the great recunerative power of our country. great recuperative power of our country, that our population is still diminishing at the rate of a million a decade,"

"There are other reasons apart from the apathy even of our own people which render our progress as a nation in Ireland difficult and reduced. We are reland difficult and reduced. We are encircled by a system of government of the most extraordinary kind (hear). Apart altogether from the criminal administration—criminal in more ways than one (cheers)—apart altogether from the crimin... administration of Ireland by Lord Spencer (hisses)—the jury packings, the secret inquisitions, the Crown prosecutors on the bench, the herd of informers, and the whole system from top to bottom of the whole system from top to bottom of the criminal administration under which Ireland labors at present, we have a civil administration of the most extraordinary character. We have a number of per-manent Boards in Dublin. We have the Local Government Board, we have the Board of Public Works, we have the Board of National Education, we have the Fisheries Board, and we have a variety of other Boards which I have not time to enumerate to you (laughter)—contribut-ing a civil administration as remarkable as there is to be found in any country. The permanent officials who are the members of these boards are men who appear from their doings to be absolutely levoid of all the requirements which or in one's innocence would suppose to belong to members of such public bodies. If you take the Board of Public Works— the engineering board of Ireland—you will find that the whole country is studded with memorials of its incompe-tency (hear, hear, and laughter). We have the harbors built by this board all over the coast of Ireland, wracks which have failed to withstand the first two or three years of the Atlantic storms. We have other failures in the shape of public works of such an extraordinary character that I should not like to tax either your time or your credulity in asking you to accompany me in an examination of

"If I were to go through the whole list of Irish local boards you would find the same prevailing characteristic—absolute ignorance of Irish 'requirements—and where there is not ignorance, determined

hostility.' "It is a remarkable fact that the socalled Board of National Education in Ireland refuses to allow Irish children to

learn the history of their own country.'
"The Local Government Board is at institution which we know has studi encouraged the emigration of the Irish people, first of all by starving them into such a condition that even the remedy of emigration will be welcome to them. Every other English Local Government Board in Ireland has been similarly a signal failure, and the aspect of affairs now, so far as local government in Ireland is concerned, is that the English minority in that country has set up a system which denies to the people all power of control over their own affairs, and which has resulted in blundering and injuring every work they take in h and in doing their best to destroy and spirit of the nation (cheers).

"However, I am happy to say that Ireland still survives (cheers). Ireland still survives even at home, and this gathering shows that Ireland certainly survives in foreign countries (renewed shears.) England will respect you in cheers). England will respect you in proportion as you and we respect our-selves (cheers). They will not give any-thing to Ireland out of justice or right-cousness (hear, hear). They will concede you your liberties and your rights when

they must, and no sooner (great cheering)."
"Whenever you make a bargain with the Saxon (laughter and cheers), first make him remember that the bargain will be a great deal worse for him than for you tf he brought to book for it, and then, possibly, t will have a chance of being kept cheers)."

"I do not pretend to predict in what way the rights of Ireland will be ultimate. y gained. It is not for me to say to what extent those rights will be gained, It is not for me to say to but a man in my position ought to consider that in anything that he does, and in anything that he says, he ought not to hamper the people in their march for their liberties (cheers)—he ought not to prevent them from obtaining the utmost and the fullest measure of their rights which may hereafter become possible. We can none of us do more than strive for that which may seem attainable to-day; but we ought, at the same time, to recol-lect that we should not impede or hamper the march of our nation; that although our programme may be limited and small, it should be such a one as shall not prevent hereafter the fullest realization of the hopes of Ireland (loud cheers); and we shall, at least if we keep this principle in mind, have this consolation, that while we may have done something to enable the march of our nation; that although

position as a nation, to strengthen her position as a nation, we shall have done nothing to hinder others who may come after us from taking up the work with perhaps greater strength, ability, power,

and advantages than we possess, and from pushing to that glorious and happy con-clusion which is embodied in the words of the toast which I now ask you to drink, 'Ireland a nation' (loud and prolonged cheering)."

