A Dream.

BY JAMES WHITCOMB RILEY

O, it was but a dream I had
W hile the musician played—
And here the sky and here the wind
Old ocean kissed the glade.
And here the laughing ripples ran
And here the roses grew
That threw a kiss u every man
That voyaged with the crew.

Our silken sails in lazy folds
Drooped in the breathless breeze,
As o'er a field of merigoids
Our eyes swarm o'er the seas,
While here the eddies lisped and purled
Around the island's rim,
And up from out the underworld
We saw the mermen swin.

And it was dawn and middle day And midnight—for the moon
Of sliver rounds across the bay
Had climbed the skies of June—
And here the glowing, glorious king
Of day ruled o er the realm.
With stars of midnight glittering
About his diadem.

The sea gull reeled on languid wing In circles round the mast: In circles round the mast:
We heard the songs the sirens sing
As we went sailing past.
And up and down the golden sands
A thousand fairy throngs
Flung at us from their flashing hands
The echoes of their songs.

THE NUNS AT THE CRIMEA. A Brief Record of What the Sisters of Mercy did There.

It was during the Crimean war in 1854 that the Irish Community of the Sisters of Mercy was for the first time allowed to pursue its mission of charity upon the battlefields of England. To the Right Rev. Mgr. Grant, Bishop of Southwark, belongs the merit of suggesting the sending of some English speaking nuns to aid the Crimean sufferers. He was himself the son of an Irish soldier, and he felt intensely the sad privations, temporal and spiritual, to which the sick and wounded soldiers were then exposed. Moreover, a bit-ter outcry had been raised throughout against the nuns by the bigots of Exeter Hall notoriety, and he very justly said : "Let the nuns, who are so fiercely assailed, proceed to the battlefield; there their daily life, seen by the whole world, and their devotedness to the cause of charity, will be the best answer to the vile calumnies uttered against them."

The Cardinal-Archbishop of Sydney, in the first instalment of what promise to be a most interesting contribution to the new Australian Catholic Record, relates how, at Bishop Grant's request, five Sisters of Mercy, from Bermondsey convent, were soon en route towards the East, under the guidance of M. Mary Clare Moore, a Dublin lady whose privilege it was to be one of the first founders of that community. As the Government was indifferent to their services, they set out purely as volunteers, and the Earl of Arundel undertook to defray all their expenses. Before their arrival in Paris, however, the Government felt ashamed of the coldness shown to them, and arranged with Bishop Grant for the expenses of their journey and their official recog-

nition as nurses in the military hos

pitals of the East. Miss Nightingale joined these Sisters in Paris, and accompanied them during the remainder of the journey, and they continued to be associated with her throughout the whole campaign. At Scutari she gave full charge of the hospital to M. Clare, and it was remarked that everything in which she followed the guidance of the devoted Sisters was attended with the most brilliant success, whilst in everything else failure and dissatisfaction followed her footsteps. A few weeks before the close of the war in 1856, Mother Clare, on account of failing health, was summoned home by Dr. Grant. Miss her gratitude and admiration for the skill and devotedness of which M. Clare and companions had given such abundant proof. She thus writes from Balaklava: "My dearest Rev. Mother - Your going home is the greatest blow I have yet had, but God's bless ing and my love and gratitude go with What you have done for the work no one can ever say. But God will reward you for it with Himself. My love and gratitude will be yours, wherever you go. I do not presume to give you any tribute but my tears." In another letter: "No one, even of your own children, values you, loves you and reverences you more than I You were far above me in fitnes for the general superintendency, both in worldly talent of administration and far more in the spiritual qualifications which God values in a superior."

