THE CATHOLIC TRUTH SOCI- ent editions of the whole Latin Bible ETY, OTTAWA.

Its Aims and Objects.

TRADITIONS. -- A PAPER READ BEFORE HE SOCIETY ON THURSDAY, 17TH DECEMBER, 1881, BY JOSEPH POPE.

My Lord Archbishop, Sir John Thompson, Ladies and Gentlemen:— The subject to which I desire to invite your attention for a short time this evening, is "Traditions"—a wide word truly. But there are traditions of many kinds, and it is of only one class of these that I propose to speak.

I do not, for instance, intend to refer to the common law of England, by which we are governed, nor to the Constitution under which it is our happiness to live, both of which are great and venerable traditions, transmitted to us by our fathers, and held in equal veneration by all classes in the com-Nor shall I say anything here of that living stream which has flowed beside the Catholic Church for so many centuries; which connects us with every age, and us and them with the beginning of the Christian dispensation. Nor again, shall I dwell on that great tradition, which is the corner-stone of Protestantism, the denial of all tradition — the doctrine that the Bible is the sole rule of religious belief and practice, and that everything bearing on Christian faith and worship which is not to be found within its four corners is to be regarded as the doctrine and commandment of My concern is rather with certain historical traditions, which are tenaciously held by those who reject the claims of the Catholic Church, and which form with many persons a prin-cipal reason for such rejection.

There are, as I have said, many tra-There are true traditions, and there are false traditions; and they are true or false, according to the truth or falseness of their origin. As no stream can rise higher than its source, and as the strength of a chain cannot exceed that of its first link, so the authenticity of any tradition must depend upon its first beginnings.

Now there are certain popular tra ditions held in our midst to-day which, in the cause of truth, I would fain see shattered. They are widespread They have been implicitly believed for generations. They are received as absolute truth by thousands; and they generations. form, among English-speaking people at any rate, an immense obstacle to the Catholic religion. So long as they are accepted as facts it is almost use less to look for the extensive spread of Catholicism amongst us. It is, therefore, all-important, in the cause of truth, that they be shown to be un-founded. Let us then make some en-

quiry concerning them.

The first tradition that I am going to examine is the belief, widely held among those who reject the claims of the Catholic Church, that, previous to the time of Martin Luther, the Bible was practically an unknown book, and would have continued to be so had it not been providentially discovered by Luther in the town of Erfurt, in Germany, about the year 1507. The cir cumstances of this discovery are set out in great detail in what I authorized version of this tradition. A picture not infrequently accompanies the letter A monk is seen amid gloomy surroundings-emblematical, I take it, of the spiritual condition of his time— eagerly reading a large copy of the Holy Scriptures, which is chained to a Wonder and delight are depicted in his countenance as he proeeds, and we are told that he read. I think, as far as the book of Samuel, on this the *first* occasion of his meeting with the Bible, so charmed with this previously unknown treasure.

Many of you, I am sure, have no conception of the strength and vigor essed by this tradition. It is a first principle with thousands; if you deny it you are set down as a very ignorant person, or a very untruthful one. Yet the story itself is by no means symmet I recollect when ten years old. wondering how the authorities of the monastery could have been so impru-dent as to leave the Bible right in Luther's path, and actually to chain it 40 a desk in a library so that it might not be taken away, but remain to be read by him, and any other passer by. My youthful intelligence struggled vainly to solve this difficulty. For, observe, my first principle was that the monked wished to conceal all knowl edge of the book. The subject continued to have an attraction for me. and as I grew older I followed it up. confined my reading exclusively to non-Catholic historians, but they were quite sufficient to solve my difficulty by showing me that my first principal was I found that the whole story was an absurd invention. That at the time Luther was said to have discovered the Bible, printed copies of that sacred book had been for many years disseminated throughout Germany, and that Luther himself must, as a monk, have

been in the habit of repeating long pas-sages from it every day of his life.

