One Word of Love.

One little word of love is worth
Far more to an courtly speech,
Though whispered in the lowest tones
The inner ear 'will reach;
Though golden gems from cultured lips
May eloquenty fall,
Each heart confesses that one word
Of love outwelghs them all.

EW YORK,

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SELF-ACTING SHADE ROLLERS

When sorely chestened and bereft of joys the heart held doar, When nopes and dreams that cheered out way.

Fade out and disappear;
When sorrow settles round the hearth, And clouds hang dark above, O, how the heart in secret plues For just one word of love! One word of love will warm the soul Adversity has onliked; One word of love life's stormy waves And passions of these stitled; And muce of all the wants and woes The human bear; may feel, From childhood's hour to lonely age, One word of love can heal. treal. THERESE.

ed 2 Nes in all
present a magserved that we geres placed in
erf. colon. The
better or more
the patronage
the patrona

None are so poor they cannot give
This coin to whom they choose;
None are so rien they can afferd
The rare gift to refuse;
And earthly places have been made
As fair as resums above,
With Heaven's own glory there because
Of one sweet word of love. N. Y. Catholic Review. SHORT SERMONS FOR BUSY PEOPLE.

Preached in St. Patrick's Cathedral, New

THE PATRONAGE OF ST. JOSEPH.

Matthew, ii)
You may have noticed, dearly beloved, You may have noticed, dearly beloved, that the Church is careful as a rule not to honor the same saint with two feast days. The exceptions she makes are for Our Lord, the Bleesed Virgin, and St. Joseph. This shows the high esteem in which St. Joseph is held. As some of our non-Catholic friends have honored this special devotion to St. Joseph with their violent denunciations; as it has been the signal privilege of St. Joseph to have a prayer composed in his honor by Pope Leo XIII. read in a synod of Protestant ministers, and made the pretext for re-opening and pouring out vials of wrath on our devoted and made the pretext for re-opening and pouring out vials of wrath on our devoted heads for idelatrous worship of a creature, it may be well for us to consider to-day, dear brethren, why we should honor St. Joseph with a specially excellent honor, and why we should do so at this time particularly. To prove to Catholics that they do not worship St. Joseph or any other saint as they are accused of doing would be to insult their intelligence. Consequently we shall simply state the

would be to insult their intelligence. Consequently we shall simply state the chief reasons why St. Joseph should be more particularly honored.

It is evidently the wish of Our Lord and His Blessed Mother that St. Joseph should be held in special esteem by the children of the Church They so honored him in life, and were bound there unto both by justice and gratitude. Justice required that the child should honor, respect and obey his father; and since Our Lord humbled Himself so much as to wish to appear as St. Joseph's son, it is natural to appear as St. Joseph's son, it is natural to infer that Author of the law graven on the human heart, commanding respect for father and mother, should be most perfect

the human heart, commanding respect for father and mother, should be most perfect in its fulfillment.

The history of no devotion in the Church is so remarkable as that of St. Joseph. In the early ages we find scarcely any public honor paid him at all owing to yile heresy of Carinthus who blasphems ously proclaimed Mary the Mother and Joseph the natural Father or Jesus. But the catscombs attest the honor in which he was held. Then when the Holy See was in darger st the time of the Great Schism of the Wet the great Chancellor Gerson proclaimed the glory and the power of St. Joseph and pointed him out as the sure refuge and hope of the Church for pesce. The Franciscans and Carmel for pesce. The Franciscans and Carmel the have been active in spreading his renown. The holy virgin Teress especially was selected by God to make known the wonderful power of the virgin St Joseph whose aid she never invoked in vain. The Society of Jesus, suppressed and called, found him their advocate and fitted. Plus IX. xiled for Christ, looked for ald to the exiled St. Joseph In the troublous times succeeding Gases that the chard of truth and He will outlast all time and of the the winderful power of the virgin St Joseph In the troublous times succeeding Gase, the first of the control of the Society of Jesus, suppressed and carled for Christ, looked for ald to the exiled St. Joseph In the troublous times succeeding Gase the Holy Pontiff, acceding to the request of hundreds of Bishope, proclaimed St. of hundreds of Bishop, proclaimed St.

