DEC. 15, 1888.

## TTERSON, N. J., RISHIONERS.

## on the Early History Roman Catholics.

ersary of the founding oman Catholic Church ., was celebrated last fice, on Main street, is t and finest buildings worship in the State, apacity of twenty-five broad aisles and halls ccommodate as many wded last Sunday. The red by a trained adult voices, assisted by a f fifty boys. The great emented by an orches-

d, of Rochester, deliv-address. He said this e year for celebration nother. Some of these le, but, with regard to the less said of them Bishop was supposed ent Luther celebrations. century had been re-Catholic priests were d in sympathy with the ons of the day. "st Catholic church in built in Barclay street, se called St Data

as called St. Peter's. an was carried thither Steuben County to be four hundred miles, for he numerous desc and Clem had nest members of the ever since. The first New Jersey was Rev. who was sent on from I who established, about Mocopin for the benefit Catholics who had been ron mines from before ry War. In 1805 the vice was held at Battle ison. This parish was benefit of a number of nts who had settled at

celebrated in Paterson

in the house of James larket street. Services from that time on in pri-. Father Langdale supervision over all the is part of the country, ion of New York city and it is remembered how in those days, it may be difficulty Father Langcovering his gigantic was succeeded by the Bulger. One day, when was walking along the ng journey, he was overner who invited him to a on. After some casual e farmer asked : rmer ?" ed the clergyman.

# may be you are a me-

t a mechanic." goodness' sake, what are

olic priest." topped his horses. off," said he. "Get off at etic can ride with me." er was obliged to resume

foot. holic church was built in 21. It was on the corner Congress (now Market) tal cost of \$1,000. It was quare. Father O'Gorman regular priest. He was Fathers Shanahan and During the incumbency of Morris Canal was built. brought a number of Cath-on and the membership of as largely increased. In ext priest, Father Duffy, olic church in Oliver street, ledication of that church, o, which was now being ames Roosevelt Bayley was op formed by setting off om the New York Diocese,

Rest. My feet are wearied, and my hands are tired-And with desire have I long desired Rest-only rest.

DEC. 15, 1888

"Tis hard to toil—when toil is almost vain In barren ways; "Tis hard to sow and never garner grain In harvest days.

The burden of my days is hard to bear-But God knows best; And I have prayed, but vals has been my prayer, For rest-sweet rest.

overboard as things of no price. Beloved Apostle says of worldlings :

with the God who made it. The scien-tist studies nature's God. The laws of

tract our enraptured scrutiny, "study my ways" saith the Lord. The scientist communes with God's mute ministers,

nature and the paths of the spheres

'Tis hard to plant in spring and never reap The autumn yield; 'Tis hard to till-and when 'tis tilled to weep O'er fruitless field.

And so I cry a weak and human cry, So heart oppressed, So heart oppressed, And so I sigh a weak and human sigh For rest-for rest.

My way has wound across the desert years, And cares infest My path, and through the flowing of hot tears I pined for rest.

"Twas always so, when, still a child, I laid On mother's breast My wearied little head, s'en then I prayed, As now, for rest.

And I am restless still. 'Twill soon be o'er-Far down the west Life's sun is setting, and I see the shore Where I shall rest. FATHER RYAN.

THE HABIT'S SYMBOL.

### A Beautiful Sermon by Father Phelan, Delivered on the Occasion of a Religious Reception.

On Tuesday last, at the Convent of the Sacred Heart, Maryville, Miss Annie Thatcher, daughter of George Thatcher, of this city, and granddaughter of John Mullanphy, received the habit of religion from the hands of Rev. D. S. Phelan. The young lady had for many years been a pupil of the order, yet her decision to enter religion was a surprise to her most intimate friends. On the morning in question there assembled great numbers to lend the approval of their presence to her choice of a state of life. The beautiful chapel of the convent was handsomely decorated for the occasion, and the choir rendered some choice selections very creditably. The Nestor of the city clergy, the priest who baptised the young postulant, was present in the sanctuary Before giving her the habit Father Phe

