## Che Catholir Rerord．

## VOLUME XVIII．

| vaten sta． |  |  |  |  |  |
| :---: | :---: | :---: | :---: | :---: | :---: |
|  | 5 | mim |  |  |  |
| bomisit |  |  |  |  |  |
|  |  |  |  |  |  |
|  | ， |  |  |  |  |
| \％em | ， |  | － |  |  |
|  |  |  | oftime |  |  |
| ＂xmatimamm |  |  | minmomber | cman |  |
|  |  |  | atan crass | \％ |  |
| Nu $2=$ | \％ | \％ |  |  |  |
|  |  |  |  |  |  |
| xitazewisu |  |  |  | \％ |  |
|  |  | 为 | and | comem | and |
|  |  |  | wot |  |  |
|  |  |  |  | men |  |
|  |  |  | asame | atile |  |
|  | － |  | matar fan | we |  |
| Ame |  |  | \％ix umam |  |  |
| ${ }^{2}$ |  |  | Suat onsinea |  | man |
| demmen |  |  |  |  |  |
| orimmermm |  |  |  | matm |  |
|  |  | $\ldots$ |  |  |  |
| 10．${ }^{\text {a }}$ | tif |  | an mata | 20 | ， |
| \％$=$ m |  |  | and |  |  |
|  |  |  |  | Hymman mime |  |
|  |  |  |  |  |  |
| Ant witan | matut |  | Ein ar pammum ${ }^{\text {a }}$ | Hear neghar Mo．mamy |  |
| Suy |  | Tixamum |  |  |  |
| tur souit of sarimy paracor |  | \％ome | amem |  | Tramarey Inemen |
|  |  |  | Hatamem in | 边 |  |
| men |  |  | 何 |  |  |
| memm | 为 |  | come | and | amme |
| mex |  |  |  | and | and |
|  |  | and |  | dem |  |
|  | 边 |  |  |  | and |
|  |  |  |  |  | 为 |
|  | ＊＊＊＊ |  | come |  | Jomer mantemat |
|  |  |  |  |  |  |
|  | awize | \％ |  |  |  |
|  |  | 为 |  | and |  |
|  |  | 为 | and | and |  |
|  |  | Nindem |  |  |  |
|  | Somed | 2e |  | and |  |
| m | 边 | mater mix | and | and | and |
| Nay |  | andem | remmem |  |  |
|  |  |  | domm | 边 |  |
|  |  |  | Weme |  | mam |
| cota titue | 边 | mim | mim |  |  |
| Hes and hin ing ind |  | ＊ | ． | \％ime |  |
|  | ame | \％ |  | \％ex |  |
|  |  |  |  | mim |  |
|  |  | \％ | m |  |  |
| kitionemo mix |  |  |  |  |  |
|  |  |  |  |  |  |
| not hide，nor could 1 wer graces，as |  |  |  |  |  |



[^0]| March 21, , 880. |
| :--- |
| SOCIETIES. |

CHURCH SOcIETIZ

CHURCH that $\begin{aligned} & \text { trather Falton tho well know } \\ & \text { thew }\end{aligned}$
$\qquad$
$\qquad$
$\qquad$
$\qquad$
$\qquad$
$\qquad$
$\qquad$
$\qquad$
$\qquad$
$\qquad$