The presence of the first Sisters of Mercy, as if by magic, wrought a com plete change in the hospitals at Scutari. Hence it is not to be wondered at that prejudices at headquarters were soon set at rest; and in October, 1854, the Secretary of War, in an official communication, requested Dr. Grant to provide an additional staff of the devoted Sisters. As the convents were too few in England to supply a sufficient num ber, he at once wrote to the Most Rev Dr. Cullen, Archbishop of Dublin, and to other Irish prelates, soliciting their aid in this great work of charity. He at first met with unexpected difficulties, for the Archbishop of Dublin, though de siring to meet his wishes, could not to allow the Sisters to be as sociated in their work with paid nurses or to be subordinate to any except the medical officers. He feared that the devoted Sisters would be held responsible for the faults of the former, and for the mistakes of Miss Nightingale, and letters from the Patriarch of Constantinople, which were received soon after. than justified his prevision These difficulties were, however, soon set aside in a practical way, and fifteen additional Sisters, under the direction of Mother Bridgeman, of Kinsale, as Superior, followed soon after by three others, hastened to the fields alloted to

bore testimony to the fidelity with have a few words with the nuns. which the nuns observed the rule of non interference with the Protestant patients. He held at that time a diplomatic position under Lord Stratford de Ridcliffe in Constantinople, and we may relate his testimony in his own words: "During the distress of the Crimean war the Ambassador called me one morning and said : 'Go down to the port. You will find a ship there loaded with Jewish exiles, Russian subjects from the Crimea. It is your duty to disembark them. The Turks will give you a house in which they may be placed. I turn them over entirely to you.' I went down to the shore and received about two hundred persons, the most miserable objects that could be witnessed, most of them old men, women and children, sunk in the lowest depths of indigence and despair. I placed them in the cold. ruinous lodging allocated to them by the Ottoman authorities. I went back to the Ambassador and said: 'Your Excellency, these people are cold and I have no fuel or blankets; they are hungry and I have no food; they are very dirty and I have no soap; their hair is in an undesirable condition and I have no combs. What am I to do with these people?' 'Do!' said the

Ambassador, 'get a couple of Sisters of Mercy; they will put all to rights in a moment.' I went, saw the Mother Superior, and explained the case. I asked for two Sisters. They were at once sent. They were ladies of refinement and intellect. I was a stranger and a Protestant, and I invoked their assistance for the benefit of Jews. Yet these two women made un their bundles and followed me through the rain, without a look, a whisper, or a sign of hesitation. From that moment my fugitives were saved. No one saw the labors of those Sisters for months but myself, and they never endeavored to make a single convert.

In his speeches in after times Lord Napier repeatedly referred to the singular zeal and devotedness constantly shown by the Sisters to the sick of every denomination. On one occasion, in Edinburgh, he remarked that the Sisters faithfully kept their promise not to interfere with the religion of non-Catholics, but, continued His Lordship, "they made at least one convert; they converted me, if not to believe in the Catholic faith, at least to believe in the Sisters of Mercy.

The few months spent at Balaklava

by the devoted Sisters witnessed a repetition of the deeds of heroism which had achieved such happy results at Scutari and Koulali. The cholera and a malignant type of fever had broken out in those days in the camp. By night as well as by day the Sisters were called to help the patients, yet their strength seemed never to fail in their work of charity. Besides the their work of charity. Besides the soldiers there were sick civilians, Maltese, Greeks, Italians, Americans, Germans, and even negroes, and to all they endeavored to show some attention. The medical orders reveal the constant nature of the nursing required at their hands. At one time the doctor "requests that a Sister would sit up with his Datch patient in No. 9 ward, to night." Again, "Sisters to sit up with the Maltese and the Arab." "Kind attendance on Jones every night would be necessary until a notification to the contrary be given." "Keep the stump moist; a little champagne and water to be given during the night." "Eliot to be watched all night; the powder every half-hour; wine in small doses if necessary." The very confidence Nightingale in several letters attested placed by the physicians in their careful treatment added to their toil. As the deputy purveyor-in-chief reported to the Government in December, 1855: The medical officer can safely consign his most critical cases their hands; stimulants or opiates ordered every, five minutes, will be faithfully administered though the five minutes labor were repeated unin-terruptedly for a week." The heroism of the nuns, however, was now wellknown in camp, and never did work ers find more sympathetic subordinates than the Sisters had in their orderlies The fact that they would never lodge complaints or have the orderlies pun ished, only made the men more zeal ous in their service. One of the Sisters found it necessary to correct her orderly. "Perhaps, James (she said) you do not wish me to speak to you little severely." He at once interrupted "Troth, Sister, I glory in your her: speaking to me. Sure the day I came to Balaklava I cried with joy when I saw your face." One who had taken a glass too much was so mortified at being seen by the Reverend Motherwhom the soldiers called their commander-in-chief-that he sobbed like a child. Another in the same predica-ment hid himself that he might not be seen by the Sister. He had never hidden from the enemy: a medal with three clasps bore eloquent testimony to his bravery. "I don't like to say anything harsh," said the Sister. "Speak, ma'am," interrupted the delinquent, "the words out of your bleaved earth are like increase falling.