It has been the custom in every age God. 'If anyone loves me I will love for persons accepting certain fixed canons of conduct and pursuing a common method of life to adopt a style of dress him" said Christ. At her reception the novice proclaims herself a lover. At her profession she becomes engaged. Then all her life long she waits for her wed-ding day—the coming of her heavenly bridegroom. What a happy life? Joy-ous hope and blissful expectancy empty method of life to adopt a style of dress that distinguished them as a class and gave to the world an outward sign of their inward aspiration. Every one knew a philosopher of old from his garb. The penitents of the Old Law were pro-claimed in sackcloth and ashes. The pilgrims of the middle ages went forth with staff and seein to traverse strange their sweetness into her vows and fill them to overflowing with the wine of gladness. And death is but the conwith staff and scrip to traverse strange lands and worship at distant shrines. summation of love. An exile banished to Siberia is as sad a sight as human eyes can behold. The dying worldling The dress or habit of religion serves the same purpose\_it is an outward sign of inward consecration, and expresses in its shares a harder fate. The iron of agony, harder and colder than any digged from shape, color and material the threefold Siberian mines, enters his soul and cleaves to his very personality. When the religious dies her soul calmly obligation of the vows. What strikes us most in the religious habit is its affectamost in the religious most is its allocation tion of singularity: it is strangely out of fashion. Did we not know these people, meeting them casually, we should say they were strangers come from a strange country. And that is the first great departs, taking passage in death's swift gliding bark and is wafted over the shadowy sea to meet her bridegroom lover. The worldling's ruling passion rallies all its strength in death. See the truth the habit teaches. These religious are not only strangers from a strange two thieves dying on either side of Our Lord. The evening was a glorious one in spring. The hills and valleys around Jerusalem were decked in their vernal land, they are foreigners to this earth and belong to a different world. Entering religion is, in the exgreen and shone glorious in the sunset. pressive language of the Church, leaving the world. And it is symbolical of wider The city of Solomon looked a very jewel in the rough setting of surrounding nature. The sight had no charm, stirred and profounder truths, namely: all men no pulse of desire, in the good thief. He turned his eyes to the suffering Son of are strangers on this earth. The world is in its decrepitude. It was old before we began to be. Nations came and went. Empires rose and fell. Cities shone for a while and vanished. Sixty centuries Man and prayed, "Remember me when you come into your Kingdom." The im-Empires rose and fell. Cities shone for a while and vanished. Sixty centuries rolled by before we were born. We are newcomershere. The grass is older than we and the flower of the grass is our senior. A hundrel years ago where senior. A hundrel years ago where were we? nus not only Then, we shall not tarry long here. A few more labors, a few more sorrows, a few more tears, and we are gone. The ancients represented Mercury in the the ancients represented Mercury in the attitude of a runner whose winged foot barely tipped the earth in his onward course. Life is a second's tick between two eternities. Everything on earth finds here a home except man; he has not here a lasting dwelling. Such being the nature of life's tenure, reason should dictate that, as a factor, it should find a place in all our calculations. But with our Lord likened to a building failen to decay. We must pull down and build up; remodel and repair, until we shall have thoroughly cast off the old man and put on the new, who is according to Christ. Our appetites must be radically changed. We love the pleasure of sense. We must learn to despise them. The con-upiscence of the according sense. place in all our calculations. But with the vast majority of men it is not so. They think and feel and act as if they were to stay here always. They "want but little here below and not that little long;" yet they go on amassing substance and heaping up gold to purchase the necessaries and luxuries of life withal, cupiscence of the eyes, the concupiscence of the flesh and the pride of life are objects of hatred to the spiritual man. Now, the heart is a blind faculty and we as if they were to live here a million as it they were to five here a million years. They build up fortunes for their children to pull down; they gather at great pain and infinite care all those things that make life attractive; and in the end these mock at them and sharpen the pangs of their dying. Men labor and fret from dawn till dark—for a liv-ing. They rack their brains and lacerate cannot coerce its love. But the super natural tastes must be cultivated. "Taste and see that the Lord is sweet" says the Psalmist. We can cultivate the eye o ear or palate and learn to distinguish the true from the spurious, and the rude from the refined. We can cultivate the moral tastes also. Both take time. A religious house is a school of art in which They rack their brains and lacerate their hearts—just for a living. They exile themselves from home and friends; plunge in the mad vortex of speculation, sell their souls—and all for a living. And such a living as it is at best! One of the most are by turns both marble and sculp-rs. Not on the day of reception, not ors. even on the day of profession, is the work of personal sanctification accomplished. It is then only begun. We may discip-It is then only begun. We may discip-line ourselves into a habitual custody of the tongue; we may conceal our restonishing facts in human experience is the persistence with which men hope against hope and strain for success in the face of sixty centuries of failure. Genersentments under a disguise of condes face of sixty centuries of failure. Gener-ation after generation goes down in sor-row and disappointment to the grave, still new generations come and take up the fight and push on to the inevitable disaster. Poor man! He draws his eyes from the great destiny beyond, and stoops down to write a name for himself in the best of time. The wind blocks it out as sentiments under a disguse of condes-cension, and stand well in the commun-ity. Perfection is not a polish; religion is not mannerism. "The kingdom of God is within you," Our Lord loves to compare the soul to a garden or a field. Whoever understands horticulture or agriculture knows what part the spade and shovel and axe play in the cultivation of soil. A perfectly kept dust of time. The wind blots it out as soon as it is recorded. He tries to build a castle of perpetuity and loads the earth with tower and battlement; but sand, unstable sand underlies it all; the rains garden is one in which not only every tree and shrub and vegetable is watched tree and shrub and vegetable is watched and cared for; but every blade of grass and every handful of soil has received attention. We have run away from the hard highways, and the barren rocks unstable sand underlies it all; the rains come, and iron and stone, pillar and por-tal, are buried below. In religion peopl do not try for success in this life. Fol-lowing the counsel of the Apostle of the what they shall wear they are content. But they do try very hard for success in the world to come. They strive to per-form works which they can carry with them, works that will be of value there.