$\qquad$defeats
and he
childre
efforts
the Pap
$\qquad$
$\qquad$

|  |  |  |  |  |  |
| :---: | :---: | :---: | :---: | :---: | :---: |
| Zidel powers. Down to the days | aro seeling to draw to | ceat cave in waich he iived to the well |  | Was when you hast faw him, and ing |  |
|  | a be united in societies, in sodali- | Ong distance | d us ! Tench this, then, to ofter | words as he was in your mind. |  |
| Church, when nation after nation | in | W |  | to know bient or future eventsto the |  |
|  | umber of socieities that have the tha | at he need not have to walk so far the |  | mply Whe |  |
|  | in name, tor there is a differ- began |  |  |  | Catholics. |
| The faithau enildren of the chureh |  |  |  | ng to it | arked in |
|  |  |  | grs! acher charl | ; you thought of the pail- | miy |
| assereded that the government of the sho |  |  | Sad | s, |  |
| Church had become teaching were not up to the standard mor |  |  |  |  |  |
| or this age of progress, that she was Heity | (eity put to the severest test. This ${ }_{\text {any }}^{\text {day }}$ |  |  | ve said, 'You think the man is | Catholic pari |
| and free institutions, that her intelleet. It it | It is time to reognize this. 1 am that |  | s not know is a drop of water to the |  |  |
|  | of mes and women thoroughty convers. Water |  |  |  |  |
| when these things were aserred she ant wim | ous events of the day. Do you not mar |  |  |  |  |
| the falasity of the ery that her existence think $^{\text {think }}$ |  |  |  |  |  |
| was athing or the past the Church are conee | den |  | A |  |  |
| not dead As ong sas the word arits | right here by concentratiug these pow. Ow $^{\text {a }}$ |  | w ${ }^{\text {tall }}$ | $\begin{aligned} & \text { gof of } \\ & \text { and } \end{aligned}$ |  |
|  |  |  |  |  |  |
|  |  | How it should eneourage us all to do ${ }_{\text {cosh }}$ | he mind reader that he had ${ }_{\text {dea }}$ | her. To |  |
| hew mode of wartare has been inisti- had |  |  |  | \% |  |
|  | tion that I should mention these facts, sees | ees |  |  |  |
| her, They know it it useless. Rulers but |  |  |  | ake every effort to attract his atten- |  |
| persecutions because they are living in our |  | $\begin{aligned} & \text { and t } \\ & 15 \text { ng } \end{aligned}$ |  |  |  |
| philosopher of two centuries ago k |  |  |  | ,en', entered C's store, saw him at his |  |
| Well that his lies and been refuted. Yet I say |  |  |  | derk busy looking ove ooks. "Good morni |  |
|  |  | they do escapes Him |  |  |  |
|  | a strong motive for doing | ceal their dark deed from men ; they may sin in the |  |  |  |
|  |  | or in the de not sin unk |  |  |  |
|  |  |  |  | liuk of him, ${ }^{\text {a }}$ B m | Free from Eruptions |
| Catholic Church has been in | $\begin{gathered} \text { the } \\ \text { of } \\ \text { atpin } \\ \text { wind } \end{gathered}$ | will. |  | A acordingty |  |
| Divino protection that supported | do | $\begin{gathered} \text { No } \mathrm{mow} \\ \text { do } \end{gathered}$ | $\begin{aligned} & \text { the fill } \\ & \text { toidituen } \end{aligned}$ | e finds himself t |  |
|  | (tile |  |  | ble to associ |  |
| the lessons history teates us. The Lori |  | that they will be brought to an aceoput for what hey have done. On, if they | wi of the wire, rusted quickl ( hov | hought with that friend that could | Ayb 5 oniy dalsupatua |
| their own field Never agyre | or the Lord is against them that | would but remember that betorehand and | nd drove with dangerous haste bra |  |  |
|  | The presene of Gad is the great - ${ }_{\text {che }}^{\text {That }}$ |  |  |  |  |
|  |  |  |  |  | M SUNDAY. |