## TRACTS AND THAT SORT OF THING.

We referred, a couple of weeks ago, to the advisability of distributing copies of "Catholic Belief" among Protestant families, as a means of putting a stop to their distributing tracts among Catholics. Our readers seem to have looked upon the proposal as a joke. Well, it was not. We were and are in downright earnest about this matter. They give us the benefit of their large assortment of books, and surely this matter. They give us the benefit of their large assortment of books, and surely we won't be so ungrateful or so wanting in ettquette as to show reluctance about giving them the benefit of just one little book of ours. What a surprise its contents will be to the majority of them! Imagine what would be the case if the people of Nova Scotia had been taught from childhood to believe that Sweden is an island of the Indian Ocean, that there is a burning volcano in the heart of London, that ing volcano in the heart of London, that the Hottentots have tails, and similar unrealities—imagine, we say, what would be their surprise on finding out how mat-ters really stood, and you will have some idea of the effect the perusal of "Catholic Belief" should have on many a Protestant. We do not speak of conversion-that is quite another matter. A person may find out all about the belief of Mohammedans without the least intention of becoming a Mohammedan, and the knowledge of such a person is enlarged by the inquiry. Much more is one's knowledge enlarged by authentic information regarding an institution such as the Catholic Church, which occupies a larger share of the world's thought than does the British Empire. And in this respect Protestants have very much indeed to learn. They have the most absurd ideas about us. There is no such thing on this earth as Catholicism, such as it is pictured on the mental retina of the average Protestant, or described in Protestant pulpits and books. Sometimes a Protestant writer gravely enters upon an elaborate argument to prove the erroneousness of a doctrine which Catholics have never professed, and all the while he imagines that he is show-ing how unreasonable Catholicism is! There must be a good deal of this kind of ignorance at the root of the attempts so often made by the sects to establish missions for the benefit of Catholics. Protestant sects do not tolerate proselytism among one another. If a society were formed by Anglicans for the purpose of converting Methodists, or by Baptists for the purpose of converting Presbyterians or Lutherans, what an outery would be raised! Do you think we are pagans? they would ask. But the Catholics they place on the same footing as the heathen Chinee. Thus a recent General Conference of Methodist ministers cooly passed the following resolution:—

"Resolved, that we recommend to the favorable consideration of the General Missionary Committee the subject of es tablishing such evangelizing agencies among the Roman Catholic population of this country as they may deem expedient, and the appropriation of money for

One of the speakers in support of this resolution expressed his belief "thousands of dollars that would never otherwise see the light will come forth to sustain a mission like this."

the same.

"No, my child, they are papists. That is not the same thing. The majority of them are nothing at all. Those who believe in the Pope give him money to receive, at an epoch fixed in advance, all pleasy indulgences, which permits they plenary indulgences, which permits them until said epoch to offend the Lord as much and as often as they please. I am con-vinced that your father does not call such

pagans Christians."
The better informed are freeing themthe oction much outrageous notions as this, but when such a man as Sir Walter Scott, in one of his historical works, deliberately tells his readers that this is Catholic doctrine, we can imagine what must still be the state of ignorance among the less informed. In his Tales of a Grandfather Sir Walter says that "indulgences" were so called "because those who purchased them were indulged in the privilege of committing irregularities and vices, without being supposed answerable to the divine wrath."

to the divine wrath."

We take up a book published last year in New York, and written by a man who puts L. L. D. after his name. It professes to give the "origin, development, doctrines, forms of worship and government of all the religious denominations in the world." In a book like this, which is not controversial but historical in its nature, we should expect to find no very gross blunder. Vain hope! Catholics, we are told, believe that "the body of Christ is divided and sub-divided into an infinite number of portions" in the Eucharist. number of portions" in the Eucharist, that "Mary is the mother of Christ's divine nature," upon which the author naturally remarks that "no finite human being can give existence to an infinite being," and as to the Jesuits—well, they are a distinct species of moral monsters, if they at all correspond to the description given in

this book. Our desire is to dissipate a little of this dense ignorance. "Catholic Belief" is admirably adapted for this purpose. There is not a harsh word in it from beginning to end. It contains a plain state-ment of Catholic doctrine. The Rev. Alexander McDonald, D. D., Antigonish, has kindly consented to act as treasurer. Any contribution sent to him will be expended to the best advant age.—Antigonish Aurora.

