

THE OLD MAN'S STORY.

By ALBERT PIKE.

The spring has less of brightness Every year. And the summer flowers whiteness Every year. For do summer flowers whiteness Every year. For do summer flowers whiteness Every year. For do summer flowers whiteness Every year.

THE ENGLISH MARTYRS—BLESSSED RALPH SHERWIN, PRIEST.

London Tablet.

An illustrious convert once said that I would be glorified with Christ, whose fellow labourers are, we must also suffer with Him, and what St. Paul learnt by his own painful experience many other converts from his days to ours have in greater or lesser measure experienced also.

Scottish Customs.

It was formerly the custom in many parts of Scotland for the bride, immediately after the wedding, to walk round the church unattended by the bridegroom. Matrimony was avoided in the months of January and May. After a baptism the first food that the company tasted was a mixture of meal and water, or meal and ale.

A Stitch in Time.

When first attacked with a cold in the head, drooping from the usual package into the nostrils, pain in the head, or any of the symptoms of influenza or catarrh, a 30 cent package of Neim Salin will cure you.

Dr. Sullivan, Malcom, Ontario, writes: "I have been using Dr. Thomas' Eucalyptic Oil for some years, and have no hesitation in saying that it has given better satisfaction than any other medicine I have ever used."

It CAN DO NO HARM to try Freeman's Worm Powders when your child is ailing, feverish or fretful.

NATIONAL PILLS will not grip or sicken, yet are a thorough cathartic.

heard the lepers call, and saw them go away. First there was one man; then there were ten; and they were all made whole.

The elder listener was silent again. The skeleton hand shook. We may believe she was struggling to give the story the sanction of faith, which is always an obstinist in demand, and that it was with her as with the men of the day, eye-witnesses of what was done by the Christ, as well as the myriads who have succeeded them.

"The Messiah!" she spoke not coldly, like one reasoning a doubt away, but as a woman of Israel familiar with the promises of God to her race—a woman of understanding, ready to be glad over the least sign of the realization of the promises.

"The Son of God," she replied. "Stay thou here then; or, as there is a multitude with Him, take thy stand by the rock yonder, the white one under the tree; and as He goeth by fall not to call to Him; call, and fear not. If thy faith but equal thy knowledge, He will hear thee though all the heavens thunder."

"I go to tell Israel, assembled in and about the city, that He is at hand, and to make ready to receive Him. Peace to thee and thine, woman."

"The stranger moved on. 'Did you hear? The Nazarene is on the road, on this one, and He will hear us. Once more, my child—only once!—and let us to the rock. It is but a step.'"

"I am afraid of the road," the matron said. "But that we keep to the country among the rocks and trees. This is feast-day, and on the hillside yonder I see signs of a great multitude in attendance. By going across the Mount of Offence here we may avoid them with great difficulty; upon hearing this her heart began to fail her."

"Remember, we are going to find health and life. See, my child, how the day brightens! Now, when you see yonder women coming this way to the well, they will stone us if we stay here. Come, be strong this once."

Thus the mother, not less tortured herself, sought to inspire the daughter; and Amrah came to her aid. To this time the latter had not touched the person of the matron. Now, when she saw the women coming this way to the well, they will stone us if we stay here. Come, be strong this once."

"There is a wonderful man," Amrah continued, "who has power to cure you. He speaks words, and the sick are made well, and even the dead come to life. I have come to take you to him."

"Poor Amrah!" said Tirzah compassionately. "No," cried Amrah, detecting the doubt underlying the expression—"no, the Lord lives, even the Lord of Israel, my God, as well as yours, I speak the truth. Go with me, I pray, and lose no time. This morning He will pass by on His way to the city. See! the day is at hand. Take the food here—eat, and let us go."

The mother listened eagerly. Not unlike she had heard of the wonderful man for by this time His fame had penetrated every nook in the land.

When the sun would glid the crest of Olivet and the Mount of Offence with light sharper and more brilliant in that old land than in the West, she knew Amrah would come, first to the well, then to a stone midway the well and the foot of the hill on which she had her abode, and that the good servant would there deposit the food she carried in the basket, and fill the water-jar afresh for the day. Of her former plenitude of happiness, that brief visit was all that remained to her the unfortunate. She could then ask about her son, and he told of his welfare, with such bits of news concerning him as the messenger could glean.

"God!" said Balthasar reverently. "O wise Egyptian! I may not refuse the name you lend me. What would you—of you, Simonides—what would you either or both have said, had you seen, as I did, a man, with few words and no ceremony, without effort more than a mother's when she speaks to wake her child asleep, under the work of Death? It was down at Nain. We were about going into the gate, when a company came out bearing a dead man. The Nazarene stopped to lead the train past. There was a woman among them weeping; she spoke to her, then went and touched the bier, and said to him who lay upon it dressed for burial, 'Young man, I say unto thee, arise!' And instantly the dead sat up and talked."

"God only is so great," said Balthasar to Simonides. "Mark you," Ben-Hur proceeded, "I do but tell you things of which I was a witness, together with a cloud of other men. On the way thither I saw another act still more mighty. In Bethany there was a man named Lazarus, who died and was buried; and after he had lain four days in a tomb, shut in by a great stone, the Nazarene was shown to the place. Upon rolling the stone away, we beheld the man lying inside bound and rotting. There were many people standing by, and we all heard what the Nazarene said, for He spoke in a loud voice: 'Lazarus, come forth!' I cannot tell you my feelings when in answer, as it were, the man arose and came out to us with all his cements about him. 'Loose him,' said the Nazarene next, 'loose him, and let him go.' And when the napkin was taken from the face of the resurrected, lo, my friends! the blood ran ane through the wasted body, and he was exactly as he had been in life before the sickness that took him off. He lives yet, and is hourly seen and spoken to. You may see him to-morrow. And now, as nothing more is needed for the purpose, I ask you that which I came to ask, it being but a repetition of what you asked me, O Simonides, what more than a man is this Nazarene?"

The question was put solemnly, and long after midnight the company sat and debated it; Simonides being yet unwilling to give up his understanding of the sayings of the prophets, and Ben-Hur contending that the elder disputants were being right—till the morning the Nazarene was claimed by Balthasar, and also the destined King the merchant would have.

"To-morrow we will see. Peace to you all." So saying Ben-Hur took his leave, intending to return to Bethany.

CHAPTER III. GLAD TIDINGS.

The first person to go out of the city upon the opening of the Sheep's Gate next morning was Amrah, basket on arm. No questions were asked her by the people, since the morning she had not been more regular in coming than she; they knew her somebody's faithful servant, and that was enough for them.

Down the eastern valley she took her way. The side of Olivet, darkly green, was spotted with white tents recently up, and people attending the feast; the hour, however, was too early for the strangers to be abroad; still, had it not been so, no one would have troubled her. Past Gethsemane; past the tombs at the meeting of the Bethany roads; past the sepulchral village of Siloam she went. Occasionally the decrepit little body staggered; once she had to get her breath; rising shortly, she struggled on with renewed haste. The great rocks on either hand, if they had had eyes, might have heard her mutter to herself, could they have seen, it would have been to observe how frequently she looked up over the mount, reproving the dawn for its promptness; if it had been possible for them to gossip, not improbably they would have said to each other, "Our friend is in a hurry this morning; the mouths she goes to feed must be very hungry."

When at last she reached the King's Garden she slackened her gait; for then the grim city of the lepers was in view, extending far round the pitted south hill of Hinnom.

As the reader must by this time have surmised, she was going to her mistress, whose tomb, it will be remembered, overlooked the well En-rogel.

Early as it was, the unhappy woman was up and sitting outside, leaving Tirzah asleep within. The course of the maledy had been terribly swift in the three years. Conscious of her appearance, she kept her whole person habitually covered. Seldom as possible she permitted even Tirzah to see her.

This morning she was taking the air with bared head, knowing there was no one to be shocked by the exposure. The light was not full, but enough to show the ravages to which she had been subjected. Her hair was snow-white and unmanageably coarse, falling over her back and shoulders like so much silver wire. The eyelids, the lips, the nostrils, the flesh of the cheeks, were all gone, or reduced to faded rawness. The neck was a mass of ash-colored scales. One hand lay outside the folds of her habit rigid as that of a skeleton; the nails had not been eaten away; the joints of the fingers, if not bare to the bone, were swollen knots crusted with red scoria. Head, neck, and hand indicated all too plainly the condition of the whole body. Seeing her thus, it was easy to understand how the once fair widow of the

initially, "The Lord lives, and so do the words of the prophet. Time is in the green yet; let to-morrow answer."

"Be it so," said Balthasar, smiling. And Ben-Hur said, "Be it so." Then he went on: "But I have not yet done. From these things, not too great to be above suspicion by too good to see them in performance as I did, let me carry you now to others infinitely greater, acknowledged since the world began to be past the power of man. Tell me, has any one to your knowledge ever reached out and taken from Death what Death has made his own? Who ever gave again the breath of a life lost. Who but?"

"God!" said Balthasar reverently. "O wise Egyptian! I may not refuse the name you lend me. What would you—of you, Simonides—what would you either or both have said, had you seen, as I did, a man, with few words and no ceremony, without effort more than a mother's when she speaks to wake her child asleep, under the work of Death? It was down at Nain. We were about going into the gate, when a company came out bearing a dead man. The Nazarene stopped to lead the train past. There was a woman among them weeping; she spoke to her, then went and touched the bier, and said to him who lay upon it dressed for burial, 'Young man, I say unto thee, arise!' And instantly the dead sat up and talked."

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Hur, bowing to the old man, began again: "I fear to answer the question you asked me about the Nazarene without first telling you some of the things I have seen Him do; and to that I am the more inclined, my friends, because to-morrow He will come to the city, and go up into the Temple, which He calls His Father's house, where, it is further said, He will proclaim Himself. So whether you are right, O Balthasar, or you, Simonides, we and Israel shall know to-morrow."

Balthasar rubbed his hands tremulously together, and asked, "Where shall I go to see Him?" "The pressure of the crowd will be very great. Better, I think, that you all go upon the roof above the cloisters—say upon the Porch of Solomon."

"Can you be with us?" "No," said Ben-Hur, "my friends will require me, perhaps, in the procession."

"Possession!" exclaimed Simonides. "Does He travel in state?" Ben-Hur saw the argument in mind. "He brings twelve men with him, fishermen, tillers of the soil, one a publican, all of the humbler class; and He and they make their journeys on foot, careless of wind, cold, rain, or sun, besides their bread by the wayside at nightfall to break bread or lie down to sleep. I have been reminded of a party of shepherds going back to their flocks from market, not of nobles and kings. Only when He lifts the corners of His handkerchief to look at some one or shake the dust from His feet, I am made to know He is their teacher as well as their companion—their superior not less than their friend."

"You are shrewd men," Ben-Hur resumed after a pause. "You know what creatures of certain master motives we are, and that it has become little less than a law of our nature to spend life in eager pursuit of certain objects; now, appealing to that law as something by which you may know ourselves, what would you say of a man who could be rich by making gold of the stones under his feet, yet is poor of choice?"

"The Greeks would call him a philosopher," said Ira. "Nay," said Balthasar, "the philosophers had never the power to do such things."

"How know you this man has?" Ben-Hur answered quickly, "I saw Him turn water into wine."

"Very strange, very strange," said Simonides; "but it is not so strange to me as that He should prefer to live poor when He could be so rich. Is he so poor?"

"He was nothing, and envies nobody his owning. He pitied the rich. But passing that, what would you say to see a man multiply seven loaves and two fishes all his store, into enough to feed five thousand people, and have full baskets over? That is the Nazarene do."