Joseph patron of the Universal Church establishing the Feast of the Patronage of St. Joseph which we celebrate to day, thus commemorating the goodness of Joseph towards us as we commemorate bis virtues on the 19th of March. Leo XIII., amid the trial of his Pontificate, sees in Joseph the help of the Caurch.
Hence the special devotions recommended
to be practiced in his honor; hence the
prayer of His Hollness. All over the prayer of His Holiness. All over the world the Catholic peoples are eagerly demanding that the Courch exalt Joseph more and more. The Spanish Caurch, derogating even from the provisions of the Concordat with the permission of the Holy See, observes his feast as a day of obligation. A Postulate has been pretented to the Holy Father asking that a special cultus of protodulial be decreed to Joseph. Liturgists are requesting that his name be inserted in the Litanies immediately after the Blessed Virgin; that mis name be inserted in the Litanies immediately after the Blessed Virgin; that it be inserted likewise the Canon of the Mass. Thus is Joseph "a growing son." Let us not, dearly beloved, be cold and indifferent amidet such manifestations of love. To day let us set this great estat. love. To day let us ask this great saint to obtain for us something of that loyal devotion that characterized his relations with the Child and Mother. With the same love he protects to-day the Church, the mystical body of his fearer Child. Ra the mystical body of his foster Child. Be seech him, then, to aid us by the practice of loving devotion to him to acquire a deep patriotic love of the Church which is

What It Costs

Must be carefully considered by the great majority of people, in buying even necessities of life. Hood's Sarsaparilla commends itself with special force to the great middle classes, because it combines positive economy with great medicinal power. It is the only medicine of which can truly be said "100 Doses One Dollar," and a bottle taken according to directions will average to last a month. What It Costs

BIGOTRY GETS LASHSED. A NOTED CHICAGO ORANGEMAN DIS GUSTS DECENT IOWANS

Our excellent Iowa contemporay, the Catholic Messenger of Davenport, informs us that very recently "Colonel (!) Minor, representing the United Order of Deputies, came from Chicago to Brooklyn, Iowa, to deliver a lecture against Oatno. licism. It seems that the lecture did not take well. The intelligent part of the community were disgusted with it. tue community were disgusted with it.
Rev. E. Benson, paster of the First Presbyterian church volunteered, unesked, to answer "Minor." The Catholic Home regrets not being able to publish this sunswer in full, but enough of it is here supplied to show how intelligent now supplied to show how intelligent non Catholics regard the efforts of such fire-brands to create religious discord in this land of constitutional freedom. Mr.

Benson said: We talk of the Catholic religion and Benson said:

We talk of the Catholic religion and the Protestant religion and what do we know of each other?

Very few Protestants ever attend a Catholic church. We associate together every day, live side by side with each other; we know each other very familiarly until it comes to a matter of religion, and then we know about as much of each other as we know about the Mohammedans or the Brahmins of the East. And if occasionally we step around to a Catholic church we are in danger of misunderstanding them because of the difference of their methods of worship from ours, their symbolisms; and so we come away with a feeling that there is a mystery about their service, and perhaps from ours, their symbolsms; and to be come away with a feeling that there is a mystery about their service, and perhaps a senselessness about it that causes us to create within our minds a prejudice against them; and the prejudice, once started grows. On Prejudice! It is the foulest fiend that walks this earth. Pre judice is a prejudgment; a judgment betorehand; a judgment before the case is heard, before the fact are known. You know if a man has expressed his comion, or even if he has formed an opinion, he is supposed to be prejudiced against the case and is unfitted to sit upon a jury. Now the more we know of people and things, usually the less prejudiced we are. We may be from principle opposed to them, but

PREJUDICE IS BLIND

ciple opposed to them, but
PREJUDICE IS BLIND
and it claims to see all. It is deaf, and it
claims to hear all. It is ignorant, and it
claims to know all; and what it does not
know is not worth knowing. Prejudice
is that which incited Abab to hate the
pious Micah. It was prejudice that led
the Jews to stone the Apostles, and say
that they were not fit to live upon earth.
It was blind passion and prejudice that
made the Jews call our Saviour a winebibber, a Paarisee, publican and a sinner.
It is prejudice that has ruined homes,
that has blackened characters, that has
destroyed happiness, that has wrought that has blackened characters, that has destroyed happiness, that has wrought so much ruin in this earth. Prejudice is a black, foul fiend, that ought to be gibbeted and thrust through with a stamp beneath the feet and trodden in the dust and sent down to perdition. Let us law beneath the feet and trodden in the dust and sent down to perdition. Let us lay aside prejudice. Let us be fair, be candid. Let us grant that there may be things on the other side that we have not seen. Now, my friends, whether we like it or not, Catholicism has a place in history. Catholicism has a large place in history. It has lasted through these almost eighteen hundred years. It is the oldest religious organization of Caristendom. Why has it lasted so long? There is an acknowledged principle that that thing which lasts longest has

