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ERIOR.

# The Catholic Record.

"CHRISTIANUS MEI NOMEN EST, CATHOLICUS VERO COGNOMEN."—"CHRISTIAN IS MY NAME, BUT CATHOLIC MY SURNAME."—St. Pacian, 4th Century.

VOL. 6. FOR THE WEEK ENDING SATURDAY, SEPT. 20, 1884. NO. 310

## CLERICAL.

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**Swiuburne and the Lords.**  
Clear the way, my lords and lackeys; ye have had your day; Here you have your answer—England's yea against your nay. Long enough your house has held you—Up, and clear the way!  
Lust and falsehood, craft and traffic, precedent and gold, Tongue of courtier, kiss of harlot, promise bought and sold, Gave you heritage of empire over thralls of old.  
Now that all these things are rotten, all their gold is rust, Quench'd the fire they lived by, dead the faith and end of the last, Shall their heritage not also turn again to dust?  
By the grace of these they reigned who left their sons their way, By the grace of these what England says her Lords may say, Till at last her cry goes forth against them—Clear the way!  
By the grace of trust in treason knaves have lived and lied, By the force of fear and folly fools have led their pride, By the strength of sloth and custom reason stands defied.  
Lest perchance your reckoning on some later day be worse, Halt and hearken, lords of lands and princes of the purse, Ere the tide be full that comes with blessing and with curse.  
Where we stand, as where you sit, scarce falls a sprinkling spray, But the wind that swells the wave that flows none shall stay, Spread no more of our ship wreck—Out, and clear the way!  
ALGERNON CHARLES SWIUBURNE (in Pall Mall Gazette.)

### OFFICIAL VISIT OF BISHOP CARRERY TO DUNDAS.

Sunday, Sept. 7th, will ever be a red letter day in the annals of the church of St. Augustine, Dundas, the occasion being the first episcopal visit to this parish by Bishop Carbery. His Lordship celebrated mass at eight o'clock, and gave First Communion to about 100 children of the parish. At High Mass, at 10.30, the beautiful church presented a picturesque appearance. About 40 of the girls who made their first Communion occupied the front rows of one side of the aisle, dressed in white, with flowing white veils and floral wreaths, the boys occupying the opposite rows, conspicuous among them being a number of the orphans from the House of Providence, dressed in white suits of linen, their cheerful, happy countenances denoting the great care which is taken of them by the good Sisters of St. Joseph. Before Mass commenced the following addresses were presented to His Lordship. From the congregation, read by ex-Mayor Ward, the Catholic Mutual Benefit Association, read by Mr. James Hourigan, and from the Emerald Beneficial Association, by Mr. J. Brown.

To the Right Rev. Dr. Carbery, O. P., Bishop of Hamilton:  
My Lord,—Many times have you been cordially greeted in the various parishes of your diocese. We too of St. Augustine's parish, have longed for the day that we might lay our eyes upon our saintly bishop and express from full hearts our love, veneration and devotedness to our chief pastor.  
Welcome, then, Most Rev. Father, sent by and bringing blessings from the Eternal City. Caed mille falithe to you, coming from dear Erin, the Isle of saints and apostolic men. It is our greatest joy to be honored by your presence amongst us to-day, to hear your paternal words and receive from you the apostolic benediction; to see you impose your venerable hands on a number of our little children, and impart to them the holy unctions confirming them in the precious gift of Christian faith.  
But, my lord, although our joy is overflowing at your presence here to-day, yet we feel a pang of sorrow at the thought of the very delicate health of our venerable pastor, good Father O'Reilly, and well may we feel sorrowful, for he has been our friend and father for the last 37 years, to whose holy zeal and vigilance, encouraged by our docility, we owe the development of our strong faith; to whose untiring labors, lightened by our cheerful assistance and harmony, we owe the pride we take in our magnificent church and in our schools, so ample and well furnished, where our children can receive a thorough religious and secular education, and we fervently pray that God may soon restore him to us in good health, that he may yet long guide us and continue his invaluable good works.  
For you, also, my lord, we will offer the same fervent prayer, that God may give many years of health, happiness and success in your very responsible charge, asking your Lordship at the same time to bestow your paternal blessing on ourselves and on our families. Signed—James Hourigan, John Kerwin, William Casey, Thomas Hickey, John Hefferman, Bernard Conley, Michael Duggan, J. McManamy, B. O'Connor.

The Rt. Rev. Dr. Carbery, O. P., Bishop of Hamilton:  
My Lord:—A few moments ago you received a very affectionate and cordial welcome from the congregation. We, on behalf of the Catholic Mutual Benefit

Association, favored by your kind permission, come next to pay our homage and express our affection and devotedness to your Lordship, under whose patronage our branch of the organization has the honor to stand. It is not necessary to explain in detail the plan of our society, suffice it to say that it is founded on pure Catholic principles, submission to our ecclesiastical superiors being the first, and secondly, its members must be practical Catholics. Its object is charity, for it presents to the widow and orphans, if the deceased leaves a family, as directed by his will, the handsome amount of \$2000, which is very often a great relief. And again its aim is to encourage men to join Catholic Societies according to the will of the Holy Father, that they may not be so much exposed to the danger of joining secret societies, so inimical and injurious to the Church of God. We trust, My Lord, that you will encourage and bless this, our branch of the association here in our parish. In conclusion, it is our fervent prayer that God may grant you many years to guide and direct the souls committed to your care into the safe portals of Heaven. Signed: James Hourigan, Pres.; A. S. Cain, David Griffin, John Kerwin, M. Sheppard.

The Rt. Rev. James Joseph Carbery, Lord Bishop of Hamilton.  
MAY I PLEASE YOUR LORDSHIP:—We, on behalf of the Emerald Beneficial Association of Dundas, beg leave to avail ourselves of the occasion of your first episcopal visit to this parish to approach your Lordship with the profound assurance of our love and reverence for your august person and office. In doing so we are encouraged by the knowledge that your Lordship is well known to be always willing to encourage any society founded on true Catholic principles and having for its object the furtherance of charity and brotherly love. From the moment that your appointment as our Bishop was heralded, we felt an abiding interest in your name and fame, and hailed with the liveliest gratitude the announcement that the Providence of God should have committed the charge of this Diocese to the faithful keeping of such an illustrious son of St. Dominic. With grateful hearts, then, we beg of God to pour down his choicest blessings on your Lordship and to grant you many happy years for his honor and glory, and fervently pray the Dispenser of all good to guide your administration so as to contribute to the edification of all. And in conclusion, we trust our actions in the future may be such as to merit your approval, and in this hope we humbly ask your Lordship's blessing.

Signed—Joseph Brown, John S. Smith, C. O'Connor, J. O'Sullivan.  
His Lordship replied in his usual kind and friendly manner, particularly eulogizing the C. M. B. A. for their spirit of charity, and exhorted all to display a spirit of brotherly love on all occasions and to particularly avoid secret societies. Very Rev. Chancellor Keough was the celebrant of the mass and in the sanctuary with His Lordship, were, Very Rev. Vicar-General Heenan, Rev. Fathers Vincent, president of St. Michael's College, Toronto; Feeney, and Brother Dominic.

After explaining the object of his official visit, to enquire into the relations existing between the priests and the people and to adjust any differences, if any existed, which he was proud to learn there were not, as the most cordial feelings existed, His Lordship delivered an impressive and eloquent discourse, dwelling principally on the life of Christ, His humble birth, His great humility, and the great love He manifested for the whole human race, giving up His precious life for the sins of fallen man, and previous to his ascension to Heaven, conferring that great power on men of forgiving sins. Knowing man's weakness and that he would be liable to fall again, He left the great legacy to His apostles which was handed down by them to their successors and which is still retained and exercised by the priests of the Holy Roman Catholic Church in the tribunal of Penance, to which he exhorted all, especially the heads of families, to repair frequently.

Immediately after Mass His Lordship addressed the children who were to be confirmed. He explained to them the manner in which the Holy Ghost descended on the heads of the Apostles, the same Holy Spirit being now about to descend on them. The children then advanced to the altar rails and received the Sacrament of Confirmation, seeming fully impressed with the importance of the great blessing about to be bestowed on them.  
His Lordship expressed himself as highly pleased with the manner in which they had been instructed in the Christian doctrine by Rev. Father Feeney and the Sisters of St. Joseph. Very Rev. Dean O'Reilly being in a delicate state of health to the regret of all who have the pleasure of his acquaintance, the duty of attending to the spiritual instruction of the children devolved principally on Father Feeney, who assiduously discharged the sacred duty, as evinced by the intelligence of those confirmed.

At 3.30 the young ladies of the sodality, wearing their ribbons and medals, numbering about 100, presented the following address to His Lordship, which was read in beautiful style by Miss M. Hourigan.  
To the Right Rev. Dr. Carbery:  
My Lord:—Bright, sparkling, gushing as the holy wells of your own dear native Isle, have been the words of welcome that have greeted your advent to our diocese. Faithful, loving Catholic hearts, children of Mary and children of the Sacred Heart have with united voices joined in the glad refrain still sounding over hill and dale, giving cordial welcome to our beloved Bishop, to him who comes

in the name of the Lord. But nowhere does the glad sound find a more joyous echo than in the hearts of the Sodality of St. Augustine's parish, whose proudest boast is that Mary is their Mother. In her name then, my Lord, in Mary's name, we present ourselves before you, and ask you to accept our heartfelt greeting together with the assurance that never did more loyal subjects gather round an earthly sovereign than the fond hearts that now bid you welcome.  
Yes, My Lord, a thousand, thousand welcomes from the children of Erin's exiles, those dear parents who through weal and woe have transmitted to us that sacred inheritance, the precious gift of faith, of far more value in our estimation than the richest diadem that ever glittered on a monarch's brow; and precious, we trust, that sacred inheritance will ever remain to us, the beacon light to direct our steps in the paths of virtue, conducting us safely to our heavenly home where neither exile nor death will ever separate us from those we love and revere.

In conclusion, My Lord, we pray that Almighty God may bless your every action, and that Mary our Immaculate Mother may be your guiding star over life's stormy sea. For ourselves we also pray that we may ever prove to you the best of children, sweet flowers mingling with the thorns of the mitre, and bringing consolation to your paternal heart by our faithful discharge of every sacred duty, thus assuring for ourselves an honored place in the eastern and prayers of our beloved Bishop.  
Signed on behalf of the Sodality, M. Hourigan, Prefect; K. Shea, Secretary; M. Gallagan, Treasurer; G. Graham, 1st Assistant; N. Grant, 2nd Assistant.  
His Lordship expressed great pleasure at receiving such a beautiful address from the Young Ladies of the Sodality, and after encouraging them to adhere to the paths of virtue and purity as children of Mary the Immaculate, he gave them his blessing, after which he established the Societies of the Holy Family and the Angelic Warfare, under the patronage of St. Thomas. At 7 o'clock His Lordship sang vespers. The choir performed their part very satisfactorily, and evening. Father Feeney took up a collection at High Mass and Vespers in aid of the fund to build an Episcopal residence. The congregation responded cheerfully.

**BISHOP CARRERY IN GALT.**  
Bishop Carbery, accompanied by the Very Rev. E. T. Heenan, paid his canonical visit to Galt on Monday, Sept. 2nd. It was expected that his Lordship would arrive by the 5.37 p. m. train and arrangements for his reception were made accordingly but he arrived by an earlier train and in consequence the original arrangements which the congregation had made in respect to his reception at the depot were disarranged. It was about 6 p. m., however, when his Lordship entered the church with the usual ceremonies. Arrived at the sanctuary he gave Benediction, after which he proceeded to the throne which had been erected for him, when the following address was read and presented by Mr. James McTague, Rector of the Town:  
To His Lordship the Right Reverend James Joseph Carbery, D. D., O. P., Bishop of Hamilton.  
MAY IT PLEASE YOUR LORDSHIP:—We, on behalf of St. Patrick's Congregation, Galt, desire to embrace the present opportunity of unambiguously tendering to you a most cordial and affectionate welcome on the occasion of this, your first official visit to our Parish.  
After many months of anxious prayer and expectation, it was with great joy we learned of the appointment, as our Bishop, of so distinguished a member of the Order of St. Dominic, and we beg to express our appreciation of the great honor conferred upon us by our Holy Father, Leo XIII. in appointing as our Chief Pastor one so distinguished by his learning and piety, and on whom he had already bestowed so many signal marks of favor.  
We also humbly desire to take the present opportunity of expressing our unalterable love and unwavering attachment to the Holy See, and our solemn protest and indignation at the recent spoliation and insults that the Vicar of Christ has been subjected to by the Italian Government. The Holy Father has our profound sympathy and sincere prayers in his tribulations and sufferings for righteousness' sake, and we trust that the time is not far distant when the patrimony of St. Peter will once more be restored to its rightful owner.  
We are fully sensible that in quitting your native land—that "Isle of Saints and Sisters of St. Joseph"—to accept the chief pastorage of this diocese, you have done so at great personal sacrifice, which marks in you that apostolic zeal and spirit of self-denial which rendered illustrious your deceased friend and confere, Father Tom Burke.  
Although of different nationalities, we are happy to be able to inform your Lordship that we are united as a congregation, and that whatever differences may have existed in the past, have, through the exertions of our pastor, been allayed, and that we are living in harmony not only among ourselves but also with our Protestant brethren throughout the town, who have ever shown a friendly disposition by their willingness to extend a helping hand when called upon.  
You will find in our midst many devout Catholics who have always remained faithful to the teachings of their youth and a credit to the lands that gave them birth.  
We can also point with pardonable

pride to our financial condition, as the debt on our church which has but lately been erected, has, through the energy of our Pastor, not only been almost paid off, but a parochial residence has been purchased and many other necessary improvements made.  
Our school is likewise in a flourishing condition and keeping pace with like institutions throughout the Province.  
We also take the present opportunity of expressing to you our appreciation of the self-sacrificing and zealous manner in which our worthy Pastor has performed his duties in guarding the welfare of our congregation, both spiritual and temporal.  
In conclusion, we again beg to tender you a most cordial welcome to our Parish, hoping and praying that you may long be spared in the performance of your sacred duties,—that we may share in the benefits of being guided by so able a prelate,—and we humbly ask your Lordship's benediction on our families and ourselves.