To break up colds, fevers and inflammatory attacks, use Dr. Pierce's Compound Extract of Smart-Weed.

Ireland in some measure to retain her EMINENT CONVERTS TO CATHO. LICITY IN THE UNITED STATES.

> Marshall, Ill., Church Progress. The inroads that Catholicity has made on Protestantism in this country affects on Protestantism in this country affects not only the youth, or those easily led by entreaty, but effects those strong and vigorous props by which the various sects are upheld. Dr. Levi Silliman Ives was a Protestant Episcopal Bishop of North Carolina, and as such, was considered the light and life of Episcopalianism in America.

Carolina, and as such, was considered the light and life of Episcopalianism in America.

His high intellectual attainments moved onwards by a spirit of true sincerity, caused him to embark on Peter's boat, as the only safe resting abode to secure a safe passage to the heavenly Jerusalem. Right Rev. James Roosevelt Bayley, who died archbishop of Baltimore 1877, was another acquisition from the ranks of Protestantism and who was during life one of the leading dignitaries of the hierarchy in America. A remarkable occurrence transpired in the converted life of Dr. Ives. Once, after his conversion, he and another convert named McLecd, (afterwards a priest) was invited to dine by Rev. Charles C. Pise of St. Charles Borromeo's church, Brooklyn. After dinner McLeod said to Dr. Ives, "Doctor, do you remember when we last met here?" Dr. Ives thought for a while and exclaimed: "Oh the mercy of God! The last time I was here was when I, as a Protestant Bishop, ordained you an Episcopal minister, and now, Bishop, minister, and church are all Catholics, thanks be to God." The church had been purchased by the Catholics from the Episcopals, so they were all converts, Bishop, minister, and Church.

The Rev. Fathers Baker, Hewit, and Hecker, who came over from the high Episcopal Church at the time of the Oxford

Hecker, who came over from the high Episcopal Church at the time of the Oxford movement, led by the great Newman who became a convert in England, were followed by many leading Episcopalian ministers in this country. These fathers were the founders of the Faulists congregation in New York, who devote their lives to giving missions, instructing the faithful and bringing many strayed and foreign sheep back into the true fold. Before his conversion Rev. Raker was considered one conversion Rev. Baker was considered one of the ablest preachers in the Episcopal church. A fellow minister said of him "There were several very excellent preachers in Maryland diocese but I believe it was generally admitted that Mr. Baker surpassed them all, and the most intellectual and cultivated people ever looked upon his sermons as affording to their minds and hearts, one of the choicest hardunct they were carable of enjoyies?" banquets they were capable of enjoying."
If Protestant testimony thus ennobles the
young preacher, surely the long life of the missionary devoted to the saving of souls in the Catholic Church, entitles him to the admiration and love of every true follower of Christ. The society which those converts established in New York is chiefly composed of converts, ministers and others, who as Paulists are known to the Catholics of America as the leading missionaries in the country. God only knows how many converts they receive into the Church in their missionary

Another prominent and influential convert from the side-show of Catholicity—
Episcopalianism—is Jas. A. McMaster, whose name as editor of the Freeman's Journal of New York, is familiar in every Catholic household from ocean to ocean, and from the lakes to the gulf of Mexico. As a writer, fearless of consequences as long as he speaks the truth, as a scholar deep and penetrating; as an editor, pro-found in all the sciences that constitute erudition and proficiency, his noble work in the field of Oatholic journalism can never be sufficiently appreciated. His is an old and tried historic life filled with sion like this."

Many a reader has doubtless thought that Max O'Rell greatly exaggerated in his description of a Sunday school lesson given by a person's spouse.

"Madame," said a little girl timidly, "father says that the French are Christiana."

"No, my child, they are papiets. That is not the same thing. The resisting of the present day Jas. A. More than the sword. Among the Catholic ditors of the present day Jas. A. More than the same thing. The resisting of the present day Jas. A. More than the same thing the catholic ditors of the present day Jas. A. More than the same thing the catholic ditors of the present day Jas. A. More than the same thing the catholic ditors of the present day Jas. A. More than the same thing the catholic ditors of the present day Jas. A. More than the same thing the catholic ditors of the present day Jas. A. More than the same thing the catholic ditors of the present day Jas. A. More than the same thing the catholic ditors of the present day Jas. A. More than the sword. Among the Catholic ditors of the present day Jas. A. More than the sword than the sword. Among the Catholic ditors of the present day Jas. A. More than the sword than the sword that the sword than the swo

Another prominent and influential con

career.

when greetings.