empires and kingdoms have crumbled, while mighty states and dynasties have failen. Now let us notice that it was the Catholic Church that gathered together the manuscripts of the Bible in the early time, and we, as a Caristian people, to-day, owe to the Catholic Church this service, that they rendered in the early service, that they rendered in the early centuries, of gathering the various manuscripts that were of the apostles, and manuscripts that were not of the apostles, and separating between the spurious and those that were truthful, between the false and the genuine, and embodied them in the Bible substantially as we have it to day, with perhaps the exception of the Apocalypse.

The lecturer then went on to show the true attitude of the Catholic Church

The lecturer then went on to show the true attitude of the Catholic Church on some great historical issues, coming down to our own Indian question, whereon he quoted approvingly the eulogies of United States Senators Davis, Longs and Vest on Catholic Indian min Jones and Vest on Catholic Indian mis sions. On a cherished doctrine of the faith which had been scoffed at by the Cuicago Orangeman he continued

"Some of the doctrines of that Church were held up to ridicule, but I tell you my friends, we ought to be a little careful when we ridicule. Ridicule is not an argument, and the men who ridicule even transubstantiation ridicule a doc trine that has been believed from the days of Christ down to the day as a Christ down to the day as a consection. lays of Christ down to to-day by some of the greatest, and best and purest minds of the world.

I DO NOT BELIEVE IT. I say frankly I do not believe it, and emphatically so, but I say on the other hand that there are men of whom I am not the peer by any means that do believe it. It is not for me—I say it is not for me—to ridicule the belief of a man like Cardinal Nawman. Let us remember it. It is not for me—I say it is not for me—I say it is not for me—to ridicule the belief of a man like classes, because it combines positive economy with great medicinal power. It is the only medicine of which can truly be said "100 Doses One Dollar," and a bottle taken according to directions will average to last a month.

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A minute a Day.

A minute a Day.

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Minart's Liniment I umberman's F. lend.

It is not for me—I say it is not for me—I say it is not for me—to say it is not for a man like marvellous literary power, with his perfound plety, with his upright Christian

In Bed—Out of Bed.

In Bed—Out of Bed.

If their is any pain more exeruciating than sociatica, it is yet to be found, and such must have been the experience of Mr. If their is any pain more exeruciating than sociatica, it is yet to be found, and such must have been the experience of Mr. If their is any pain more exeruciating than sociatica, it is yet to be found, and such must have been the experience of Mr. If their is any pain more exeruciating than sociatica, it is yet to be found, and such must have been the experience of Mr. If their is any pain more exeruciating than sociatica, it is yet to be found, and such must have been the experience of Mr. If their is any pain more exeruciating than sociatica, it is yet to be found, and such must have been the experience of Mr. If their is any pain more exeruciating than sociatica, it is yet to be found, and such must have been the experience of Mr. If their is any pain more exeruciating than sociatica, it is yet to be found, and such must have been the experience of Mr. If the mass continuents and such must have been the experience of Mr. If the mass continuents and such must have been the experience of Mr. If the mass continuents and such must have been the

character, could subscribe to those things I am not the man to stand here or elsewhere to ridicale him, or any other of his coreligionists."

or religionists."

After discussing, and indeed refuting, the alleged disloyalty of Catholics to this government, the worthy preacher asks:

"But what is the outgrowth of this? The Catholic Courch has been a mission-ary Courch during all her history, and is to day. When there were a few strug-gling Protestants along the eastern coast of the United States