The Rev. Dr. Maitland, a distin-guished clergyman of the Anglican Church, and sometime Librarian of Lambeth Palace wrote a book a few years ago on the "Dark Ages," in which he shows pretty conclusively, it seems to me, that the dark ages were not so very dark after all. book he treats, among other things, of the condition of literature in mediæval times, and is thus led on to take up the story we are now considering. makes a most patient examination into the whole subject, and here are his con-clusions (the italics are the author's.):

printed in Germany only before Luther was born. These had issued from was born. These had issued from Augsburg, Strasburg, Cologne, Ulm, Mentz (two), Basil (four), Nuremberg (ten), and were dispersed through Germany, I repeat, before Luther was born; and I may add that before that event there was a printing press at work in this very town of Erfurt, where more than twenty years after he (Martin Luther) is said to have made his 'discovery.' Some may ask, what was the Pope about all this time? Truly one would think he must have been off his guard; but as to these German performances, he might have found employment nearer home if he had looked for it. Before Luther was born the Bible had been printed in Rome, and the printers had had the assurance and the printers had had the assurance to memorialize His Holiness, praying that he would help them off with some copies. It had been printed, too, at Naples, Florence, and Placenza; and Venice alone had furnished eleven editions. No doubt we should be withthe multitude of manuscript copies, not yet fallen into disuse, the press had issued fifty different editions of the whole Latin Bible, to say nothing of Psalters, New Testaments, or other parts. And yet more than twenty years after (Luther's birth) we find a young man (Martin Luther) who had received 'a very liberal education, who 'had made great proficiency in his studies at Magdeburg, Eisenach and Erfurt,' and who nevertheless, did

those days!' 1 This seems conclusive as regards the Continent. Let us see how matter were in England. Again I shall quote an Anglican clergyman of repute—the Reverend J. H. Blunt, M. A. of Oxford, who in his work on the "Reformation of the Church " is constrained to say

not know what a Bible was, simply

because 'the Bible was unknown in

'There has been much wild and fool ish writing about the scarcity of the Bible in the ages preceding the Refor It has been taken for grante that Holy Scripture was almost a sealed book to clergy and laity, until it was printed in English by Tyndale and Coverdale, and that the only real source of knowledge respecting it before then was the translation mad

"The facts are that the clergy and monks were daily reading large portions of the Bible, and had them stored up in their memory by constant reciition: that they made very free us of Holy Scripture in preaching, so that even a modern Bible reader is astonished at the number of quotations and references contained in mediæval sermons: that countless copies of the Bible were written out by the surprising industry of cloistered scribes: that many glosses or commentaries were written which are still seen to be full of pious and wise thoughts: and that all laymen who could read were. as a rule, provided with their gospels their psalter, or other devotional portions of the Bible. Men did, in fact, take a vast deal of personal trouble with respect to the production of copies of the Holy Scriptures: and accomplished by head, hands and heart what is now chiefly done by paid workmen and machinery. The clergy studied the work of God, and made it known to the laity : and those few among the laity who could read had abundant

opportunity of reading the Bible, either in Latin or in English, up to the Reformation period." 2. Yet in spite of evidence such as this, the fable I speak of has had, and continues to enjoy, conspicuous success

But do not let us be too severe upor those who, without the learning of a Maitland or a Blunt, have never investigated the subject for themselves. It is no part of my business to apologize for them, yet there is this much to be said. One argument does exist for the tradition that Luther had no acquaintance with the Scriptures. It is simple, plausible, and it is one. That argument is himself, as depicted in his Listen to one of his religwritings. ious meditations, and then judge if it does not furnish some excuse for the belief that the author was a stranger

to the gospel of Christ. "I am sometimes so cold," writes he, "that I cannot pray. Then I stop my ears and say God is not far from me, and I must invoke and call on Him. Then I set before my eyes the ingratitude and abominable life of my contra dictors, the Pope, his set and his vermin; that warms me up and I flame with rage and hate-so begin Hallowed be Thy Name. That is how my prayer kindles. I have no better auxiliary than rage and passion; that refreshes my prayer, sharpens my spirit, and drives away all thoughts of discourage ment and doubt." 3.