Signed on behalf of St. Patrick's Congregation, Galt, James McTague, Timothy Spellen, Joseph Wagner, Oliver Cooper, Edward Radigan, P. Radigan, jr., P. D. Kelleher, James Bolkin, P. Radigan, Peter Danahy, James Skelly, M. T. McSweeney, P. Kelleher, Peter Lavin, Edward Barret, N. Corridan, George Murphy, Dennis Callaghan, B. Murray, Owen Sullivan, and Langigan, M. Kinglamer, REPLY.  
Bishop Carbery responded as follows: Mr. McTague and Gentlemen: I thank you very much for the kind words with which you have received me. Your address gives me great pleasure, not so much in its application to my humble individuality as in its application to the appointee of the Holy Father. I have been pleased to find in my visits through this Diocese, from the far North to the other extremities, the same love and attachment everywhere for the centre of all Catholicity—that great man, Leo XIII. I know it will be very gratifying to the Holy Father when he reads the report that I shall send him after I have finished my canonical visits through this Diocese. I am glad to know that differences of nationality make no difference among you as Catholics. Why, my dear children, should it do so? Are we not one in religion. It makes no difference whether we belong to Africa, Asia, Europe or Australasia—we are all working for the same end. The Church is one, and in that oneness lies our strength. I am pleased, Mr. McTague, to learn that you are all living in harmony with your separated brethren. That is right and as it should be. I would impress upon you earnestly never to omit an opportunity of saying a kind word or doing a kind action for them. Always be slow to give offence to those who differ in faith from you. Never do anything that would reflect discredit on the Faith in which you have been brought up. On the contrary, show by your good works and the practice of your religion the effects of the teachings of our Holy Faith. I am pleased also to know that your school affairs are in a prosperous condition. This is very essential. But you should always remember that though you may have fine books and learned teachers, unless they are thoroughly grounded in the fundamental truths of religion they are of little value. You have referred to your financial position with just pride. The church though small is indeed beautiful. The purchasing of the house contiguous to the church is a great advantage not only for your pastor but for yourselves. It is also a proof of your appreciation of his labors, which you have spoken so highly of in your address. In conclusion, Mr. McTague and gentlemen, I pray that God may bless not only you and your kith and kin, but your flocks, herds, goods, and everything that you may possess, with which blessing I once more thank you for your kind and affectionate welcome.  
The leading members of the congregation were then introduced to the Bishop, who had an appropriate word for each and every one. The examination of the children in their catechism was then proceeded with. The Bishop was highly pleased with the proficiency displayed by the children and expressed himself to that effect. This brought the ceremonies to a close for the evening.  
On the following morning at 9, High Mass was celebrated by Father Keough, of Hamilton, at which service the Bishop delivered an impressive and learned discourse explanatory of the objects of his visit. He began by saying that his visit was a canonical one, and the first thing that was done on a visit of that kind was to offer prayers for the faithful departed, especially those belonging to the parish. When the cemetery was near and convenient they went to it and said the prayers there, but, as was in this case, the cemetery was not near and convenient they said them in the church. Speaking of prayers for the dead he showed that the belief in Purgatory or a middle state was the inevitable conclusion of a logical consideration of that question, and that consistent with our notions of things and the infinite justice of Almighty God. In a clear, forcible train of argument he showed that a man may so live as not to be good enough to merit Heaven and yet not bad enough to merit Hell, and in consequence, must go to some place of purgation in order that he may be able to enter into the Sanctuary of the Elect, and place into which nothing defiled can enter. It was our duty to pray for the souls of our friends. It might be that they were now suffering for their

great love for us. It might be a mother who by her too great affection for children had wrought others through this overweening affection. It might be a father who in this life was too anxious to give his children good social positions and in order to do that had accumulated property and money in a way that was displeasing to Almighty God. It was, therefore, our duty to pray for them. Could they speak to us they would cry out in the language of Job, "Have pity on me, have pity on me at least you my friends, for the hand of the Lord is laid heavily on me." This is why the Bishop with the congregation offers up on this occasion special prayers for the faithful departed. The next thing then, his Lordship said, was to enquire into the state of the parish; to see if the Pastor had any complaints to make against the congregation, and vice versa. He said he was sorry to hear from the Pastor that there were some in the parish who had not performed their Easter duties. The Church, he said, was like the mother of a family, who, though having an equal affection for all her children, yet when she perceives one falling away, refusing the nourishment necessary to sustain life, she redoubles her attention to that ailing one, watches by its side with unremitting zeal, tries by coaxing and persuasions to get it to partake of the necessary nourishment, and when this fails, takes the spoonful of food and forces it down its throat, in that its life may be preserved. As it is in nature so it is in religion. The Church, like the fond mother, has an equal affection for all her children, yet when she sees any of those children falling away, refusing the divine nourishment of the Church, she, after all persuasions, finds herself compelled to force them to take that divine food under the pain of excommunication. "I am the living bread which came down from heaven, unless you eat of this bread you cannot have life in you." These were the words of our Saviour to the Jews when they asked him to give them a sign. They murmured and said this is a hard saying. Our Lord saw that they understood him to speak of his own flesh and blood but made no attempt to correct them by telling them that he spoke figuratively. He said, "I am the living bread which came down from heaven; if any man eat of this bread he shall live forever. And the bread that I will give is my flesh for the life of the world." The Jews said among themselves how can this man give us his flesh to eat. Our Lord said to them, Amen, Amen, I say unto you, unless you eat of my flesh and drink of my blood you shall not have life in you." The church of our divine Lord is like himself, unerring and infallible. He has commanded that all her children must receive at least once a year and that at Easter time. Now what are we to think of those recalcitrant Catholics who turn their back on religion and the divine nourishment which the Church offers in the body and blood of Jesus Christ. Unless you eat of this flesh and drink of this blood you cannot have life in you. The early Christians received at every sacrifice of the Mass. What a difference between those Christians and those of to-day who do not approach at all. His Lordship brought his discourse, which was both impressive and eloquent, to a close by conjuring and imploring those recalcitrant Catholics to approach the sacraments of Penance and Holy Eucharist, and as St. Paul says, to prove themselves, remembering the words of our divine Saviour, "he that eateth my flesh and drinketh my blood hath everlasting life, and I will raise him up at the last day."

His Lordship afterwards administered confirmation to quite a number of children and a few adults. He addressed a few words to them explanatory of the sacrament they were about to receive. He set forth the effects it would have on their lives and what would be expected of them in return. Confirmation being through, the Bishop with the priests, chanted the "Libera Domine," the congregation joining in on prayers. This brought the service to a close, which throughout was very beautiful and impressive. The choir under the talented leadership of Miss McKenna added not a little to the beauty of the service.  
In the afternoon His Lordship, accompanied by Fathers Heenan, Cleary and the Pastor, the Rev. M. Maguire, visited the school, where a song of welcome was sung in splendid voice by the pupils as soon as he had entered the school, after which the following address was read and presented to the Bishop by Master Skelly on behalf of the children:  
To the Right Rev. James Joseph Carbery, D. D., O. P., Bishop of Hamilton.  
My Lord:—With feelings of the deepest respect and reverence we greet you on this your first visit to us and bid you in your own sweet musical language, Caed mille falithe.

Since we first heard that Our Holy Father, the Pope, had chosen your Lordship as a Prince of the Church from amongst the sons of that grand old Isle whose fidelity to the faith has been venerated at throughout the world, and of which we had so often heard our parents speak, so that we seemed to know its holy wells and sacred shrines as well as our own Canadian home. Since that day have we longed for the time when our beloved Bishop would be with us and we could tell him of the affection and veneration with which our young hearts regard him; of the love which is felt for him throughout the diocese over which God has appointed him the ruler.  
My Lord, we are but children, and cannot express our feelings for you properly in words. Please accept this basket of flowers, for in "Eastern lands they speak in flowers," and we hope these will speak

for us the words which we in vain would try to say. The Lily speaks of the purity of your life; the Rose of the love which we bear you; the Laurel tells of your fame; the sweet Pansy and fragrant Heliotrope entwined with Erin's green immortal Shamrock speak in their own sweet tones.  
In conclusion, My Lord, we beg your lordship's blessing for ourselves, our parents and friends, and ardently hope that God may give your Lordship a long and happy reign in this diocese and when your earthly work is done, reward you with an immortal crown of glory.  
Signed on behalf of the pupils of St. Mary's Separate School, Ed. Skelly, Daisy Connor, Wm. Callaghan, May McTague, John Trotter, Katie Barrett, Chas. McTague, Minnie Lanigan, John Barrett, Minnie Collins, Thos. Radigan, Sarah Eagan.

During the reading of the address he was presented with a beautiful basket of flowers by Eva Collins, a demure little maid of possibly some six summers. His Lordship seemed very much pleased with the children's reception and in reply expressed himself to that effect. He complimented the pupils for their erudition and impressed on them that they should make up their minds to be second to none in learning. Every one should try to be first. He spoke at considerable length, interspersing his crystallized words of wisdom with a good deal of humor, which was evidently appreciated by the children, judging by the expansiveness of their faces at times. The Pastor and the teacher, Miss McCowell, were certainly worthy of all the praise given by His Lordship, as the school presented an appearance which was gratifying to all present. The Bishop left on the afternoon train highly pleased with his visit in every way.

**CATHOLIC PRESS.**  
Baltimore Mirror.  
Says the Rev. Orly Shiply, writing in an English paper: "We have witnessed the Celt in a manner, under varied conditions, with a malignity, for a length of time, which is without a precedent in the dealings of one civilized, not to say of one Christian, country with another. We have governed, or rather subjugated, the Celt with cruel, with ferocious, even with brutal laws, which could not fail, which did not fail. I had almost said which were deliberately intended to degrade our victims. We have in time past absolutely prevented his education—saving on terms which he was powerless to accept—or have allowed his education on a past system which the enlightened and unprejudiced historian of Ireland, who has told her sad story (I mean Mr. Lecky) has denominated as the most atrocious and immoral system which the world has ever seen." All this is true. To talk about remedies now is mere waste of words. What the Irish want is freedom from England's dominance. This is what they have suffered for so long, and they could have bought peace and prosperity by submitting to England's demands and denying their religion and their country. Never will the Irish believe that England has any regard for them unless England voluntarily takes the chains off their country. She will have to do so in the end; why not do it before being forced? The proud spirit of the Irish race will never endure a chain whether it be of iron or of gold.  
Brooklyn Catholic Examiner.

If there is one thing more than another that touches a tender spot in our heart it is the infinite pity with which good Protestants regard the poor, ignorant, deluded creatures who are under the spell of the "Church of Rome. One of our Presbyterian contemporaries gives an example of this in an extremely pathetic story of a truly good lady, who spent a whole day wandering through a great city observing and lamenting the lack of "Christian work" among the poor and ignorant by the Protestant churches. The story goes on as follows: "As she returned in the dusk of the evening, she passed under the shadows of the huge structures of Roman Catholic schools, asylums, churches. As she reflected on the energy which had accomplished all this, and how many an orphan was comfortably sheltered there, she sent up a silent prayer that the time might not be distant that the truth as it is in Jesus, free from the shadowings of human traditions and delusive ceremonies, might be taught with clearness and power to the multitudes who gather within those walls." What infinite pity is here exhibited! What depth of sympathy—cut biased in the Calvinistic style—is manifested! How thankful we poor, ignorant, deluded Papists should be!

**A Patriotic Lady.**  
The following is the last will and testament of the late Miss Haughton, formerly residing in Eccles street, Dublin:—I give and bequeath after my death the sum of a thousand pounds sterling (£1,000) to the National cause for the Independence of Ireland—liberty for my country to rule herself. Being a Republican in my youth, I am unable to understand the political phases of later days. I prefer the interest of the £1,000, which I hope will be 4 1/2% per annum, to be given yearly to the highest and purest form of maning in a National Government for my beloved country. I thank God for his mercies, and for permitting me the power of thus testifying to my country the approval of every effort she makes to rise to freedom.

The Golden Days Departed.

O voice still beneath the church-yard sod, Bright eyes that glistened from behind long lashes, Warmly early given back to God, Red lips that now are ashes!

THE FIRST SISTERS OF CHARITY

Donahoe's Magazine. CONTINUED.

Twelve years before, in 1617, "La Charite" was founded. Monsieur Vincent had been on his way to the pulpit in a country church at Chailion, when a lady asked him to recommend to a people a case of extreme distress—a farm household about a mile and a half distant, where nearly all the children and the laborers were lying in the most wretched poverty.

In 1629 Mademoiselle Le Gras was sent on her first tour of surveillance to see that La Charite was well administered in the country districts, and we find her desiring the coarsest fare and the meanest shelter on these laborious journeys.

The very first to serve was Marguerite Naseau, an orphan girl, who while guarding the pasturage, had taught herself to read by asking the names of the letters from passers-by, and with the same energy she had begun to teach the poorest of the country children.

The new Society—or, as St. Vincent called it with his playful touch, his little snowball—was imperceptibly enlarging at every turn.

Not long after, in the autumn of 1633, to give the rustic members a high idea of the Christian life, and also a few rudiments of education, a sort of novitiate was begun.

a short time, though her own patience with human frailty and her indulgence with the weak are said to have been inexhaustible. Many of these young peasants were of an ignorance and roguery that was hard company day and night for a woman of gentle birth, very sensitive and exquisitely refined.

From that moment he was resolved to rouse public charity and save the forsaken children. It was the beginning of the homes of the "Enfants Trouves." At Lyons and Marseilles they were already in existence, but their immense development is due to St. Vincent de Paul and the first Sisters of Charity.

In 1641 Mlle. le Gras removed to the Faubourg St. Denis opposite St. Vincent's house of St. Lazare, and opened a school for the poor; and yet another branch was added to their work of mercy when the sisters were admitted to the prisons—seventeenth-century prisons, let us remember, of the horrors of which there is now no example in civilized lands.

The development of the work was complete. It received the formal approbation of the Church in May, 1655, with the words of the canon: "The Sisters of Charity." On the 8th of the following August, the act of establishment was signed by Mlle. le Gras and her first sisters, and signed and sealed by Vincent de Paul; even the stamp of the seal of the Holy See was affixed to the wax seal which bore the figure of the world's Redeemer with arms opened wide to all.