I am not applogizing for their methods. I do not approve of all of them. I am not here in the pay of Catholics. I have not come here to offer an apology for Catho. few facts in connection with the Catholics. I have come here to show you that there is something good coming out of them. I have come to plead for sympathy. I have came icism. I have come here to show

for a spirit of toleration, granting them the same liberties we have ourselves. I do not believe that because they are do not believe that because they are Catholics they ought to be condemned. Why, if you knew it, there is more in common between us than you would suppose. Why, it was the Catholic Church that fought the battles of Caristendom during the early ages. It was the Catholic Church that settled the creed of Protestantism. that settled the creed of Protestantism. It was she who came in conflict with all heresies and socisms and the enemies within the Caurch and without the Church during the early ages. I tell you, she had a mighty battle to fight, and she fought it well, and formed the creed which you Methodist, and we Presbyterians have in our books. This is the Catholic creed. We believe in God the Father, and in Jesus Carist, His Soc, equal to Him in every respect, and God the Father, and in Jesus Christ, His Son, equal to Him in overy respect, and in the Holy Ghost, equal to the Father and the Son. Those are main elements of the creed of the Catholic Church, which is accepted by all orthodox denominations to day. That is the Church that settled these things."

The legiturer then haid a ware tribute.

Tae lecturer then paid a warm tribute to the piety and purity of the Catholic religious orders, to the stand of the Church in relation to temperance, education, and other high questions and cation, and other high questions, and thus ridiculed the alarm which the faustics are trying to create in ignorant

"How can we have anything to fear? How can we have anything to fear? I tell you, my friends, that this thing is a hob-goblin, meant only to scare. Think a moment. Use your reason. How is the Pope going to get control of this country? Has he got control of any country on earth? Didu't he at one time have control of all Europe? Does he own any single thing now, outside of

"Now then, my friends, if this Church has been able, or is able to-day, to reach this people in any sense and ameliorate their condition, to lessen their crimes, to build them up in any degree of civilization, in immortailty, in spirituality, shall we point the finger of scorn and ridicule at that Church? Shall we hold them in contempt? Shall we ostracise them? Shall we call them hard names? They live on the adjoining lots and are neigh bors to us. On! my friends, bors to us. On! my friends,

LET US BE CHARITABLE.

Let us be kind. Let us be considerate

We know that these people are as good neighbors as our Protestant friends. We know that they have been as true to us in sickness and in death. We know their slckness and in death.

characters. Then, my plea to-night is not for Catholicism. If I believed all the tenets of Catholicism I would be in the tenets of Catholic'sm I would be in the priesthood. I do not come to apologize for anything. I do not come particularly to speak in their behalf. I come to speak in behalf of charlty, of fairness, of comideration. I came to speak by way of aliaying passion and prejudice, by way of aliaying passion and prejudice, by way of a larger humanity, by way of a kindlier feeling, by way of a better understanding between us and them. . . I think we ought to have consideration and kindness and charity for them. I think we ought not to ostracize them. I think we ought not to do anything to them that we would not to do anything to them that we would not have done to ourselves. We are all children of a common Father, and whether he be Jew or Gentile, whether he be Catholic or Protestant he looks up to Heaven and says, 'Our Father, who art in Heaven,' and we all ought to be brethren." not to do anything to them that we would

brethren.

CATHOLIC PRESS.

N. Y. Catholic Review. The authorities of Cornell University have done very wisely in refusing per-mission to Robert Ingersoil to speak in their institution. He had been named by the senior class as the lawyer they would like to have address them at their gradualike to have address them at their graduation, and his name was promptly rejected by the faculty. We do not know on what grounds the ficulty based their rejection, but we feel that educators of sense would as soon think of selecting a variety dancer to address a class of Christian graduates. For whatever may be this lawyer's abilities in his profession, as an opponent of Christianity he is beneath description. To describe his capacity for polemics would be simply to call names, since he argues and speaks on Christian down through the lakes and down the Mississippi as far as the mouth of the Arkansas river, sailing, two of them, Joliet and Marquette, in a little birch bark cance, three thousand five hundred miles. What did they come for? To discover the Mississippi? No. What did they come for? They came to hunt did they come for? They came to hunt up new missionary grounds where they might carry the gospel of the Son of God.

The Church is continually in the mission work to day, doing in its way more than many another Church. Their methods are different from ours. I am not apologizing for their methods. I and materialists of the same character as Ingersoll, or are they simply ill read foolish young persons who like valgar notorlety? And another question of interest is, is there a single Catalolic in this sentor class which with one mind cried out for wards of mixture from the effects. out for words of wisdom from the off ervescent Ingersoll?

cent logersoil?