Let us now proceed to examine into another tradition, which has even a stronger hold, if possible, than the one of which I have been speaking—upon the credulity of those who accept both with an unquestioning faith. I mean the tradition respecting the condition and influence of the Papacy during the middle ages. I do not think I exaggerate when I say that the ordinary, common, every-day belief of those among whom these traditions are rife, is that at the beginning of the six-teenth century the state of Europe was lamentable in the extreme-that religion had well nigh died out of the world abounded; and that (and this is the point) the Papacy was largely to blame for the miserable condition of affairs— Rome was a centre of profligancy and corruption, and the Popes were among the vilest of mankind. Briefly, this is what is called by those who hold it, the orthodox view; and you are looked upon as either ignorant or disingenu-"To say nothing of parts of the Bible, or of books whose place is uncertain, we know of at least twenty differ-

ous, if you question the faithfulness of cellent work, written in an admirable

the picture.
Now, in the first place, I venture on general grounds, to differ from those who hold these extreme views as to the 'darkness' of the middle ages. 4. I question very much if our ancestors were so far behind us as is commonly We form our opinions

them from history, and our histories, as a rule, are greatly abridged, being largely a record of seiges and battles nurders and court intrigues, and popular discontents, and such According to them, people in past times seem to have been doing little else than killing each other. When we put down our book, we do not always reflect that our guide, in order to survey the course of centuries in a few pages, necessarily has had to con-fine himself to recording only the great and exceptional events of those times. The historian dwells on these things because they are dramatically interesting, but if we want to ascertain what manner of men our forefath ers were, and how they thought, and worshipped and lived and worked, and

amused themselves, we must go deeper than most histories take us. Opinions will differ as to the condilife was not without a certain charm. Steam, electricity, the daily news-paper, and all the mechanical developments of our modern civilization are very convenient things, but after all, their enjoyment is not the summum bonum of existence. If we want ex amples of the highest types of human intelligence and industry and skill, it is in the middle ages we must seel them. Who were the greatest poets them. who the most famous painters? who the most skilful architects? who the most renowned sculptors? who the most pro found thinkers that have adorned

period contemptuously spoken of as the 'dark ages,' or of the still more distant But the point of the tradition that w are examining is not so much that the middle ages were ignorant and dark, ignorance was the Church of Rome, whose ecclesiastical system oppressed and deceived mankind. That is the popular tradition. Let us see how

numanity? Were they not of tha

much truth there is in it.

In order to show that the Holy Scriptures were widely known at the time of Luther, I quoted two distinguished Anglican clergymen. I now propose o take a high Scotch authority

Professor Bryce, whom you know a a leading member of the Imperial Par liament, and the author of the "Ameri can Commonwealth," says, in his scholarly work on the "Holy Roman Empire," in speaking of the middle

ages:
"Now of the Visible Church the em blem and stay was the priesthood; and it was by them, in whom dwelt whatever of learning and thought was left in Europe, that the second great idea, etc., etc.

And if he be not sufficient, let us take Hume, who is generally known to have been a violent opponent to every thing Catholic.

"It must be acknowledged," says Hume in his History of England, speaking of those early times, "that the influence of the prelates and clergy was often of great service to the pub Again:

"To the Catholic clergy is altogether to be ascribed the pure and truthful transmission of history.

And listen to him once more—7.
"This Island (Britain) posses many ancient historians of good credit, as well as many historical monuments and it is rare that the annals of so un cultivated a people as were the English, as well as the other European nations after the decline of Roman learning, have been transmitted to posterity so complete, and with so little mixture of falsehood and fable. This advantage we owe entirely to the clergy of the Church of Rome." 8.

So that, so far from the Church of Rome being a bar to civilization, it is a fact, vouched for by Hume himself that those who cry out the most against her influence in the middle ages, actually owe it to the Catholic Church that they have any accurate knowledge of the middle ages at all. So much for

the general question.