blessed mouth are like jewels falling over me. One of the Sisters writes: "We have not a cross here with anyone. The medical officers all work beauti fully with us. They quite rely on our obedience. Sir John Hall, the head medical officer of the army, is quite loud in his praises of the nuns. The hospital and its huts are scattered over a hill. The respect of all for the Sisters is daily increasing. Don't be shocked to hear that I am so accustomed to the soldiers now, and so sure of their respect and affection, that I don't mind them more than the school-The soldiers in the camp children.' envied the good fortune of those in the Lord Napier was one of those who hospitals, and sought by stratagem to

"Please, sir," they would say to the chaplain, "do send a couple of us on an errand to the hospital to get a sight of the nuns.

As the time for the nuns' departure approached the cordial manifestations of respect and kindly feeling were only the more multiplied. "The grateful affection of the soldiers (a Sister writes) is most touching, often ludicrous. They swarm around us like flocks of chickens. A black-veiled nun, in the midst of red coats all eyes and ears for whatever she says to them, is an ordinary sight at Balaklava. Our doors were beseiged by them, to get some little keep-sake; a book in which we write, 'Given by a Sister of Mercy, is so valuable an article that a Pro-testant declared he would rather have such a gift than the Victoria Cross or Crimean medal. The Sunday after the nuns depart

ure the men who went to the chapel sobbed and cried as though their hearts would break. When the priest turned to speak to them and asked their pray ers for the safe passage of the nuns they could not control their emotion "I was obliged to cut short my discourse," wrote the chaplain, "else I should have cried and sobbed with my poor men." This sympathy was shown by Protestants and Catholics alike, and from the Commander in-Chief to private soldier, from the first medical officer to the simple dresser in the surgery, all was a chorus in praise of the "untiring, judicious and gentle nursing of the Sisters of Mercy."

Two Sisters of Mercy were summoned to their crown from the hospitals of the East. One was English, a lay Sister from the Convent in Liverpool she fell a victim to the cholera which raged with extreme violence at Balaklava. The other was a choir Sister from Ireland — Sister M. Elizabeth Butler. Already rumors of peace had brought joy to the camp, when towards the close of February 7, 1856, she caught typhus attending the sick, and in a few days joyfully bade farewell to the world One of the surviving Sisters describes her funeral. The 89th Regiment obtained the honor and privilege of bear ing the coffin to the grave. One officer earnestly desired to be among the chosen, but thought he was not worthy, as he had not been at Holy Communion on that morning. The whole medical staff attended. The Sisters of Charity at the Sardinian Camp sent five of their number to express sympathy and condolence. Eight chaplains attended to perform the last rites for the heroine of charity The place of interment was beside the departed lay Sister, on a rocky hill rising over the waters of the Black Sea. The funeral was a most impressive sight. The soldiers in double file the multitudes of various nations, ranks and employments; the silence unbroken, save by the voice of tears the groups, still as statuary, that crowned the rocks above the grave; the moaning of the sullen waves beneath, all combined in a weird pageant never to be forgotten by the thousands that took part in it.
The graves of these cherished Sisters were tended with loving at tention. Marked by crosses and enclosed by a high iron railing set in cut stone, they are still quite visible from the Black Sea beneath. Many a pilgrim went thither to strew the grave with flowers; and to the present day many a vessel entering the Black Sea lowers its flag in memory of those heroines, who, in the true spirit of char sufferings of their countrymen.