The hospital of St. Vincent de Paul, which had been founded in 1617, was now enlarged to accommodate the patients of the hospital, who had hitherto suffered from the want of suitable food; they made a large quantity, besides, especially for sale, and many a table in Paris parlors were laden with the advantage of the Hotel Dieu.

In May, 1636, Mlle. le Gras removed into the country to La Chapelle, and with her sisters taught the Catechism in the village girls and women. It was the beginning of the immense work done since by the Sisters of Charity in the teaching of the poor.

But the consecrated "servants of the poor" have passed through other ordeals. The sisters could not be suddenly swept away, as other nurses had to be trained and provided; but hospital after hospital went through the process of "laicisation," and there are now in Paris only three or four where the sisters remain, holding their footing till the order comes to bid them go.

stock-in-trade of the beggars; or worse still, after the sale their death yielded innocent blood for the horrors of sorcery. One night, when that figure whom even the criminal classes respected—"Monsieur Vincent"—was in the dark streets under the shadow of the city walls, he came upon a beggar man disabling an infant so that it might be shown as an object of pity.

During the war of the Fronde, the sisters journeyed through the country to serve the poor; the little community served for it in the hospital of St. Denis, even when the army of Condé was encamped about St. Lazare, and when its advance guard was attacked and destroyed by the royal army close by the Porte St. Martin.

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in England will be impossible except by conceding Irish freedom (loud cheers). In closing, Mr. Sexton expressed for the people of Ireland and the Parliamentary party their sense of the energy and judgment with which the affairs of the League had been managed in America; and he appealed to Irishmen in this country to stand together in kindness, and prospected that the home party, with such assistance, would eventually triumph.

THE CARDINAL ARCHBISHOP ON THE WORKING MAN.

On the eve of the feast of the Assumption his Eminence the Cardinal Archbishop of Westminster visited the Church of St. Patrick, Wapping, for the purpose of blessing the beautiful new banner of the League of the Cross. Having reminded the congregation that on the following day they would celebrate the anniversary of the opening of their church, his Eminence explained the teaching of the Church with reference to the Assumption of our Blessed Lady, over whom death could have no dominion, because sin had no part in her.

Snobishness.

When General Grant was inaugurated President after his first election, it is said that a few families who had long ruled Washington society, and who excluded the new comers from their circle. The official families were to be recognized as officials; but socially, they were to be ostracised. The alleged cause for this sentence of banishment was the fact that the President had once, in a dinner, and had frequently been seen driving a cart in the streets of St. Louis.

DECORATIVE ART.—Explicit directions for every use are given with Diamond Dyes. For dyeing Mosses, Grasses, Eggs, Ivory, Hair, &c. 10c. Druggists keep them. Wells, Richardson & Co., Burlington, Vt.

It is not rank or True happiness For an iron rod Or fast but for Ambition has no When strength The world's appl The weary kne Expected joys and hopes grow While fevered pain The vanished youth like a ph And pleasures While never rest Can we entice A well-spent life A conscience free Unscathed by the Only true love That tries to die A noble heart fed And seeks for no And seeks for no A pen strength A loving life to do good To lessen evil, we And scatter them Good deeds and to make life's To bring content And everlasting

PEREGRINATION

AN OLD AND FAM The Chronicle in a recent issue interesting sketches famous Passionists. By the mountains, the towers of the bell ringing sound, when the heavy appears who wishes in the Fathers. The monastery Mount Oliver, on the great hill of the three rivers; a handsome church, bellfries, towers as the towers of the above the main of the long, low, two In the rear of this and then stands dens and orchard fence. The garden trees, where a large and large fruit profusion that equate, if such an The trees grow in tables never were there, and yet they is so wonderful from the beauty hard, cut and dritary, it makes it of the ordinary. here and there an trees, where, perh in the warm sun and study, and the climb to thoughts This is the parast monks in the came here thirty grown very rapid teries in New York and monastery of Francisco, New They were at first the mendicant poor country for food very wealthy, an austerity, piety a titles. They lead lives wearing sandals a sackcloth. At m fathers arise from chapel, where they and scour their half an hour more fasts, and are al although they are stocked with some foreign brands. The first Italian country was one of the born in Prussian I order of Passionist and was stationed being for a long h he came from Italy had established the side. His memor are very vivid, an ing stories of how growth of Pittsbu his home on the w wooded hills and in their places smoky factories scientific and me well as being literate had friendships am Leuths, who inven cold rolled shaft Stanislaus early in profited from sorc Father Stanislaus a musician. As a music he has achie He has given the several masses of hymns and oth though eighty ye has preserved his ability to write mu in a remarkable years rest so easil ers that he is the monastery and pl fine organ in the forgets himself an as musicians do, a faint. A well kn leading city of the monastery played for them. impressive organ musician in speak Stanislaus has a p I was so remin that when it wa of the poem to Fa him that I thoug missing chord an of the great an As a singer Fat as remarkable as

Happiness.

It is not rank or wealth that brings True happiness to any man. For both may fly on transient wings. Or last but for a little span. Ambition has no power to charm. When strength and life begin to wane; The world's applause can never calm. The weary heart in hour of pain. Expected joys elude our grasp. And hopes grow dim with doubts and fears; While fevered pulses long to clasp The vanished forms of brighter years. Youth like a phantom steals away. And pleasures follow in its train; While never more by night or day. Can we entice them back again. A well spent life that none can blame. A conscience from offences free. Untroubled by wrong and shame. Is only true felicity. A noble heart devoid of self. That tries to elevate mankind. And seeks for no reward in pay. A perfect happiness may find. A loving life whose end and aim Is to do good to all who see. To lessen evil, woe and shame. And scatter kindness far and wide. Good deeds and actions have the way. To make life's cares and sorrows less. To bring contentment day by day. And everlasting happiness.

PERE STANISLAUS.

AN OLD AND FAMOUS PITTSBURG PASSIONIST MONK.

The Chronicle Telegraph, of Pittsburgh, in a recent issue, gave the following interesting sketch of Pere Stanislaus, the famous Passionist monk: By the monastery door hangs a chain with an iron ring at the end of it, and when the bell rings it has a far-off clanking sound, which scarcely dies away before the heavy door opens and some one appears who will ask the visitor what he wishes in the home of the Passionist Fathers.

The monastery of the Passionists lies on Mount Oliver, and from its lofty perch on the great hill it overlooks the valleys of the three rivers for miles east and west. A handsome church of brick, with many belfries, towers and gables, and with a fine basso relievo of Christ bearing the cross, above the main entrance, lies in front of the long, low, two-story brick monastery. In the rear of this is a series of outbuildings, and then stretch away acres of gardens and orchards, surrounded by a high fence. The gardens are kept in the most admirable condition, vegetables, small and large fruits and flowers growing in a profusion that is methodically picturesque, if such an expression is permissible. The trees grow in exact rows, and vegetables never were in straighter lines than there, and yet the trimness and exactness is so managed that it does not detract from the beauty of the place and give it a hard, cut and dried look, but on the contrary, it makes it quaint and entirely out of the ordinary. There are quiet retreats here and there among the thickly growing trees, where, perhaps, the good fathers go in the warm months for quiet meditation and study, and "on the trees and flowers climb to thoughts of God."

This is the parent house of the Passionist monks in this country, and since they came here thirty years ago they have grown very rapidly, and now have monasteries in New York where their church and monastery cost \$700,000—in San Francisco, New Orleans, and other cities. They were at first a very poor order, and the mendicant brothers begged about the country for food. They have become very wealthy, and are famous for their austerity, piety and good business qualities.

They lead lives of severe discipline, wearing sandals and heavy black robes of sackcloth. At midnight each retreats to the fathers arise from their beds and go to the chapel, where they pray for half an hour, and scourge themselves with whips for half an hour more. They have frequent fasts, and are abstemious in their fare, although they have a fine wine cellar stocked with some old wines of local and foreign brands. The first Passionist monk to come to this country was Father Stanislaus, who is one of the brothers at the monastery on Mount Oliver. He is a remarkable man physically and mentally, and has a history which, if it could be obtained in detail, would make a romance worth the reading.

Eighty years ago Father Stanislaus was born in Prussian Poland. He joined the order of Passionists, and was stationed in several countries, being for a long time in Italy. In 1851 he came from Italy to this country and had established the monastery on the south side. His memories of early Pittsburgh are very vivid, and he tells many interesting stories of how he has watched the growth of Pittsburgh and Allegheny from his home on the heights. He has seen the wooded hills and valleys slowly disappear, and in their places have come houses and smoky factories and mills. Being of a scientific and mechanical turn of mind as well as being literary and musical, he has had friendships among many classes. The Leuths, who invented the process of making cold rolled shafting, consulted Father Stanislaus early in their undertaking, and profited from some of his suggestions. Father Stanislaus is chiefly remarkable as a musician. As a composer of church music he has achieved a national fame. He has given the Catholic religious world several fine masses, a requiem, a number of hymns and other compositions. Although eighty years old, Father Stanislaus has preserved his power of voice and his ability to write music and play the organ in a remarkable manner. His eighty years rest so easily upon his sturdy shoulders that he is the regular organist of the monastery and plays at all the services where music is introduced. Sitting at the fine organ in the church of the order, he forgets himself and the world sometimes as musicians do, and his playing is magnificent. A well known young organist and a leading city physician, recently visited the monastery and Father Stanislaus played for them. "I never heard more impressive organ music," said the young musician in speaking of his visit. "Father Stanislaus has a power over the keys that is wonderful. In concluding his playing I was so reminded of the 'Lost Chord' that when it was all over I repeated some of the notes to Father Stanislaus and told him that I thought he had found that missing chord and had given us an echo of the 'Great Amen.'" As a singer Father Stanislaus is almost as remarkable as the famous nun who

died not long ago at Mount De Chantal, near Wheeling. He has a "baritone" voice, of great compass, power, and softness. It is a high baritone, embracing much of the tenor range, and is of that liquid quality generally associated with Italian tenors. Singularly enough the voice of the old monk does not show the ravages of time. He sang last week as he accompanied himself on the organ and it seemed to be the voice of a man of 45 who in his prime, rather than that of a man four score. Clear and perfect in tone it went up and rang out, filling the chapel until the echoes answered again and again with the old Latin words of the selection. The physician who heard him said that in all his long years of medical experience he had never heard a voice which had so outlasted time.

Some years ago Father Stanislaus was in New York as the guest of John Kelly, the business agent of the brothers, took Governor Hoyt to the monastery, where he was royally welcomed. Father Stanislaus astonished the Governor by singing the national hymns of the leading countries of the world one after another in the language of the nation to which the music belonged. He speaks and writes eight or ten languages, and is the great authority among the Poles and Hungarians, who can talk to him in their own tongue. In person Father Stanislaus is of medium height, slenderly built, and he has a clearly cut, intelligent face, with keen, penetrating eyes. He is slightly bent in form and looks and moves like a man not more than sixty years of age.

Among the poorer classes of the people who come under the ministry of the monastery, Father Stanislaus is regarded as a worker of miracles. He does not make any pretensions to having any supernatural gifts, but laughs at such an idea. He says he has made several guesses which accidentally came true, and that he established his fame. Beloved by his people for his goodness of heart and true philanthropy and admired by everyone who knows sought of his character, Pere Stanislaus lives his life of monastic seclusion like one of the ideal monks of the early Church.

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CARDINAL MANNING AT OUR LADY OF THE HOLY SOULS.

London Universe, Aug. 23. The annual sermons in aid of the parish schools at Kensal New Town were preached on Sunday, the Very Rev. Dr. Raves occupying the pulpit in the morning and His Eminence the Cardinal Archbishop of Westminster in the evening. The Cardinal sang Pontifical Vespers, after which he ascended the pulpit and selected his text from the tenth verse of the 15th chapter of St. Paul's first epistle to the Corinthians, "By the grace of God I am what I am." The Cardinal then proceeded to say that no one could make use of those words with such knowledge and such love as our Blessed and Immaculate Mother on her assumption into heaven.

They were keeping that day the great feast of her being taken up in body to the glory of the kingdom of her Divine Son; that was a day of great joy to the spotless heart of Mary, to her Divine Son, to St. Joseph, and to all the holy angels in the courts of heaven. There were three great sanctifications, as the Church called it, given by God to the Blessed Virgin, and those made her what she is now. The first sanctification was her Immaculate Conception; the second was her continued growth in the sanctifying grace of the Holy Ghost during her childhood, her youth, and her widowhood, uniting her soul with God. The third and last crowning sanctification was her assumption into heaven, being already sanctified and perfect in soul, her body also was glorified with a glory surpassing that of all the angels and saints in the kingdom of God. No one then could say with such truth, such love, and such humility, "By the grace of God I am what I am."

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temptation and in every trial God was with His people. No temptation, however great, was a perfect circle. Temptation might surround a man, but there which he could escape if only he had the will. Those who fall, fall by their own free will; the temptation began to close around them and they had not the will to escape from it. Urging the cultivation of good habits—for habit was second nature—the Cardinal said: Take the man who never says his prayers, who has not been to confession for years and man may have been to this godless state? He began by neglecting his morning prayers, and then his night prayers. For some time there was not a day that he did not say one or the other; at last he went the whole day through without saying a prayer, and got out of the habit of private prayer. He did not like to go to his confession and say I have not said my prayers; so he gave up confession. At last he lost all sweetness and joy in religion, and he went out from his church, and lived without God in the world; and there are a multitude of such men and such women in the world who come to this by their own free will. They cannot say, "By the grace of God I am what I am." He did not make them to be godless and godless in the world. No; he made them to be His own children; and they have marred His work. Therefore, as God has been so good to us, as He has our loving, indulgent Father, let us to-night make some good resolutions to have great confidence in Him because He loves us so much. If we have great confidence in Him and great love for Him as our Father, we may be sure that He who has begun that good work will go on till the end. Have a holy fear of offending Him by even the least sin. Cultivate great humility, because any single moment we may fall if He does not hold us up. "Let he that thinketh himself to stand take heed lest he fall." Let us have a great joy. A religion without joy is not the true religion of Jesus Christ. Nobody can love God, nobody can believe that He is a child of God, and that God is working in His heart and a great joy a sweetness in His heart, and a great joy in His mind. We must be fervent, and that does not mean being all on fire at once; but be like a good piece of metal that is always regular in all its actions. May the three great virtues of our Lady—humility, purity, and charity—be in some little degree in our hearts, for when the heart is pure the heart is humble, and then will you true children of Mary and faithful disciples of her Divine Son Jesus Christ.