"Father" Ignatius preached last Sunday evening at the Berkeley Lyceum. His subject was "The Doctrine of the Resurrection; or, Infidelity in the Episcopal Church." After reviewing the life and portraying the death of Jesus, he said:

"Did He rise again? Let D. Heber Newton answer. The testimony of Newton answer. The testimony of eighteen centuries says 'yes.' Does Dr. Heber Newton say 'no?' Drere are appalling reports that this cultivated gentleman and delightful companion affirms that the dead Christ did not come affirms that the dead Christ did not come to life. This assertion has never been contradicted. I wrote to Dr. Newton to ask whether it was true, and he asked what business was it of mine? It is the business of New York, it is the business of America, of Europe, of the whole world to determine whether or not the declarations of Dr. Newton are true. If Carist be not risen, then we may as well hang ourselves or blow our brains out. New York must decide between Jesus Christ and Heber Newton. It is high time, indeed, that the good Bishop Potter grapple with the damnable heresy preached by this the damnable heresy preached by this man. Dr. Newton, in answer to my letter, said I was not the Bishop, and asked whether this was the way gentlemen treated each other in England. Well, men treated each other in England. Well, will you say it is ungentlemanly if, when I catch a thief picking my treasury lock, I take him by the scruff of the neck and pitch him out of the window? Dr. Newton is trying to rob us of the most valuable to the property of the p able treasure, compared to which else is valueless, we have."

Boston Republic. We referred last week to a notable utterance of Rav. C. F. Lee of Charlestown touching the decline of Protestantism and the indifference of the people to church ceremonies and observances. What is true of Charlestown is true of the Whole of the United States, and what is true of of the United States, and what is true of the United States is true of England and of the United States, and what is true of the United States is true of England and other countries where the Protestant religion has found a permanent lodgement. The British Weikly, a popular Protestant journal, makes the assertion boidly that English Protestantism, especially in its non-conformist form, is in a moribund state. "None of the sects, it appears," says the Weikly, "is increasing in proportion to the grown of the population, except the Courch of England, and that body gains its recruits, not from the irreligious masses, but from the ranks of dissent. Worse still, faith is declining, not only among the people, but among their pastors. The whole element of miracle is 'deeply suspected' by the younger preachers. Even the incarnation and recurrection of Christ are 'obscured, doubted and denied' by those appointed to teach and oreach Christianity." Meanwhile, both in England and America the Catholic Church moves forward steadily, increasing its numbers and its influence for good, and spreading the healthy ily, increasing its numbers and its it flu-ence for good, and spreading the healthy flaences of Christian truth and Ch virtue among the people. Its recruits in England are from the ranks of the most educated and cultured. The seekers after spiritual contentment are leaving the Anglican fold in droves. In this country Auglican fold in droves. In this country suon men and women as George Parsons Lathrop and his gifted wife give a striking indication, in their conversion, of the drift of religious thought. "A logical Protestant must either become an atheist or a Catholic," said a writer recently. Mr. Lathrop and others like him on both sides of the ocean prefer to thun atheism and holdly procease.

true convictions. POOR PERE HYACINTH.

shun athelem and boldly proclaim their

The unfortunate husband of Mrs. Merriman, is perhaps, without exception, the most miserable man in Marope. He has been falling thto disrepute even among his own few followers until at last there

"None so poor as to do him reverence." Mr. W. F. Stockley, writing recently in an English review, eays that he visited the hall in Paris where the ex-monk holds forth, and he says that Hyzcinth's auditors forth, and he says that hysoluthe additions scarcely ever regard the would be reformer as a serious religious teacher. They treat his place of worship more as a lecture hall or theatre than as a church. Many forget to take off their hats until they are forget to take oil their has duth in the building; conversation is freely indulged in and the sermon is discussed in the same way as an address from M. Franc'sque de Sarcey at La Saile des Conferences. This is the preacher des Conferences. This is the preacher upon whose words crowded congregations once hung with devout reverence. But greater ecclesiasts than he-men such as



USED THEM IN HIS BLOW-GUN.

Doctor-"Well, my fine little may truthfully be said that their fellow, you have got quite well again. I was sure the pills I left for you would cure you. How did you take them, in water or in cake?"

Boy—"Oh, I used them in my blow-gun."

may truthfully be said that their action upon the system is universal, not a gland or tissue escaping their sanative influence.

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tion, Indigestion, Bilious Attacks, good you get. Stomach and Bowels. In explanation of their remedial power over so great a variety of diseases, it Main Street, Buffalo, N. Y.

is not the case with pills put up

give satisfaction in every case, or required.

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