APRIL 27, 1895.

Death.

Out of a land in whose bowers Perisa and fade all the flowers ; Out of the land of decay. Into the Eden where fairest Of flowerlets, and sweetest and rarest, Never shall whither away.

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Out of the world of the wailing Thronged with the anguished and ailing ; Out of the world of the sad, Into the world that rejoices— World of bright visions and voices— Into the world of the glad.

Out of a life even mournful, Out of a land very lornful, Where in bleak exile we roam, Into a joy-land above us— Where there's a Father to love us— Into our home—" Sweet Home." -FATHER RYAN

FIVE-MINUTE SERMONS.

Second Sunday after Easter.

BEARING INJUSTICE. "Who, when He was reviled, did not revile; when He suffered, He threatened not : but de-livered Himself to bim that judged Him un-justy." (I.St. Peter II. 22.) One of the hardest trials, my dear brethren, to which we can be exposedindeed, perhaps the hardest one of allis to be condemned unjustly. And the condemnation need not be pronounced in court, and published to the world. It need not even be given by public opinion ; no, there may be only a few who share in it, perhaps only one, and that may be one whose judg-ment is not of much weight : still, to be falsely judged, to be accused of what we have not done, to have even our motives misinterpreted, is a pretty heavy cross to bear. How often will you hear people alleging as a reason for a permanent breach of friendship with some one, that that one has belied them? It is of little use to point out that the person who is or seems to be a false accuser, may really not intend to be guilty of falsehood, nor be conscious of rash judgment, but may in his or her heart actually be-lieve the charge, and feel not only justified, but even under an obligation of conscience in making it, and thus be guiltless before God. No, the sting is perhaps even greater, that he should believe a thing about us that we feel is not true, and could not be. Nor is it enough to say that there

are many things which we ought to be judged guilty of, but are not; and that so we can afford to take some punishment that we do not deserve, as we escape a good deal that we do. "I would No, we say to ourselves : not mind it so much if it were true ; I would rather take the burden of all the many wrong things that I have done, than of one that I have not." Perhaps that would not really be the fact, but we feel as if it were.

I think, then, that to find a real cure for our heartache about matters of this kind, we must take the one which St. Peter gives us in this Epistle of to-day. We must take refuge under the shadow of the cross of Him who, as the Apostle says, "Suffered for us, leaving us an example, that you should follow His steps." The Cross of Christ is the only remedy in the last resort for all the pain and misery of the world as well as for its sing and which St. Peter gives us in this Epistle the world, as well as for its sins ; and we may as well come to it at once as wait till other consolations have failed.

Let us, then, lay to heart our Lord's example in this matter, as St. Peter tells us; let us keep it always by us, to be ready for use at the first moment. Let us consider how slight and insignificant are all the false judgments that can be made about us, miserable sinners that we are, compared with that which was passed on Him, the

The Butt of the School.

By Francis J. Finn, S. J. St. Francis College had just let out, and the students were making their

of boys. Even the worst exercise a way homeward. As one of these, a thin, slight, fair featured child, reached the end of the square occupied by the college, three boys, who had seemingly been awaitboys, who had seemingly been awart ing his coming, sprang forward and put themselves in his wake. Then the trio began to keep step with their mock leader in a noisy shuffling man-"little goose," a "nobody." And their opinion, indeed, seemed to have ner, kicking up dust and dirt with every move forward.

Louis Harold, our thin little friend, flushed deeply, but did not seem to be strange following was nothing new to him. Almost every alternoon had his hims there there are the class. But for all that, whenever Louis was asked the that, whenever Louis was asked the steps been thus dogged. On previous occasions he had done nothing to put a stop to this petty persecution. He had simply blushed and moved on with an cult even for the teacher to restrain a overwhelming sense of shame and bewilderment.

On this day, however, he changed his tactics. After walking a short dis-tance along Sycamore street, with the shuffling and loud stamping of his fol-lowers beating in his ear, he turned around, his delicate face pale and quivering, his large blue eyes sus-

piciously dimmed. "Please go away, boys," he said, and his voice trembled as he spoke. "I think you're acting very meanly."

The three looked at him rather surprised at first, but after a moment's silence recovered themselves.

We want to keep the wind off you, Skinny, so's you won't get blown away," volunteered Fred Harman, the "funny boy" of the three ; whereupon

his companions broke into a laugh. "And, besides," added Willie Rol-lins, "we want to keep the dogs away; they might take you for a bone, you know

This very venerable joke was received with all the deference due to old age, and the persecutors laughed again.

