

Advertisement for 'The Jesuits' and other religious publications, including 'The Month of March' and 'The Lenten Manual'.

Written for the Catholic Mirror. 1889-1890. BY ADA L. MOHRER. With a sombre gravness cover, Gentle sky, thy bright blue cover, Where the dewy clouds hover, Woe, longing for a lover, Every careless gaze is roving, For to-day a friend goes from us, Who once bright with glorious promise, Crowded with hopes of gold aureole, Light of step and firm of soul, Clasp our hand with his own hand, Just a short twelvemonth ago, And we walked on side by side, Day by day, in that old time, Meady still his clasp had been, Did we lose or did we win In this grim old game called living? (If this bit-ness is sin, Pray the Father be forgiving.) He hath still been with us living, Every heart-trob of our being, Every life-link forged or given, Every shadow we have quined; He hath shared them, time and mine, We have to his arms ached, Given our sacred dead to hold; Aye, and with more burning tears— Tears that in the light look red— We have given out our lives, With our own hearts for their lives. It is strange our hearts should dim In the face of his bright eyes, It is strange we have our hearts, Who our friends and our part? Knowing that some other days, Omitting our souls of praise, And with sacrifice, black with blame, They can never be the same. At how old and how young, Was as moonlight on gravestone; See, he softly sinks to rest, Our hearts heavy with his dead, And the pitying sky, I wist, Stopping earthward, leaves a mist Of tears upon the face of him, Softly, softly, morning breeze, Round the wind-bark of the trees, Play above his grave, his Bier, Request for the old, old year, Then thy melody prolong, For the new and the old year, Sky, fold back thy veil of gray, Let thy stars breathe the way, Of the stars who come to-day, Let us bury grief and sorrow, Let us come with courage new, New year, young and strong and grand, His heart and ours be their own hand, Baltimore, Dec. 31, 1889.

A MINISTER'S OPINION. WHAT PREACHERS HAVE TO SAY OF THE CHURCH, WHEN A FREE PEOPLE AND A FULL PURSE PERMITS THEM TO SPEAK. HENRY NEWTON has for years acted the part of infant terrible of Protestantism in this country. On last Sunday evening he shocked all the Vans of New York by his brilliant and unexpected eulogy of the Catholic Church. We shall not clip from it, as it deserves to be read entire: "The Roman Catholic contumelious in December last," he said, "was a very significant event. That centennial Congress has riveted the attention of the country and has set all intelligent men thinking very earnestly concerning the future relationship of the State of a Church so large, so rapidly growing, so thoroughly organized, so perfectly drilled in obedience, so overflowing with enthusiasm, but with a historical record so full of warning to the lovers of intellectual and political freedom. "I want to help you to a reasonable view of the Roman Catholic Church in the United States, that thus, in so far as we can, we may swell the force of public opinion which shall extend to this great Church in her most taxing problems the charity of Christians, while it demands from all the Catholics the loyalty of Americans. "He must be a dullard indeed who, in entering Rome, does not feel with Lacordaire the spell that is laid upon him—the presence of this mighty mistress of the West, this mighty power which has seen States rise and fall, has watched by the death bed of the greatest empires of the past, has nursed the nations of the New World into life, has seen peoples coming and going, while it lives on forever. "The services of the Roman Catholic Church to mankind have been immense. In the fall of the Roman Empire there seemed no power left to preserve order and to civilize the barbarians who were pouring over into the empire, carrying devastation with them. The ecclesiastical framework of the empire held together when the political framework fell to pieces, preserving society, maintaining social order, keeping alive the body politic. But for the Church the modern world would have been an impossibility. Through the Dark Ages the Roman Catholic Church preserved what little there was left of culture. In the Middle Ages this Church provided the nursing mother of the new born life of humanity. "In the modern world the Roman Catholic Church continues her indispensable ministry to civilization. She polices the rude masses of society which, without her strong firm hand, might prove the barbarous within our civilization against whom Maccabiah warned us. Among whole classes which our Protestantism seems to have power to reach she still keeps alive as old the spiritual nature and educates it. "The Roman Catholic Church is to be recognized by us as truly Christian. She holds the two great sacraments which all Christendom holds, though she adds thereto other sacraments unrecognized by Protestantism. Here are the great Catholic creeds which are solemnly in our prayer book and which stand back of all Protestant confessions of faith. Protestantism has separated from the mother Church only on secondary matters. "She is pagan in a noble sense, as maintaining the line of historical continuity in the development of religion, as receding from the flood of years the symbols of ancient religions and preserving them for Christian use, as cherishing in her temples the venerable and sacred form of expression which the imagination fashioned in antiquity for those underlying essential mysteries of faith which are the common heritage of man as man, the forms of expression for those mysteries which, by the survival of the fittest, have lived on, finding no fitter to take their place. "The Roman Catholic Church exhorts from us our unforgotten admiration for her powers of organization and her skill in management. In every growing town the choicest sites you will find forestalled by her outreaching hand as the position for her future colleges and seminaries. Protestantism in its missionary work seems the bushwhacking of a mob, while the onward movement of this great Church is as the tramp of a regiment of God, it must plainly be the work of the devil. "The Roman Catholic Church commands from us our reverence for her special culture of salubrité. How raw and crude seem our provisions for that imperious hunger of the human heart for sacrifice, for renunciation of the world, for absolute consecration, in comparison with what the teachings of this great Church have wrought. Her history is a long roll of men and women of whom the world has not been worthy. And still to-day from every land she presents to us the hearts of self-abnegation that have awed the hearts of our self-indulgent Protestantism in a Garet d'Als and a Father Damien. He who in some unfriendly hotel in a foreign land has had a child lie at the point of death and found at his right hand a Catholic Sister ready by day and by night to nurse his boy back to life again, without money and without price, can never again feel toward the Church of saints as he did in the complaint days of his hollow Protestantism, wherein he saw only her defects. "The Roman Catholic Church demands of us admiration for her comprehensive spirit. Here is a Church within whose sacred walls all races gather, all classes mingle, all varieties of men feel at home. With magnificent statesmanship she has ever adapted herself to new circumstances and proved herself ready to change with the changes of man. "As an offset to this eulogy Dr. Newton points to "the tale of Rome's hostility to thought, her persecutions of opinion, her repression of liberties, her raising of barriers to block the way of human progress." If the Church had permitted