Now for the Popes. What manner of men were they? Were they rapacious and profligate and cruel, as asserted by the holders of these tradi-

tions? Let us see. St. Peter, I presume will pass muster. So also will St. Clement, of whom St. Paul says that his name is in the Book But we cannot go through

the whole list It is, I think, fair to assume, on the principle that it is darkest just before dawn, that Papal corruption was at its height in the times immediately pre-ceding the Reformation. Indeed we are told this again and again. Let us then take Pope Leo X., who was the contemporary of Luther, and as we have quoted from Hume, let us see what that hostile critic would say of

"Leo X," writes Hume, "was one of the most illustrious Princes that ever sat on the papal throne. Humane, benefit, generous, and affable; the patron of every art, the friend of every

virtue." 9.
And of his successor, Adrian VI., he

says:
"His character was distinguished by integrity candor, and simplicity of manners.' 10.

authority on the subject, whose opinion ought to be of weight. I mean Leopold Vou Ranke, the author of the History of the Popes, concerning which Lord Macaulay says that it is "an ex-

spirit, equally remote from levity and bigotry — serious and earnest, yet lerant and impartial.'

"Leo X.," says Ranke, "was full of kindness and sympathy: he rarely re-fused a request, or if he did, it was in the gentlest manner, and only whe it was impossible to grant it. good man' says an observing ambassador to his Court, 'very of a kindly nature.

Of Adrian VI. Ranke says: 'It was long since the election has fallen on a man so worthy of his high and holy office. Adrian was of a most spotless fame: upright, pious, industri-ous, of such a gravity that nothing more than a faint smile was ever seen upon his lips, yet full of benevolent, pure intentions; a true minister of religion." 12.

Of Clement VII., the successor of "Everything about his Court was conducted with prudence, and his own conduct, at least, was marked by blame

essness and moderation."

And so I could go on, but I think have said enough to show you what, no loubt, you already know in a general way, that the Protestant tradition as to the effect of the Papacy upon Europe in the middle ages, and as to the lives of the occupants of the Papa chair, is a huge calumny. The truth is that the Church of Rome great influence over the minds of mer in the middle ages, and she exercised it always on the side of justice and

morality "The spiritual Supremacy arrogated by the Pope," says Lord Macaulay, "was in the dark ages, productive of far more good than evil." 14. And Lord Macaulay never said more

n favor of the Church of Rome than he could help.

So too with the occupants of the Papal throne. I do not for a moment pretend that, during the long course of ineteen hundred years, history does not represent some Popes as een unworthy of their high calling and that some things did not happen which Catholics might wish had been otherwise: but these were the rare ex ceptions, and I state my honest convic ion when I say that the general tenor of the influence of the Papacy, in the times of which we speak, has been greatly for the advancement of human society. It has ever been less fierce than the nations, and in advance of the age. It has ever moderated the strife between contending monarchs, and promoted the spiritual and intellectual welfare of their subjects.

Who was it, coming ourselves to our King John, because he oppressed his people, and forced him to accept an Archbishop of Canterbury whose name is foremost on the roll of Magna

A Pope of Rome! Who was always the determined for of slavery, and caused its abolition in England? 15.

The Roman Church! Who championed the cause of moral ty, and of the sanctity of the marriage

tie, in the face of a proud and tyranni-cal King, whom Hume confesses, the Pope had the strongest motives to gratify? 16. Again a Pope of Rome! There is yet another tradition I had

n my mind to examine, and concern ing which I feel I must say some hing, though I greatly fear that th limited time at my disposal will pre-vent me from dealing with so large a subject in anything like a satisfactory manner

I refer to the tradition, very general in its acceptance, which teaches that the Roman Church in mediæval times joined to gentler vices a spirit of savage and relentless cruelty — that is, the Church, as distinct from individual members thereof, persecuted with the utmost ferocity those whose only crime was a desire to worship Jesus Christ in the purity of His gospel, of whom the Lollards in England, the Huguenots in France, and the Anabaptists in the Netherlands were conspicuous ex-

Like the story of Luther, and indeed closely associated with it, this subject has always attracted me. The result of my investigation into it has been to load me to believe:

That the acts of cruelty com monly laid at the door of the Church of Rome are, in respect of their number, and without regard to the question of responsibility, greatly exaggerated.