THE CHURCH AND CREMATION

The position which the Church holds regarding cremation was defined in the case of a deceased member of the cathedral parish in Philadelphia, Pa., a short time ago. The husband of the deceased, a non-Catholic, was anxious that a Requiem Mass and the funeral service of the Church should take place previous to the incineration of his wife's remains, and called at the cathe dral residence to obtain the necessary permission, which was refused. Rev. James Loughlin, D. D., on being interviewed on the subject said :

"The Church has condemned crema tion. The Holy See has decided that a person whose body is to be disposed of cremation cannot have Christian burial. It is a method of disposing of the dead which runs counter to all Christian precedent and tradition. is not for one individual to change the laws of the Church. The cremationists of Italy and France are mainly Inthey show no consideration for the Church, and the Church is not bound to show any consideration for them. The Church is not going to change her laws for people who despise

her.
"The ritual of the Christian Church," continued the chancellor, comes down to us from old times. It is planted in the hearts of the people and the Church won't change her laws for every new fed that arises. very serious and a very difficult thing to alter a general law made for all parts of the world. The great trouble now-a-days is that many people don't acknowledge any legislative power in the Church of Christ, or that the Church has divine authority to make laws binding on the consciences of Christian people. If you don't acknowledge legislative power in an organization the result is anarchy.

The Catholic Church not only has the power of making laws, but also of modifying, changing and abrogating them according to the needs of success ive generations. This is the great advantage of having a Pope.
"The majority of the Church's laws

are customary laws, like the common law of England — the force of custom passing into law. Custom begets law. Whenever circumstances so change at it is advisable to modify the laws

Church will do so."
"Do you think it is probable," the chancellor was asked, "that the Church

in the future may permit cremation? "It is quite possible," he replied, that the Church might change her laws regarding the ritual for burial, out till she does so it is the duty of in dividuals to obey the law as it stands. Everybody believes that in secular matters, and it holds good in religious matters also.'

A FOUNDATION TO BUILD ON.

Fifty Things that Every Practical Catholic Should Know.

One of the best summaries of the primary knowledge of his faith which every Catholic worthy of the name should possess, is made by the Rev. James H. O'Donnell and published in the Connecticut Catholic:

The rules of his parish. The chief truths of our holy religion.

How to bless himself properly and reverently.
4. That the beginning of wisdom is

the fear of the Lord.
5. That God will render to every man according to his works.

That the influence of good example is far-reaching. That the theological virtues are

Faith, Hope and Charity.
8. That the Eminent Good Works are Alms deeds, Prayer and Fasting. That the Evangelical Counsels are Voluntary Poverty, Perpetual Chastity and Obedience. 10. That the four Cardinal virtues

are Prudence, Justice, Fortitude and Temperance.

That it is improper to gaze 11. about in church while the sacred mysteries are being celebrated. That, if late at Mass, he should

enter the church and take his seat as quietly as possible. That it is proper to rent a sitt-

ing in church and to pay for it 14. That to absent oneself from the Holy Sacrifice of the Mass on Sundays or Holy Days of obligation without sufficient reason, is a grievous sin;

and that grievous or mortal sin makes the soul an enemy of God. 15. That the Sacraments are chan nels of divine grace instituted by our Lord Jesus Christ, and are seven in number, viz. : Baptism, Confirmation

Penance, Holy Eucharist, Communion, Penance, Holy Eucharist, Extreme Unction, Holy Orders and Matrimony. 16. That the seven Deadly or Capital Sins are Pride, Covetousness, Lust, Anger, Gluttony, Envy and Sloth. 17. That the virtues contrary to these are Humility, Liberality, Chastity, Meekness, Temperance, Brotherly Love

and Diligence. 18. The Ten Commandments of God and the six Precepts of the Church 19. Some pious aspirations and ejaculations to utter from time to time,

especially in moments of temptation.

20. "The Augelus," a beautiful prayer recited thrice daily in honor of our Immaculate Mother.
21. Some prayers to be said before and after meals; that gratitude for

benefits received should prompt him to be faithful to this exercise. 22. The Lord's Prayer, the Angelical Salutation, or "Hail Mary," the Apostles Creed, the Acts of Faith, Hope

and Charity and Contrition and the Confiteor 28. That the Four Last Things to be remembered are Death, Judgment, Heaven and Hell. "In all thy works

remember thy last end, and thou shalt never sin. That the Seven Gifts of the Holy Ghost are Wisdom, Understanding, Counsel, Fortitude, Knowledge,

Piety and Fear of the Lord. That the Sins which cry to heaven for vengeance are, Wilful Murder, the Sins of Sodom, Oppression of the Poor and Defrauding Laborers of

their Wages. That the Sacred Scriptures are the inspired Word of God and are worthy of our profound respect and reverence.