"Ay, and ate of the bread and fish."

"More marvellous still," Ben-Hur continued, "what would you say of a man in whom there is such healing virtue that the sick have but to touch the hem of His being, and at least almost out of recollection. It is at best so easy to forget our youth; in his case it was but natural that his own sufferings and the mystery darkening the fate of his family should move him less and less, as in hope at least, he approached nearer and nearer the goals which occupied all his visions. Only let us not judge her too harshly. He paused in surprise at seeing Esther a woman now, and so beautiful; and as he stood looking at her, a still voice reminded him of broken vows and duties undone: almost his old self returned. For an instant he was startled; but recovering, he went to Esther, and said, 'Peace to thee, sweet Esther—peace and thou, Simonides'—he looked to the merchant as he spoke—"the blessing of the Lord be thine, if only because thou has been a good father to the fatherless."

BEN HUR; OR, THE DAYS OF THE MESSIAH.

BOOK EIGHTH.

CHAPTER II. BEN HUR'S RELATION.

An hour or thereabouts after the scene upon the roof, Balthasar and Simonides, the latter attended by Esther, met in the great chamber of the palace; and while they were talking, Ben-Hur and Ira came in together.

The young Jew, advancing in front of his companion, walked first to Balthasar, and saluted him, and received his reply; then he turned to Simonides, but paused at sight of Esther.

It is not often we have hearts roomy enough for more than one of the absorbing passions at the same time; in his case the other may continue to live, but only as lesser lights. So with Ben-Hur, much study of possibilities, indulgence of hopes and dreams, influences of the condition of his country, influences more direct—that of Ira, for example—had made him in the broadest worldly sense ambitious; and as he had given the passion place, allowing it to become a ruler, and finally an imperious governor, the resolves and impulses of former days faded imperceptibly out of being, and at last almost out of recollection. It is at best so easy to forget our youth; in his case it was but natural that his own sufferings and the mystery darkening the fate of his family should move him less and less, as in hope at least, he approached nearer and nearer the goals which occupied all his visions. Only let us not judge her too harshly. He paused in surprise at seeing Esther a woman now, and so beautiful; and as he stood looking at her, a still voice reminded him of broken vows and duties undone: almost his old self returned. For an instant he was startled; but recovering, he went to Esther, and said, 'Peace to thee, sweet Esther—peace and thou, Simonides'—he looked to the merchant as he spoke—"the blessing of the Lord be thine, if only because thou has been a good father to the fatherless."

Esther heard him with downcast face; Simonides answered, "I repeat the welcome of the good Balthasar, son of Hur—welcome to thy father's house; and sit, and tell us of thy travels, and of thy work, and of the wonderful Nazarene—who He is, and what. If thou art not at ease here, who shall be? Sit I pray—there, between us, that we may all hear."

Esther stepped out quickly and brought a covered stool, and set it for him. "Thanks," he said to her gratefully. When seated, after some other conversation he addressed himself to the men.

"I have come to tell you of the Nazarene."

"The two became instantly attentive. 'For many days now I have followed Him with such watchfulness as one may give another upon whom he is waiting so anxiously. I have seen Him under all circumstances said to be trials and tests of men; and while I am certain He is a man as I am, not less certain am I that He is something more.'"

"What more?" asked Simonides. "I will tell you." "Some one coming into the room interrupted him; he turned, and arose with extended hands. 'Amrah! Dear old Amrah!' he cried. She came forward; and seeing the joy in her face, thought my once how wrinkled and tawny it was. She knelt at his feet, clasped his knees, and kissed his hands over and over; and when he could, he put the lack grey hair from her cheeks, and kissed them, saying, 'Good Amrah, have you nothing, nothing of them—not a word—not one little sign?'"

Then she broke into sobbing which made him answer plainer even than the spoken word. "God's will has been done," he next said solemnly, in a tone to make each listener know he had no hope more of finding his people. In his eyes there were tears which he would not have them see, because he was a man. When he could again, he took seat, and said, "Come, sit by me, Amrah—here. Not then at my feet; for I have much to say to these good friends of a wonderful man come into the world."

But she went off, and stooping with her back to the wall, joined her hands before her knees, content, they thought, with seeing him. Then Ben-

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London Letter. An illustrious convert once said that if we would be glorified with Christ, whose fellow heirs we are, we must also suffer with Him; and what St. Paul learnt by his own painful experience many other converts from his days to ours have in greater or lesser measure experienced also.

CATHOLICS AND NON-CATHOLICS.

Editor of the Catholic Record. SIR: The non-Catholics are accustomed to look at the church of Rome as the most dangerous and treacherous power upon earth. To fight that terrible foe they have well organized and powerful associations, the ramifications of which extend all over the world.

HOUSFORD'S Acid Phosphate

Dr. B. B. GROVER, Rushford, N. Y., says: "I have prescribed it for nervous irritability, with marked results." No ONE BUYS A "FIG IN A POKER"—in other words, purchases on mere guesswork—who buys for his or her relief Naturopathic Lyman's Vegetable Discovery and Dyspeptic Cure.

them over that they both begged to be made members of the Catholic Church, so that it came to pass that the two prisoners who had been hitherto punished for heresy were henceforth sufferers for ward the cause of truth, blessed Ralph Sherwin accepted a challenge which certain ministers of the Establishment had thrown down, but before the dispute could take place the zealous champion of the faith was removed to the Tower. There he remained in close confinement for a twelvemonth, the monotony of his life being broken only by his being "sundry and several times examined and racked."

THE PROTESTANT IDEA OF DEVOTION TO OUR LADY.

London University. At St. Mary and Joseph's Poplar, a course of lectures was commenced on Sunday evening by the Rev. James Lawless, M. R., the subject being "The Protestant Idea of Devotion to the Blessed Virgin." Taking for his text the words "He who is not with Me is against Me." (St. Luke xi. 23), the rev. lecturer said: "In commencing this course of lectures on devotion to the Blessed Virgin, I wish it clearly to be understood that if I have to be to a certain extent controversial, I am anxious above all things to avoid wounding feelings, whether they be Protestant or Catholic. And should any words escape me which should grate upon the religious feelings or sensitiveness of any of my audience, let that word be softened in its sound, at the same time maintaining the truth. I must now humbly beg our good God, through the intercession of her whose cause I wish to defend, to bless my undertakings, and to give strength to my words and docility to your minds and hearts."

THE SANCTUARY.

OF THE BLESSED VIRGIN IN THE HILLS OF GALILEE. Mr. Kinglake in "Eothen." I crossed the plains of Esdraelon and entered amongst the hills of beautiful Galilee. It was at sunset that my path brought me sharply round into the gorge of a little valley, and close upon a grey mass of dwelling that lay happily nestled in the lap of the mountain.

"A GATE OF FLOWERS."

The above is the title of a volume of poems that has been laid upon our table. It is issued by the well-known publishing house of Wm. Briggs, 78 and 80 King St., Toronto. The design and press-work are exceeding neat and the exterior beauty of the book is more than surpassed by the good things in the little volume. Its author, Mr. O'Hagan, has fairly written his way into the front rank of young Canadian writers of both prose and verse.

Consumption Surely Cured.

TO THE EDITOR.—Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption if they will send me their Express and P. O. address. Respectfully, DR. T. A. SLOCUM, Branch Office, 37 Yonge St., Toronto. Nature Makes No Mistakes. Nature's own remedy for bowel complaints, cholera morbus, cholera, cramps, vomiting, sea sickness, cholera infantum, diarrhoea, dysentery, and all diseases of a like nature belonging to the summer season, is Dr. Fawcett's Extract of Wild Strawberry, which can be obtained of all dealers in medicine.

GLIMPSES OF MISSIONARY LIFE.

From Annals of the Holy Childhood. Rev. Father Frenna, of the Society of Jesus, a missionary in Alabama, lately wrote the following letter, which gives interesting details of missionary life in that part of the great republic: "Selma has a population of 9,000 or 10,000 inhabitants, and the mission which depends on it covers an area of 450 kilometers long by 75 to 100 wide. I am continually travelling; my return to Selma, which is about every two weeks has for its sole object the renewal of my provisions of wine and hosts; since Lent I have not remained in it twenty-four hours in succession. I celebrate Mass wherever I stop, whether Catholics live in the place or not. Very often do I find poor souls that have not seen a priest for twenty-five years; they are Catholics in heart, but entirely devoid of instruction. As to children that are old enough to make their first Communion, to prepare them worthily for that holy action I would be obliged to take them all with me to Selma for about a month; to realize which I would need at least 2,000 francs. It is impossible to ask anything of the Catholics, as the majority are even unable to aid the missionary to meet his expenses. In the four principal localities, towns having a population of from 3,000 to 5,000 inhabitants, we have erected modest chapels wherein I celebrate Mass once a month. In each of them my congregation comprises five or six families, at the utmost thirty Catholics, the majority workmen, and with that, it is with difficulty that I gather them together.

THE LESS CULTIVATED PORTION OF THE POPULATION IN GREAT BRITAIN.

Not, they continue, that we think this latter phase of devotion to the Blessed Virgin is to be regarded as a part of the real religion of the Catholic Church, but as an excrescence developed mainly in southern countries like Italy, Spain and France. They protest strongly against various epithets being applied to the Blessed Virgin, as being temerarious and offensive to pious ears, and they also gether repudiate the English rendering of such Italian thought-hymns as "Daily, daily, sing to Mary," and "Sweet Star of the Sea," regarding them as dangerous in the sense that they are all very well for highly cultured minds which have a definite notion of the difference of *Latria* and *Dulia* (or praise to the Creator and praise to the creature), but liable to lead the populace into the idea that Mary is after all a sort of goddess, and to distract their attention from

How to Gain Flesh and Strength.

Use after each meal Scott's Emulsion; it is as palatable as milk. D.L.'s people improve rapidly upon its use. For Consumption, Throat affections and Bronchitis it is unequalled. Dr. Thos. Prim, Ala., says: "I used Scott's Emulsion on a child eight months old; he gained four pounds in a month." Put up in 50c and \$1.00 sizes.

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THE LESS CULTIVATED PORTION OF THE POPULATION IN GREAT BRITAIN.

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Catholic Record.

London, Sat., June 18th, 1887. THE SACRED HEART OF JESUS.