2. That the overwhelming majority of persons who really suffered according to this tradition, for conscience sake, were rebels against the govern ments to which they owed allegiance, and suffered for sedition and treason against the State, which oftentime they chose, for purposes of their own to identify with rebellion in the spirit ual sphere.
3. That the punishments inflicted

on Lollards, Huguenots, Anabaptists and others were largely in the nature of reprisals, and were imposed by civi or military authorities, some of whom were actually at open war with the Papacy at the very time in which those things happened, for which it is now sought to hold the Roman Church responsible.

4. That the testimony of all history goes to show that in any event, it does not lie in the mouths of the spiritual escendants of the Reformers to accuse the Roman Church of persecution for

I now propose briefly to indicate some of the reasons on which the fore-going conclusions are based, and I think

their number, much exaggerated. There is, or there was for he died last year, a clergyman of the Anglican Church who has been a good deal quoted in Ottawa of late by certain high Protestant champions. These gentle-men in so doing betrayed their ignorance of the man and his writings as a whole, to the quiet amusement of those

who were better informed. For it seems to me that, if there is one name in English literature which Protestantism would do well to avoid, it is that of Richard Frederick Littledale. The subject of which we are speak-ing always had a fascination for him. A student from his youth, it was not long before he discovered the falsity of these and similar traditions. His blood boiled, he tells us, when he reflected upon the monstrous fables with which his

sands of English children, had beer imbued, more particularly with regard to the lives and characters of the leaders of the Reformation in England. gave himself heart and soul to the task of placing the true story of those times fore his fellow-countrymen. The investigation cost him ten years of hard labor, but it was not in vain, nor

Maitland's "Dark Ages" Ed. 1889: pp 1. Mantanda & Data Ages Ed. 1885 Pp.
2. "The Reformation of the Church of England" by the Rev. J. H. Blunt, M. A. F. S. A. Ed. 1878. Vol. I. pp. 501-2.
3. Oper. Luther, Ed. Walch, XXII. 1237. Quoted by the Reverend S. Baring Gould, M. A. in his lecture on "Luther and Justification" delivered in 1871.
4. The term "Middle Ages" is here used in its loose, conventional sense as including the sixteenth century.

TO BE CONTINUED.

did it benefit himself alone.

eenth century.

5. Bryce. Holy Roman Empire, Ed. 1863. p.

Hume. "History of England," Ed. 1848, Vol. Hume, "History of England," Ed. 1818. Vol. Hume History of England, Ed. 1848. Vol.

581. Ib. Vol. 3, p 32. Ranke's History of the Popes. Ed. 1817. 11. Ranke's History of the Popes. Ed. 1941.
701. 1 p. 48.
12. Ib. p. 63.
13. Ib. p. 67.
14. Hist. Eng. Vol. 1, p. 9.
15. Macaulay, Hist. Eng. Vol. 1, pp. 23, 24.
16. Hume Hist. Eng. Ed. 1818. Vol. 3, p. 69.

A REMINISCENCE OF BISHOP Me-

Canadian American

Canadian American.

A letter from our esteemed fellow-countryman, Hon. Freeman Talbot, of South Dakota, takes us back to the days when Ontario, then Upper Canada, was being opened up to civilization by Scotch pioneers. An article on "The Settlement of Glengarry," that appeared in the Canadian American, awoke memories in Mr. Talbot's mind and from the numerous pages of his scrap-book he took a couple of extracts that had been clipped from the Toronto Patriot fifty-six years ago.