After the sermon there was a grand procession and Benediction of the Blessed Sacrament.

A MASS AT THE TOMB OF SS. PETER AND PAUL.

I have just said Mass on the tomb of St. Peter and St. Paul, under the confession, in the new crypts of the Vatican. They lie there side by side, awaiting the resurrection; but they are already in glory, both on earth and in heaven. They were forbidden to preach Jesus Christ, and they replied: "We can but preach Him who is the only true God." They were taken captive and condemned to death, and the maddened crowd dragged them to the place of execution with shouts and yells. They were bound together, happy not to be separated in this supreme sacrifice to Him whom they had loved and served together. On the road a new idea strikes one of the executioners. "Let us take Peter to the Janiculum, and Paul to the Salvia Vada;" and they are separated. They hid each other a last farewell, and wish each other the good of heaven; and Jesus Christ; and the one who was to be crucified, which shall behold him, the other to the cross which shall drink his blood. It is finished! Cesar thinks that these two impostors, fanatics, are dead, and their memories buried forever; and Cesar is dead, and Peter and Paul yet live in the hearts of millions whose forefathers they converted to the Faith. After the execution, their remains were religiously cared for; and on the ruins of false gods, out of the very temples of false gods, their marble and porphyry, stands the most splendid monument ever built by the hand of man, raised to the honor of these two public criminals. Is there anything that can be compared to the dome of St. Peter's? Where are the bodies of Nero, of Diocletian, and of Constantine? No one knows; their dust has been thrown to the winds, and the contempt of generations; and the bodies of Peter and Paul are there under that superb cupola, under that grand altar, where is offered every day the Sacrifice which has saved the world. From all nations men come to venerate them, to kiss the stone which covers their resting place, and to offer up to Heaven, with liveliest faith, the most ardent prayers. The chapel of the tomb of the Apostles, ornamented by Clement VIII, with precious stones and the rarest stuccoes, is small but sparkling. The mosaic on the front of the altar represents an inverted cross transpierced by a sword; the cross of Peter and the sword of Paul. Branches of lilies surround these glorious emblems of the martyred Apostles. The two Saints are reproduced above the altar on golden backgrounds. They are both in relief, and are represented at the moment of execution. Peter is crucified with his head downward, and the head of Paul falls under the executioner's axe. On the ceiling, Jesus Christ is twice represented above the double cross—here crowned with thorns, and there scourged. The disciples were worthy of the Master!

How was it possible to celebrate Mass in such a place without emotion? O holy Apostles! I have asked through your intercession something of your faith, something of your love for the Master whom you served and whom I now serve; whom you preached, and whom I now preach; who obtained for me that I may fight as you fought—that I may never fall—that, if need be, I too, may walk to martyrdom. I

prayed for my priests, for the whole flock that has been confided to me; I prayed for the august Pontiff, a prisoner in the Vatican. Alas! the great Basilica is to-day silent and empty. Where are the great solemnities? Where are the splendors of its palmy days—the days of faith and piety, when the crowds surged in at the portals, when the whole Roman court came in solemn procession, and when Pius IX. blessed the world and the city: *Urbs et Orbis*? It seemed to me that I saw all that pomp; I saw before my eyes all those brilliant ceremonies, and I thought of the evils of our day. Alas! alas! in wrestling and enslaved by the Pope, they have dishonored and enslaved Italy. Poverty and vice are to be seen everywhere. Blasphemies and defame the air; paganism, irreligion, and soon, mayhap, we shall have Nero and Diocletian, a new Colosseum, and Christians thrown to the beasts. Are there not men more ferocious than the lions and tigers of the arena? Are there not parliamentaries more cruel than the Colosseum? Oh, Jesus, be the blood of Thy Apostles in rain! Have their sacred relics no longer any power? Ah! let us not fear; the promises are eternal! The flood will pass and we shall remain. These thoughts filled heart and soul, and I descended from the altar filled with hope and courage. When I came, the day had just dawned; the first rays of the sun fell on the dome of St. Angelo and on the dome of St. Peter. I left the square before the church was dazzling. The fountains, the obelisk, the colonades, the Vatican—all were resplendent with life and light, and I begged God that I might never forget such joys.

It is a corresponding in a neighboring city asks us, if, in our reports of the progress of the Church, we are aware of the vast numbers that are falling away from the Catholic faith? This question has been asked and answered a hundred times before, both publicly and privately. Christians fell away from the practice of Christianity even during the time our Blessed Saviour dwelt upon earth, yet that disaster to individuals did not prevent St. Paul from telling the Romans in his epistle written to them twenty-four years after our Lord's Ascension, that their faith was spoken of in the whole world. Catholics are human, just like other people; the Church is made up of saints and sinners—Catholics who are good, bad, or indifferent, but then it must be borne in mind that our Blessed Redeemer's mission on earth was to bring sinners to repentance, and such is the mission maintained by His Church ever since! It is unreasonable to suppose that all Catholics born into the world and baptized into the Church will persevere in aiming at Christian perfection by a constant practice of their faith. Adam and Eve fell and were expelled from Paradise, yet they had not a single temptation to sin in their position, where they could exist for the nineteenth century Catholics. There are a thousand temptations thrown in the path of Catholic children nowadays—even by Catholic parents themselves—that were entirely unknown to Catholics in former centuries. The child of Catholic parents is sent to the corner grocery for five cents worth of beer, when it is scarcely the height of the counter across which the Catholic pitcher filled with stuff pernicious to perseverance in religion—and here is where the innocent victim very often lays the cornerstone of an intemperate life that repudiates religion afterwards. The child is next sent to a public school—where "priestcraft" is spurned and "popish" domination denounced—until the poor, helpless, and innocent victim forgets even the "Our Father" it learned in early years from the priest of the parish. Then the child is placed at work in some factory where vile literature is read out of bad books and immoral illustrated papers, and where blasphemy is heard out of bad men's mouths, until, after a few months training, the once Catholic child has only a knowledge of God through the blasphemous use of His Holy Name. He is now ripe to be "roped" into some secret society, or to become the habitue of some saloon, and then Sunday becomes a day for dice, drunkenness, and disorder. A "mixed marriage" may subsequently be contracted, and when the "Justice" has joined the couple, they live together just as long as it pleases their pleasure, and then they take up with some other "affinity," just like their neighbors who are higher in the social scale—but no less guilty in the sight of God.

This is but an epitome of the fate that befalls thousands of the children of Catholic parents who deliberately place obstacles in the way of their offspring so that it is almost impossible for them to grow up Catholics. Is the Church to blame for this? Was our Blessed Redeemer to blame for the defection of Judas? These questions must necessarily receive negative answers. The Catholic parent is the power next to God in directing the destiny of the Catholic child. Catholic churches, schools, Priests, Sisters or sodalities—are of no avail in preserving the faith in the hearts of those who are driven to the devil by means of bad fathers and bad mothers. The most repulsive object in the sight of God—as Cardinal Manning recently said—is a bad Catholic—and the man or woman who says that they are Catholics, but not practical, are the class that compose the modern Herods—and massacre the innocent children God gave them for His kingdom. Oh! what heavenly recompense and glory awaits those pious, virtuous, temperate and prudent Catholic parents who watch constantly over their children's welfare, and who bring them up to know God, to love Him and serve Him! High places in Heaven are reserved for such sowers of the seed of Catholic faith. But who can fathom the fate of those unfortunate Catholic parents who not only fall away from the faith themselves, but who also drag down their offspring into that deep pit of perdition into which they plunge their own poor souls? God's law spurned, God's Church ignored, God's graces repudiated, God's mercy refused! Oh! what ingratitude can equal that which adds to personal injury, open insult to Almighty God! Yet the world is full of just such Catholic parents; we see them

coming out of the "Black Maria" nearly every morning in the week; we see their children carried off in the police van to the House of Correction, the Industrial School, or the Magdalen Asylum, and we can only hope that some miraculous intervention of Heaven will stay the tide of crime that is desolating so many Catholic homes and damning so many Catholic souls.

The same causes lead to the same results in every city in Christendom. The current of criminal life on the part of Catholics runs precisely in the same direction in all parts of the world. It rises in the foothills of indifference, and after gathering strength from the poisonous rivers of the Seven Deadly Sins, it loses itself in the searing sea of perdition! The Church cannot control those who cannot or will not control themselves, hence she is, in a measure, helpless to save or succor the sinner who contumaciously perseveres in sin and refuses to come under "the sweet yoke of the Cross." Unless the Mass to those who are too drunk or dilatory to attend; unavailing are the sacraments to those who are too deeply absorbed in the world's sin to receive them; ineffective is the sermon to the sinner whose church is the dance room of some picnic park, and whose prayer book is the Police Gazette. Abortive are the Sunday-schools to Catholic parents who prefer their children to picnic in the public beer garden rather than pray to God in communion with their classmates. No Catholic priest or priest has any power over such so-called Catholics; the Catholic press is not patronized by them; Catholic charities are unaided by them; Catholic rites are repudiated and Catholic Sacraments spurned by them—until the greatness of God's mercy casts a cloud of clemency over their leprous lives and they call on the Church to do for them in their last hour what a lifetime of piety could hardly achieve.

Bad literature, intemperance, bad example, mixed marriages, bad company, godless education, secret societies, and the common crime of blaspheming the name of God—are the snares that snatch thousands of souls annually from the Church. Bishops issue pastorals against all these, but the world whirls around on its vicious course; priests preach against them, but the world turns a deaf ear to the voice that speaks with God's authority. Catholic journals denounce them, but those who read Catholic literature do not come under the category of the criminal classes we are alluding to; hence, where the Church is powerless to prevent the defection of her children. Nor is she the first and only saintly mother who had bad children. The first son of Adam and Eve was a fratricide. Many and many a good, pious, and virtuous father and mother have since raised sons and daughters who have brought the blush of shame to their cheeks and sent their gray hairs in sorrow to the grave! Like such pious parents, the Church of God can only pray patiently away the power of God's goodness to send back her prodigal children to her ever-open arms. She is prepared to receive them and thereby give additional joy to the angels in Heaven at the return of every prodigal child who has left her holy, peaceful, and happy sanctuary in order to become a swineherd in the sty of Satan!

Catholics will fall away, and converts will come into the Church as long as the world lasts, hence, to say that because Satan grabs a few go-as-you-please Catholics occasionally, therefore the Church is not progressing, is just as foolish as to say that the Church of God is not as complete when it had not even a hundred members, as it is to-day with its two hundred and fifty millions. The way to keep the faith is to pray for final perseverance. And that means the priceless privilege of being practical in their faith should pray daily that God may not withdraw His grace from them, but that, out of the plenitude of His mercy, He may prove the Good Shepherd to the stray sheep, and leave the ninety-nine in the fold to go search for the one that is lost.—San Francisco Monitor.

What a blessed thing it is that we can forget. To-day's troubles look large, but a week hence they will be forgotten and buried out of sight. If you would keep a week and daily put down the things that worry you and see what becomes of them it would be of benefit to you. You allow a thing to annoy you and just as you allow it to settle on you and plague you; and you lose your temper—or rather get it; for when men are surcharged with temper they are said to have lost it, and you justify yourself for being thrown off your balance by causes which you do not trace. But if you would see what it was that threw you off your balance before breakfast, and put it down in a little book, and follow it up and out and assert what becomes of it, you would see what a fool you were in the matter.

The art of overlooking is a blessed art, but the art of overlooking is quite as important. And if we should take time to write down the original progress and outcome of a few of our troubles, it would make us so ashamed of the fuss we make over them that we should be glad to drop such things and bury them in our eternal forgetfulness. Life is too short to be worn out by petty worries, frettings, hatred and vexation.

Scott's Emulsion of Pure Cod Liver Oil with Hypophosphites for pulmonary troubles. J. T. McFall, M. D., Anderson, S. C., says: "I consider Scott's Emulsion one of the best preparations in the market for Pulmonary Troubles." "Blood food" is the suggestive name often given to Ayer's Sarsaparilla, because of its blood-enriching qualities.

Respect Age. Age should always command respect. In the case of Dr. Fowler's Extract of Wild Strawberry it certainly does, for 25 years that has been the standard remedy with the people, for Cholera Morbus, Dysentery, Diarrhoea, Colic and all Bowel Complaints. A Cure for Cholera Morbus. A positive cure for this dangerous complaint, and for all acute or chronic forms of Bowel Complaints incident to Summer and Fall, is found in Dr. Fowler's Extract of Wild Strawberry; to be procured from any druggist.

CONFESSING THE TRUTH, YET PRACTICALLY DENYING IT. "All of our greatness is built upon the tools of past ages. Therefore if we wish our civil and religious institutions to shine in their glory, we must shape their course and control their destiny." So says one of our Protestant exchanges. "Our greatness is built upon the tools" and experiences of "past ages."

But who guided the Christian world through all those past ages, in its struggles against the corruption of heathenism, rotten to the core? Against the savage rudeness and cruelty, the intellectual and moral darkness of the barbarians who spread over all Europe, and with their entrance destroyed literature, learning, educational, social and civil institutions, and in their stead introduced universal turmoil and confusion? Who was it that during that long night of darkness held aloft and kept unextinguished the light of intellectual, moral and religious knowledge.

All history concurs that it was the Catholic Church. It was she that impelled and guided past ages in their efforts to build upon deeper, firmer foundations the institutions necessary to social and civil progress that had been overturned and uprooted by Goths, Vandals, and Huns. It was she that cleared away the ruins and reconstructed European civilization. It was she that taught and established the principles of justice and equity which enter into the structure of every Government that possesses even a shadow of a claim to being civilized or Christian. It was she that established schools and colleges and universities all over benighted Europe, and which shone as beacon lights amidst the surrounding darkness.