The festival of the Sacred Heart of Jesus, which Holy Church celebrates on Friday next, is one that with peculiar fitness and special suggestiveness follows the octave of Corpus Christi. We lately said of the festival that it was the feast of civilization and humanity. The same may in truth be also said of the festival of the Sacred Heart of Jesus—but the one we may be permitted to look on especially as a feast of thanksgiving—the other as a feast of reparation. During the octave of Corpus Christi we gave thanks to God from our inmost souls for His extraordinary manifestation of love for us in the institution of the Blessed Eucharist; during the octave of the Sacred Heart let us rather strive to offer some reparation, be it no matter how weak or feeble, for the innumerable outrages, treasons and enormities, which afflict the tender and Sacred Heart of Him who died for us on Mount Calvary. We can better offer this reparation by first entering on certain reflections suggested by Jesus Himself, who on one occasion declared with all the emphasis and authority at His command: "It must needs be that scandals come, but nevertheless woe to that man by whom scandal cometh."

should scandalize my brother. Let the moderate drinker then, as well as the drunkard, take heed lest by any means this liberty of his should be so used as to encourage the weaker brethren to fall, and thus perhaps prove to be a stumbling block and a scandal. Is your example a safe model for the weaker brethren? Or would it be too much to forego your claims, and deny yourselves rather than destroy by your unnecessary and dangerous drink one of those souls for whom Christ suffered and died? Let us not, as St. Paul says, judge one another any more, but judge this rather: that you put not a stumbling block or a scandal in your brother's way. Drink is the powerful engine employed by Satan in this age, for wrecking homes, severing family ties, making widows and orphans, filling thousands of dishonored graves every year, peopling workhouses, asylums and prisons. Scandal is committed too by ridiculing piety and virtue in others. It is committed by calumny and setting at variance people who are at peace with one another. The calumniator shall defile his own soul and be hated by all. It is committed by showing contempt, stubbornness, ill-will or disobedience to parents or to superiors; it is committed by injurious or by immodest words. Scandal is committed by writing or by circulating bad papers, bad journals or bad books. Oh! how deplorable is the damage caused to faith and morals in this age of ours—by bad books and bad papers. How innocent souls are deluged and dying from the poisonous breath of the serpent which issues from the pages of bad books. A bad book is a false light which blinds the intellect to things of God. It is an enemy of deadly character. It is an insidious serpent, which if permitted to enter your house will surely kill. A bad book is a bad companion and a bad companion is one through whom most grievous scandal cometh. Better for you to pluck out your right eye than to allow it to scandalize you by reading a bad book; better for you to cut off your right hand than allow it to receive, lend or sell a bad book. Scandal has one special and characteristic feature which makes it frightful to contemplate, and that is the ease with which it is committed and yet the great difficulty of making reparation. If you have unjustly taken your neighbor's property you may have some compensation to make, but if by scandal you precipitate an immortal soul into hell—what compensation can you make. Oh! no compensation can be made—for out of hell there is no redemption. If you scandalize one, you infect him and he in turn will infect the next with whom he comes in contact. So that in the end you become responsible for all blackened and destroyed through your first sin of scandal. Who then can tell all the sins of scandal, known and unknown, that shall be brought in judgment against us? A responsibility of untold gravity will ultimately lie at the door of the scandal-giver and on the day of reckoning innumerable souls whom you have forgotten will rise clothed in that loathsome and hideous form to which your sin has condemned them, and seek for double measure of retribution on you, that besides your own portion of bitterness you may be condemned to share with each of them the cup of woe which while on earth you mixed for them. Woe to him indeed on that day by whom scandals have come. Before the judgment seat of man a feeling of pride may arm us to accept punishment without accusing those who in reality ought more properly to bear it. But before the tribunal of the Omnipotent Judge, all will be but too happy to lighten themselves of the smallest portion of their lot by pointing out their seducers and encouragers in evil. The closest ties of friendship and blood will make no difference in the awful challenge. "Thou hast eaten of the tree," said the Almighty to Adam, "whereof I commanded you that thou shouldst not eat." And what was his answer, "The woman whom thou gavest to be my companion gave me of the tree and I did eat." Oh! such will be the answer of all, "The husband whom Thou didst command me, through Your Apostle, to obey, the parent whom Thou didst command me to honor, that my days might be long in the land, he gave me the forbidden fruit and I did eat it." It will be a mortal contention among earthly friends, for it is these alone that are generally the cause of each other's ruin. For what a complication of crime then will the accused call for a transfer of his punishments. For an unnatural treachery, a fiendish malice, "Even the man of my peace in whom I trusted, who eat my bread, have greatly supplanted me. Let death come upon them and let them go down alive into hell." Having seen that scandal is a great sin, that it kills in our neighbor that which is of more value than the body, that it is a common sin and easy of commission, but most difficult of reparation, a crime that opposes the blessed Trinity, that afflicts the Sacred Heart of Jesus, that interferes with the work of the Church in the salvation of souls. Let us conceive a horror for scandal and let us make the firm resolution of not doing it in that way. If any of us have unfortunately scandalized our

neighbor and feel that we have robbed Jesus Christ of one or more souls, which He purchased on Calvary's mount, despair not;—for the scandal giver there is pardon if he sincerely repents. "I desire," says the Lord, "not the death of the sinner, but rather that he be converted and live." God's mercy is above all His works. The festival of the Sacred Heart offers all Christians a most touching opportunity of offering reparation for the scandals of which they may have been heretofore guilty. Few, indeed, are those who can claim exemption from this grievous fault, for almost every sin, every failure to give good example, where good example was necessary, may be set down as giving bad example. The force of good counsel is great, but the force of good example is irresistible. May, then, this festival of Christ's Divine and Merciful Heart be for all a season of grace, forgiveness and reparation, the opening of a new era of promise, pleasure and perseverance—the forerunner of that unending season of love which will one day be ours, if true to the lessons taught us by that Sacred Heart, the fountain of all peace, and grace and benediction.

should be exercised in accordance with the wants of the people, and they should not be exerted to oppress. It is the duty of legislators to legislate so that the soil of the country shall belong to the people of the country. Hence Mr. William O'Brien did well not to compromise the just cause of Ireland with the impious and noxious theories of socialism. THE GLOBE AND THE RECORD. The Globe, of June 6th, tells us that we "appear" to be conscious of possessing more accurate information as to Italian affairs than even the Fortnightly Review on the subject of the relations between the Government and people of Italy with the Vatican. We take our information from Italian sources. We read in Le Moniteur de Rome, of May 1st—an authority of at least equal weight on Italian questions with Sir Charles Dilke, the writer of "the extraordinarily able and minutely detailed articles referred to by the Globe—a very clever rejoinder to an Italian radical organ, that will, we think, serve to put the Globe right on the Catholic view of Italian pacification. Le Moniteur writes: "A Catholic sheet of Tours, the Gazette Piemontaise, asks Catholic journals to explain themselves once for all what they mean when they speak of conciliation. 'The clerical papers,' says the Gazette Piemontaise, 'when you offer them a precise question, either shun a reply or, at most, declare that it is for Italy to take the initiative. Or, like the Moniteur de Rome, they affirm that the Pope is the sole judge of the solution to be given. In pursuing this mode of reasoning they make of themselves painful public spectacles.' Since the Gazette Piemontaise calls upon us for an answer, we feel bound to give and will give a few words of explanation. The Tuscan journal begs of Catholic papers to tell what they mean by conciliation. Is the ignorance which the Gazette affects really sincere? It is permissible, at all events, to doubt it. Our contemporary, in order to enlighten itself, had only to read the numerous articles published within recent weeks, by the Catholic press of the peninsula, to find ample information. We have ourselves said and repeated a hundred times that what the Italian Catholics desire, is that the independence and the dignity of the Pope be fully and effectually secured, which they are not to-day. Not only as Catholics but likewise as Italians, the Catholics of the peninsula demand the liberty of the Holy See, to which the present condition of things offers guarantees wholly insufficient and illusory. The Catholics of Italy are deeply impressed with the conviction that peace with the Vatican is altogether compatible with the interests of Italy, nay, more, that this peace is of supreme and vital moment for the government, and that it should under actual circumstances—according to a liberal review, recently cited in these columns, make the accomplishment of that peace its first and principal object. Italian Catholics are not alone in saying and thinking so. This is also the profound and intimate conviction of all true patriots, of all sincere men who love the greatness of their country. But conciliation with the Vatican having for essential condition a sufficient reparation, it naturally follows that it is for official Italy to take the first step. It does not at all pertain to Catholics to present a fully developed project and to propose a practical solution. Their part in the interest of Church as well as of State, must be confined to prepare such a solution, to affirm and reaffirm that such a solution may be arrived at, that it is consistent with forms the most varied, and that, in its search, courage and loyalty be called in, private interests, which nobody desires to be sacrificed, will nowise suffer. These principles stated and admitted on both sides, it is for official Italy, upon giving security, to make its offer. The Pope being the sole competent judge in this matter, will decide whether the security offered will sufficiently guarantee the liberty and independence necessary for the fulfilment of his divine ministry. Are these declarations clear and precise enough? We hope that the Gazette Piemontaise will be satisfied with them. We feel, at any rate, certain that we speak in language sufficiently clear and categorical. Yes, indeed, it is time to cease standing on the highway, and to go forward once for all. It is not, however, to us that the Gazette should address its exhortations, but to its own friends the liberals and the supporters of the administration—these, indeed, it should persuade of the necessity there is to put an end to hesitations and to delay—to do, in fine, something for Italy itself. The matter is pressing, and if ever the occasion was propitious it is to-day, when on every side the urgency of a solution is evident, when the general situation of Europe, the increasing international embarrassments, the internal and external difficulties of Italy, all combine in demanding the closing up of a wound which not only paralyzes its forces but exhausts its energy." Le Moniteur further publishes an address from the moderate republicans of Tours to the Deputy Fessard, himself a republican who has taken strong ground

in favor of conciliation with the Papacy. In that address we read: "Your courageous example, your desire to assure to Italy the desired strength and respect, in harmonizing the sentiment of religion with that of country—have inspired us with the purpose of registering our cordial feelings in your regard. And since you have signified your approval thereof, you may make it at your will—as you desire—a public declaration of opinion. It is for you to choose the opportunity and to select the mode, the time and the place for the publication thereof. For us, Honorable Sir, we see with heartfelt sorrow, in the fatal conflict between Church and State, the veritable origin of the many evils which so sadly afflict Italy, and we are in accord with you to recognize that there can be no other remedy for the difficulty than a full, honest, sincere conciliation between the two supreme powers. Like you, we are convinced that this conciliation would give the Papacy the assurance of the free and Sovereign exercise of its power to commence, as you well observe, by education. It would, at the same time, give force, splendor, and security to our august dynasty towards which we profess the profoundest loyalty; it would, in fine, render our dear Italy, of which we are proud, to be loving children and faithful citizens, great and prosperous." The Globe does not surprise us when it declares that those foolish Catholics who take the radical view of the saying: "A free church in a free State are extremely wise Catholics because they differ from our opinion. We repeat that there can be no freedom for the Church where the free actions of her august Head is in any way impeded, and we protest against our esteemed contemporary's interpretation of this statement as bearing on the mere exercise of the Pope's temporal authority. The Globe should, by this time, know that the Pope is not free in the exercise of his spiritual functions in Rome. His appearance in public to preside over any important ceremonial would be the signal for radical demonstrations such as those which disgraced Rome on the occasion of the burial of Pope Pius IX. The Pope is not as free in the Eternal City as even the humblest citizen thereof. If the Pope were free, the Catholics of Italy, whatever their political opinions, the friends of the reigning dynasty and of Italian unity and greatness were not so earnest and so anxious for conciliation. The Globe is not so ingenious, as we might expect, when it says that "to permit unimpeded action in temporal affairs to the head of an ecclesiastical hierarchy would, if history is to be trusted, lead a people more certainly to unpleasant consequences in the next." Our reading of history, not we admit so extensive or so profound as that of the Globe, but certainly honest and thorough, within its limits, leads us to the unalterable conviction that in so far as the Papacy is concerned its action was never by any nation impeded, nor its liberty curtailed, without baneful, pernicious, and even lethal results to the revolting nation. Instances numerous indeed might be cited, of even recent times, to establish the truth of this contention. But as the Roman question is one to which we must again return, we for the present hold over any further expression of view. THE JESUITS AND THEIR MAL-IGNANCES. "Dr." Wild, it seems, has inaugurated a regular No-Popery campaign in Bond St. Church, Toronto. It is not our intention to follow up this "Habbakuk Muchie-wrath" through his incoherent ravings. The task would be unworthy of a rational being; but as in a sermon delivered on the 6th inst. he takes occasion to re-echo a calumny which has been frequently alleged against the Jesuits, and that very lately by others besides himself, we shall take occasion to state the facts connected with that page of history which quite a number of Protestant clergy have, of late, been in the habit of misrepresenting, the suppression of the Jesuit order in the last century. "Dr." Wild says: "A majority of the Catholics of the whole world are against this order, and well they might be, for wherever the Jesuits had been they had fomented disturbances, dissensions and troubles, and had wrought evil both to states and nations. He felt persuaded the Jesuits would not stop at Quebec, but would assail Ontario itself. He could not see that there was stamina enough in either political party to resist the encroachments of this disturbing organization. It was the most compact secret order of the secret organizations of the world. It could still control governments in places where it got a footing unless it had lost its old cunning and intrigue. The members of the Society had been accused of every crime in the calendar by Roman Catholic writers of the best authority. He read a list of the countries from which the Jesuits had been expelled or in which they had been suppressed: the list included not only every country in Europe, but China, Japan and the Transvaal. Eleven Popes had censured the order. It remained for Canada to give them refuge and legal status." We had occasion, during the month of March, to review and refute certain calumnies against this order, which were advanced by Prof. Goldwin Smith, Bishop Cox, and some minor lights. We propose here to say a few words on the causes which led to their suppression in various countries in Europe, and especially to their formal suppression as a Religious Order by Pope Clement XIV. in 1773.