It is only necessary to mention the name of O. N. Brownson to recall the conversion of one of America's gifted sons from the trammels of New England Protestantism. His review was read and appreciated by the leading English scholars the world over. His scholarly attainments led him in search of truth through all the labyrinths of Protestantism, and it was only by the grace of God that infidel-ity did not give the solace to his soul which he vainly sought for in the various which he vainly sought for in the various sects of Protestantism. After deep and meditative consideration, he sought the Church that spoke with authority, and finding in all his wanderings nothing but opinion, he finally overcame his youthful prejudices, and laying hold of the authority which he long sought after, in the teachings of the Oatholic Church, he became a convext and startlet the Water became a convertand startled the Western world by his reception into the Church. Thus in review, we can point to the accession to our ranks from the many different received. different sects of Protestantism in this our country, men eloquent, men profound, and men unsurpassed for brilliancy of mind, in the pulpit, in the rostrum, and in the journalistic arena. We point not to those as a matter of pride, but rather as an indication of the finger of God, who invariably points out the truth to the sincere enquirer. These are only a few of the many who have added honor to the name of Catholicity in this country in the last century. Every pastor has his own converts, who are the last to allow their names to be published to a curious world, but in their hearts thank God for the ineffable grace of conversion.

Scott's Emulsion of Pure Cod Liver Oil with Hypophosphites, as a Remedy for Consumption. Dr. H. J. Pratt, Montello, Wisconsin, says: "After a thorough test of over two years, I voluntarily recom-mend Scott's Emulsion to those afflicted with consumption."

The Secret Out.

The secret of success of Burdock Blood Bitters is that it acts upon the bowels, the liver, the kidneys, the skin and the blood; removing obstructions and im-parting health and vigor.

For Rough conditions of the Skin, Shampooing the head, Pimples, Eruption and Skin Diseases, use Prof. Low's Sul-

Catholic Review. The absurd customs that even Catholic Americans have adopted of honoring the holy dead by lavish displays of flowers and stuffed birds, and by unmeaning promishts easily and and stulled birds, and by unmeaning pro-cessions of carriages, might easily and honorably be changed into something else which, while giving opportunity to those who can only show their good fellowship by expenditure of money, would do some good to others besides the florists and the by expenditure of money, would do some good to others besides the florists and the hackmen. If men must spend money on such occasions, why not give it for some act of charity that will do good to the soul of the deceased, to the orphan asylums, for example, or to the Society of St. Vincent de Paul. This was an old and meritorious practice, which, though it has passed into desuetude, is not wholly for gotten, as we see by the reports of the funeral of the exemplary Catholic layman whose death we record in another column. According to the newspaper reports "the old Catholic custom of giving! alms was observed, the duty of selecting the proper recipients being entrusted to the brothers of the Society of St. Vincent de Paul, who visited the houses of 72 poor people—the number of deceased's years—and distributed tickets for meat, etc., asking those to whom these were given to pray for the repose of the soul of the deceased those to whom these were given to pray for the repose of the soul of the deceased and to attend the funeral." Antigonish Aurora