Yet the paper from which we make the foregoing quotation is one of the most narrow-minded and bitter in its anti-Catholic bigotry of all the Protestant ex-changes that come to the office of the Catholic Standard. While confessing the truth above declared, it yet represents the "Protestant Church" as loving darkness, fostering and promoting ignorance and opposing to education, learning, and the general interests of civilization. It thus contradicts alike the history of the past and the facts of the present. In one breath it confesses the truth; in the next it denies it. It speaks of the "grand achievements of the Reformation of the sixteenth century," and lauds Luther, Zwingle, and Calvin as "bright stars that ushered in the day-dawn." Yet the so-called Reformation of the sixteenth century supplanted civil, social, and religious order with confusion, and put back the advance of European society in intellectual culture, morality and civil liberty.

And Luther, Zwingle, and Calvin, instead of building their crazy structures upon the experience, wisdom and "tools of past ages," did their utmost to pull down and destroy what had been already built up. They strove to nullify and make of account the achievements of former ages, and to plan and construct out of their own brains, institutions, laws, customs, and so-called churches which, by persuasion and compulsion combined, they drove their followers to adopt.

And to-day all Protestantism is pervaded with the same spirit and acts upon the same principle. It has no past, and can claim no heritage of antiquity. Previous to the sixteenth century it had no existence, and since then it has no continuity. Its sects of to-day are, some of them, the same in name with those of the sixteenth and seventeenth century. But their identity ends. They claim to be followers of the heresiarchs whom they call "Reformers." But they cannot, in truth, substantiate their claim even to that bad ancestry. They are essentially of to-day, as regards their "doctrines" and opinions. In their external organization they have maintained a semblance of cohesion and identity, but in what they believe or profess to believe, they are as changeable as the mist that fills the valleys and hangs upon the mountain-side on a foggy morning.—Catholic Standard.

SOME SEASONABLE DON'TS. Don't worry too much. A person who is constantly fidgeting work himself into a perspiration in a refrigerator. Don't walk too fast. If you think you can get cool by pacing the street at a breakneck speed, take the shortest cut to an insane asylum. Don't blow off surplus breath in a street car, as if you were a safety valve or a steam-escape. The noise interferes with other people's comfort. Don't be discontented. If you busy yourself hunting for a cool spot, you'll seldom find it. Sit down and take the weather as it comes. Don't grumble, or growl, or find fault. A dog that barks the most dies the soonest. Don't talk too much politics. Heated discussions do not cool the atmosphere. Don't frown when you can smile. Cheerfulness produces comfort. Don't carry off every palm leaf fan you get hold of. The owner of the fan may be a bigger man than you. Don't wear heavy garments. If necessary pawn your winter overcoat and buy an imitation seersucker. Also be sure to wear your clothes loose so that the air can circulate. Don't eat too much fat or heated food. "Heated food," says an authority, "if used at all at this season, are best used at breakfast time. Cold boiled ham, tongue, or beef, good bread and butter, and good cold milk make suitable summer lunch. Perfectly mature fruits, used raw, or fruit not quite ripe, well cooked, are also recommended." Don't fill your rooms with too much furniture. Crowded apartments are always warm. In Cuba the summer houses are cool, because everything in them is selected to that end. The walls are high and bare, the furniture is scant and without padding of any kind, and the portieres are swung partly open, so as to allow a free passage of air. Don't work by fits and starts. The even-going individual is always the most comfortable. Don't drink too much ice-water. The ice-water mania is one of the most deadly of American habits. Don't let your imagination make the weather worse than it really is, and above all— Don't tell everybody you meet that it is a warm day.



of the angels hearing our prayers in the book of Tobias. When the angel Raphael had shown himself to Tobias he said to him that when he (Tobias) prayed, "I offered my prayer to the Lord."

The angel of God could not speak an untruth, and he positively said that he offered the prayer of Tobias to the Lord. And how could he have offered it if he had not heard that prayer? Then, beloved brethren, the angels do hear our prayers.

But, beloved brethren, these texts from the Old Testament are sufficient. Our Lord Jesus Christ Himself declares that "there shall be joy before the angels of God upon one sinner doing penance." And what is penance, beloved brethren? Is it not a change of heart? Is it not an emotion of the soul—an internal emotion of the soul? When the sinner repents of his sin his repentance is in his heart and Christ declares that the angels of heaven rejoice—that there is joy before them when one sinner does penance. And therefore they know not only all our actions, and all our words, but they see our very thoughts; and seeing our thoughts and our actions, and hearing our prayers, can we not at once say, beloved brethren, that they do hear our prayers, when we have the testimony of our Lord Jesus Christ Himself? Again, beloved brethren, St. Paul, writing to the Corinthians, says to them, "We are made spectacles to the world, to angels and to men." What does the apostle mean by these words? We are made a spectacle to the world, to angels and to men, if he does not wish us to understand that as our actions are seen by men, so our words are heard by men, so also are they seen and heard by the angels of heaven.

But you may object, beloved brethren, that all these texts speak only of the angels, and there is nothing about the saints. You may object, beloved brethren, that in all these texts of Holy Scripture the saints are not mentioned, and that even if the angels can hear us, it would be no proof of the saints hearing us. But, beloved brethren, we believe the words of Jesus Christ, we believe all that He has said; and He declared that the saints, after they shall have received their reward in heaven, will be like the angels, spirits possessing the same knowledge, and enjoying the same happiness. Here are the words of Jesus Christ: "I will make of those who shall rise, Christians, that they shall be as the angels in heaven." And would you not think that the angels of God in heaven if they do not hear us, do the angels of God therefore, beloved brethren, not hear us, and the saints themselves can hear our prayers.

I have said, beloved brethren, that not only can the saints hear our prayers, but that they really can assist us by their prayers. How wicked were the inhabitants of Sodom and Gomorrah; and you know that Almighty God resolved to punish the inhabitants of those wicked cities; and he was ready to punish them when Abraham prayed to Almighty God and asked that the people should be spared, and the avenging hand of Almighty God was suspended, and the fire of his wrath was withheld. And Abraham asked that for the sake of the just that might live in those cities, if He would not spare the whole of them. And Almighty God said if there are so many just men in those cities I will not punish the cities. And Abraham prayed, for he was afraid the number given by Almighty God could not be found. And he continued to pray. His prayers were heard, and were there ten just to be found in those cities they would have spared the chastisement that God inflicted upon them.

And again we see that when the children of Israel were fighting against the Amalekites, Moses prayed on a mountain, raising his hands to Almighty God, and so long as his hands were raised in prayer towards God, Israel was victorious. The effect of the prayer, beloved brethren, of the holy man Job had excited the indignation of the Almighty, though they seemed willing to repent. Almighty God would not forgive them before they would go to the holy man Job and ask him to pray to God that they might receive pardon for the vain speech they had spoken. And their prayer was not a useless one, for God did not turn himself against the prayer of His faithful servant, but he forgave, on account of the prayer of Job.

Do you know any one, beloved brethren, who understood better than St. Paul the merits of our Lord's passion? Do you know of anyone, beloved brethren, who would be more ready to stand up before the people, before the whole world, before the persecutors of Christians, and say, "I believe that Jesus Christ is the mediator between the Creator and His creatures?" Do you know of anyone who could better speak of the mercy of God? And yet St. Paul, who knew that every great grace must come through the merits of Jesus Christ, repeatedly asked the prayers of his disciples; and when he wrote his epistles, he would not forget to ask the prayers of the Christians, of those who believed in Jesus Christ, and why? Because he knew that the prayer of the saints, that the prayer even of a just man, availeth much with God. And we ourselves, beloved brethren, ask the prayers one of another, and why? Because we feel in our hearts, common sense tells us, that the friends of God, even those that are living in the church, may obtain graces for us, and promised that they would before the destruction of the temple of Jerusalem, that He would hear the prayers of those who would go to this temple, which He called His house, "the house of prayer." He promised that He would hear their prayers; and if God hears the prayers of those who pray, who have prayed in the temple of Jerusalem, how much more will He hear the prayers of His friends who are now in the heavenly Jerusalem!

The saints then, beloved brethren, can pray and intercede for us; and if God granted so much to the prayers of Moses whilst he was living on earth, how much more will He hear the prayers of the saints, His friends, who have fought the good fight, who have carried their cross, and have deserved the everlasting reward of heaven.

But even, beloved brethren, if the

saints can hear us, if we know that they have the power to assist us by their prayers, this is not sufficient to show that we know the church does not err when she says that the invocation of the saints is useful and salutary.

We must further prove that the saints have the will to assist us. And indeed, beloved brethren, they have the will to assist us. We read in the book of Macabees, beloved brethren, "this is a lover of his brethren, and the kingdom of Israel. This is he that prayeth much for the people and for the holy city, Jeremias, who was dead, prayed for the people of God and for the city of Jerusalem. Therefore the saints have the will to pray for us. And the Jews believed as we do; and even if some would not admit the authenticity of the books of Macabees, at least these books show what was the belief of the Jewish people. We must admit these books as we admit history, and therefore we prove that the Jews, who believed what God had revealed to them, did believe in this doctrine, that the saints have the will to assist us by their prayers.

Again, beloved brethren, we read in the Apocalypse or revelation, "the four and twenty angels fell down before the Lamb, having harps and golden vials, which are the prayers of the saints." Here we see those that stand in the presence of God, having every one of them harps and golden vials, which are the prayers of the saints. They stand in the presence of God to offer up the prayers of the saints; and therefore the saints pray for us, and therefore they have the will to assist us by their prayers.

I have shown you, beloved brethren, that the angels and the saints do hear us. I have shown you also that they have the power and the will to assist us by their prayers. Resting upon the testimony of the written word of God, we must say that the Catholic Church on this point, teaches truth, and therefore we must hear the Church, and therefore we must pray to the saints.

It is a happy thought then, beloved brethren, for your devoted parish priest to have this evening this ceremony during which we shall bless statues which will remind you of the saints, which will remind you of our blessed Lord, of the Blessed Virgin Mary, of St. Anthony, and of all the saints and angels of heaven. And after this ceremony you will pray to the saints with still more fervor and more devotion, knowing that they will hear you, knowing that they have the power and the will to assist you, and hoping that through their intercession you will obtain every grace and every blessing of which you stand in need.

And after having obtained by the prayers of the saints, through the mercy of our Lord Jesus Christ, our Mediator, having obtained every grace of which you stand in need, and especially the grace of final perseverance, you shall leave this world to receive the reward exceedingly great promised by Almighty God to His faithful servants, you shall go to heaven and be happy with the saints and Almighty God for all eternity. A blessing I wish you all in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

THE TRIDUUM IN OTTAWA.

Citizen, Sept. 10. As announced in these columns yesterday morning, the triduum, or three days of prayer, ordered by the Pope to be held throughout the world to beg God's blessing on the church, were brought to a close last night with the solemn Mass at half-past seven His Lordship Bishop Duhamel, attended by Reverend Fathers Filiatre, O. M. I., and Sloan, entered the sanctuary and took his seat upon the temporary throne on the Epistle side. The choir then sang the magnificent in parts, after which Rev. Father Whelan recited the Rosary, the subjects of contemplation being "the five glorious mysteries." At the conclusion His Lordship ascended the pulpit, and taking for his text St. Matthew, xviii—17, preached an argumentative and highly instructive sermon, during which he insisted on the soundness of the doctrine of "the invocation of the Saints," supporting his arguments with copious quotations from the Old and New Testaments. He concluded by also insisting on the necessity of "hearing the Church" in this as in all other precepts. Having returned to the sanctuary he assumed the cope and mitre and other episcopal vestments, when, assisted by the reverend gentlemen already named, and attended by mitre-bearer, crozier-bearer, holy-water and candle bearers, he blessed the four statues which have been erected in the church, being those of the Sacred Heart of Jesus, the Blessed Virgin Mary, St. Anne, and St. Patrick, respectively. His Lordship acted as Master of Ceremonies, and Rev. Dr. Tabaret, O. M. I., occupied a seat in the sanctuary. At the conclusion of the ceremony he gave the benediction of the Blessed Sacrament, during which the choir sang the O Salutaris, the O Gloriosa Virginum and the Tantum Ergo. The Altar was decorated with natural flowers and other ornaments, which were disposed in excellent taste, and it was fairly ablaze with lighted tapers. The singing was of a high order, and the congregation in attendance was a large one.

OBITUARY.

At 2 o'clock on Wednesday morning, the 10th instant, at the ripe old age of 82 years, after a long and very painful illness, passed away to a better world one of Biddulph's oldest and most respected citizens, Mr. Patrick Nangle, father to Mr. Thomas Nangle of the place, as well as grandfather to Miss Laura Nangle, now a religious of the Sacred Heart at Albany. He was a cousin of the Very Rev. John Nangle, the saintly parish priest of Croghan, County Roscommon, Ireland.

It is now fifty-five years since Mr. Nangle left his native parish, Geveagh, County Sligo, 45 of which he passed in Biddulph, where he brought up a highly respectable family, whose kindness and attention to him during the last few years of his painful life merited great

praise from their parish priest, Father Connolly, in the few words he addressed after mass to those present at the funeral. A true Irishman, devoutly attached to the faith of his fathers, a sincere friend and an honest man was Mr. Patrick Nangle. May his soul rest in peace. We beg to tender Mr. Nangle and his estimable sister our sincere condolence. Quebec Telegraph, Aug. 28th.

We notice with genuine regret that another worthy and respected Irish Catholic family of this city—that of Mr. Michael Foy, the esteemed Clerk of the Finlay Market—has just been cruelly tried by the hand of death, which was unfortunately been so busy of late among our nearest and dearest. In the person of the beautiful daughter, they have not only lost a splendid and loving girl in the first bloom of her young maidenhood, but the St. Patrick's Congregation and Quebec society generally have lost a promising and valued member. The deceased, Miss Agnes Foy, was a most accomplished young lady, whose grace of person, mind and education had not only endeared her to a wide circle of admirers and friends, but eminently fitted her to adorn an exalted position in the sanctuary, for the benefit of those suffering and deserving members she has just entered up her young life. Indeed we are pained to learn that it was a heavy cold caught during attendance at the St. Bridget's Asylum Bazaar, last fall, which laid the foundations of the unfortunate malady that has so prematurely hurried her to the tomb. In their old and bereaved, the afflicted family have the sincere sympathy of their numerous friends and acquaintances, and we take this opportunity of respectfully tendering them the warmest expression of our own. The funeral—as already stated—took place this forenoon and was largely and respectfully attended. At St. Patrick's, the requiem service, with choir and organ accompaniment, was particularly impressive. Rev. Father Fellen, of the Redemptorists of La Bonne Ste. Anne, officiated, and the interment took place in the family lot at Woodfield.