The statement that eleven Popes have censured the order is simply a falsehood. In 1814 the order was solemnly restored as a Religious Order by Pope Pius VII. He was moved to do this by the active zeal which they had displayed in the cause of education and science while they existed, but especially by their heroic devotedness to the propagation of the Gospel. Since the time of Pius VI., every Pope has been more and more attached to the Jesuits; until within the last few months Pope Leo XIII., by a special brief restored to them all the privileges and rights which had been conferred on them by the Pope, from Paul III. down to the present date. This brief is but little more than a confirmation of all that was done for the order by Paul VII., except that it is somewhat more full, and it removed some doubts regarding certain concessions which had formerly been granted. In this brief the glorious reigning Pontiff declares that the brief itself is "a testimonial of the love he bears and has always borne for the illustrious Society of Jesus, so devoted to our predecessors and to ourselves: the fruitful foster-mother of eminent men by the glory of holiness and science, the source and support of sound and solid doctrine, which in spite of the violent persecution it endured for justice's sake, never desists from laboring in the Lord's vineyard with joyful ardor and unconquerable courage." A testimony like this is worth a thousand testimonies against the order by men of the calibre of Prof. Goldwin Smith and the errant "Dr." Wild. But, it may be asked, if such was the character of the Jesuits, why were they suppressed at all? This question is more easily asked than answered. It was certainly not for any crimes of which the order had been guilty. The truth is that intrigues in many of the European courts, notoriously in the Court of Lisbon, and the Courts of the House of Bourbon, pressed upon the Pope this course, and he yielded to their pressing demands, because, as he himself said, "If you do not wish to see the court of Rome fall from its present high estate, we must become reconciled with princes; for their arms reach beyond the boundaries of their own states, and the Alps and the Pyrenees are no barriers to their power." The secular princes made serious charges against the Jesuits, but these charges were never proved, and wherever an opportunity was afforded they were positively disproved. That Clement XIV. acted rather upon the desire of secular princes than from belief in any guilt on the part of the Jesuits, is evident enough from the fact that he restored the importunities of the ambassadors for four years before he finally yielded to them, and even when he did yield he did so without using the usual canonical formalities. However, the Jesuits obeyed the decree, and the society was accordingly dissolved. They were unwilling to hold out against the Pope's decree, and though Frederick II. of Prussia wished them to continue to teach their schools in Silesia, they laid aside, even in that country, whatever was characteristic of their order; though as secular priests the schools remained under their charge. Catherine II. of Russia positively refused to permit the decree of suppression to be published in her dominions, so high was the esteem in which she held the Jesuit Fathers. Why, then, were the secular princes so anxious for the dissolution of the order? Was it because of enormous crimes of which they had been guilty, as Messrs. Smith and Wild pretend? Far from it. In France, the king was angry with them chiefly because he was not contented with them, but was refused abolition on account of his amours with Pompadour. The Court of Lisbon was against them because the Jesuits remonstrated against the creation of the colonies of Paraguay to Portugal, whereby 30,000 Indians were driven from their homes, made happy by the admirable government administered by the Jesuits. This arbitrary measure caused the Indians to revolt, and the blame was unjustly thrown by Pombal, the Portuguese Minister, on the Jesuits. England persecuted the Jesuits, not because they were criminals, but because they were zealous priests; the same reason for which Messrs. Smith and Wild would have them persecuted in Canada. Thus might we go through the whole catalogue of countries named by Dr. Wild, and we would find the persecutions to which the Jesuits have been subjected attributable to causes which redound to their lasting honor, and which prove them to be "eminent by the glory of holiness and science."

The London Tablet is authority for the statement that there have been a large number of notable conversions to the Church lately in Germany. Fraulein von Hillern, a well known writer, has been received recently by the Archbishop of Freiburg; and Baron von Lomberg, the nephew of a distinguished general, by the Bishop of Fulda. Moreover, two Protestant pastors have abjured their heresy at Mainz, and entered the seminary at Eichstadt, in order to prepare for the priesthood. THE OFFICERS of the law who were appointed to collect tithes for the ministers of the Established Church in Wales have been given a very warm reception, it would seem, by the people. On Saturday a collision occurred at Denbeigh between a mob and a body of police who were protecting an auctioneer engaged in selling property. The mob turned an excited bull loose on the police and assaulted them with rotten eggs. It is reported in London official circles that the press will not be forgotten in the distribution of jubilee honors. Sir Algernon Borthwick, proprietor of the Morning Post, and Mr. Lawson, who owns the Daily Telegraph, are to receive baronetcies. Edwin Arnold, the managing editor of the latter paper, and Editor Buckle of the Times are to be knighted, while Mr. Walter is to be rewarded for the "assistance" rendered the government by his series of articles on "Parliament and Crime" with the peerage for which he has impounded so many successive cabinets. We have reason to be grateful that this country is inflicted with so little of this nonsense. We are a plain, practical people, with handy names, and it is to be hoped we will remain so. "The O'Briens and the O'Donovan Rossa's and the McGlynn's, and the McMacKins are all at war with each other. They are giving us some idea what a Home Rule Parliament would be like. Go in bye." This elegant extract, clipped from the Free Press of the 9th inst., is but a specimen of the literature and logic to which the witty man of the Free Press has of late been lavishly treating the readers of that journal. It is true, all Irishmen are not at agreement in all matters of opinion; but are all Englishmen, all Scotchmen, all Canadians in perfect accord? Ought Canadians to be deprived of their Parliament until the Mackenzies and the Macdonalds, the Free Press and the Advertiser become like Barnum's happy family? Try again, friend. Your magnanimous tolerance, in union with the Mail, worked so admirably at the local elections, that it is advisable to keep it up. THE NOTICE by a recent issue of the Globe that Canon Durnoullin, of Toronto, favors the running of street cars on Sunday, for which he is taken severely to task by the editor. It seems the congregation whose spiritual interests the gentleman referred to is supposed to look after, is, week after week, becoming smaller, until only a mere handful of people gather on Sundays to take part in the services. The Canon believes it is because the horse cars are not in motion to bring the worshippers, while the editor lays all the blame at the door of the Canon himself, insinuating that his "services" are dull and that his people are in consequence seeking more lively and interesting shepherds. Well, we do not care to have a part in this quarrel, but we take the liberty of suggesting that were the Canon to pay less attention to politics and public affairs generally—were he to go into the by-ways of Toronto, and seek his lost sheep, whispering kind words of Christian benevolence and goodness into their ears—such a course might serve to fill more pews in his conventicle than would the running of street cars. In a recent issue the New York Sun contained the following reference to the disorderly conduct of the members occupying seats on the coercion side of the English House of Commons: "While the old Conservatives have been seeking an exit from their difficulties the young aspirants have grown dependent being kept all day and all night in the House just to vote, and have even fallen into the sad habit of letting their brands and sodas get the better of them. On Thursday a group of young Tories had in such a manner that Timothy Healy, in one of his many speeches, advised the honorable gentlemen to go on and have some soda with nothing in the Speaker called Healy to order, parliamentary etiquette does not recognize the possibility of a member being drunk. Not very long ago Mr. Newdigate, a general old bigot, fell off his seat in the House, and rolled on the floor. He steadied out into the lobby, and the House was made to understand that he slightly indisposed. At the annual meeting of the General Assembly of the Presbyterian Church recently held in Winnipeg, we notice Prof. McVicar, of Montreal, was once again to the fore with his little budget news from the French evangelization department. He referred to the salient points it contained, and closed by saying that "the Church of Rome was perfecting her organization with the view of capturing all the world, Britain and America included, and that her efforts in Canada were carefully planned and energetically prosecuted." God grant it may prove to be no more than a world. The system of the Rev. Professor and his companions adopted appeals to ignorance and big-

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for sustaining power—the system the Catholic Church places confidence in is appeals to the hearts and to the intellects of men. In this field they are making wonderful conversions, while Mr. McVicar is wasting all his energies on some unfortunates who have become Presbyterians for a price, and will remain in the Professor's fold only while the supplies are forthcoming.

The past week has been marked by several new features in the Irish struggle against Tory injustice and oppression. In the first place the government, goaded by the taunts of their own friends, have determined to put an arbitrary end to the four months' debate of the Coercion bill. On the 17th inst. the final question on the measure will be put and all further debate on the subject will be terminated thereby. By these means the bill will be rushed through and become a law within the next fortnight or ten days. Both Farnell and Gladstone have contented themselves with a dignified protest against the injustice of thus ignoring the rights of the minority, and have pointed out that the numerous amendments to the bill were entirely due to the shamefully slipshod manner in which it had been drawn up.

How the Home Rule question affects the United States and Canada was forcibly brought to light a few days ago. At a meeting of the Emigrant Commissioners of New York, the question of permitting the landing of about ninety emigrants from Ireland who came on the steamer City of Chester came up. The emigrants had been sent out by the British Government, which paid their passages. Their admission was objected to on the ground that they were paupers and likely to become public charges. There was read at the meeting a copy of a letter sent to Secretary Bayard by Minister West in April last. In it the British minister asked whether persons whose passages were paid partly or wholly by the British Government would be permitted to land. Secretary Bayard, in reply, cited the laws in reference to pauper emigrants, and said that in such cases as those mentioned by Minister West, suspicions would be excited and they would not be permitted to land unless it was clearly shown that they were not likely to become public charges. The commissioners finally decided to permit the landing of three women and one man and their families, numbering in all twenty-one. All the others, who were detained on Ward's Island, were ordered to be taken back by the Inman Steamship Company. This action of the United States government is eminently proper, and a like course should, we think, be adopted in Canada.

At the session of the Congregational Union held in Toronto on the 9th, Rev. H. D. Hunter, of London, took occasion to propound his views on the great question now before the Imperial Parliament—Home Rule for Ireland. The rev. gentleman expressed regret that the Canadian commons had passed resolutions in favor of this measure and against the Crimes Bill. Just here it might be claimed that the members of the Canadian Commons have as much right to express their views on this or any other question as has the Rev. H. D. Hunter. To those who know Mr. Hunter, and have heard his utterances in the Congregational pulpit in this city it will seem truly amusing to note that the rev. gentleman has begun to read people lessons on propriety. Why, there is not a minister of religion in Canada who has from time to time wandered from his occupation more than the Rev. H. D. Hunter, by introducing all manner of topics into his Sunday sermons dressed up in a style of silly sensationalism which even Sam Jones would be ashamed of. It would be very much better were Rev. H. D. Hunter and many others like him to mind their own business, and not trouble themselves so much about the Catholic Church, Home Rule, Separate Schools, and such like matters. There was at one time a good market for that sort of thing, but now-a-days people are becoming more enlightened, and, outside of Toronto, very little value is placed on such preaching and such preschers.