# THE CATHOLIC RECORD.

fixed a term for its completion. People who lose their time will probably find at death their work unfinished, and they will be a set the set of the set o A merchant would be foolish who would purchase goods where they are dear and carry them to a port where th y bring no price. Our spiritual barks are afloat, inchors lifted and all sails spread; but what is the nature of the cargo? The Sengure will learn how cutting is the jeer, uttered by Our Lord: "This man began to build and could not finish.'

Young ladies; your duty for some time perishable goods that cannot bear trans-portation and in the end must be cast to come will be to examine your vocation. You fain would hope that God has called you to the institute of the Sacred Heart. It is singular that the two orders of most recent rise in the Church, the Passionists and the Sarred Heart, have for their spe-cial mission the spread of devotion to the sacred humanity of Christ. The human side of Our Lord is frequently lost sight of. In allour sympathy with Jesus Christ "You say you are rich and have need of nothing; and you know not that you are wretched and miserable and poor

are wretched and miserable and poor and blind and naked." What can the richest take with them out of this world? Grave clothes have no pockets; and stern communism keeps watch at the grave. These religious have undertaken something\_something worthy of their heaven-born ambition\_something that will survive life decay. Their purpose we avail ourselves of the proviso of his divinity. Remember your spouse is "a man of sorrows." How can you be glad? Remember he is away preparing a home for you and him. Feed the weary, wait

by voluntary fasting and penance. You hope one day to cast your lot with Our Lord. He asks you to day, "can you will survive life's decay. Their purpose is not to get rich. Fortunes are toy-houses. Old men build them and chil-dren pull them down. They aim not to oblight for the survive set of drink the chalice which I am about to drink?" Your noviciate will qualify you drink "Your noviciate will qualify you to answer that question. Try. Have courage. And may God, who began in you the good work, himself finish it.... achieve fame. Renown is an unseemly rabble rout in the halls of death and an impertinence to Heaven. Only God knows our worth; and none but he can Western Watchman. reward it. The highest, noblest, grandest occupa-