Mr. Talbot says: Among other interesting statements relative to the progress of old, thrifty and loyal Glengarry I read the following account of the good Catholic Bishop, Alexander McDonell, who in my younger days was a shining light in the pathway of Canadian progress. In 1802 three vessels came from Port William to Quebec emigrant laden. Among them were the disbanded soldiers of the Glengarry Fencibles, a regiment that had been raised by Alexander McDonell, of Glengarry, for service in Ireland, in the repression of the rebellion of 1798. They were granted free land and accompanied by their chaplain, the Rev. Alexander McDonell, afterwards Bishop of Kingston, the first Bishop of the Province, who died at the age of eighty-years. Now that you have brought Glengarry men to the fore, and I know a great many of them to be Catholics, permit me to introduce a short additional chapter, illustrative of public sentiment in Canada fifty years ago. Let the addresses below speak for themselves:

ADDRESS OF THE ORANGE BODY OF THE To the Right Rev. Alexander McDonell

D. D., Bishop of Regiopolis, etc.

MAY IT PLEASE YOUR LORDSHIP.—We, the Orangemen of the city of Toronto, beg to approach Your Lordship with sentiments of unfeigned respect for your pious and loyal labor in the service of your Church and country and during a long protracted life for the Christian liberality which you have ever evinced towards those of a different creed.

We heg to reciprocate the charitable feel-

try and during a long protracted life for the Christian liberality which you have ever evinced towards those of a different creed.

We beg to reciprocate the charitable feelings breathing throughout Your Lordship's address to the electors of Stormont and Glengarry—sentiments which bear deeply the impress of a mind noble and virtuous, raised alike above the mean and grovelling distinctions of party feelings or political rancor. Such feeling when disseminated, we trust, in the approaching contest for the maintenance of the British Constitution, may array Catholics and Orangemen side by sile, and hand in hand, to achieve a victory more bloodless than, yet as glorious as, that which they won on the empurpled field of Waterloo.

We take leave of Your Lordship, with a fervent wish that Providence may gild the setting sun of your declining days with every blessing, and that Catholics and Orangemen all over the world may live united in the bonds of Christian fellowship, such as will tend to prevent the crafty agitator and renegade apostate from ever being able to sever that bond of union which we trust may ever exist between us, not only in our attachment to our Mother Country.

REPLY.

GENTLEMEN — When I tell you that I passed four years in the most disturbed parts of Ireland, from 1798 to 1802, you will not be surprised that the flattering address of Orangemen, and the expression of their kind wishes to me, in my labors to promote the interest of the Catholic Church in Upper Canada, should fill my heart with joy and gratification beyond the power of language to express, and almost too big for my heart to contain. The explanation of the change which has taken place in the public feeling of your countrymen is found in the innate generosity and nobleness of the Irishman, who, when powerful motive of excitement is removed, returns to his natural disposition of betwevelonce and warm affection towards his fellow-countrymen.

In Canada no cause of difference or misunderstanding between Catholics and

removed, returns to his natural disposition of benevolence and warm affection towards his fellow-countrymen.

In Canada no cause of difference or misunderstanding between Catholics and Orangemen exist. Irishmen look upon one another as fellow-countrymen and fellow-subjects, and they see the necessity of putting shoulder to shoulder, and standing forward in defence of the British Constitution and British liberty against a host of crafty and designing nemies, who expect to achieve by cunning and delusion what they dare not attempt by open force. But let Irishmen unite, and they will prove the impenetrable bulwark of their adopted country—the strong chain of connection with the Parent State, which no force can break. Let their motto be, "Quis Separabit?"

That is how they dwelt together in unity in Ontario in the good old days.

A continuation of the spirit shown in the address to a Catholic Bishop by the Orangemen of Toronto is necessary to the existence of the Dominion.

How it is Non-Catholics go to Heaven.