On the evening following his awk-ward introduction to the reader he found it a difficult matter to settle Louis Harold's bosom heaved convulsively; he drew his lips tight to-gether and repressed the rising sob. He said nothing, but continued facing down to his lessons. So stormily were the persecutions of the past two weeks surging in his tiny breast that at them. leaned back in his chair in sad

"Aren't you going on ?" queried Charlie Ogden, the third member of the facetious band.

Louis made no answer. It was all he could do, indeed, to restrain his feel-

he could do, indeed, to restrain his feel-ings of mortification and pain. After a dead silence the three set about chaffing him with all the ready eloquence of contempt. Nor did they intend to be unkind. It was wit they were aiming at. But wit at another's expense is cruelty; and so these school leds. grad-natured enough in gameral lads, good-natured enough in general, now made poor Louis a target for the arrows of their scorn, pitilessly plying their shafts till the child's sensitive nature was a mass of wounds.

At last Louis could endure the situation no longer ; he turned and fled at the top of his speed. As soon as the three could adjust

As soon as the three could adjust their ideas to this turn of affairs they set off after him. But here Louis' light, slim build, I am glad to say, served him in good stead. His pur-suers, after chasing him for several minutes, had scarcely gained a yard

minutes, had scarcely gained a value, and, moreover, were already fetching their breath with difficulty. "Hold on, boys," panted Fred Har-man; "let's let him go, or we'll have him boo-hooing, and that'll spoil the

PROTESTANTS SING "AVE MARIA.' The Prayer Adopted by Father Brown's High Church.

The Protestant Episcopal Church of St. Mary the Virgin in West 45th street. New York, of which the Rev. Dr. Thomas McK. Brownis the rector, is decidedly High Church in its services. "Mass" is celebrated on Sundays and week days, and confessions are heard in the church on Fridays and Satur-days. Incense and holy water are used, and a red light is kept burning constantly before the altar to signify the presence of the Blessed Sacrament. Over the doorway there is a white statue of the Virgin Mary, the patron saint of the Church. In the parish house, next door to the church, is published the Arrow, which is issued monthly by the Sons of St. Sebastian, and is the most enthusiastic advocate of the advanced movement among the Episcopalians in this country. The March number of this paper

contains a remarkable article on the revival of the Ave Maria, or Hail Mary the prayer so commonly used in the Roman Catholic Church. The article has aroused no end of comment among the Episcopalians of that city. After stating that the revival is a necessity of the age, the *Arrow* says :

"The controversies of the Protestant age have begun in negation. One of the latest negations, in different forms and degrees, has been the denial of the and degrees, has been the denial of the virginity of Blessed Mary. An as-sumed delicacy has velled the enormity of the denial with the phrase the 'virgin birth' of the Christ! The endeavor is to lower Christ to the level of a prophet, a philosopher, a leading man, a preacher of righteousness. man, a preacher of righteousness. This endeavor is augmented by the question raised concerning His mother's virginity; for if He be only a leading man, His mother need not have been a virgin. If the contro-versy were confined to the vagaries of parsons outside of the Church incomparent persons outside of the Church, ignorant of the faith, or even to Church laymen who are more enthusiastic than wise in their Protestantism, it might merit no particular notice. But when men high in rank in the councils of the Church seem to suggest that it is possible that the 'higher criticism' might succeed in eliminating from the sacred Scriptures every word of the Old or New Testament which refers to the virginity of the mother of God, and that then the Holy Catholic Church throughout the world would not go on indefinitely affirming it, it is time to defend the faith by a practice or devotion which will raise the loyalty of Christians and stamp out the error.'

The article goes on to say that the central dogma of Christianity is the incarnation of Christ, and that the In carnatus est of the creed has always carnatus est of the creed has always been recited with especial devotion. "The Hail Mary is like an Incarnatus est out of the creed." continues the Arrow. "To use the Hail Mary is to confess the faith in brief, to strengthen its hold in the heart and mind. The omission of the Hail Mary by individuals or communities, like all omissions, has helped to bring about disproportion of the faith, a forgetfulness of some im-portant truths. To continue to omit it will bring to succeeding generations, as heretofore, other ignorant at-tempts to deny Mary's virginity and and the divinity of Him whom she con-ceived. In the Eastern Church, for example, there is this strong reminder which cannot be ignored : "To them that say that the Virgin Mary was not a virgin before childbirth, in child-