The late Maria Doyle, who died at Ormstown on Monday the 25th ultimo, at the ripe age of 84 years, was relict of the late Mr. Matthew Furlong, and a native of New Ross, County Wexford, Ireland. Her funeral took place from her late residence, on Wednesday, 27th ult., to the parish church at Ormstown, where the Requiem Mass was sung, and thence to the cemetery at that place. The funeral was largely attended by all classes and creeds, which was a proof of the respect in which the deceased lady was held.

The following gentlemen acted as pall bearers, viz., Felix Finn, George Kilgour, Jas. P. Murphy, Jno. Dempsey, Jno. Smylie and Jas. Darraugh.

The deceased lady was one of the oldest inhabitants of Ormstown, and in the demise of that lady Ormstown has lost one of her staunch members of the Catholic church, and which is evinced by the fact that the parish priest from the pulpit announced on Sunday last that he could not allow that occasion to pass without referring to the great loss the parish sustained in the death of that lady, and praised her good qualities whilst among them.

The deceased lady was the mother of Mrs. Patrick Reynolds, City and District Savings Bank, Montreal, and leaves a son and three daughters and five grandchildren to mourn her loss. Requiescat in pace.

PARKHILL PICNIC.

A Parkhill correspondent of the Advertiser writes: "It is with pleasure we record the success of the Rev. Father Corcoran's picnic at West Williams Wednesday last. The weather was most propitious, and the crowd, which must have reached fully 1,000 persons, seemed to relish the shade of the maple grove in which the entertainment was carried on. About 10 a. m. the crowd began to pour in, and by noon the largest number was reached. The dinner was served by the ladies, and was judged from the countenances of the guests, was of good and plentiful material. For those who enjoyed the dance, a good string band furnished appropriate music, not the fad kind so common, it is true, at low assemblages, but light and cheerful. At intervals during the day three Highland pipers, much to the delight of the Scotch population of the locality, made the bush resound with the warlike strains that were young in the days of Bruce and Wallace. The booths were always full of thirsty applicants for the non-intoxicants sold thereat. In this connection we may mention that all the picnics and church entertainments arranged by the Rev. M. Corcoran are on strict temperance principles. God bless his courage. The returning officer who counted the votes for the grand watch to be awarded to the most popular young lady, declared the winner to be Miss Jessie Leslie, of East Williams, and considerably amused the voters and spectators by his witty address on the occasion. As evening approached and the heat of the day waned, the usual Caledonian games and sports, under the direction of Messrs. D. McCall, of Lobo, and G. Coughlin, of Forest, were indulged in. As a finale a tug of war was contested by East versus West Williams, and was won by the Easterns. The prizes were of considerable value and well worth contending for. Several gentlemen of distinction from London and elsewhere, including three clergymen, visited the grounds during the day, and the best order prevailed. We congratulate Rev. Mr. Corcoran on the moral and financial success of the picnic.

"Robert G. Ingersoll has issued a circular in which he proposes to devote his energies for the future to the utter destruction of the Christian religion."—Exchange. Hadn't Bob better begin the demolishing business on Father Lambert—for preparatory practice, as it were? "The destruction of the Christian religion" is rather a big job to undertake all at once. Heaps of other fellows have been trying their hands at it for the last eighteen hundred years; and somehow they all soon got "busted." Possibly 'twas for lack of proper preparations; and 'tis for this reason we suggest that Ingersoll begin with Lambert.

THE CATHOLIC RIGHT OF PRIVATE JUDGMENT.

T. A. R. in Morning Star. Cardinal Newman, in one of his works, repels the notion entertained by some that the children of the Church are denied the right of private judgment. He demonstrated very clearly that beyond the sphere occupied by the dogmatical teaching of the Church, there was an almost illimitable range where the Catholic intellect could roam at will, and that there was a multitude of subjects concerning which the Church allowed the widest latitude of private judgment.

Not only is a Catholic free to entertain the views and opinions he pleases in regard to matters purely secular, but great freedom of judgment is allowed in intellectual and even in spiritual matters. There are schools of theology and the episcopate, each differing from the other on numerous questions and propositions. For instance, one school of theology contends that the more perfect state of life is found in contemplation, whilst another strenuously maintains that spiritual perfection is to be attained only in that state of life which combines the active and the contemplative features of religious life.

Another and very conspicuous example of intellectual freedom among Catholics is afforded by the Vatican Council. It will be remembered that discussion ran high among the assembled prelates as to the opportuneness of defining the dogma of Papal Infallibility. The Council was divided on this question into opposing sides, each of which waged a determined fight against the other. No attempt was made to silence the voices of those prelates who contended against the opportuneness of the definition, but, on the contrary, they were permitted the freest and fullest expression of their opinions. It is obvious that the minority did not direct the attack against the dogma, but addressed themselves solely towards effecting a postponement of the definition to a more propitious season.

We might multiply illustrations of the contention, that intellectual freedom is the portion of Catholics and that wherever the Church has not spoken with the voice of authority, we are at free to think and believe as those who do not own the sway of the Church.

Unfortunately, there are some Catholics who entertain the idea that those who differ from them, even in matters which touch upon the prerogatives of the Church, are tainted with what is called Liberalism. Whilst we entertain the profound pity for the Liberal Catholic, and lament the scandals of which he is the cause, and for which he will have to render a fearful account to Almighty God, yet we sincerely believe that the person who would apply the law of rigor to matters outside and beyond the domain of faith and morals, may do as much harm to the cause of religion as the Liberal, for undue rigor tends to bring religion into disfavor and contempt.

"The truth will make you free," finds its application only among the members of the Catholic Church, for it is only in that Church that truth resides in all its purity and free from any admixture of error. Catholics are not free to believe what is false, any more than a man is at liberty to believe that two and two make five. But this in no wise limits or circumscribes for Catholics the legitimate right of private judgment.

PRACTICAL INSTRUCTIONS FOR CATHOLICS.

RECEIVING HOLY COMMUNION.

Marshall, Ill., Church-Progress.

The true and faithful Catholic alone considers the great importance of making due preparation for this great feast—a feast which God deigns to allow man to participate in, though denied to His Angels in Heaven. A lively and strong faith in the real presence of God in the Blessed Sacrament of the Eucharist, is the only efficacious means to arouse mankind from the depth of its own nothingness, and even consider the glory, the greatness of the gift bestowed by God, when He gives us Himself. We will never sufficiently thank God for this gift. The whole world owes an infinite debt of gratitude to God for the institution of this most Holy Sacrament. Every Catholic knows that sudden death is preferable to an unworthy communion, and that soul cannot desire salvation who would dare approach to receive Holy Communion in an unworthy manner, "to eat and drink damnation for himself." The soul, then, should be freed from all stain of sin. Confession and contrition should be the means employed to this end.

As the soul requires preparation, so also the body. We must be fasting from midnight—that is, not having eaten or drunk anything. Our whole demeanor, dress and actions should be indicative of the great and solemn act we are about to perform. Levity displays a want of faith, scarcely pardonable on such an occasion. Too flashy apparel, more fit for a dance or a stage, is unworthy the pious Christian in the presence of God. Yet, neglect of neatness, of cleanliness, and of studied decency, are also potent proofs of want of faith. It is the fashion of some women who attend early Mass for the purpose of receiving Holy Communion, to throw a shawl over their uncombed hair, and perhaps without washing their faces, proceed to receive their Lord and Master. Such carelessness would be unbecoming in the presence of man, much more so in the presence of God. It is poor preparation, and the person who displays such bodily sloth, cannot be expected to be much clearer in soul. Men, too, will go to Church with stubs of beard of a few weeks' growth, in which careless condition they would not visit a neighboring town or fair. If too much display is faulty in some churches, too much carelessness is to

be avoided in others. Let not false training prevent you from appearing in the presence of God in a becoming manner.

THE SEAL OF CONFESSION.

The "seal of confession" is the term used to signify the obligation of keeping absolutely secret, knowledge gained through sacramental confession. It rests on the natural law which binds us to keep secrets communicated to us in confidence, and on the ecclesiastical law, which, as we shall see, forbids, under most severe penalties, any revelation of sins confessed sacramentally. But it also arises from the positive divine law, and, as Suarez points out, the obligation of the seal is probably canonical, and belongs to the very essence of the sacrament of Penance. In other words, Christ did not impose the obligation of confessing mortal sins committed after baptism and then add a protective law binding the priest to secrecy, but the obligation of the seal follows necessarily from the nature of confession as instituted by Him; otherwise Penance, which is the ministrations of mercy and reconciliation, would become a burden intolerable to mankind.

When the priest hears in sacramental confession, he hears not as a mere man, but as one who stands in God's place. He must not, by word or look, or change of countenance, remind the penitent himself of anything he has heard, much less convey such knowledge to others. To do so is sacrilege, excusable by no advantage to himself, to the public, or even to the penitent. The law admits of no exception, except where the penitent freely gives the confessor leave to use his knowledge. Not only sins however slight, but moral or natural weaknesses, sins of accomplices, and that may bring the penitent into trouble, or contempt, or suspicion of any sort, fall, if known through confession, under the sacramental seal. A priest might break the seal, in certain circumstances, merely by admitting that the person has confessed to him; or, again, even if there be no danger of suspicion fixing itself on any individual, by revelations which might bring bad repute or suspicion on a community or a certain number of men.

The first express mention of the seal of confession, so far as we know, occurs in Canon 20 of the Armenian Synod at Divin, in 527. It anathematizes any priest who breaks the seal (Hefele, Concil. vol. ii, p. 718). In the West, there is no mention of penalties for breaking the seal until very late, probably because such a sacrilege was scarcely thought possible. There is a decree attributed to a Pope Gregory (as Morinus conjectures, Gregory VII), and quoted by the Master of the Sentences, and Gratian, which sentences a confessor guilty of this crime to deposition and to perpetual and ignominious pilgrimage. The Fourth Lateran Council condemned a priest to deposition and perpetual imprisonment in a monastery. The sanctity of the seal is further recognized by all the Oriental sects (Denzinger, "Rit. Orient." vol. i, p. 101), and their Canon law threatens with the most severe punishment those who break it. True, a law of Peter the Great requires Russian confessors to reveal the confessions of those who are guilty of treason or of planning of fictitious miracles, unless they desire; but such a law only proves how completely the Russian Church has become the slave of the State.—Catholic Dictionary.

THE LATEST CABLE NEWS.

Ireland.

Twenty thousand persons participated in a demonstration in favor of the Franchise Bill at Kilmacnock, Scotland, Saturday. A great procession of trades, in which 8,000 men took part, was a feature of the occasion. The Liberal demonstration Saturday, at Oldham, Eng., was attended by 10,000 persons.

A National League demonstration occurred at Galway to-day. Speeches were made by Healy, O'Connor and others. O'Connor threatened an obstruction policy during the autumn session unless the demands of the Irish members regarding the Maantrasna case are granted.

Fifteen thousand persons assembled to attend the funeral of the Fenian Daggan, at Dublin to-day, including O'Brien and Davitt.

Belgium.

The Belgian Official Gazette announces the King has signed the Education Bill. The Gazette makes a strong appeal to the Liberals to maintain calmness. There were riotous demonstrations at Alost to-day between Brussels pillars and inhabitants. L'Étoile says the War Department has called on the reserves, and is preparing to concentrate in Brussels 6,000 militia to-day. Speeches to preserve order. Gen. Vander Smisson will probably take command of the troops.

Before the Communal Society at Brussels, to-day, the Burgomaster explained the measures he had adopted to repress recent disorders. He attributed the deplorable excesses to the action of the Clericals, whose attitude incensed the populace. They posted most insulting placards. Catholic organs reviled the Liberals, while the Liberal press counselled their followers to observe calmness. If necessary he would prohibit the holding of meetings altogether; but he found it was impossible to repress the universal spontaneous feeling of the people. The Council passed unanimous thanks to the Burgomaster.

Russia.

St. Petersburg police, who have been guarding the line of the Zar's journey, have been recalled to St. Petersburg. Many persons arrested on suspicion of having designs against the Zar have been released. Game-keepers of the Royal Preserves at Skiernevic have been changed three times within the past two weeks.

During the accident to the Zar's carriage on the 13th inst. at Warsaw, the evening people recognized the Zar and shouted "long live the King of Poland." The cabmen who rescued the carriage were arrested, but the Zar subsequently ordered them released and presented them with fifty roubles.

A Warsaw despatch says the Zar has pardoned forty-two nihilists, sentenced to Siberia, and commuted the sentence of seventy-three.

Egypt.

The Paris Temps says there is no present intention on the part of the government to send reinforcements to Tonquin from France. The health of the French troops in Tonquin is excellent. Although the winter has been very severe, the medical report shows that only ten per cent. of the force has been sick.

Three thousand British troops have been ordered to proceed to Egypt to reinforce Lord Wolsley.

A Cairo despatch says—Major Kitchen telegraphs that the chief clerk of the Government at Darfour has arrived at Debbeh, having reached there by Berber. He reports there are 2,300 prisoners at Berber. The rebel garrison is 3,200 strong and armed with rifles. Aboo Hegel, Chief of Rabot tribes, has 6,000 armed men. El Mahdi's force extends as far south as Anubok. Most of the tribes, however, are growing tired of the continuance of misrule, and are inclined to rejoin the Government.

While a boat was being hauled up the rapids of the Nile at Wady Halfa, it capsized, and three sailors were drowned. This is the first casualty attending the advance detachment of the Nile expedition.

China.

A Paris despatch says—A Cabinet council was held yesterday in accordance with previous announcement, for discussion of the Chinese question. Prime Minister Ferry distinctly confirmed the report that China had not declared war. Admiral Fevon, Minister of Marine, read dispatches from Admiral Courbet, which stated that he would resume operations as soon as he received reinforcements and a fresh supply of provisions. The question of convoking the Cabinet was deferred till the 23rd.

A Peking despatch to the Times says:—The reply of Tsung Li Yamen to the French ultimatum of July 12 deplors the refusal of France to accept America's offer of mediation, and says China is willing to submit her case to any friendly power.