# A TERRIBLE PROPHECY.

### The Red Sunsets, Cyclones and Earthquakes Foretelling Coming Disaster How to Meet It.

The recent mysterious appearances following sunset and preceding sunrise neat, light and matter: the religious goes before the king of kings and lord of lords. The ways of God are not all visible; there have attracted wide attention from stuare myriads of secret agencies at work influencing hearts, reforming desires and shaping the aflairs of men in ways that are most mysterious The world sees what happens; the saint dents of the skies and the people gener-ally. During the days of recent weeks the sun seems to have been obscured by a thin veil of a dull leaden hue which, as the sun receded toward the horizon, be sees results in their causes; is in the midst of the throbbing energies of came more luminous, then yellow, then orange, then red; and, as night settled down upon the earth, a dull purple. At first it was thought these appearances divinity and can with a prayer control them. These religious are lovers. Every conscious human being in the world is in Every were ordinary sunset reflections of light love with something-something that allures him in youth-eludes him in age but it is now pretty certain that they are either the misty substance of the tail of and at the moment of fruition trips him some unseen comet, in which the earth into the grave. The saint finds nothing is enveloped, or a surrounding stratum in this fleeting, perishable world to challenge his affection, and he straight-way lays siege to the mighty heart of God. Yes; it is possible to love God. It is furthermore possible to be loved by of world dust or very small meteors. Professor Brooks, of the Red House Ob-servatory, Phelps, N. Y., has turned his telescope upon these objects and discov-ered what he thinks are myriads of telescopic meteors. If it is unorganized world dust, or decomposed vapors, as the Democrat and Chronicle of Rochester, N. Y., remarks: "How is this matter to be disposed of? Will it settle and form a deposit upon the earth, or remain a partial opaque shell about the earth to eat off a portion of the sun's light upon

Whatever the mystery is, there is no denying that some very strange forces are at work in the upper airs. The terrible tornadoes and cyclones which have swept our own country, and the fearful volcan-oes and earthquakes which have destroyed so many cities and thousands of people-the tidal waves which mysteriously rise and fall on coasts hitherto unvexed by them-the tremendous activity which is evident in the sun by the constant revelation of enormous spots upon its surface—all indicate unusual energy in the heavenly bodies.

These circumstances recall Professor Grimmer's prophecies that from 1881 to 1887, the passage of the five great planets\_Mars, Neptune, Jupiter, Uranus and Saturn-around the sun would produce strange and wonderful phenomena He says: "The waters of the earth will become more or less poisonous. The air will be foul with noisome odors. Ancient races will disappear from the earth." He attempts to prove his prophecy by the fact that in 1720, when Mars and Saturn made their passage around the sun coin made their passage around the sin com-cidentally, great destruction and mortal-ity visited all parts of the globe. He also found the same results in previous perchelion passages of the planets, and argues that these circumstances and argues und learner. Be allowed to come and wash our wounds

should adopt means to keep the system well supported and the blood pure and that the most philosophical and effective method of accomplishing this is to keep the kidneys and liver in good condition. From the testimonials of such men as Dr. Dio Lewis and Professor R. A. Gunn. M. D., Dean of the United States Medi-cal college, New York, and thousands of influential non-professional people, it seems almost certain that for this purpose there is no preparation known to science equal to Warner's Safe Cure. This medicine has acquired the finest reputation of any preparation that was ever put upon the market. It is a radi-cal blood purifier, which soothes and heals all inflamed organs, strengthens the nervous system, washes out all evidences

of decay, regulates digestion, prevents malassimilation of food in a philosophical and rational manner, fortifies the system against climatic changes and malarial influences and the destructive agencies which seem to be so abundant in these "evil days."

It is not our purpose to dispute the cor rectness of Professor Grimmer's prophe-cies. As we have said, the marked disturb ances of the past few years would seem to give a semblance of verification to his theory. It is certain, as above stated, that we are passing through what may be regarded as a crucial period, and it is the part of wise men not to ignore, but to learn to fortify themselves against the possibility of being overcome by these evils. It is a duty which each man owes to himself, and his fellows, to mitigate as much as possible the suffering of humanity and in no way better can he accomplish this purpose than to see to it that he, himself, is fortified by the best known preparation in the strongest possi-ble manner and that he exert the influ ence of his own example upon his fel-lows to the end that they, too, may share with him immunity from the destruc-tive influences which seek his ruin.

OUR LADY OF LOURDES.