license of opinion and given free rein to all the popular lusts; if she had not checked the progress of humanity when its tendency was downward; she would not merit the eulogy spoken above. Dr. Newton talks like a man of much observation, but of very little reflection. He thinks the teachings of the Church will undergo some radical change in the future, as a result of the influence of our free institutions. A Bismarck will yet sit in the chair of Peter and then the infallible utterances of Popes will be pulverized by a grander, and nobler, and more infallible utterance. Dr. Newton must have parted company with his reason if he does not know that the mere suspicion of such a possibility would undermine our Catholicity. The Church is strong because she has been just what Dr. Newton hoped she may some day be. Only what is changeable can she change. "My word shall not pass away," says the Lord.—Western Watchman.

fruits of temperance, namely, charity, joy, peace, patience, etc., etc. The fourth and last was the Father Mathew banner, displaying on the front a beautiful painting of the great apostle of temperance, in the act of administering the pledge, and on the reverse side the harp, round tower, and other national emblems. This banner has been the model from which all have since been patterned. Early in 1843 the Rev. Patrick Phelan was consecrated coadjutor Bishop of Kingston, and removed to his diocese, after which the venerable Father Richards, S.S., was appointed president of the society. In September, 1843, the society assisted in a body, with banners and band, on the occasion of the laying of THE CORNER STONE OF ST. PATRICK'S CHURCH, and through the vice president, Mr. J. P. Sexton, its Recorder of this city, it had the honor of laying one of the seven corner stones of that sacred edifice. The stone laid in its name was that near St. Joseph's altar, the society making an offering at the same time of £25, or \$100 Canadian currency. On the lamented death of the venerable Father Richards, who died in 1847, of typhus fever, a martyr to his zeal at the emigrant sheds, the Rev. J. C. O'Connell, S.S., was appointed president, which office he held till he left for Boston, in 1860, when our revered and venerable pastor, Father Dowd, S.S., assumed the presidency, which position, after some years of active service, he felt compelled to relinquish owing to the great increase of his parochial duties. He was succeeded in the following order by the Rev. Fathers Hogan, B.K.Well, Leclaire, McLaughlin, Kieran and M. Callaghan in 1867, the eloquent and industrious Father McLaughlin was appointed president, which position he still holds, and we earnestly hope he will long retain to the great advantage of the temperance cause in this city and the benefit of the members of the society. You, my fellow-members, all know how zealously he has labored for the promotion of temperance and the eloquent and touching appeals he has made at our monthly meetings on the evils of intemperance and its sad effects on the family, the individual, and the public, and his zealous efforts in promoting the success of the great cause which he has so much at heart, for ladies and gentlemen, his heart is in our good work, and with God's blessing he will succeed. To increase the usefulness of the society some few years ago a benefit branch was added, by which the family of a member in good standing is entitled to certain benefits at his death. As the Irish Catholics of this city increased in numbers and new parishes were formed the good work of temperance went on and received fresh impulses from the new and flourishing societies which were organized. In 1884 our society took an active part in organizing the Irish Catholic temperance convention of Montreal, the first regular meeting of which was held in St. Patrick's church, that the Rev. Patrick Phelan, S.S., pastor of the church, addressed the members of the congregation in a powerful and eloquent sermon on the evils of intemperance, and explained the object for which they had been called together. This object was to form a society to combat intemperance, then, as now, the crying evil of the day. This appeal was not made in vain; for at once a large number of the oldest and best members of the congregation, over three hundred, advanced to the altar railing and repeated the pledge which was administered to them, after which they received the Reverend Father's blessing, and had their names enrolled on the books of the society. The male members then adjourned to the society, and with the Rev. Father Phelan as chairman and Mr. Thomas Hewitt as secretary of this second meeting, adopted a constitution and elected officers and committees of the Irish Roman Catholic Temperance Association of Montreal—I believe the first of its kind in this city. The French language was adopted for the society. We must therefore, justly look upon the Rev. Patrick Phelan, as the pioneer of THE CATHOLIC TEMPERANCE MOVEMENT on this side of the Atlantic. As Father Mathew had established the C. R. C. Total Abstinence society (the first in Ireland) on the 10th of April, 1838, we were, therefore, less than two years after him in the grand and noble work. What happy memories cluster around that dear old Banquet church on Notre Dame street, as I now picture it to my mind. How dear to the hearts of Irish Catholics who worship within its walls were the priests who instructed them on their Christian duties, nourished and strengthened them with the sacraments of the Church, and attended to all their spiritual wants long before St. Patrick's was built. The good work inaugurated on Sunday, February 23rd, 1840 was followed up every Sunday after Vespers which that day which was characteristic of Father Phelan till on the first anniversary, 1841, nearly three thousand names were on the society's roll of membership. I may add here that in January, 1841, our French-Canadian fellow-citizens also organized a temperance society for themselves Temperance organization had been established by our Protestant friends some years previous to ours. On the 21st February, 1841, the name was changed to the Irish Roman Catholic Total Abstinence society, and henceforward only total abstainers were admitted as members. During the previous year a large number had taken the total abstinence pledge, but no distinction had been made between them and those who had simply pledged themselves to temperance. The society had God's blessing with it, and prospered so visibly that the Montreal Herald, describing the procession on St. Patrick's day, 1842, spoke of the 3,000 members composing it as "a body well-dressed, respectable men in row health, each wearing a temperance medal suspended from his neck by a green ribbon, and keeping step with admirable regularity, while 20,000 of our citizens lined the streets as lookers on." The society had in the procession that day four beautiful banners emblematic of religion and temperance, namely, the Blue Banner of the Cross, with a cross embroidered in gold and bearing the motto of Constantine, "In hoc signo vinces." This led the procession. Second came the Green Medal banner of rich silk bearing on it the arms of the society and its medal. The third was the ladies' Orison banner, displaying the tree of temperance bearing on its numerous branches the rich