birth and after childbirth : Anathema, Anathema, Anathema.' ''Anathema.' ''Again, the use of the Hail Mary emphasizes that part of the doctrine of the Communion of Saints known as the emphasizes that part of the doctrine of the Communion of Saints known as the Invocation of Saints.' From the Nicene age, at least, the Ora pro nobis has been in use. 'Pray for us' has been usual in all Christian communions. The evidence for this is not limited to service books; for in sermons by the Fathers, in other treatises, upon Christian monuments, is shown that the 'Pray for us' was one of the forms of ordinary invocation. It is beyond question that under certain circum ances Christians have invoked special saints-one, several, many, or all; said that Campello will shortly return for as the Kalendars have special days many, memorating one, two, several, example of 411 Saints.' To have the remembrance 1s the Virgin in special mendable, as well as ssible and comtice. The collect for Airstin prac-says: Grant us grace to followDay Blessed Saints in all virtuous and godi, living.' If we are required to cultivate the communion of all the saints, why the communion of all the saints, why may we not select our saints, even Blessed Mary, and this we accomplish by using the Hail Mary." After stating that the degradation of women has been a feature of all sys-tems except Christianity, and that Christ exalted and restored woman to her vicitful mestion, the Arrow syschrist exaited and restored woman to her rightful position, the Arrow says that the true position of woman and the part she has taken in the redemption part she has taken in the redemption of mankind are kept before the world by the use of the "Hail Mary." At the parish house of the church of St. Mary the Virgin, it was said that the "Hail Mary" had been a cont of the rubils services there ever part of the public services there ever since the statues of the Stations of the Cross have been erected in the church.

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And

under the nickname of "Skinny," be

came the butt of the school; which, being interpreted, signifies that he was a mark for the jokes and jibes of all cruel and all thoughtless students.

strong influence ; and, without know

ing it, the good are in many cases led by them. So it was in the present

case. It is true none of the thoroughly

good and thoughtful boys ever treated

Louis with downright unkindness. Still they came to look upon him as a

foundation. In class our Louis seemed to be little more than a dunce. His

simplest lesson his brains seemed to go a-scattering ; his answers fell so wide

On one occasion - to give an example

" To what two great commandments may the ten commandments be re-

duced ?" "To these two," began Louis, and

stopped. Then he colored deeply and his fingers twitched nervously. "Very good, Louis," said Mr. Frank. "Go on ; I'm sure you know the rest."

"Thou - thou - thou," reiterated

"Thou shalt," prompted Mr. Frank.

Suddenly, without a single halt, Louis ratted off as follows: "Thou shalt honor thy father and

thy mother with thy whole heart, with thy whole soul, with all thy mind, and

with all thy strength, and thy neigh-

bor as thyself; this do and thou shalt

Imagine the sensation created by this

And so it came to pass that in spite

of his neat and correctly written tasks

length he threw his books aside and

thought. Suddenly a gleam of com-fort passed over his features; his eyes had been arrested by a picture over his desk. We all know that picture.

Under it were written the words: "Come to Me, all ye that are weary and burdened, and I will refresh you."

Louis read this sentence into a new

meaning. It seemed to be addressed

o himself. The invitation was heeded

Louis threw himself upon his knees be

With prayer came peace — not at once, indeed, but slowly and surely, as the gray streak in the east grows into

the perfect splendor of a cloudless day.

And deep in his heart Louis seemed to hear words of sweetness and love from that sweetest of consolers.

Poor Louis ! Great need had he for

those sweet words; for the morrow was to bring him a still great humilia-

TO BE CONTINUED.

Returning to the Fold.

The Rome correspondent of the Liver-

pool Catholic Times writes: Readers of the Catholic Times may remember

the scandal which was caused by two canons of St. Peter's, Campello and

tion.

fore the picture of the Sacred Heart.

Louis was the butt of the school.

-Mr. Frank had asked him :

smile.

Louis.

live.

new commandment.

Nor was he safe with the better class

had come to save, turned against Him and believed all the false charges which His accusers made.

And let us not imagine that, being in truth God, His human nature was made insensible to all this outrageous injustice by its essential sanctity, or by the homage of the angels, or of those on earth who really knew and loved Him and remained faithful to Him. No; it was no more rendered in this way insensible to the pain of the false charges than it was to the sharp piercing of the nails driven through His hands and feet. Indeed, that He could much better have borne. His infinite purity and sensitiveness to sin only made these suspicions and accusations of it the more intolerable; physical suffering was little in comparision.

Yet, as the Apostle says, in this He did not defend Himself. He was willing to drink this bitter chalice to the dregs. When He was reviled, He re-viled not again. He neither cleared Himself, which He could easily have done, nor took the poor remedy which we sinners are too apt to take, of accus-

ing His accusers. Let us, then, when thus tried, in our poor way, ask Fim to give us the grace to do as He did, and even, if it be possible, to rest for a time at least under accusations which we might remove, when the honor of God is not concerned. And let us remember not to be guilty of rash judgment in our turn, but make, as He did. every possible excuse for those who belie us; let us believe that, so far as they are wrong, they know not what they do. And, lastly, let us take the greater pains to abstain from uncharitable thoughts or words about our neighbors, thus exposing them to a trial which we have found so hard to bear.