Is there in the world a person who is Is there in the world a person who is ignorant of the daily miracles which are operated in the Sanctuary of Our Lady of Lourdes? We shall carry our inquiry farther. Is there any one who can deny these miracles? The field is free for un-believers. The lists are open to apostates and hereits. Lat them come if they and heretics. Let them come if they dare to tax with error what I advance to

day. A considerable distance separating us from the grotto of Our Lady of Lourdes, renders very difficult, if not impossible a voyage to the grotto, ever ble ed ! th waters of which restore sight to the blind; the use of his members to the paralytic; health to the sick; life—shall I say it?—to the dying, and by the fact, makes the light shine on the eyes of the incredulous. Well, why should we not give a foot-

ing in the North West to the accomplishment of the boundless prodigies of "Our Mother" the most Blessed Virgin Mary. Mother" the most Blessed Virgin Mary. It will not be an unfruitful essay, nor an inconsistent attempt. No ! It is a work sure of being crowned with certain success. A work, called to manifest beyond the seas, the striking protection of Her, whose Dogma is there, not only misunderstood and generally rejected, but even, deplor-able to say treated as a falsehood On able to say, treated as a falsehood. On the Saskatchewan, in the district of Prince Albert, is gracefully situated, although humble in appearance, the Catholic Mis-sion of St. Laurent, confiled to the de-voted care of the Reverend Fathers Oblates of Mary Immaculate. It has been decided to organize a sub-

scription destined for the erection of a church, dedicate 1 to Our Lady of Lourdes. The sum of the collection made amongst some of the inhabitants of the vicinity amounted only to \$250. I come then today, to make an appeal to all hearts in general, begging each to offer a mite to

# "A CRITIC CRITICISED."

Bishop Meurin, the Roman Catholic Prelate of Bombay, is a thorn in the side of the Anglican clergy of India. It was a hard fate that led the latter to make Bombay their headquarters, for they have never been able to couple their claims to Catholicity with a necessary pruden abuse of the Roman Catholic Church Church without being immediately "hauled over the coals" in a most cruel manner by the doughty representative of 'the Papal power, who has his seat so near them. Bombay has for many years now been the headquarters of the High Anglicans; at one time it had a flourishing branch of the English Church Union, but this has apparently collapsed, as no Low Church man or Dissenter could be found to pro man of Dissenter could be lound to pro-vide it with any work, and none of the Evangelicals would "oblige" by treading on the tail of the Union coat. The Church of England, in its "Catholic" aspect, has done all it could in Bombay, The Ang-licans have there nurtured a "sisterhood," and a celibate order of preachers "after" the Jesuits; both, we believe, have been successful to some extent, but the first not without the loss of more than one by 'version. Full Anglican ritual has been supplied at St. Peter's Church, Maza gon; and the cardinal doctrine of apostolic gon; and the cardinal doctrine of apostonic succession has been enthusiastically championed by two successive Anglican bishops, Douglas and Milne. Therefore we say that the strength of Anglicanism has been favorably developed in the Western capital of India. But alas! its weak-nesses have also been there most clearly there and all beause the Romen Cath nesses have also been there most clearly shown, and all because the Roman Cath-olic Eishop will not let the Anglicans alone. Anglicans are unfortunately com-pelled every now and then to save their characters for genuine Protestantism by a little abuse of the Papacy. They do it with reluctance, and are always careful to sugar such abuse with courtesy and None of your hearty cursing charity. and consignments to outer darkness that characterized the utterances of hon-est Master Latimer, or plain John Knox only a little mild assertion of a "purer faith" on one side and of an "admixture

of corruption" on the other. Surely such gentle little blows ought not to be retal-iated! They are given in kindness and no harm is meant; really they are in-tended to save our character, not to injure yours. Bishop Meurin, however, is cruel enough to shut his eyes to the genral unmeaningness of the Anglican phrases, and when Bishop Milne, or the Rev. Luke Rivington, as in duty bound, as loyal English churchmen, make, in a conventional kind of way, an attack on the Church of Rome by virtue of their sub-scriptions to the XXXIX Articles of the Church of England, down comes this troublesome Roman Catholic Bishop and in a most rude and ruthless manner calls upon them to "prove their words." Over and over again the Auglicans have told him they won't tight; they have repeatedly asserted that they "mean nothing by it;" but the very next time they venture to charitably dealers that their and the total the total that leclare that their church is better than the Pope's up comes that pugnacious Prelate again. In 1875 Bishop Douglas and the Rev. Luke Rivington ventured on a few mere saving conventionalisms re-garding the faith of their Roman brethren; Bishop Meurin immediately challenged them to make good their assertions. Of course they courteously declined. In 1879 Bishop Milne, in very mild and charitable language, went through the