The Montreal correspondent of the Toronto Mail viewed the Corpus Christi procession through a pair of genuine Orange spectacles, and evinces great soreness of spirit. "He telegraphs his masters in the 'Queen City of cobble-stone throwers and Pharisees,' a veritable wall of grief that such things are allowed to exist. 'The display,' he says, 'is at present confined mainly to the French quarters of the city, for in points of residence, as socially as in every other possible way, a complete dividing line exists between the two races. It is more than probable, however, now the new St. Peter's cathedral is approaching completion, that the English quarter will at no great distance of time be in its turn partially invaded.' The Catholic people of Montreal do not move along in processional order for the purpose of giving offence to any one. Their sole object is to do honor to our Blessed Saviour. Protestants, we know, will assert that the Blessed Eucharist is not

the body and blood of our Lord. They are free to hold this opinion if they will, but their Catholic neighbors believe it is, and we therefore think it is very unreasonable on their part to take offence, more especially when offence is not in any way intended. Far different is the conduct of the Mail's friends, the Orangemen. When they turn out in procession insults are deliberately and abundantly aimed at their Catholic neighbors. But from the Mail's point of view there would, we think, be nothing in this to condemn. The people of Montreal are profoundly religious, while those of Toronto are, for the most part, very Godly folks in theory, but quite the contrary in practice.

CATHOLIC PRESS.

Boston Pilot. A forcible illustration of the spirit of caste which characterizes Protestantism is found in the fact noted by our esteemed contemporary, the Western Watchman, of St. Louis, that there is not one negro worshipper in all the eighty Protestant churches in St. Louis. "In the light of this truth," comments the Watchman, "how grandly divine appears the Catholic Church. She could not make a race division if she tried. She could not prevent a negro kneeling at the Holy Table with a white man, any more than she could shut her confessionals against the sinner." Let us add hereto the testimony of the American Catholic Tribune (colored): "If every so-called Catholic colored church in the world was done away with instantly, the colored Catholics would be at home in any other Catholic church beneath the sun."

There is an English Protestant clergyman named Canon Wilberforce at present visiting in Boston, and from an address of his, delivered on Monday last, we take the following: "The Irish question is the whiskey question. Whiskey is the curse of the Irish." No one but an Englishman would be brutal enough and brazen enough to say so unjust a word. The Irish are far less drunken than the English, as English statistics show. The Irish question is a question of English invasion and plunder and false report, and the banishment of a nation. It is also the uprising of that banished nation into a mighty force in other countries, where the false words of conceited Englishmen are caught on the fly and thrown back in their faces. This is no longer the 18th century, Canon Wilberforce. For every 1,000 Americans you can reach a million with its answer. The Christian Advocate (Protestant) of New York makes the extraordinary assertion that the number of Catholics lay people who become Protestants in the United States is fifty to one at least, when compared with the number of Protestants who become Catholics. We take it for granted that the Advocate refers to such Catholics as formally abjure the Faith and become recognized members of some Protestant communion. Will the Advocate kindly give the number of such recruits to the Protestant body for any given year, or for as many years as it chooses? We can furnish it with contemporary lists of our converts from Protestantism in the United States from the records of baptisms and confirmations in our 6,910 churches. That many children of Catholic parents drifted into Protestantism from the very beginning of immigration to this country we regretfully admit, but this was in the overwhelming majority of cases the result simply of environment. They had neither church nor priest nor Catholic neighbors. They were, in many instances, easily orphaned. They had no chance to choose their religion. Of those who have formally apostatized, it is enough to say that they have not left the Church for the sake of leading better lives. We forbear to develop this subject out of consideration for the intelligent and conscientious Protestants who have the good taste never to boast of accessions from Catholicity in their ranks. To day, as in the days of Miss spoken Dean Swift, these latter are but "the weeds of dung out of the Pope's garden." On the other hand, converts to the Catholic Faith in this country, as in England, France, etc., are invariably from the ranks of the studious and devout, and many of them have been privileged to prove the disinterestedness of their motives by substantial sacrifices. To put it briefly: Protestantism preaches annually—from poverty, ignorance or weakness among Catholics. Catholicity profits from the intelligence, education and religious zeal of Protestants. Will the Advocate produce its converts and compare them with ours both in number and quality?

It is remarkable that the English Church which claimed recently in the convocation of Canterbury to be the Church of the first and second centuries, is still unable to prepare for its Catechism a satisfactory definition of itself. The definition proposed by the committee was opposed by Archbishop Farrar, and a compromise one adopted.

The Rochester Post Express in a very interesting article on the proposed Protestant Cathedral in New York, points out the reason why there have been so few Protestant churches of grand dimensions or striking architectural effect, and why they differ so radically in construction from Catholic churches. The former are built, it says, primarily for preaching, and of necessity everything must be subservient to acoustic principles, while the latter intended as temples of sacrifice give full scope for the highest architectural beauty.

William O'Brien came from Canada to Boston tired, bruised and ashamed of the method of North America. He left Boston filled with hope, courage and a confidence in the future of the cause dear to his heart, which was equalled only by the depth of his affection for the warm-hearted people whom he met. From a land of bigotry and intolerance he came to a land of freedom and liberality. Instead of feeling a valley of paving stones and a forest of blindgones, he was greeted on all sides with cheers, plaudits and words of enthusiastic and sympathetic encouragement. He liked Boston, and

Boston Republic. Boston likes him. Boston likes pluck, determination and persistence in a good cause. She likes a sturdy fight for freedom.

"THE GREAT DAY." Such, truly, might last Sunday be termed for the happy children who for the first time partook of the body and blood of our Blessed Redeemer at the Convent of the Sacred Heart in this city. The little chapel is a model of neatness, and the surroundings remind one of all that is pure and good and holy, and tends to raise the heart to feelings of devotion towards Him who reposes in the tabernacle of the altar.

In the early morning it was indeed a soul inspiring spectacle. The heavenly strains of the harp and the organ and the sweet, devotional singing of the chapel choir—the orderly and devout demeanor of the pupils—all tend to give an impression that happy indeed are those whose privilege it is to be placed under the care of the Religious of the Sacred Heart. His Lordship Bishop Walsh celebrated Mass; Rev. Father Dunphy, of St. Mary's Church, attended His Lordship. Before administering the sacred rite for the first time to the young communicants he referred in brief but most impressive terms to the nature of the sacrament. The names of the children who made their first communion are Miss Florence Blynn, of New York, and Miss Agnes Brown and Miss Blanche Cruickshank, of London. The parents and other relatives of the children who were present were edified by the beautiful and impressive ceremony as well as by the spectacle of such genuine devotion on the part of the pupils. In the afternoon at four o'clock His Lordship gave solemn Benediction of the Blessed Sacrament, and also administered confirmation to a number of children. Before doing so he preached a most affecting and touching sermon, explaining the nature of the sacrament the children were about to receive, and impressing on them the necessity of becoming true and steadfast in the faith, and vigilant soldiers of our divine Lord. His Lordship's remarks made a deep impression not only on the children, but also on all who had the privilege of being present.

STUDIES IN CHURCH HISTORY, by Rev. Reuben Persons, D. D., Vol. I., Centuries 1 to 5. Large octavo, 538 pages. Price \$2.50 post paid. Published by Putest & Co., New York and Cincinnati.

The following extract from the author's Preface will show the object and plan of this work: "In publishing the following dissertations, we are actuated by a desire to supply a want in our English ecclesiastical literature. Histories of the Church we have in abundance, but no one work which treats exhaustively, and nearly exclusively, of the many controverted points which are of interest alike to the Catholic, Protestant, and incredulous. . . . We are not without hope that our pages will be read with interest and profit by many of the Catholic laity, as well as by many of our separated brethren; for while we have not designed to produce a popular book, it would have been difficult, in a just treatment of the subject matter, to confine ourselves more carefully to the vernacular, and to avoid more rigidly the technicalities of theology, than we have not been pleased with the numerous references and quotations which they may deem an encumbrance to the page, but it seemed injudicious, if not absurd, to expect the reader to receive, on the author's unsupported authority, citations and assertions which might affect, and during the course of our dissertations, we are too frequently compelled to rebuke such presumption. Again, the experienced student will appreciate the method adopted, and will not regard it as an affectation of erudition. He knows that, by referring to the designated authority, he will derive, in the majority of instances, additional and valuable information concerning the matter treated in the text."

SELECT RECITATIONS FOR CATHOLIC SCHOOLS AND ACADEMIES, compiled by Elizabeth O'Grady, teacher of elocution at the Academy of Mount St. Vincent, and other Catholic Schools. New York: Benziger Bros., Price, \$1.25.

CHARITY BAZAAR, Essex Centre. The Catholics of Essex Centre, in the county of Essex, being few in numbers and feeble in purse, and having done their best towards building a Catholic church in that thriving village, are constrained to appeal to the charitably inclined Catholics of Canada for assistance. And, therefore, respectfully call the attention of all such to their Bazaar, the drawing of prizes for which will take place at Essex Centre on July 1st, 1887. We beseech all who receive our Bazaar tickets to do what they can to sell them for us, as by so doing they will aid in accomplishing a very much needed missionary work. Send all money and coupons to Rev. John O'Connor, Maidstone, Ont.

Catholic Colored Mission of Windsor, Ontario. As Dean Wagner, who has in his hands the work of the Catholic Colored Mission of Windsor, wishes to begin the erection of a suitable school-house and church at the earliest possible date, all persons who have received his appeal for help are kindly requested to fill their lists as soon as convenient, and send the proceeds, together with the benefactors' lists, to the reverend gentleman. All moneys received will be immediately acknowledged. Persons not receiving in due time such acknowledgments, will be pleased to notify Dean Wagner by postal card. 451-4t

HONORS TO SEPARATE SCHOOLS. We are pleased to note that our separate schools have been still further honored at the Colonial Exhibition. Medals and diplomas have been forwarded to the separate schools of St. Catharines, taught by the Christian Brothers, for drawing, map and penmanship. We congratulate the pastor, the Brothers and the Catholic people of St. Catharines on this distinguished honor conferred on their excellent schools.

CORPUS CHRISTI AT ST. PETER'S CATHEDRAL.

The festival of Corpus Christi was celebrated on Sunday last, at St. Peter's Cathedral, with more than usual solemnity, the first communion and confirmation being held on that day, besides a procession in honor of the Most Blessed Sacrament on the church grounds, which are the most beautiful in the city. On Saturday the candidates for the reception of the two great sacraments were carefully examined in Christian Doctrine by His Lordship the Bishop, assisted by the clergy. All were highly pleased with their remarkable proficiency, the excellence of their answering evincing the most careful training.

At the Mass at 8.30 o'clock on Sunday the first Communion was given to 132 candidates. Of these, 55 were confirmed, 15 of the number being adults who were converts to the Catholic Church. During the course of the year 14 others were also received into the Church.

The early Mass was celebrated by Rev. Father Tiernan, pastor of the cathedral. After the Holy Communion was administered, His Lordship the Bishop addressed the children most impressively on the benefits of receiving worthily this most Blessed Sacrament, wherein our Divine Saviour gives Himself to us for the nourishment of our souls. This sacrament is a most powerful means of obtaining grace from God, and that the graces received may bear fruit in their souls, he exhorted the children to be obedient and docile, faithful to the sacred duty of prayer, and that they should reverently prepare themselves to receive this most holy of all the Sacraments, monthly, after their first Communion. These were the means which would enable them to lead virtuous lives and contribute to prepare them for a happy death, the great object that all should endeavor to obtain.