-The best is what the people buy the most of. That's why Hood's Sarsaparilla has the larg est sale of all medicines. Ask for Minard's and take no other.

II. I am afraid that Louis found it very difficult to settle down to his studies that evening. His delicate feelings had been sadly lacerated. Through freaks of fortune many have become grant in the world's ave : in much the great in the world's eye : in much the same way many have become little. This latter lot had fallen to Louis. But two weeks of the school year had passed, and yet he had met his fate on the second day. the second day.

It was the morning recess. Schoolboy-like, Louis was dashing across the yard, when he slipped and fell in a pool of muddy water occasioned by a recent rain. Now it happened that at that time nearly all the boys, being in that time nearly all the boys, being in great part strangers to one another, were sitting about on the playground benches on the lookout for any novelty. The fall and splash afforded the desired excitement, and Louis became the ob-

excitement, and Louis became the ob-served of all. On arising from the puddle the sight of his mud-bespattered clothes gave rise to a general laugh. The poor child, covered with shame, at once hurried away to a retired corner, seated himself on a bench, and buried his face in his hands. But his troubles had only begun. A youthful wag crept behind while Louis was still absorbed in his feelings of mortification, and pinned upon his jacket a paper with the words :

WANTED A NO. 1 WHITEWASHER, NO NIGGERS NEED APPLY.

It is easier to imagine than to describe the scene that ensued when

sinners that we draw as passed ob. Him, the that which was passed ob. Him, the Saint of saints; on Him who was not merely holy, but holiness itself, the source of all sanctivy, the Giver of every virtue that we can have. Let us consider how He was reckoned with the malefactors, how He was con-demned not merely to death, but to the shameful death of a criminal; and how not merely one prople, whom He stery, full of repentance, while Cam-sick grived in Rome a short time ago desire was geath," and at his express he is nursed with to a convent, where To quote his own wolfgatest devotion. ing about the nuns to a hen speakvisited him one day this week : " who Sisters are angels upon earth." It?, to his allegiance also.

For a Fit of Passion

Walk out in the open air. You may speak your mind to the winds without hurting anyone, or proclaim-ing yourself to be a simpleton. For a fit of idleness—Count the tick-

ing of a clock. Do this for one hour, and you will be glad to pull off your coat and go to work like a man.

For a fit of extravagance-Go to the workhouse, or speak to the inmates of a jail, and you will be convinced.

For a fit of ambition-Go to the churchyard and read the tombstones. They will tell you the end of man in his best estate.

For a fit of repining-Look about for the halt and the blind, and visit the bedridden, the afflicted and de-ranged, and they will make you ashamed of complaining of your lighter

afflictions. For a fit of envy-Go and see how For a lit of envy—to and see now many who keep their carriages are afflicted with rheumatism, gout and dropsy, how many walk abroad on crutches, or stay at home wrapped in flannel, and how many are subject to

Fatal Result of Delay. Sickness generally follows in the path of neglect. Don't be reckless: but prudently take a few does of Scott's Emulsion imme-diately following exposure to cold. It will save you many painfal days and sleepless nights.

That scrofulous taint which has been in your blood for years, will be expelled by taking Hood's Sarsaparilla, the great blood purifier.

You need not cough all night and disturb Louis presently arose and walked across the yard. The fun was cut short by a good-natured large boy, who took Louis aside, removed the paper, and helped the victim to repair the damages of mud and water. The evil, however, had gone too far to be stayed. From that day on Louis,

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Loss of Faith.

Commenting upon suicide as the result of loss of faith in God and immor tality the *Independent* has, editorially to say: "A man can believe because he wants to; and he can disbelieve because he wants to." That is good That is good Catholic doctrine, assuming, of course, that when he honestly wants to believe and finds it hard he will be helped thereto by divine assistance. What is in our mind to say, suggested by that proposition, is; that it fully explains why so many intelligent Protestants, though well enough instructed in the claims of the Catholic Church to have Decasonable grounds for their believ-yet fai be the true Church of Christ, of their appeare up to the very hour seat of God. A fore the judgmentseat of God. "afore the judgment-answer can they the sher possible divine question: Why dia to the believe? but this: Because 1 to the want to, and would not. - Cathon McCAUSLAND & SON



As the "Mistakes of Modern Infidels," the work of Rev. G. R. Northgraves on evidences of Christianity, comprising the only com-plete answer to Cel. Robert Ingersoll, is to be republished immediately, the author will sell the present edition, till exhausted, at 70 cents, cloth: 40 cents, paper: post paid. Highly recommanded by the Bishops and clergy and the Press, Catholic and Protes tant. Address: REV. GEORGE R. NORTHGRAVES, Windsor, Ontario, Canada,

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