necessary form of decrying the erring sister: again Bishop Meurin made the mistake of believing that any harm was meant, and of course the Anglican de-clined to give full satisfaction. It was too cruel of the Bishop. This year Rev. Luke Rivington, however, taking heart from seeing an assembly of Anglican Bishops in India and armed with their collected message, ventured to address the doughty Roman Bishop, and lovingly

## "Hew Mihi."

3

How long, O Lorl! shall I a wandererbe, A weary, way-worn exile far from Thee, Watching with tear-dimmed eyes Thy face to see? to see? How long, O Lord! How long.

How long shall I in darkness grope my way? Weeping and sighing for that "Glorious Day" The while I lift to Thee my voice and pray. How long, O Lord ! How long.

How long shall subtle snares my path beset? How long shall chafing cares my spirit fret? And misspent talents keen remorse beget? How long, O Lord ! How long.

How long shall I mistake vile dross for gold, For empty baubles squandering wealth untold ? As Esau for a meal his birthright sold. How long, O Lord ! How long.

How long I with husks my hungers. Regardless of my heaven-born high estate, Or spurned like Lazarus from the rich man's gate ? How long, O Lord ! How long.

How long, O Lord! ere I Thy voice shall hear Saying: Tis I my child, why dost thou fear? Behold the storm has passed, the sky is clear; How long, O Lord ! How long.

How long, O Lordi ere I shall feel Thy hand; Leading me gently to that Better Land, Where round Thy throne Thy ransomed ones shall stand forever, evermore. Feast of All Saints, H. C. Chatham, November 1st., 1883

# IDOLS AND PROTESTANTISM.

[An Editorial Dialogue in the Brooklyn Eagle Office.1

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"Did you see this item in one of the papers about the exportation of wrought iron and brass gods from England for the use of the heathen?" demanded the managing editor, as the religious editor strolled in to see if he could collect the hat he bet with the managing editor on the election.

"What about it ?" asked the religious editor. "It is said that the intrinsic value of

the gods was more than the amount spent in Bibles and hymn books for the same rpose. We ought to have something but that." urpose.

"What do you want about it ?" inquired the religious editor. "The more gods they send out, the more work it makes for the missionaries, and it will be time for us to kick when you hear that the Bible societies begin to object. Can I get that hat to day."

"But what is the good of missionaries if "But what is the good of missionaries if their work is to be rendered inoperative by the exportation of these unregenerate manufacturers of gods?" asked the man-aging editor, warmly. "It seems to me as though the missionary societies had better begin their work nearer home." "You the to wake them believe that

"You try to make them believe that, and see what a mare's nest you drop into," retorted the religious editor, with contempt. "I know something about that business, and I know that the peo-ple having the heathens in charge will not thank you nor me for interfering with their rights in the matter. When the heathen give out there is an end to all superannuated clergymen and the old of all denominations, and these maids maids of all denominations, and these British manufacturers of spurious gods are standing in with the Christians. So you let things alone and come out and buy me my hat."

"Do you mean to say that the Bible societies are setting up the job to have the tin and iron gods sent out to the heathen, in order to keep back the cause of salvation ?" exclaimed the managing editor, in astonishment. "Not directly," replied the religious

editor, with a quiet laugh. "But I do mean to say this, that the big end of the missions is gone as soon as the heathen are converted, and the missionary bodies are not going to encourage anything that will tend to break down their business. What have we got to do with it, anyway? Those manufacturers know what they are doing and how far they can go, and there isn't any one to thank you and me for sticking our oar in until our interfer ence has been solicited. Now, let's talk about that hat."

now twenty thousand Cathon, one third of the entire All the other churches of ssaic city, Hackensack, lleton, and, in fact, of all ound about, were the off-John's Church, so that it e mother, so to speak, of 50,000 parishioners.