| ${ }_{\text {pon }}$ |  |  | Iteer him, rangt the bell, entered and ${ }^{\text {areme }}$ |  |  |
| our ow day it behoves us to know vir | virue and devod evil! evil:" he sus, and |  | whi |  |  |
| What mean of or wroure thene empoy after |  |  |  | then, causes them? May not the cause be found in the mental action of |  |
|  |  |  | wood and paper in the grate He He che |  |  |
|  | ${ }_{\text {a }}^{\text {asid }}$ |  |  | ${ }^{1 / 2}$ |  |
| carried oit |  |  |  |  |  |
| ${ }_{\text {caid }}$ |  |  |  |  |  |
|  | grim |  |  |  |  |
| God, but that regarded from a mereil human point of view she is physically in | ${ }_{\text {If }}^{\text {If }}$ |  | ne | ${ }_{\text {ker }}^{\text {neer }}$ |  |
| and intellectualy strong, They well Hi |  |  |  |  |  |
| Me | we ${ }^{\text {ab }}$ |  |  |  |  |
| ${ }_{\text {tha }}^{\text {Tha }}$ |  |  | min |  |  |
|  | aud by remembering what the id |  | ${ }^{\text {greaty }}$ |  |  |
| ${ }^{\text {motive }}$ med esteruction of Christianity |  | and allow his passions to bind him the |  | of Bishop death followed |  |
| men risis up about us, even at our an |  | Sereme tells uct, when we find our | They had been much interested in his of | $\begin{aligned} & \text { of the mind } \\ & \text { wreck or the } \end{aligned}$ | D. \& J. Sadimit \& 00 |
|  | thing inden from His eyes," We sim |  |  | - It mind readin |  |
| per - that their main object is to thr |  |  |  |  |  |
| They have used their most concen. ${ }^{\text {arem }}$ |  |  |  | unaccustomed to it. If all were mind |  |
| Hert, and have succeeeded to some extent eff | efrect it should have | tem |  |  | $\frac{\text { FOR } \$ 1.00}{}$ |
|  | mider the means by which we may |  | to make, and that he would pe under cose |  | NI |
| wht tha | pou |  |  |  | and or tor mar. |
| selves, in the appointments of State, city w w | d |  |  |  |  |
|  | $d$ are |  |  |  |  |
| graat repubic. We talk of the Amer | tous |  | ${ }^{\text {that }}$ |  |  |
| J, |  |  |  |  |  |
|  | mot hem, the | noit | will |  |  |
|  | their vin |  |  |  |  |
|  | mat He |  | - ${ }_{\text {cerly }}^{\text {give }}$ |  |  |
| fusee beeasese this money goes to Cath. | the pur |  |  |  |  |
|  | and th | But tast we teel no confusion, for we |  |  |  |
| Veit dealitate spot. | to thad or selifith motive |  |  |  |  |
|  |  |  |  |  | Websters hrotowahy |
|  |  |  |  |  | Catholic Record for |
|  | $\begin{aligned} & \text { they are pure and just before God } \\ & \text { matters little what men may think } \end{aligned}$ | then | $\begin{aligned} & \text { half } \\ & \text { nald } \end{aligned}$ | At |  |
|  | them It would not prefit them much |  |  | - Glance |  |
| d up and in merely poititical | abie to d |  | physictan had willed him to do |  |  |
| holic Chu | were not so before God |  |  |  |  |
|  | \% oher hand "omet them it |  | 1 inve, |  |  |
| oreasou ho cand, we civilized |  |  | (thiok of where you live, He, He |  |  |
|  | upport and console the good unde | all to commit sin in Thy Holy ht forgive me for what I h |  |  | ${ }^{80}$ |
|  | (tay and |  |  |  | , |
| and we fold our hands a |  |  | are at your house; it is a two-story |  | domid |
|  |  |  | stone steps lead to the door. Let us |  |  |
| n, right he | presene and in the sight of their | the walls of thelf them that the all-seei | the left. Let us goup ; there is a door |  |  |
|  |  |  |  |  |  |
| Catholic Church cannot be | be Ho watenes aud coer |  | Here the physician interrupted him and said: "Is that man living or |  |  |
| ndividuals we can be | $\begin{aligned} & \text { thoughts, } \\ & \text { trials and } \end{aligned}$ |  |  |  |  |
| doice na |  |  | mone, |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |

THE CATHOLIC RECORD


0 the
editorial notes. Euffalo Express of last w punished a criticism concerning the
oppositon of the A. P. A. to the eree tion of a statue of Father Mar Mevete
the Hall of Statury in Washen the Hall of Statuary in Wassiningto
The editor closed his remarks with following dousty piliece of f funs at the the
penao of the nnownothings :







 ikbore them," A nesolutiox of sympathy with
Armenian surferess was introd
not the ritisis Housof Common
Liberal member and was
and
 Srmenia, but it was explai ned by Mi
Curzon, on behalf of the Goverume
$\qquad$
$\qquad$
$\qquad$


 priests make any reference to matters
which are mixedy politital and relig
ions

 right as other citizens; but it has oc-
corred that hey have pubbicy made
konowt their seniment, ot toid their
people their duties where Catholic in-


 Lijustice on Catholics.
Mcontux. papers are horrified at the
iscovery that their State is becoming
torious for the numea
 Without several suct murders being
commited under most atrocions iri-
cumstances, and the Detroit $F$ Frece Press

 Whether there are not two strong
causes for this condition of affairs : one is the absence of religious instruc ion
n the cesolsis, and the o ther tho atoliftion of the death penalty for tuch
crimeni thenstate. Itis worthy of con-
sideration, also, that the A. P. A. an than in any other State in the
Union.
 pread, and there and more ridehat its results will be lasting
owns have signed their owns have signed their adherence to
the Catholic Church, and implore en-
couragement and couragement and aid for the erection fatholic churches. This moven that

THE CATHOLIC RECORD


## THE CATHOLIC RECORD


 THE CRECLAL QUESTION．
Let us trace the career of our future
commercial prince a
Thitle further．
This young man＇s services to the firm




部部





部諳





 orations are concerned，because
onterest in these is or so many donllars，and as as the shar ver salaried not willing to rematan tor
vare determined
 in a great corporation it employmen arorab
to them as with private owners，










## 


 sity
果

|  |
| :---: |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |



|  |
| :---: |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |

The Ohecet prevery co. of Tountat, Lid.
 MUMHRELHS PLUMBING WORK SMITH BROS．

## 

0．LABELLE， MERCHANT TAILOR

 OVCORDIA TINEYARDS ERNEST Gimadotaco．
 REID＇S HARDWARE
The cream of purest Norwegian cod－liver oil，with

 adapted to the weakest digestion． －Almost as palatable as milk


0. LABELLE, Bina Rich Thond TAILOR
Stret.

## 2my

 . SONCORDIA VINEXARDS


REID'S HARDWARE

$=\mathrm{V}=\mathrm{x}$家


|  |  |  | THEIMPORTANCE OF THE CATE chism. <br> The end of Catholic education being | father burke. <br> Interesting Reminiscenses of the t mortal Irish Dominican. | LIFE on A FARM |
| :---: | :---: | :---: | :---: | :---: | :---: |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  | sill |  |  | (mother had no brogue) beeane thy |  |
|  | 1 en Palaring palled at his hanior kat |  |  |  |  |
|  |  |  |  | How did Father Burke beome so cqualled na orator? We find the |  |
|  | 'Cause nobody really was cross, you see. <br> Self-Reliance, |  |  |  |  |
|  |  |  | Church, or abandon the practice of theirreligion, it is because they were nevercarefully instructed in the faith, or |  | remedies without deriving any benefit <br> and as one after the other had failed, he determined to give Dr. Williams |
|  |  |  |  | meetings. He was one of those pres-ent at O'Connell's famous meetings on |  |
|  |  |  | carefully instructed in the faith, or not seasoned with Christan principles |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  | Dibibu were delayed, and yon |  |
|  |  |  |  | Telling the tale himself, he says he was "getting off one of his best schoolboy |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  | before this his bent was in the direction of oratory. |  |
|  |  |  |  | When her really began to preat he was earefut ten exeses, and very nerv- | Pink Pills a trial. He felt so utt |
|  |  |  |  |  |  |
|  |  |  |  | sermons with a friend, freely corrections, write it ont, and ond a deliv. |  |
|  |  |  |  | ering it would, from timidity, speak with his eyes closed. The practice of |  |
|  |  |  |  | submitting his sermon beforehand toan intimate he kept up long after he |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  | the heyday of his suceess there was nothing next to his resounding voice, that his critics admired more than his |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  | classical concert, and with surprising accuracy afterwards imitate every. |  |
|  |  |  |  |  |  |
|  |  |  |  | astonished all who saw and heard them.In Dublin Father Burke attended the |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  | Upon pitures, too, Father Burke |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  | story and to raise a iaugh against him- self that a good proportion of them may |  |
|  |  |  |  | ntnitisretbe taken cum granos salis.Object of Lent. |  |
|  |  |  |  |  |  |
|  |  |  |  | Hew even of those who lead good |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  has the largest sale of All Medicines. |
|  |  |  |  | it has indeed long ago from the minds of those who have separated from the |  |
|  |  |  |  | Church and ceased to possess the true faith. |  |
|  |  |  |  | This is, then, a good reason for Lent |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  | which the heart of man cannot con- ceive. Their treasure is here, and, as |  |
|  |  |  |  | The great reason and object of iont, | IS FOUND IN CUTICURA SOAP |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |

Rapadarame: 14

THE CATHOLIC RECORD



[^0]:    券
    ynitinial
    
    
    
    
    
    
    
    

    ## 

    