"I wish to die in the church of my Bap. tism." This is an expression often used by non-Catholics. If the wish were real zed they would all die members of the Catholic Church. The effects of Baptism are twofold. On the one hand, Baptism remits the penalties due to sin, bestows sanctifying grace and the infused virtues; on the other hand, it is the ceremony of initiation by which a person becomes a member of the Church of Christ. Every member of the Church of Christ. Every society has some form of admittance to membership, and Baptism is the form which our Saviour appointed for enrolment as members of the Society which He founded. The ordinary and lawful ministers of Baptism are the officials of that Society agments the elements. Society, namely, the clergy. But the Divine Founder willed that the effects of Baptism should be the same by whomsoever administered, whether by priest, lay-man, Catholic, or heretic, and in case of fully administered by any man or woman. There is no such thing as Protestant Baptism as distinguished from Catholic Baptism. It is the same from Catholic Baptism. It is the same sacrament in all cases of valid administra-tion, though the persons administering it tion, though the same religion. When may not profess the same religion. When a convert is re-baptized, it is not because it is thought that the Protestant minister could not validly baptize, but because there is some doubt whether he took sufficient pains to do it properly, and in all such cases the priest performs the ceremony with the express condition, "If thou hast not been baptized, I baptize thee, etc." In a word, there is but one Baptism, nomely, that which was instituted I Christ, and there is but one Church in stituted by Him, and every valid Baptism makes the person so baptized a member of that Church, so that the "Church of my Bap-tism" really means in all cases the Catho-lic Church, although the person using these words may not understand them in their true sense. One may stray away through heresy or schism, but there always remains a double obligation binding the baptized person to return to his or her allegiance.

Some forty years ago a Scotch Psesbyterian, Samuel Laing, a man of keen mind, visited nearly all the countries in Europe and wrote valuable works thereon. He saw clearly enough how false was the opinion, then more common among Protestants than now, that the Catholic priest-hood fostered ignorance of all kinds. "It is," he wrote, "by their own advance, and not by keeping back the advance of the people, that the popish priesthood of the present day seek to keep ahead of the intellectual progress of the community in Catholic lands; and they might, perhaps, retort on our Presbyterian clergy, and He saw clearly enough how false was the ask, if they too are in their countries at the head of the intellectual movement of the age? Education is in reality not only not repressed, but is encouraged by the popish church; and is a mighty instrument in its hands, and ably used." If we do not mistake there was only one clergyman among the British scientists at Montreal last summer, and he was a Cath-

olic priest.

Worcester, the orthoepist, wishing to give an example of the two widely differgive an example of the two widely differing pronunciations of the word "there" when used as an adverb, meaning in that place, and "there" when used as an introductory expletive, says: "Chastisement is not in heaven, because there there is no sin; nor in hell, because there there is no amendment." Very true. It therefore follows as matter of course that there follows as a matter of course that there must be a middle place of explation for those who are free from mortal sin, but who on account of minor faults cannot who on account of minor faults cannot enter heaven. This middle place is called by Catholics the purgatory, or place of purgation,—a doctrine that ever since the so-called Reformation has been the butt of Protestant ridicule. And yet, butt of Protestant ridicule. And yet, Worcester, a Protestant,—unconsciously perhaps, though very reasonably,—voices the Catholic doctrine, and shows that such a middle place, or state of purgation, must be allowed. Thus it is that after arguing against it for three hundred years in the heat of partisan zeal and bigotty, Protestant scholars in their cooler moments admit the truth of the Catholic doctrines in the way that Ingersoll admitted the existence of a future state at the grave of a friend. Verily the eternal admitted the existence of a future state at the grave of a friend. Verily the eternal truths are immutable. They may be hidden away, they may be cloaked, or apparently stifled, but deep down in the heart of man they will always continue to exist, and can not be gotten rid of, and at an unexpected moment they will come forth to cover their traducers with confusion. sion.

Catholic Columbian This abuse of the Church does not make the Church in itself wrong. Through the Reformation it came forth pure as gold seven times purified.—A Lutheran Minister. Perfectly correct; but you chaps all went out with the impurities.

There are a number of varieties of corns. Holloway's Corn Cure will remove any of them. Call on your drug-gist and get a bottle at once.

CATHOLIC FRESS.

When from his wanderings dreary,
Homeward the trav'ler returns,
For the dear faces so cheery
By his own fireside he yearns;
And it they joy at his coming,
Giad that the parting is o'er,
They will be ready to greet him
Ere he's in sight of the door. Only to think of the greeting Ready at close of the day— Only to think of the meeting— On, how it shortens the way Trials and worries perplexing Trouble the spirit no more, When we are met with caresees From a dear one at the door. Home is the symbol of heaven; Here is the sweetest content. All the years unto us given
May be delightfully spent,
If we are honest and faithful, If we are honest and investigation.