### EL'S LOVE-MAKING.

ives us a glimpse of the su-at of happiness in the love slife. "I never," he says, silie. "I never, neswys, urriage to any woman but y. Isaid to her, 'Are you O'Connell?' She answered (hen,' said I, 'will you en-to me?' 'I will,' was her I said I would devote my her happy. She deserved d; she gave me thirty-four purest happiness that man " The lovers were priv-" The lovers were priv-on the 23d of June, 1802, in Dublin. at the lodgings of onnor, the lady's brotherbride was a daughter of Tralee, who was indeed skill-fession, but not sufficiently marriage portion with his n O'Connell's family when know of the marriage, for ecret for several months.

# aronic diseases, 86 pp, symptoms, remedies, a stamp-DR. WHITTER, 200 Race St., office). State case. reful What You Eat,

nedical authorities declare in the human system are d by eating too freely of ruit and too much meat, Whatever may be the man's Worm Powders are safe to cure; they destroy nd contain their own cathl them.

leaves the world, but she always produce epidemics and destruct dies to it. When death comes, she has but the physical pain of dissolution to endure; her heart agony, the affliction of spirit, the grief of parting, the dread, the Bloom have all been passed long ago. But the religious life is not all a love dream. There is work, hard work, and blood has been impoverished by excess of work or dissipation next and only those who are in comparative vigor shall escape to enjoy the era of renewed activity and work in plenty to be done before the great Sabbath. Our nature has been by prosperity which will follow the period of destruction. our Lord likened to a building fallen to

Inasmuch as the entire world seems subject to the sway of the heavenly bodies no part of the earth, he thinks, can escape scourging. He even predicts that America will lose over ten millions of people; that farmers will be stricken with fear and cease to till the soil; that famine will make human misery more wretched. That hundreds will flee to

overcrowded cities for aid in vain. That sudden changes in ocean currents, tem-perature and surroundings will entirely transform the face of nature and climate of countries; that the air will be so foul with malaria and other noxious gases that those who survive will be troubled with disorders of the digestive organs. That many who escape other ills will bloat with dropsy and suddenly pass away, while others will grow thin and drag out a miserable existence in indescribable agony for weeks. Neuralgic pains in different parts of the body will torment them. They will easily tire and become des-pondent. A faint, hot feeling will be suceded by chilly sensations while hallucinations and dread of impending ill will paralyze all effort. "The birds in the air, the beasts of the field and even the fish of the sea will become diseased, poisoning the air and poisoning the waters of the globe." We are told on the other hand that those who shall pass through this period of trial will have larger enjoy-ment of life and health. The earth will yield more abundantly than ever before. The animal kingdom will be more prolific and life prolonged very materially This prolongation of life will be owing to the healthy electric and magnetic influences

be allowed to come and wash our wounds in the water of the grotto of Lourdes and place our infirmities at the feet of "the good Mother."

The erection of the proposed church will commence as soon as we shall be in a position to execute the undertaking. Let us remember that Our Lady of Lourdes herself will certainly not fail to acknow-ledge her thanks, by placing at the dis-posal of the zealous contributors the

reasures of her generosity. Subscriptions may be forwarded to the Rev. Brother J. P. Piquet, of the Ob-lates of Mary Immaculate, in charge of the works, Grandin Post Office, Saskat-

. .... The Manufactured Despatches.

chewan.

The Journal de Quebec, referring t the case against Judy on the complaint of the Central News Agency of London and the laughter-producing effect of such dispatches, says :-- "To us these things are not so amusing. They represent ou not so amusing. They represent our country to be what it is not. We consider our reputation dearer than anything else. Canada is not the place to produce the acts of yandalism and barbarity which are brigging disgrace on the older continent at the present time. Thank God! French-Ganadians, English, Irish and Scotch are a unit, in this respect, in protesting against the bad reputation which these news manufacturers are giving to Canada. Here we have different languages, relig-Here we have different languages, relig-ions, and ideas, but we are all united on this point. We are loyal and hospitable. Let that be tokl. As to the news manu-facturers who are plunging a whole comtry into uneasines, who are cosing the odium of a plot upon the unfortunate Irish people, and who are representing Canadians as traitors and assassing, they should be brought before the assizes and ignominiously punished as they deserve