Rheumatism, BEING due to the presence of uric acid in the blood, is most effectually cured by the use of Ayer's Sarsaparilla. Be sure you get Ayer's and no other, and take it till the poisonous acid is thoroughly expelled from the system. We challenge attention to this testimony:— "About two years ago, after suffering for nearly two years from rheumatic gout, being able to walk only with great discomfort, and having tried various remedies, including mineral waters, without relief, I saw by an advertisement in a Chicago paper that a man had been relieved of this distressing complaint, after long suffering, by taking Ayer's Sarsaparilla. I then decided to make a trial of this medicine, and took it regularly for eight months, and am pleased to state that it has effected a complete cure. I have since had no return of the disease."—Mrs. R. Irving Dodge, 110 West 125th St., New York. "One year ago I was taken ill with inflammatory rheumatism, being confined to my house six months. I came out, but with such a very much debilitated, with no appetite, and my system disordered in every way. I commenced using Ayer's Sarsaparilla and began to improve at once, gaining in strength and soon recovering my usual health. I cannot say too much in praise of this well-known medicine."—Mrs. L. A. Stark, Nashville, N. H.

DEVOTIONAL AND INSTRUCTIVE BOOKS FOR THE SEASON OF LENT AND HOLY WEEK. The Lenten Manual and Companion for the Passion Time and Holy Week... The Month of March Books... BROCKVILLE BUSINESS COLLEGE... THE DOMINION Savings & Investment Society... HAYWARD'S YELLOW OIL CURES RHEUMATISM... FREEMAN'S WORM POWDERS... STAINED GLASS... SEPALED TENDERS addressed to the undersigned, and endorsed "Tender for Hot Water Heating Apparatus, Stratford, Ont." will be received until Monday, March 11th next, for the construction of a Hot Water Heating Apparatus at the Goddards, Ont., Post Office, etc., Building. Plans and specifications can be seen and form of tender and all necessary information obtained at this Department and at the Clerk of Works Office, Stratford, Ont., after Monday, 24th instant. Persons tendering are notified that tenders will not be considered unless made on the printed form supplied, and signed with their actual signatures. Each tender must be accompanied by an accepted bank cheque, made payable to the order of the Honorable the Minister of Public Works, equal to five per cent. of the amount of the tender. It will be forfeited if the party declines to enter into a contract when called upon to do so, or if he fails to complete the work contracted for. If the tender is not accepted the cheque will be returned. The Department will not be bound to accept the lowest or any tender. By order, A. GOBELL, Secretary. Department of Public Works, Ottawa, 21st February, 1890.

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