If we are true to the core,
Letting love stand like an angel
Always in charge of the door. FATHER LOTZ' SERMON O. PATRICK'S DAY.

The following is the conclusion able discourse delivered on the lambdarch, at Seaforth, by the Rev. Lotz, of Goderich:

Ireland has for some time pa sented to the gaze of the world as social upheaving which is well cal to inspire all with the greate quietude. After being but a sho ago, rescued by the charity of the from the jaws of a terrible famir people have arisen from their lethar joining together in lawful combination have fearlessly proclaimed to the that they will no longer submit to dition of life which keeps the b them in a state of chronic abaseme slavery, liable again to be turned, time, into all the horrors of a national famine, through the fail one single esculent—the potato. Is time that such a state of things end, and that Irishmen who are a end, and that Irishmen who are referred thrift, industry, morality and I in every foreign land, should no be kept in a perpetual struggle be life and death on that island whice gave them for their support and He ever intended should be their Yes! It is time, and with God's hel change will be eventually effected. But how? Ah! that is the que and its solution is one of the pu problems of our day. Some ther and, unfortunately, though they at the minority, their numbers are stifted being few,—some there are how I say, who, in more places than one twill publicly and bare-facedly advented the support of the pure support of t end, and that Irishmen who are

the legitimacy of having recourse to and any means, foul or fair, that cou

and any means, foul or fair, that cou any possible way tend to bring about accomplishment of the designs they in view. These may wear the ga "Lovers of Ireland," but they can little in common with the spirit of church. Such conduct is inexcus In an infidel, a Socialist, a Nihili might be appropriate. But in a Ca lic—Never: in a Catholic it is fectly horrible. Week after week, in their lectures, as well as their orga in their lectures, as well as their organ their returnes, as well as their columns, preach incendiarism murder to the Irish people. Not do they demand blind obedience their dupes in the prosecution of nefarious work—they go further, ask those of the Irish people who are ignorant, too hot-headed, or too indient to the faith of their Fathers to r ent to the faith of their Fathers to a the argument of passion, to pay for privilege of being blind obedient du They cry out for the burning of En towns, for the destruction of En towns, for battle, murder, and sudden du to all whoever they, in their wisdom, select as victims. It does not at all ter to them that English towns swenth industrious Irishmen and their with industrious Irishmen and their ilies seeking a living in an alien lecause it is denied to them in their It does not at all matter to them God has said "Thou shalt not kill." T is not, I venture to say, a single "i heard of in America to-day—Infidel —Indifferentism, Incendiarism, Invi bleism, dynamitism, deviltryism, or other thing ending with the letters "M.," to which these men have not since committed themselves. Of cot since committed themselves. Of cot I except every "ism" savoring of relig for they keep aloof from religion as mas the Devil does from holy water. Triews and sentiments, if we can believe what we hear and read of them, are sa might have been uttered by a Dar and Robespiere in the dark days of French revolution—the reign of ter It is an outrageous libel on the Christity and humanity of the Irish people. ity and humanity of the Irish people both the United States and Canada, such men should be permitted to flathe names of "Irish Patriots," and looked up to, respected, and honored a even trusted as such by others, only

pockets fleeced in the end. pockets fleeced in the end.

Here again, you ask me, well then, he are we to benefit Ireland? By agitat and prayer. Without the latter, lit can be expected from the former. When the Irish at home must be prudent, merate, and charitable in agitating, always the end of the civil laws well, let us here in a more favored laight this property in the laws of the civil laws well, let us here in a more favored laight this supreme moment in making. weil, let us here in a more favored la join at this supreme moment in making an earnest appeal to Almighty God the may move the hearts of Irelan rulers and legislators to send at length message of relief to that long-sufferination. Let us quit quarrelling over the Irish question. What is needed now is uphold the hands of Mr. Parnell. This movement as now managed rapidly becoming a complete assessed. Irish movement as now managed rapidly becoming a complete success, as what more can be asked? Shrewdne statesmanship, tact, pluck and persevance are winning the battle, and the battle is being fought and won in Parliment. It is true that the Irish membe were they twice as numerous, could nothing if they were not enthusiastical sustained by the masses at home. By thank God, they are sustained. The u

find themselves humbugged, and the