After Mass the Bishop administered Confirmation, after a feeling explanation of the importance of this Sacrament, which gives the grace of strength and fortitude in the fulfilment of Christian obligations, and makes those who receive it become true soldiers of Christ, enabling them to fight the battle of life and to overcome temptations, whereas by the Holy Spirit of God imparts His special graces for this purpose.

High Mass was sung by Rev. Father Walsh at 10.30 o'clock, Rev. Fathers Tiernan and Kennedy assisting as deacon and sub-deacon respectively. The candidates for the sacraments walked in procession from St. Peter's schoolhouse to the Cathedral, bearing beautiful banners of the Blessed Virgin, St. Joseph, and the Sacred Heart of Jesus. By the kindness of the pew holders, the processionists occupied the front pews, to be ready for the solemn procession of the Blessed Sacrament which was to take place immediately after Mass.

At the usual time His Lordship explained the nature and object of this procession. It is to do honor to our Lord Jesus Christ who instituted this adorable Sacrament; that dwelling with us he may give himself our daily bread, the food of our souls. As he is truly present therein in his divinity as well as his humanity, he is the object of our profound adoration, and by the exterior homage we pay to this adorable Sacrament we manifest our gratitude for his boundless goodness, and we also profess our faith in the Sacrament, that dwelling with us he may give himself our daily bread, the food of our souls. As he is truly present therein in his divinity as well as his humanity, he is the object of our profound adoration, and by the exterior homage we pay to this adorable Sacrament we manifest our gratitude for his boundless goodness, and we also profess our faith in the Sacrament, that dwelling with us he may give himself our daily bread, the food of our souls. As he is truly present therein in his divinity as well as his humanity, he is the object of our profound adoration, and by the exterior homage we pay to this adorable Sacrament we manifest our gratitude for his boundless goodness, and we also profess our faith in the Sacrament, that dwelling with us he may give himself our daily bread, the food of our souls.

After Mass the choir-boys of the Cathedral, and the children who received their first communion numbering altogether about 200, formed in processional order and marched around the Cathedral grounds. His Lordship bore the Most Blessed Sacrament under a rich canopy. The line of procession was flanked on both sides by the members of the Catholic societies, especially the Society of St. Vincent de Paul, C. M. B. A. and the St. Patrick's Benevolent Society. On returning to the cathedral the Bishop gave Benediction of the Blessed Sacrament.

Vespers were sung at 4 o'clock. The children were again in attendance, and were addressed by Father Tiernan, who explained in a most instructive manner the object of their presence. This, they explained, was threefold. First, they were to renew their baptismal vows. The obligations of their baptism were undertaken for them by their sponsors when they were unable to answer for themselves. It was now their duty to undertake these obligations in their own person. Secondly, they were to consecrate themselves to the Blessed Virgin Mary. She is our advocate in heaven, and our Mother. We should therefore devote ourselves to her as faithful children, and if we do so we shall have the powerful protectress whose prayers for us offered to her Divine Son will secure to us every grace we need from Him. Thirdly, as the day of their first communion is the most important day of their lives, the Church celebrates the occasion with much solemnity, and as a memorial of it, it was Father Tiernan's wish to present each communicant with a handsome picture representing the first Communion, which will always remind them of this glorious day, and be an incentive to them to preserve the purity and innocence of soul which now characterizes them.

Cardinal Moran is preparing to introduce the Irish Christian Brothers into Sydney, N. S. W. Over forty years ago these religious attempted to make a foundation in Sydney, but without success. There is no fear of failure this time, however, and the present intended establishment will be the parent House of the Order for the whole of the colony.

Within the last ten years the Catholics of France, unaided by the state, have established five good theological schools, viz. at Paris, Lille, Toulouse, Lyons, and Angers.

A REBUKE FROM THE EAST.

TO THE EDITOR.—DEAR SIR,—I have much pleasure in sending you the following clipping, from the Halifax Chronicle. It is still another proof, if proof were needed, that the vast majority of respectable Protestants throughout the Dominion have no sympathy whatever with the utterances of that untamed and untamable crowd of lay and clerical firebrands who have been the prime cause of the late scenes of murderous rowdiness manifested in Toronto. The Chronicle says: "In another column we reproduce today a part of a sermon preached in 'Toronto the good' by the Rev. Dr. Wild, of that city, as published in the London Advertiser. We do not call attention to this for the purpose of sating any body of people to mob Dr. Wild, but merely as a matter of news, to let our readers see the sort of mental pabulum upon which a portion of Toronto feeds. Toronto has been held up to us for some time past as a model city, as a goodly, goody example unto all the world, and a shining example that poor little benighted Halifax should strive to imitate though afar off. We were not blinded by the glare from the 'Queen city of the Dominion,' for we knew much better; nor have we seen any reason to lecture Halifax, for we know that in all the public acts of our people, of all classes, sound, common sense and tolerance of opponents are the most marked features. Dr. Wild has a full and complete right to speak in any manner he chooses to any audience that is satisfied to attend and listen to him. The utmost freedom of speech must be accorded him. But we have pleasure in assuring him, and the people of Toronto, and those who have held her up as a model, that there is not a Christian congregation in Halifax that would be intolerant madmen as Dr. Wild preached to his congregation on the 8th of May, in view of the approaching lecture tour of Mr. O'Brien. The atmosphere of a city in which a man of undoubted ability felt it to be possible and politic to utter such narrow-souled and even murderous sentiments is one that is preposterous to the first principles of freedom. If Mr. O'Brien, his sympathizers, or any Catholic priest, had uttered such blood-thirsty sentiments, Canada would have rung from end to end in direct condemnation. Many men and many cities have no doubt their peculiar weaknesses and sins, but it has been reserved for Toronto to outrage civilization in this nineteenth century, and for Dr. Wild in his own pulpit, to trample upon the teachings of the Prince of Peace, whose example he professes to imitate, and whose doctrines he professes to expound."

Yours, etc. L. K. Pictou, N. S., June 10, 1887.

O'BRIEN'S VISIT.

Editor Catholic Record: DEAR SIR—There are people in Canada who are at present trying to make Mr. William O'Brien's visit to this country assume a religious aspect, so as to set Orangemen and Catholics against each other. This course, I hold, cannot be conducive of any beneficial result. It cannot be too widely known that the very reverse was Mr. O'Brien's object in paying this visit. The British Empire to day has no greater friend than Mr. O'Brien, nor a more law abiding citizen. It is on him and his followers that the great British Empire has to depend in her hour of need, which may be very near at hand, and in the British Government is going mad, which to all appearance the gods are driving them, they will fall into harmony with Mr. O'Brien's view, which will stop oppression, put down tyranny, and by so doing strengthen and unite the whole Empire, an event which can never be accomplished by the policy of oppression, coercion and extermination at present pursued by the Salisbury Government. What glory have men like those Orange fanatics in Toronto brought to the British Crown? Will they point to the Boyne, or to Ridgeway, or to both? Frequently have hundreds, yes, even thousands of them been known to run from a handful of men, and to be shot dead, and to be blown to pieces, and to be buried in the sea. I tell you, dear sir, oppression is doomed. Tyranny will not be tolerated, bigotry is going mad, which will with God's blessing, bring happiness and prosperity to many homes, which will humble tyranny in the dust and give those landlords and oppressors the power to see themselves as others see them, and will eventually result in the uniting, strengthening and consolidating of the great British Empire, of which we all form a part, and so sorry to see drifting at present so far from the true course of liberty, righteousness and justice.

THOMAS ROGER. Brudenell, May 31st, 1887.

RELIGIOUS PROFESSION AND RECEPTION.

On Saturday last there took place at Mount Hope Convent in this city the ceremony of a religious profession and reception. The following are the names of the young ladies who received the veil: Miss Hennessy will be known henceforth in religion as Sister Mary Genevieve; Miss Howell will be known as Sister Mary Bernard; Miss Murphy as Sister Mary Herman; and Miss Mullan as Sister Mary Ursula.

The sister who made her profession was Sister Mary Francis Borg (known in the world as Miss Mary McQuade). Solemn High Mass, *cum confiteo*, was celebrated by Right Rev. Mgr. Bruyere, V. G.

His Lordship was assisted at the throne by Rev. Fathers Walsh, Kennedy and Dunphy. After Mass His Lordship preached a very appropriate sermon, setting forth the duties and obligations of the religious life, but more particularly the duties and obligations of the Sisters of St. Joseph. The ceremony concluded by the singing of the Te Deum. The clergy and the visiting friends were entertained at a sumptuous *dejeuner* by the Superior and Sisters of the St. Joseph Convent.

All human affection soon crumbles, if God, invoked as the cause, as the reason, as the end, does not strengthen and consecrate it.—Abbé Roux.

A MOTHER'S LOVE.

"WHAT IS MEANT BY A CHILD OF MARY." London University, May 23.

At St. Mary and Joseph's Church, Poplar, on Sunday evening, the Rev. James Lawless, M. R., delivered his fourth lecture on Devotion to the Blessed Virgin to a crowded congregation, amongst whom were many Protestants.

After the lecture there was a consecration of Children of Mary, who subsequently presented a heart, silver gilt, with their names enclosed, to be suspended from the neck of the statue of our Lady. A procession in honor of our Blessed Mother, with Benediction of the Most Holy Sacrament, then followed.

In the course of his lecture the rev. preacher, selecting for his text the words: "When therefore Jesus saw His Mother and the Disciple whom He loved standing, He said to His Mother, 'Woman, behold thy Son.' Then He said to the Disciple, 'Behold thy Mother.'" And from that hour the Disciple received her for his own." St. John xix. c. proceeded to say: "In all the mutual relations and affections of life there are none so powerful or so soul-inspiring for good or evil as those that exist between mother and child, and child and mother. A mother has been described by one of the Fathers of the Church as a pivot upon which the whole machinery of the family turns. If she be good, industrious, and virtuous, the machinery dependent upon her action will be all that can be desired—safe, sound, and perfect in every detail; if, on the contrary, she will be without order, bad, negligent, and vicious; the machinery will be imperfect to the last degree. The child is the reflection of the mother, and if it should ever happen by exceptional mishap that a good mother has to be brought in contact with a bad child there is nothing so abnormal in nature, or so irregular in relationship, save the contact of a good child with a bad mother.