China advises state that the Chinese have no intention of blocking Woo Sung River, on which Shanghai is situated, unless the French make an attack. Hundreds of stone-throwing boats are in position to be used on the approach of the French fleet. A "levelled neutral" will seriously object to closing the river unless a formal declaration of war is previously made. The Chinese have established a coaling station at Shanghai intriguing with the Japanese peace party. He hopes to bring about a revolution at the palace and the overthrow of the war party.

THE CHOLERA SCOURGE.

Rome, September 13.—The bulletin of the ravages of cholera in Italy during the past twenty-four hours is as follows:—Naples (city), 872 fresh cases, 305 deaths; Naples (province), 32 fresh cases, 10 deaths; Bergamo, 21 fresh cases, 6 deaths; Caserta, 6 fresh cases, 4 deaths; Turin, 4 fresh cases, 2 deaths; Genoa, 51 fresh cases, 18 deaths; Salerno, 1 fresh case; Caserta, 2 fresh cases; Cuneo, 0 fresh cases; Cremona, 2 fresh cases. Single cases are reported from various towns.

Madrid, Sept. 13.—The report of the ravages of cholera in Spanish towns for the past twenty-four hours is as follows:—Novela, four fresh cases and two deaths; Elche, twelve fresh cases and four deaths; Monforte, six fresh cases and three deaths; Andon, one fresh case; Lerida, one fresh case and one death. Advances from the Pyrenees report six deaths to-day from cholera.

Madrid, Sept. 14.—Five new cases and eight deaths from cholera at Elote. Several new cases and deaths at villages thereabouts.

Paris, Sept. 16.—The cholera epidemic has about run its course in France. There are no bulletins from Marseilles or Toulon, and the southern provinces are resuming their normal tone. Madrid advises this morning are to the effect that the health of the city is excellent, and the fears of a cholera epidemic are abating.

Naples, Sept. 14.—From midnight Friday to this afternoon there were 1,299 cases, and 687 deaths. During the last twenty-four hours there were at Bergamo 28 cases and 12 deaths; at Caserta, 8 cases and 2 deaths; Cuneo, 19 cases and 5 deaths; Genoa, 43 cases and 32 deaths; at Spezia, 28 cases and 15 deaths and at various other points from one to three deaths.



This Powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kind, and makes the best of any flour. Sold only in tin. ROYAL BAKING POWDER CO., 100 Wall Street, New York.

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Patent Medicines at Reduced Prices. Physicians' Prescriptions & Family Recipes a specialty.

**Forgive and Forget.**  
When dark mists of passion calm reason have shrouded,  
And words of ill feeling give rise to regret;  
Oh! pray let the heart be serene and unclouded,  
And scolded by the precept, "Forgive and forget."  
Tho' dead the whisper that blights reputation,  
And hard be the struggle to cancel the debt;  
Ah! think on the insults that brought us salvation,  
Redeemer-like try to "Forgive and forget."  
Tho' bitter the feeling when friendship so cherished,  
Has proved an illusion with dangers beset;  
Tho' life's dearest treasures have suddenly perished,  
With charity loving "Forgive and forget."  
Of youth's sunny days, if adversity troubles,  
The heart will be peaceful tho' troubles may fret,  
And life be a series of rose-winged hours,  
If ruled by the maxim, "Forgive and forget."  
Ave Maria.

NEWS FROM IRELAND.

**Dublin.**  
There is every prospect now of George Bolton tiding over his bankruptcy affairs as successfully as he has tided over many another little difficulty. His case as an "arranging debtor" was before Judge Miller in the bankruptcy court, on August 19, and on the strength of his having got a verdict against Mr. William O'Brien for £3,050, and against United Ireland for £500, he asked for another adjournment for a month in order that he might arrange with his creditors. It was stated that these creditors were willing to enter into an arrangement with George. If they rely on Mr. O'Brien's debt of £3,050 as an asset they are simpletons indeed. Perhaps they regard the additional dividend of three halfpence in the pound which the £500 verdict will enable them to realise as quite a godsend. At all events, they offered no opposition to George's application, which was granted by Judge Miller.

In the metropolitan county the harvest is now in full swing. The oats is being cut in the neighborhood of Lucan with the scythe in some places in consequence of its having ripened unevenly. It is the custom in that district to employ strange harvestmen, who generally come from the county Longford. The land in the metropolitan county is mostly a well-tilled, good clay loam, which produces fine wheat.

**Kilkenny.**  
Kilkenny has shown evident signs of shaking itself from the embraces of Whiggery, and seems anxious to return from the ways of degraded flunkeyism to the platform of National politics. This is, truly, a consummation devoutly to be wished for. A splendid meeting was recently held in support of the O'Brien Defence Fund.

**Wexford.**  
A painful scene occurred on August 19, at an eviction near New Ross, when the wife of the tenant, 80 years of age, was carried on her bed out into the road. Her husband, who is an infirm, 94 years of age, was also turned out. It is alleged that notwithstanding a certificate that the old woman was dangerously ill, the landlord's attorney insisted on the eviction being carried out. £130 was owing for rent and occupied for generations by the tenant's family.

**Queen's County.**  
The Very Rev. John Doyle, P.P., V.F., died on August 18, at the parochial house, Maryborough. The deceased had been for a considerable time in failing health, and his resignation with which he submitted to an acute, painful malady was characteristic of a life of notable self-repression. He had reached the ripe age of 63 years, nearly 40 of which were devoted to active, clerical work.

**Westmeath.**  
On August 21, the beautiful convent and chapel of the Sisters of the Order of La Sainte des Sacre Coeurs, situated on Anchor's Bower, at Athlone, were solemnly consecrated by the Most Rev. Dr. Woodlock, Bishop of the diocese of Ardagh and Clonmacnoise. In connection with the new convent, which is now open for the reception of pupils, is established a boys' preparatory school, where boys up to ten years of age will be admitted as boarders, and instructed in all the departments of higher and intermediate education, and taught, besides, those habits of virtue, tact, and refinement which are essential to a girl, for the best preparation for a useful, happy, and a successful career.

**Cork.**  
A meeting in furtherance of the O'Brien Indemnity Fund, was held, on August 21, in Cork. Mr. Deasy, M.P., presided, and among the speakers was Mr. A. M. Sullivan. A sum of £100 was subscribed in the room.

On August 21, the police proceeded from Kinsale to Ballywilliam, about two and a half miles from the town, in charge of Constable Brennan, to protect the auctioneer, Mr. J. J. O'Connell, and the sheriff's deputy, Mr. John Savage, who was entrusted with the charge of several acres of standing crops, seized for non-payment of rent, on a farm held by Wm Bowen from Mrs. Barter. Mr. John Deasy, M.P., and some of the Kinsale clergymen were present. The crops consisted of oats, barley, turnips, and potatoes, and were of a very inferior kind, as may be judged from the fact that eleven acres of oats went for 2s. 6d., potatoes, 1s. an acre, and the other crops in the same proportion. There were some Emergency men in attendance, but their bidding was very limited, owing to the inferior description of the crops.

**Down.**  
Castiellan is to be the scene of an interesting popular demonstration on the 21st of September. The meeting announced to be held there in January last was suppressed by Castle proclamation. Though Castiellan is the centre of what might be called an Orange-landlord district, the Committee are in a position to anticipate a gathering of monster proportions.

**Berry.**  
On August 17, the several branches of the Irish National League in Londonderry, made an excursion to Letterkenny. About one thousand excursionists left the Lough Swilly terminus at nine o'clock, and arrived at their destination shortly before eleven. They met with a cordial reception from the townspeople. The excursionists, after attending Mass in the Cathedral, adjourned, for the most part, to

the literary Institute, where a meeting was held. Mr. Thomas O'Brien, P. O., occupied the chair, and addresses were delivered by him, Mr. James Coll McLaughlin, and Mr. John Flanagan. As there is no branch of the League in Letterkenny, it was suggested that, on some future occasion, a deputation should attend there for the purpose of establishing one. The day turned out remarkably fine, and the excursionists enjoyed themselves to the fullest extent, some going through the splendid grounds surrounding the residence of Mr. R. Boyd, Esq., of Ballynacool, others driving to the famous pilgrimage of "Doering Well." Before the departure of the train in the evening, a couple of the Letterkenny hands turned out and played the excursionists to the station.

**Donegal.**  
The obsequies of the late lamented Father McKeogh, P. O., Garvaghy, Innishowen, took place on August 14, when indications of intense grief were given by the bereaved parishioners. A proclamation appears in the Gazette, withdrawing the proclamation of the 11th December, 1883, declaring the barony of Innishowen, containing 10,000 acres, to be in a state of disturbance, and requiring an additional establishment of Police. A similar proclamation appears with reference to the parish of Tulloghobeg, in the county Donegal, which was declared disturbed, in a proclamation dated 27th May, 1881.

**Galway.**  
The idea of changing the name of the estate purchased by the Migration Company from Killeeney to Farnellstown has, it is said, been received with much favor and approbation by the people of the locality.

**Roscommon.**  
A largely attended convention of the Nationalists of the county was held on August 18, in Roscommon. Major D'Arcy, J. P., presided, and amongst the speakers were Dr. Connors, M.P., and Mr. Harrington, M.P. Resolutions expressing confidence in Mr. Parnell, M.P., and the Irish Parliamentary Party, and also in the county members, were amongst those adopted. There was a splendid muster of delegates, and the unanimity and heartiness which marked their proceedings furnished a telling retort to the intrigues who by the most sneaking devices set class against class in the county, and so to undermine the fabric of Nationality there. The proceedings of the convention may be said to have extended over two days. Sunday, the previous day, was given over to a grand public meeting, at which the county representative, Dr. Connors, together with Messrs. O'Brien and Harrington, M.P.'s, attended. The reception accorded these gentlemen was flattering to the highest degree. Town Commissioners as well as convention delegates united in presenting addresses and felicitations, while every man of the immense crowds which thronged to welcome them proved to demonstrate that he heartily shared in the feeling to which the respective mouthpieces gave voice and form. The speeches were extremely effective. Dr. Connors' illustration of the exposure of the official infamies by United Ireland was particularly happy. As boys, he said, they had, doubtless, sometimes turned up a piece of dry flag in some field, and found there under a colony of crawling, loathsome creatures. So it was, he said, with regard to the letting in the light of day on the Castle. Mr. Harrington's speech was eminently practical and able; and Mr. McGuire, an American barrister, of Roscommon nativity, delivered an address, full of grace, earnestness and power. In the resolutions which the convention formally promulgated is the orthodox National creed, as accepted by the bulk of the nation. They are practical, unambiguous and comprehensive, leaving nothing for either farmers or laborers to cavil at.

**Archbishop Ryan.**  
This morning the Most Reverend P. J. Ryan, Archbishop of Philadelphia, left St. Louis for his new home in the East. His departure is a loss not alone to the Catholic Church, but to the city and State of which he has lived so long. Gifted with eloquence of the very highest order, a linguist, a scholar and a gentleman, Archbishop Ryan was an ornament to the community which knew him, not alone as a brilliant preacher, but as a tender, brave and devoted follower of his Master. This Christian orator, whose fervent pleading for Christ has thrilled and held spell-bound audiences here, in Rome and in the capitals of Europe, the same man who took his life in his hand, and spent his days and his nights in the small-pox hospitals of St. Louis, during the war, the consoler of the dying, while others bleached from the danger. It was he that heard the last sigh from the poison-reeking lips of the pest-ridden, and it was, again, who simply said, when his friends sought to have him cease his perilous work, that his life was in the hands of God, and that he was willing to die doing God's work. His signal merits have been recognized by Rome, and he has been clothed with all the pomp and circumstance that befit a prince of the church, but beneath this purple is the same priest that wore the black. As Coadjutor Archbishop of St. Louis, he was as accessible to the poor and the unfortunate as when he was a priest. This is the man that we have lost. Truly, it will be long before we see his like again. —*Cost-Dispatch, August 19th.*

**The Best for Butter.**  
There is but one best color for butter, and that is the Wells, Richardson & Co.'s Improved Butter Color, no candid investigator doubts. It is the best butter color in the world; is free from sediment or impurity; always ready for instant use; and it imparts to butter that rich golden yellow, without a tinge of red, which is the acme of desirability in any butter color.

**An Ex-Alderman Tried It.**  
Ex-Alderman Taylor, of Toronto, tried Hagyard's Yellow Oil for Rheumatism. It cured him after all other remedies had failed.

Holloway's Corn Cure is the medicine to remove all kinds of corns and warts, and only costs the small sum of twenty-five cents.

WHAT THEY THINK OF YOU.

There are many Catholics who avoid conversation on religious subjects with their non-Catholic acquaintances, because they think that "religious controversy does no good." But, leaving out any higher considerations, if a Catholic could only know what absurd things he is supposed by his non-Catholic acquaintances to believe in, vanity itself would urge him to give an account of his faith. No man likes to be thought a fool, yet it is no exaggeration to assert that even the most liberal-minded and intelligent of non-Catholics understand Catholic belief in so absurd and incorrect a way that they must naturally regard Catholics as destitute of common sense, in religion at least. Any Catholic disposed to doubt this will be amply satisfied by a simple test. Let him, when an opportunity offers, induce the most intelligent Protestant he knows to give him a clear statement of what he supposes to be Catholic belief on some two or three heads; say, Indulgences, the Immaculate Conception, Papal Infallibility. When that Catholic finds out what his Protestant friend credits him with believing, he will be certainly either wonderfully amused or he will half choke with indignation, according to his temperament.

And be assured that the more familiar the Protestant imagines himself to be with Catholic doctrine, the more crooked will his misunderstanding of them. It is safe to say that not one Protestant minister in a thousand has correct notions of Catholic doctrine. Whose fault is this? It is hard to say.

Most Protestants suppose that the Catholic doctrine of the Immaculate Conception of the Blessed Virgin Mary has some relation to the birth of our Saviour. Most Protestants suppose that the Catholic discipline of Indulgences is a permission to commit sin. Most Protestants suppose that the Catholic doctrine of the Infallibility of the successor of St. Peter means that the Pope can do no wrong. A man who would believe in these things, as nearly all Protestants suppose Catholics to believe, would, in the midst of language, be a fool.