THE REVOLT which is caused in a dys

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can Council in Calcutta, in the hope that some common basis of fellowship might be found. Bishop Meurin at once comes forward, and in a few pages under the title of "A Critic Criticional" and the state of the source of the sou

Criticised," crushes the reverend gentleman's assertions and arguments. The letter of the Rev. Luke Rivington is given in full in the pamphlet before us so that the reader has before him the words of both. As to the arguments made use of on both sides we shall say nothing, as our space will not permit us, We would, however, remark that the character and doctrines of the Roman Catholic Church must be full known to

men of Mr. Rivington's attainments. He must therefore be fully aware that the "selection of certain truths" car never form a basis for union between the can Anglican and Roman churches. Anglicanism may draw nearer and nearer in likeness to real Romanism

but as long as Anglicanism is Anglicanism in any one essential prin-ciple or practice, so long will the two religions be like two parallel lines drawn out to an undefinable length—they will two never touch, and can never be one.

Meurin's pamphlet shows this conclu sively. The pamphlet, as written by the Catholic Bishop, is vigorous, trenchant, and at the same time rigidly courteous; the pibby sentences are written by an experienced ecclesiastic and profound divine, with the pen of a ready writer.... Singalore Spectator (Secular).

### ..... A Paralytic Stroke.

W. H. Howard, of Geneva, N. Y., affered with palsy and general debility, nd spent a small fortune in advertised remedies, without avail, antil he tried Burdoek Blood Bitters. It purified and revitalized the blood, caused it to circulate freely, and quickly restored him to health.

Tone up the system by the use of Ayer's Sarsaparilla. It will make you feel like a new person. Thousands have found health and relief from suffering by the use of this great blood purifier when all other means failed.

### Railway Accident.

table Discovery and Dyspectic Cure, which imparts tone to the digestive viscera, and removes all impurities from the blood. Sold by Haskness & Co. Druggiste Durgeiste use of Hagyard's Yellow Oil. Sold by Harkness & Co., Druggists, Dan-das st.

"Can't we come out and denounce the British manufacturers of spurious gods for backcapping the missionary societies in their excellent work among the hea-then and in their new set to find the first set. then, and in that way get the friendship of all the people in the heathen bus ness?" asked the managing editor. "I "It strikes me that is the popular side to take. I don't think the churches will sustain these manufacturers in any such business as that."

"Perhaps not," conceded the religious editor. "If you put it right at 'em in that way, they will tell you that the British Government is all wrong from the start, and will side with you in all you say. But do you suppose they would do anything to break up the business? Think the churches are going to let go of the best hold they have and ruin their values. trade just for a sentiment? You bet they won't! Just as long as heathen gods are sent to the heathen, just so long there is going to be a chance for the missionaries and the collection of mis-sionary money, and the church will hold on ta it like death 2 on to it like death."

# Five Thousand Men at Commu-Ion.

The annual half-yearly Communion of the Arch-Confraternity of the Holy Family of Limerick took place at eight o'clock Mass at the Redemptorist Church on the two last Sundays of Oct. It was indeed a grand sight on each occasion to indeed a grand sight on each occasion to see so many approach the table of the Lord. Two divisions had to be made, as the society is so large that they could not all approach the rails on the same Sabbath morning. Nearly 5,000 received. It was a sight that cannot soon be for-gotten by those who had the pleasure of being present. Each man wearing his ribbon and medal, and singing the glori-ous hymns of the Blessed Sacrament, "Tantum Ergo," "Jesus, my Lord, my God. "Tantum Ergo," "Jesus, my Lord, my God, my all," &c, combined with the myster-ics of the Rosary, and other beautiful prayers, was enough to make one and all earnest.

Mr. H. McCaw, Custom House, Toronto, Mr. H. McCaw, Custom House, Toronto, writes: "My wife was troubled with Dys-pepsia and Rheumatism for a lorg time; she tried many different medicines, but did not get any relief until she used Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure. She has taken two bottles of it, and now finds herself in better health than she has been for years." Sold by Harkmas & Co. Duracites Dan