THE GREATEST, THE DEAREST, THE MOST ARDENT LOVE IN LIFE

is the love of a child for its mother, with one exception, and that is the love of a mother for her child. We read in the book of nature as exemplified in the very brute creation and in the tribes utterly impervious to civilization, to say nothing of Christianity. In the law of God the mutual love of mother and child is a jewel that the Almighty has ever made to shine as an expression of His own parental love for the work of His hands. This we see exemplified constantly in the Patriarchal as well as in the Christian era. Take the case of Moses whose mother by Divine interposition was brought back to nurse him in infancy after having parted with him by a certain providential design. Contemplate further the conduct of the two women who brought their dispute to King Solomon as to which of them was the mother of a certain child, and when he decided that the infant should be cut in two and a part given to one and a part to the other, as she who was not the mother agreed to the verdict, the true mother burst into tears and exclaimed, "O King, KILL NOT THE CHILD, BUT LET THIS WOMAN HAVE IT rather than it should die." And, finally, behold the case of King Solomon himself, who honoured his mother to the last day of his life as the wisest of kings, and received in return well nigh the holiest and most sacred love that a mother's heart could give. In the new dispensation numerous are the examples of this perfection of natural love. It is written of the great Tertullian, a most revered Father of the Church, who lived in an age almost touching the time of the Apostles that his mother would go to his cot in infancy and uncover his bosom and kiss the place where the heart was seen to throb and exclaim weeping, "O Temple of the Holy Ghost, I worship thee." Where again, do we find love surpassing that which joined the hearts of the great St. Augustine and his mother, St. Monica, as she testifies him in his renowned "Confessions." The Maccabees and their valiant mother give us another instance of this choicest love, so true, so telling. In a word, WHO COULD DESCRIBE WITH PEN OR WITH PENCIL, IN POETRY OR IN SONG, the grandeur of that love which has oftentimes spoken, speaks continually, and will speak to the end of time? "If it be between me and my child, let us die and let us live; let me perish and let me live, and with it health, strength and prosperity to its latest day." The parting of mother and child is another test of the depth of their love. In the death of the mother the thought, the feeling, the cry, are joined in one supplicating question to the throne of God, "Who now will be the mother of my child? And into the open grave will the child give the answer from heaven. One mother had it; she is dead; no one now can I ever call mother again. But, brethren all this is nature, sweet nature and who can conquer nature, and who would if he could vanquish these, O dear sweet nature divine! But let us now turn to the supernatural book of Divine grace, and what value is there placed on THE OFFICE AND DIGNITY OF A MOTHER?

As I have already remarked, our Divine Lord could not have come into this world in any other way, or by any other means than that He chose, save in the manner in which He really came. But so sweet and encouraging did He think in His eternal mind will the form of a Saviour be entering the world as a little babe through the medium of a mother. And there is no trait in the history of His sacred humanity so marked and so full of comfort to us all as in those times where He is seen in converse with His Blessed Mother. At the finding in the Temple when she spoke to Him almost in rebuke (for it was a mother speaking), He answered as a child, "How is it that you sought Me; did you not know that I must be about My Father's business?" But as the holy Evangelist puts it, "that He went down with them and came to Nazareth and was subject to them," proves to us sufficiently how He honored His Mother, and would give to us an example of heavenly obedience.

AT THE MARRIAGE FEAST of Cana in Galilee, when she asked Him to change the water into wine, and He spoke, "Woman, what is that to me and to thee, my hour is not yet come." He nevertheless did what she asked. And if He seemed to hide it was to make the miracle the more remarkable, and to realize what the vocation of the second woman was to be.

"For as by one woman sin entered into the world, so by one woman should salvation come to us all." And at the last when Jesus, in mortal exhaustion on the cross exclaimed, "Woman behold thy son;" and to the Disciple whom he loved, "Son, behold thy mother," He would proclaim to the unbelieving world that as God I chose to have a mother, as a God man.

I CHOSE TO LOVE HER and to make her loved as a mother by those whom I came to save in the shedding of My blood. And the sacred inspiration of every devout heart is to give for the sake of Jesus the fullness of all human and divine love to His Blessed Mother, as to its own mother. And here we come to the worldwide anxious care of the good Christian Catholic mother. All the contingencies of human nature are taken into consideration, and this pressing thought is at all times giving itself expression, "If I die no earthly mother can take my place; one alone in heaven can I ask to be mother to that one or to those whom I shall leave behind me. So

THE FIRST PRAYER THAT WE CATHOLICS EVER REMEMBER

to have learnt at our mother's knee is Jesus, Mary, which means Jesus, our Saviour, and God have mercy; Mary, the Mother of Jesus, pray for us. And no tongue can tell the genuine pride of the Catholic mother's heart when her babe first lifts the sweet names of Jesus and Mary. Then medals and sacred emblems on its infant form are placed, and every step that is taken through life, there is that constant reminder of the Blessed Mother in heaven constantly watching over us. Many instances could I recall of this first dedication of a child of Mary, but one will suffice. Many years ago I was called out late one night to a sick call on the verge of the district near the docks. When I entered the place whence the call came, by the dull glimmer of a wretched light I saw lying in the corner of a squalid hovel the remains of a once handsome man. He was dying fast; and before giving him the last consolations of religion, I asked him how it was that he was so ill. He answered, "I am a sailor and have led a reckless life of over thirty years with scarcely one thought for my soul or salvation. WHEN I LEFT HOME AS A BOY my mother gave me a medal of the Blessed Virgin, and begged me never to let a day pass without saying 'Holy Mary, pray for me.' The medal I have always kept and the prayer I have always said. And, although I never told anybody I was a Catholic, you see here by my side at the last, to help me." What a mark of the protection of Mary of her poor child through many and many a misfortune. And the wonderful effect on the mind in after life, that the recollection of our first bidding to be devout to our Mother in heaven has upon the mind is more than wonderful to conceive. The dangers again that surround our youth make the mind and the heart of fond parents ever anxious. And let me put it to any father or mother, let that one be ever so bigoted against the Catholic Church, if you have a daughter that you love, let your own past be as black as immorality or iniquity can make it, would you not rather die, and that she should die, than that the taint of impurity should sully her soul or blacken her character? Would you think it a sin to stab to the heart's core the base one who should try to deflower

THE DARLING GIFT THAT GOD MADE YOU?

And what of all anxieties that you have, is deeper in your soul than that which surrounds the future of a well-loved child? Who you can ask to protect her you know not, but here comes again the solacing care of the Catholic Church. In confraternities and sodalities do we place our growing youth, and do we call them Children of Mary. We hem them in and hedge them round with sweetly binding rules, attaching the heart and riveting the mind. And far will it have gone with any one named the Child of Mary when it is lost to the highest sense of morality and angelic purity. It will have lost its love for Mary and forgotten whose child it is. But seldom is such a one perverted for the heavenly Mother's

SMILES FROM HEAVEN

through all the waves, and over all the rocks of this troubled sea of life, are lighting her on her way to eternal bliss. O you who are Children of Mary, rejoice in your parentage, and disgrace not the arms of your ancestry or your household, for they are heaven-made, sanctified in sorrow, supremely perfected in glory. The sorrows inseparable from every state of life must cause us ever to look for comforts that are imperishable. Earthly friends are of little or no use when sorrow is pinching. A true friend upon earth is seldom found as he is honestly looked for. And when poverty and bereavement especially cloud our career life becomes unendurable. But hearken to the words of my text, "And there stood by the cross of Jesus Mary His Mother. When therefore Jesus saw His Mother and the Disciple whom He loved standing, He said to His Mother, 'Woman, behold thy son.' Then He said to the Disciple, 'Behold thy Mother.'" Of poverty what a picture, of bereavement what a reality. And it is only by constantly treading the path to Calvary that one can rightly and really feel all it cost Jesus to give, by Divine maternity, a Mother to each and every one of us. In the earthly shame caused by poverty, if we be moved to consecrate our destination to Jesus form on the cross, we become, in deed and in truth,

CHILDREN OF MARY,

bereaved, sorrowful in sorrow, that there is none like hers. And our sorrow purified in her sorrow becomes peace, calmness, yes, brightness in the foreshadowing of heaven. When the heavy hand of affliction makes us desolate by the loss of friends, reputation, or influence where need we go apart from the crowded streets of Jerusalem, where Jesus, carrying His cross, met His Mother; or the bloodstained height, where Mary stood in the strength which of her Motherhood, for nature was worn and weary. And when the bitterest of all trials has brought us down to the very dregs of all human affliction, let us seek the cross and the Virgin guardian, and let us pray in mingled pity and resignation, "Mother, to see Mothers." "Show thyself a Mother," and the answer will come sweetly, encouragingly, and heaven-like, "Yes, if only thou wilt show thyself a child."

FAITH AND PRAYER.

AN OLD PAINTING OF THE BLESSED VIRGIN THAT HAS SMILED UPON MANY OF THE AFFLICTED AND MADE THEM WHOLE.

Baltimore, April 23.—In the Catholic church of St. James, in this city, over one of the side altars there stands a picture of the Virgin Mary as "Our Lady of Perpetual Succor." It is a miraculous picture, and many are the cures attributed to its wonderful influence. Scarcely a day passes that devout Catholics do not visit the shrine and pray for hours at a time before the little altar. The original picture of which the one in St. James' is a facsimile, is 22x18 inches and is painted in the Byzantine style, on a ground-work of gold. It betrays the hand of an artist of the thirteenth or fourteenth century. The Virgin, in half figure, holds her child on one arm with the right gracefully held in view in front. The eyes in the painting look straight at the beholder with a loving but earnest expression. On either side of the head four Greek letters are seen, which stand for the words "Mother of God."

Among the many cures effected by the picture in this city was that of the son of a well-known Baltimorean who had been afflicted with the dropsy for many years. He was given up by his physician, but after a few visits to St. James he was completely cured. At another time a little girl, eight years old, who had lost the use of her lower limbs four years before, visited the church, and was entirely restored to health. Before her cure she could scarcely move at all.

HER PRAYER HEARD.

"A certain woman who had great devotion to the Blessed Virgin," said one of the priests to St. James, "used to come nearly every day to visit the shrine of the miraculous picture. This woman was afflicted with dropsy and the disease had advanced so far that the physicians deemed a surgical operation necessary to prolong life. She naturally dreaded the operation and besought the Mother Mary to come to her aid. Her prayer was heard. When the time for the performance of the operation came the woman was found so much improved that the physician himself declared it unnecessary. The operation was avoided, but the woman's troubles were not over. Her arm swelled in a frightful manner. She again had recourse to the picture, and again she was relieved. Later on, however, she was seized with a dangerous fever, became delirious and grew worse and worse until all hope of her recovery was given up. On the first Tuesday in October two physicians announced the case hopeless, and said she could not live past mid night. In this condition, and as every thought at the point of death, she lay unconscious from Thursday until Saturday evening when she unexpectedly came to herself, sat up in bed and called for food. Seeing her restored to reason her attendants thought it was only that rally which frequently precedes the death agony. But it was no such thing. The sick woman assured them she was now well, and, further, that all traces of her old disease were gone too."

RECENT MIRACLES.

Among the latest miracles wrought in this city was that of a little boy who had swallowed a large piece of glass. A physician was summoned, but could do nothing for him, and the boy must die. The mother of the child had recourse to the picture, and after making a novena, or nine days' prayer, had the satisfaction of seeing her son get entirely well. A Protestant lady in Washington was informed by her physician that a terrible ordeal awaited her. This so terrified her that her life for a time was despaired of. Her mother having heard of the miraculous painting, came over to this city to ask prayers for the safe delivery of her daughter. She further stated that her daughter would be perfectly satisfied if her grandchild could only live to be baptized in the Catholic Church. She was given a small paper copy of the picture, and the crisis was passed safely. The little one died one hour after it had received baptism.

Another case is that of a woman whose right arm was paralyzed three years ago. She, too, made a novena, and on the tenth day her arm was cured. She brought her professor at St. James a basket of oranges on the arm which had been afflicted. There has been many other miracles said to have been wrought which are of less importance than those instanced.

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URSULINE ACADEMY, CHAT HURON, ONT.—Under the care of the Ursuline Nuns. This Institution is pleasantly situated on the Great Western Railway, 5 miles from Windsor, and occupies a commodious building has been supplied with all the modern improvements. The hot water system of heating has been introduced with success. The grounds are extensive, in planting, lawns, orchards, etc., etc. The system of education is advanced. Branch of polite and useful information, including the French language. Plain sewing, fancy work, embroidery in gold and chenille wax-flowers, etc., are taught free of charge. Board and tuition per annum, paid semi-annually in advance, \$100. Music, Drawing and Painting, form extra charges. For further particulars address, MOTHER SUPERIOR, Box 25.