Now, if you do not like to be thought a fool, the proper thing for you to do is to enlighten your non-Catholic friends as to your belief. And the best thing for any Catholic young man or young woman to do, who desires to be thought more intelligent than the average, is to become thoroughly well informed as to what the Catholic Church believes and teaches. The little catechism of your Sunday-school days was merely a primer of the science which all Catholics ought to study during their whole life. Young man and young woman, set your novel or your horse-play aside occasionally and read, until you feel that not only are you not a fool, but that you are able to convince your Protestant friends that you are not.—*The Texas Monitor.*

**Loveliness.**  
What constitutes true loveliness? Not the polished brow, the gaudy dress, nor the show and parade of fashionable life. A woman may have all the outward marks of beauty, and yet not possess a lovely character. It is the benevolent disposition, the kind acts, and the Christian deportment. It is in the heart where the speech of wisdom, affection, humility are found, where we look for loveliness; nor do we look in vain. The woman who can soothe the aching heart, smooth the wrinkled brow, alleviate the anguish of the mind and pour the balm of consolation in the wounded breast possesses, in an eminent degree, true loveliness of character.

**A Word to Girls.**  
Many a girl is careless as to how much money a young man spends for her. Three dollars and five dollars for a horse and carriage he can poorly afford, perhaps, but she will go with him week after week, with no particular interest as to what he mindfully apparently whether he carries the money or takes it from his employer's drawer. He makes her expensive presents. He takes her to a concert, in going to which a horse-car ride for ten cents would be far wiser than a carriage ride for several dollars. A young man respects a young woman all the more who is careful of the way in which he spends his money, and will not permit too much to be used for her. A thoughtful and well-bred girl will be wise about these matters.

**A Dilapidated Physique** may be built up and fortified against disease by that incomparable promoter of digestion and fertilizer of the blood, Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure. It counteracts Biliousness and Kidney complaint, overcomes all forms of indigestion, and restores the system to its normal state. It is a safe and reliable remedy in all cases of Biliousness and Rheumatism. Sold by Harkness & Co., Druggists, Dundas St.

**The Signs of Worms** are well known, but the remedy is not always so well determined. Worm Powders will destroy them.

**A Rare Plant.**  
The Wild Strawberry Plant possesses rare virtues as a cleansing, cooling, astringent, antiseptic, and healing medicine, and when combined with other valuable vegetable extracts, as in Dr. Fowler's Extract of Wild Strawberry, it is an unfailing remedy in all Bowel complaints.

**A Sad Neglect.**  
Neglecting a constipated condition of the bowels is sure to bring ill health and great suffering. Burdock Blood Bitters regulate the Bowels in a natural manner, purifying the blood and promote a healthy action of the stomach, liver, kidneys and Bowels.

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—Take all the Ague, Fever, and bilious Specifics,  
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—Qualities of all the best medicines in the world, and you will find that —  
—Hops have the best curative qualities and powers of all —  
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Five years ago I broke down with kidney and liver complaint and rheumatism. Since then I have used seven bottles; the hardness has all gone from my liver, the swelling from my limbs, and it has worked a miracle in my case; otherwise I would have been now in my grave. J. W. MOKEY, Buffalo, Oct. 1, 1881.

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Every observer who walks the streets of a great city, and scans with intelligent eye the colorless faces of more than fifty per cent. of the people he meets, can easily agree with us in the statement, that this age, which makes such drafts upon the working energies of the greater part of its population, is in a state of general debility and nervous prostration. Nature, in this stage of exhaustion, cannot be restored of itself, but requires some stimulating tonic, to strengthen and keep the system in regular order, and in Northrop & Lyman's Quinine, we have the exact remedy required. The peculiar operation of this medicine, in cases of general debility and nervous prostration, has undergone long and close observation, and it is believed, will never fail, if properly and judiciously administered. Prepared by Northrop & Lyman, Toronto, and sold by all druggists.

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Is a PURE FRUIT ACID POWDER, it contains neither alum, lime, nor ammonia, and may be used by the most delicate constitutions with perfect safety. Its great success, arising from its being intrinsically THE BEST VALUE IN THE MARKET, as well as being thoroughly adapted to the wants of the kitchen, has excited various imitations of its name and appearance. Beware of such. No addition to or variations from the simple name: —  
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**ORCHARD AND PLANT WAREHOUSES.**  
Plant Strawberries.  
Stir the cabbage soil.  
Thin late sown parsnips.  
Grow some dandelions.  
Don't defer harvesting.  
Earth up celery where they are.  
The curled cress may be sown.  
The Egyptian onion may be sown.  
It is hard to get a Boston Market.  
Fall Sowing of Vegetables.  
of the latitude of the southward, cabbage, &c.  
But the should be sown now, and the plants in cold frames during spring, and will mature of those from spring-crops.  
Raspberries.—Continue opening of the heated to a most acceptable and to the table. For most profitable small fruit is a good time to set there is not at this season other work on the first spring. The plants sown during the first half of are in leaf, the leaves a good distance to row feet by four, or in rows two feet between the rows.  
For productivity, the stands at the head, and one month. It is rather well marked flavor.  
The Clarke, in yielding the length of the berries, is sweet and delicate the black, and the seems to take the lead. The Davidson's Thorn being unvarmed, but is bearer. It is perhaps raspberries, and the sweet, on all of which worthy of culture. courage careless garden but still can say that raspberries will stand any, and still yield fruit.

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Plant some trees.  
Be sociable at the fair.  
Keep the harness clean.  
Sow rye for early soil.  
A light frost hurts to burn weeds that are free the granaries from a good ditcher makes Buckwheat is detestable to the honey crop is in many parts.  
A Massachusetts farmer was a very successful farmer in England soldiers were in catching harvest wheat Potatoes may be dug in a little sulphur. Posts will last longer if earth, are used for fire. Miss a little sulphur occasionally, to keep lice frequent application of salt bacon, it is said, would not be more than Don't complain if you at the fair; remember ment is, in the nature of An experiment made on a large field of corn ground deep, and the others using two teams, indicated per row from the shall will not be more than of the rest of the field.  
Diseased Brood in Hives which usually develops less common now than were introduced. Still destroyed by its annual owners are entirely ignorant. The disease affects numerous shown by the capping cells being somewhat a small hole in the center, it is found that white, then suspended in the station late in the disease is believed to be the best remedy and prevent the hives not near feet from each other.

To Produce Sixes at is advanced by Prof. T. land, who claims to demonstration, that the animals are in the females. He observed lays female eggs at the eggs afterward; that laid eggs give rise to ones. In quadrupled young bulls, who meet first sign of heat, frequently than old bulls later. In horses, he says the stallion late in the horse colts rather than Fattening Farrow decided to fatten a cow milking is discontinued she is ready for the better will be the the best beef that can be the formation of flesh on rapidly when the food goes into the animal, a great deal however, a great deal of animals as regards the cows, that are not laid by August or early in with good feeding, milk late in the fall. An old ture had better not be ing the summer, unless strong stomachs. A only fit for food when slow enough to account laid on as rapidly as a cow that is not too old dition, and designed may be milked all winter. But she should be turned to grass. On with the help of a few such a one will gain fit to kill by mid-sum-

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FARM AND LIVE STOCK NOTES.

Use clean seed. Plant some trees. Be sociable at the fairs. Keep the harness clean. Sow rye for early sowing. A slight frost hurts tobacco. Burn weeds that are in seed. Feed the granaries from vermin. A good ditcher makes a narrow ditch. Buckwheat is deleterious to the hop-locus. The honey crop is unusually heavy in many parts. A Massachusetts farmer has fifty miles of stone fence. Gen. Putnam, of revolutionary fame, was a very successful farmer. In England soldiers may work on farms in catching harvest weather. Potatoes may be dug before they are dead ripe, if wet weather threatens. Posts will last longer if stones, instead of earth, are used for filling in the holes. Mix a little sulphur in their feed occasionally, to keep lice from coming. Frequent applications of the grease of salt bacon, it is said, will destroy warts about horses ears. Don't complain if you get no premiums at the fair; remember your own judgment is, in the nature of the case, biased. An experiment made in plowing several lands of corn ground only four inches deep, and the others ten inches deep, using two teams, indicates that the yield per row from the shallow plowed parts will not be more than one-half of that of the rest of the field. Diseased Brood in Hives.—This trouble, which usually develops by this month, is less common now than before Italians were introduced. Still many swarms are destroyed by it annually, and often the owners are entirely ignorant of the cause. The disease affects immature brood, and is shown by the cappings of the infected cells being somewhat sunken and having a small hole in the center. If, by examination, it is found that the larva are not white, then suspect the rot. An unpleasant odor also attends the malady. The disease is believed to be contagious, and the best remedy and preventive is to have the hives not nearer than eight or ten feet from each other. To Produce Sexes at Will.—The theory is advanced by Prof. Thury, of Switzerland, who claims to base it on actual demonstration, that the earliest produced animals are in the largest proportion females. He observed that the queen bee lays female eggs at the first and male eggs afterward; that, with hens, the first laid eggs give fewer males than later laid ones. In quadrupeds, he states that young bulls, who meet the female at the first sign of heat, generate heifers more frequently than old bulls, who do service later. In horses, he says that mares shown the stallion late in their period, drop horse colts rather than fillies. Fattening Farrow Cows.—When it is decided to fatten a farrow cow, the sooner milking is discontinued the sooner will she be ready for the stables, and the better will be the quality of the beef. The best beef is that quickest made, and the formation of flesh and fat cannot go on rapidly when the nutriment of the food goes into the milk-pail. There is, however, a great deal of difference in animals as regards these points. Young cows, that are not low in flesh, dried off by August or early in September, will, with good feeding, make good beef by late in the fall. An old, raw-boned creature had better not be milked at all during the summer, unless the meat is to be consumed by those having good teeth and strong stomachs. A cow of this kind is only fit for food when the flesh and fat, slow enough to accumulate at best, are laid on as rapidly as possible. A farrow cow that is not old and in a fair condition, and designed for summer beef, may be milked all winter on good feed. But she should be dried off before she is turned to grass. On good pasture and with the help of a few bushels of meal such a one will gain fat rapidly, and be fit to kill by mid-summer.

The beautiful Japan maples are shrubs here. The morning-glory is a wild flower south of Pennsylvania. Wild flowers will be forced by New York florists next winter. The large-leaved calladium sometimes blooms, the flower resembling the calla. If any white or candidum lilies are to be forced next winter, the bulbs cannot be potted up too soon. To keep flowers in a fresh state as long as possible, roll them up at night, or when not needed for embellishment, in a wet newspaper, the ends of which are turned in as the rolling proceeds, to shut out the air. The Hardy, Pauciflor Hydrangea.—This magnificent autumn flowering shrub should be well supplied with water while in bloom. If this want is denied the plant now, the flowers will be flabby in texture, smaller, and in all respects less attractive than if plenty of moisture prevails at the root. Should the shrub be standing in poor soil, it would be well to apply weak liquid manure also at times.

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"NOTES ON INGERSOLL," REV. LOUIS A. LAMBERT



Yours, etc. L. A. Lambert

OPINIONS OF THE PRESS: The following extracts are from some of the many and lengthy notices which these "Notes" have received from the Press—Protestant and secular as well as Catholic—throughout the country. "They are written by the hand of a master."—Washington Catholic. "Remarkable for keenness of logic and (these Notes) play havoc with many of the infidel's pet theories." "The author completely turns the table on the doughty Colonel. We commend the volume to all who would see the assumptions and crudities and mistakes of Ingersoll turned inside out, upside down, and for evil over, and over."—Chicago Star and Covenant (Leading Universalist paper in the Western States). "There is neither truth, nor life, nor argument left in Ingersoll when Father Lambert has done with him."—Chicago Western Catholic. "The author takes up and thoroughly riddles the impious blasphemer."—Louisville Western Recorder (Protestant). "It is a book that should be in the hands of every Catholic."—Notre Dame Scholastic. "Reader, get this book, and after reading it yourself, pass it to your neighbor."—Donahoe's Magazine. "Should be read by Christians of all denominations. Father Lambert scourges the little infidel with his own whip."—Springfield (Miss.) Herald. "Father Lambert has completely upset all the infidel's sophistry and exposed the shallowness of his eloquence."—Catholic Columbian. "The refutation will serve to dissipate the haze of doubt which may have found its way into the hearts of the faltering, through the seductive oratory of the infidel humorist." "Father Lambert takes a firm hold of the infidel at the very start and keeps him in the toils until he disposes of him. Every man in the United States, of whatever religious belief, or no belief, should have a copy of the book."—Bay City Chronicle. "We hope this pamphlet will find numerous readers among non-Catholics who desire to see the rot and rant of Ingersoll rubbed out by the learning and logic of Father Lambert."—San Francisco Monitor. "As acceptable to any good Methodist or Baptist as it is to any good Catholic. It is cold and decisive. Successful beyond any of the efforts in that direction heretofore made."—Rochester Union. "An able reply. A stepping-stone to salvation for those who are wandering in the vale of error. It is a most deserving and timely light which they had and it."—Northwestern Chronicle, St. Paul, Minn. "Decidedly the most vigorous review and handling of Ingersoll that has yet appeared."—Louisville Old Path Guide (Protestant). "Fully answers the blatant infidel."—Central Methodist (Cottlettsburg, Ky). "Humorous and entertaining, pungent and incisive; they are centre shots, and never fail to floor the rhetorical blasphemer."—Western Watchman, St. Louis. "An earnest and clear reasoner. The pamphlet should have many readers."—New York Herald. "In this book Lambert gives Ingersoll a scathing such as he has never had before. He takes the very hide off him. He chew him into mince-meat, and spits him out, and an awful spit it is too. On nearly every page of his book Lambert makes Ingersoll a liar. He fully answers the blatant infidel, and reads his own condemnation and digest it."—American Christian Review, Cincinnati (Compellite). "Father Lambert has a clear, strong, picturesque style, and quickness of perception, which will strike a mortal blow to the infidel, and will close on a fallacy with the sudden snap and tenseness of a steel trap."—Buffalo Courier. "Full of sharp criticisms of Ingersoll."—Christian Secretary (Protestant). "We heartily endorse the favorable notice it has everywhere received."—Berlin, Ont., Daily News.

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