27. That honesty is the best "policy" in spiritual as in temporal matters; but that "policy" should be synonymous with conviction, enlight ened and strengthened by conscience.

That the Ten Commandments are reducable to two, and that upon these "depend the whole law and the prophets. 29. That marriages are not solemn-

ized from the first Sunday of Advent until the Epiphany, and from Ash Wednesday until Low Sunday; that Low Sunday is the first Sunday after Easter. How to say " No" with em-

30. How to say "No" with emphasis when asked to transgress the laws of God, or of the Church, or of the land. 31. How to say "Yes" promptly

and cheerfully when invited to assist in any good work, as the bestowal of alms, visiting the sick, teaching in Sunday-schools, etc.

32. The duties of his state of life;

that, if a superior, he should be just and merciful to those under him. subordinate, that he should faithfully discharge his alloted duties; that dil igence, honesty, sobriety and veracity should be his chief traits That the twelve truits of the

Holy Ghost are, Charity, Joy, Peace, Patience, Benignity, Godliness, Long-Patience, Bengardy, animity, Mildness, Faith, Modesty, Continence and Chastity. 34. That the secret organization

most hostile to the Catholic Church in the United States is composed prin-

cipally of un American Americans and

Orangemen.

85. That the corporal works of mercy are seven: To feed the hungry, to give drink to the thirsty, to clothe the naked, to harbor travelers, to ran som prisoners, to visit the sick and bury the dead.

That the seven spiritual works of Mercy are: To give good counsel, to instruct the ignorant, to admonish sinners, to comfort the afflicted, to pardon injuries, to bear wrongs pa-tiently, to pray for the living and the dead.

37. That there are nine ways of be coming accessory to another's sin By counsel, by command, by consent, by provocation, by praise and flattery by concealment, by silence, by defens of ill done.

That the six sins against the Holy Ghost are: Despair of salvation, presumption of God's mercy without mendment of life, to impugn the known truths in matters of faith and religion, envy at another's spiritual good, obstinacy in sin, final impeni tence.

That any person, man, woman 39. or child, not only may, but should, baptize an infant in great danger of death when a priest cannot be summoned in time; that in such cases a certain order of precedence should be observed, namely, a women must not baptize if a man be present. The person who best understands how to perform the ceremony should be chosen. Fathers and Mothers should not baptize their own children, if it can be avoided.

That, in order that baptism may be valid, the ceremony must be performed as tollows: While pouring common water on the head or face of the infant, pronounce the words:
"I baptize thee in the name of the Father and of the Son and of the Holy

Ghost."
41. That there are six week days in the year when he is obliged to assist at the Holy Sacrifice of the Mass, unless legitimately prevented: New Year's day, the Feast of the Circum ision of our Lord; Ascension day, or the Thursday forty days after Easter : the Assumption of the Blessed Virgin, August 15: All Saints' day, November ; the Immaculate Conception of the Blessed Virgin, December 8: the Na tivity of our Lord, or Christmas Decem ber 25

That good books and papers are necessary adjuncts to every Catho lic home.

43. That, save in case of necessity, he should not leave the church before the sermon, or after the Communion but that he should remain until the

priest has left the sanctuary.

44. That in these days it is neces sary to be equipped with the weapons that always successfully repel the attacks of Ignorance, Infidelity and In differentism, namely, firm faith, knowl edge of the Church's history and doctrines and holiness of life.
45. That we Catholics have behind

us nearly 2,000 years of glorious his tory; that the history of the Church is the history of the world from the beginning of the Christian era.

46. That the Catholic name is in separably connected with the early, in termediate and present history of this republic.

47. That the loyalty of Catholics to the institutions of this land is ques tioned only by those who are themselves

disloyal.
48. That the footprints of Catholic discoverers and explorers, many of whom were priests, are clearly visible

everywhere on this continent. 49. That the Catholic Church is greatest moral force in the world

to-day, the uncompromising foe of an archy, the unflinching champion of the oppressed. That the above forty-nine

"things" do not constitute the sum of what every Catholic should know.

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