ASSUMPTION COLLEGE, SAND WICH, ONT.—The Studies embrace the Classical and Commercial Courses. Terms (including all ordinary expenses), Canada money, \$150 per annum. For full particulars apply to Rev. Dennis O'Connell, President.

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CATHOLIC MUTUAL BENEFIT ASSOCIATION—The regular meetings of the Catholic Mutual Benefit Association, will be held on the first and third Thursday of every month, at the room of the Catholic Mutual Benefit Association, 100 Dundas Street West, London, Ontario. Members are requested to attend punctually. W. J. HARTY, Secy. & A. S. COOPER, Treas.

TO THE CLERGY The Clergy of Western Ontario will, we feel assured, be glad to learn that WILSON BROS., General Grocers, of London, have now in stock a large quantity of Sicilian Wine, whose purity and genuineness for Sacramental use is attested by a certificate signed by the Rector and Prefect of Studies of the Diocesan Seminary of Marsala. We have ourselves seen the original of the certificate, and can testify to its authenticity. The Clergy of Western Ontario are cordially invited to send for samples of this truly superior wine for altar use.

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C.M.B.A.

From Montreal.

AN ENJOYABLE TRIP TO THE DOMINION CAPITAL. The excursion of the Catholic Mutual Benefit Association of Montreal to Ottawa...

THE VARIOUS CHARACTERS WERE PRESENTED in a manner which left the highest credit to the club...

LETTER FROM BRO. O'NEARA. MY DEAR MR. COFFEY. - In your little flattering notice of my little pamphlet on the C. M. B. A. contained in last week's Record...

THOS COFFEY, Esq. J. O'MEARA, London.

Correspondence of the Catholic Record.

A CANADIAN LOUNDES.

The mother of God seems to have chosen our fair country in preference to others more beautiful and more attractive to man...

during the horizon, is situated the village of Oca, with its beautiful church and Monastery of La Trappa.

lowest rung in the railway ladder to that of Express Conductor on the Barnia Branch, which position he has held for the last eighteen years.

Correspondence of the Record. FROM PELEE ISLAND. DEAR RECORD. - Since you had the kindness to publish my last correspondence...

The history of the Catholic Church in Pelee Island up to the present date, is told in a few words. The first and oldest Catholic resident of the island is Mr. J. A. Cummings...

THE FAITHFUL ARE INDEBTED to the generosity and energy of the directors of Bourget College for the beautiful shrine on the Rigaud Mountain.

OBITUARY.

Mrs. John Stanley, Parkhill. It is with deepest feelings of pain and sorrow that we are called upon to chronicle the demise of the esteemed and respected wife of Mr. John Stanley...

Mrs. John Carney, London. Mr. John Carney, conductor on the G. T. R. died at his home on Simcoe street in this city, on Friday morning...

THE MOTHER OF GOD seems to have chosen our fair country in preference to others more beautiful and more attractive to man...

Just received at J. J. GIBBONS' for spring trade - New Dress Materials, New Hosiery and Gloves, New Prints and Cottons, New Table Linens, Towellings and Blankets, New Ribbons, Laces and Embroideries, New Gents' Furnishings, at bottom prices.

THE ROSE OF JUNE.

VISIONS OF PEACE AND LOVE WHICH WERE SEEN BY LOVING THE SACRED HEART.

From the Messenger of the Sacred Heart. In our northern climate, where the spring comes slowly, June is the month of roses.

Six hundred years ago a gentle soul - one of "the simple with whom is our Lord's communication" - was devoting himself to the Holy Mass in the great church in her monastery.

During the last few years a small number of Catholics have permanently settled down on the beautiful island and now form the nucleus of the future parish of "Our Lady Star of the Sea."

During all these past years the Holy Sacrifice of the Mass was offered up only twice, once on Aug. 22nd, 1863, by the Rev. John Daudet, then P. P. of Amherstburg, and again in August, 1879, by the Rev. Father Finucane of Kelly's Island.

"Secondly, - for the hearing with which His ear is most quick and ever turned toward us, so that He has more delight from the least whisper or sigh of man than from all the harmonies of the Angels."

"Fourthly, - for the most sweet taste which is had in the Mass, wherein Himself in His most loving tenderness that the soul by union with God becomes God's food."

"Fifthly, - for the loving touch with which He touches His very bitterness on the Cross, transfusing His Hands and Feet with nails and His Side with a lance; and, as then the soul was fastened to Him by innumerable grief, so now He remains impressed in His Holy soul, and most sweet in His heart, with the jubilation of unexpressed love, so that not for one moment can He forget Him."

THE ST. THOMAS WHITE BRONZE MONUMENT CO. Manufacturers of all styles of PUBLIC OR PRIVATE MONUMENTS FROM PURE METAL.

Our material is endorsed by the leading sculptors as being practically imperishable. It cannot absorb moisture, and consequently is not affected by frost.

Correspondence of the Catholic Record.

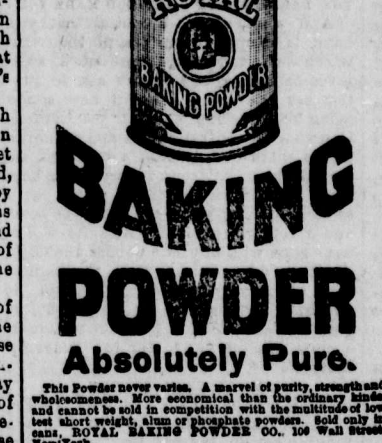
FROM FOREST.

The concert given in the Town Hall Friday evening, May 24th, by Miss Maggie H. Pellan of Montreal was a grand success. The hall was literally packed, many being unable to get seats.

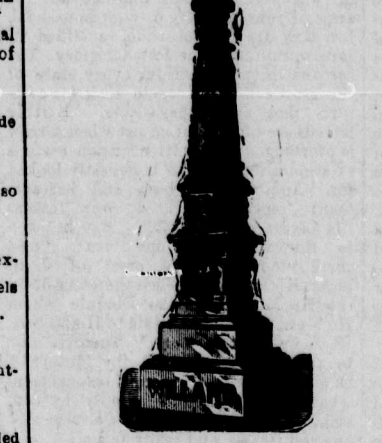
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MILL.

ROYAL BAKING POWDER Absolutely Pure.



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PARNELL.

MISS CALLAHAN & Co. GENTLEMEN. - The Olograph of Mr. Parnell, issued by you, appears to me to be an excellent likeness, giving as it does the faithful expression of his character.

WE GUARANTEE OUR "PARNELL OIOLOGRAPH," (Copyrighted), the only correct likeness of the Irish Premier ever painted. Size 2 1/2 x 3 1/2 inches. Mounted in tubes on receipt of \$2. - Labels, 10 for 25c. Montreal.

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CHARITABLE BAZAAR

THOROLD, ONT.

FATHER SULLIVAN, OF THOROLD, is making a final effort to complete the church of Our Lady of the Holy Rosary, commenced some ten years ago. His parishioners are contributing to the fund in humble circumstances.

BOOKS

FOR

MONTH OF JUNE

- A Flower for each day of the Month June, Flexible, 80 15. A Flower for each day of the Month June, paper, 10. Devotions for every day of the Month of Sacred Heart by Rev. F. Eugene, 75. Imitation of the Sacred Heart, by Rev. Father Arnold, 1 25. Meditations for the Month of Sacred Heart, translated from the French by G. M. Ward; paper 85c bound in cloth, 50. Year of Sacred Heart; a thought for each day, 50. The first Friday of the Month, consecrated to the Sacred Heart, 20. Hours with the Sacred Heart, 20. Meditations on the Sacred Heart; cloth, gilt, 40. The Devotion and Office of the Sacred Heart, 35. New Manual of the Sacred Heart, 65. Scholars' Manual Sacred Heart, 50.

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INSPECTION INVITED.

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The choicest goods in this line kept constantly in stock at prices to suit the prevailing competition.

THE BISHOP OF KINGSTON

GLENGARRY.

His Lordship, the Bishop of Kingston arrived in the parish of St. Raphael's of Montreal on Friday evening, the 3rd inst. to administer the Sacrament of Confirmation and make his official visitation of the mission.

On Saturday the Bishop accompanied by Rev. Father Duffy, the pastor of St. Raphael's, the Very Rev. V. Macdonnell, pastor of Alexandria, and Rev. Father Kelly, Secretary, proceeded to examine the candidates for Confirmation in their presbytery and Christian doctrine. The examination proved most creditable to the children and the zealous priest, and occupied the entire day. Next day, Trinity Sunday, the children received Holy Communion before the Bishop's Mass, and at 10:30 the Confirmation Solemn Mass commenced, which the Bishop presided in. Upon the conclusion of the High Mass the Holy Sacrament of Confirmation was administered to 138 candidates.

After the imposing and beautiful rite the Bishop received an address of welcome read by Mr. Macdonnell in behalf of the congregation. His Lordship replied for the pupils to the people's cordial welcome and after giving a tribute of praise and approval to the children for their excellent knowledge of the Christian doctrine and their accuracy in the recital of the prescribed prayers, addressed the congregation upon the necessity of erecting a new presbytery nearer the church than the one which in a decaying old house, worth the expense of repairing, and a most inconvenient and unlifting distasteful from the church. The committee, as well as the congregation generally, resolved that the Bishop's proposal should be met and arrangements are already in progress for the carrying out of this most acceptable improvement.

The next day, Monday, the Bishop was taken in the carriage of Mr. Purcell, M.P. to Williamstown with the pastor, Rev. J. McCarthy, and immediately on his arrival set about the examination of the children. Five hours were occupied in searching examination, and next day 2 candidates of this parish received the Sacrament of Confirmation. The Bishop praised the children for their good answers, but admonished the parents of their duty of sending the children to school as soon as possible. Many in the parish were found to be very negligent of this imperative parental obligation.

On Tuesday evening the Bishop accompanied by his Secretary and vicar Macdonnell proceeded to Alexandria, where a meeting of the Church Committee was held. His Lordship for the settlement of important parochial business. The project of a new convent for Alexandria was considered and will be proceeded with in the near future. The next day the parish of Lochiel in charge of Rev. I. Twomey was visited and 189 candidates examined by the Bishop's prayers and catechism, with most satisfactory evidence of the children's full knowledge of what is required of them for Confirmation. Next day Lordship administered the Sacrament of Confirmation, and subsequently when applying to the address offered by the Committee in behalf of the congregation, the Bishop warmly welcomed the children, whom he took occasion to express his personal satisfaction with the children, praying the priest, and the parents as well the children themselves for the careful exact preparation which they had made for their Confirmation.

The Bishop held a meeting of the Committee for consideration of enlarging the parish of Lochiel. The congregation of Lochiel have, for some time, had contemplation a move in this direction they only waited for the Bishop to give them his counsel in the matter. His improvement will be gone on with forthwith.

The Bishop left Glengarry on Friday last having confirmed 557 candidates, made the proposals to the several Committees, respecting necessary improvements in these parishes as already noted. His Lordship will take part in the dedication of the new Chapel of the College of Ottawa on the 21st inst., and assist in the distribution of premiums which will take place the day after, after which he returns to Kingston. - Freeman, June 11.

FEAST OF THE SACRED HEART

This being the patronal Feast of parish of Ingersoll, solemn high mass with deacon and sub-deacon, was celebrated at 10 o'clock. Rev. Father Walter of Goderich, preached an able and quaint sermon on this devotion. A number of people approached the table on the occasion. There were present, besides the Rev. pastor, Fr. McPherson, Rev. Fathers Waters, K. Brady and Northgraves.