Cardinal Manning, in the Review of . the Chnrches, explained for the satisfaction of the reunionists of Christendoin how it is that the Catholic Church non - Catholics can be
It is owing to "the Catholic admits doctrine of the universality of grace They presuppose the doctrine of the visible Church, which has not only a visible body, but also an invisible soul The soul of the Church is as old as Abel, and as wide as the race of mankind. It embraces every soul of man who has lived, or at least who has died. in the union with God by the indwel ing of the Holy Ghost. Nearly thirty years ago I published all this in answer to my friend, the late Dr. Pusey, in a letter on 'The Working of the Spirit mind, and the minds of tens of thouin the Church of England has been lately reprinted by Messrs. Burns & Oates. Thus far, then, I can say lay a basis on which to write and to hope with all your contributors We believe that the Holy Ghos breathes throughout the world, and gathers into union with God and to eternal life, all those who faithfully co-operate with His light and grace None are responsible for dying inculpably out of the visible body of the Church. They only are culpable who knowingly and wilfully divine voice when sufficiently known to them. But I must not go on, for you are seeking union in agreements. and I have no will to strike a discord ant note. You say truly, 'The con-

> share in many of your good works There's Magle in it.

troversies to which most of our

churches owe their rise have lost much

of their interest for us; some of them are hardly intelligible.' I have two

great advantages. I can hope and embrace you in the soul of the Church,

and I can rejoice in all, and gladly

There's Magle in it.
What must be the satisfaction and cation at so small a cost, of one who like this? Mr. W. Mason, editor Retford and Gainsborough News, being, say: "I had suffered from as knee for twelve months, without being obtain relief from the pain when I the knee thoroughly for twenty in the knee thoroughly for twenty in the Lagonso oil. That night It 200 miles by railway, the next day I 25 miles, and the pain had entirely peared. I have never had the slighturn of it since."

The Dreaded La Grippe.

The Dreaded La Grippe.

The Dreaded La Grippe.
Following this scourge of humanity et train of evils in the shape of obstinate coughs, lung troubles, etc. There remedy so prompt, and at the same effectual and pleasant, as Milburn Liver Oil Emulsion with Wild Chern Hypophosphites, which is the latest at combination of anti-consumptive ren Price 50c, and \$1.00 per bottle.

Henry Clement Almonte, writes:

Henry Clement, Almonte, writes: "For long time I was troubled with chronic heumatism, at times wholly disabled; I tried rheumatism, at times wholly disabled; I tried anything and everything recommended, but failed to get any benefit, until a gentleman who was cured of rheumatism by Dr. Thomas' Eclectric Oil, told me about it. I began using it both internally and externally, and before two bottles were used I was radically cured. We find it a household medicine, and for croup, burns, cuts and bruises, it has no equal."





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G. A. SOMERVILLE, MANAGER.

FIVE-MINUTE S Feast of Pentecost, or THE HOLY GHOST IN T

THE HOLY
The Holy Ghost, whom the in my name, he will teach y bring all things to your mi shall have said to you. (Gosp On the day which we orate, my brethren, the came down, as you kno company of Christians as apper room at Jerusale them for the great co they were about to enga devil for the conquest He came down upon them the Church of Go them in the truth, an their remembrance, as promised, the faith wh had received from His 1 to give them not only but also the courage which would be necess persevere, to resist an the attacks of the weather all the storms infidelity, and worldlin to raise against the one And He was to com them, but on those wh them as well, and for th We have received Him in the Catholic Church in the times of the Holy Ghost is the life it is His presence whi her from the human in have appeared in the and have one by one passed away. It is I her that makes her life the same and ever new But how is the He Catholic Church? Ho her life, and that He old, in the one true bo will but clear the m

one which Christ prom to which all His pron In the first place, stowed on the successo in the Apostolic See, teaching the faith. it cannot fail to be Vicar of Christ remai that the Spirit of C

from before their eye

But it is not only Bishops throughout teach the faith by H ance; and this help is clergy who assist ther work of the Holy Gl is also with the bod enabling them also truth when they hear guish it from error. unction from the Ho all things," says St. not written to you know not the truth, know it.

Yes, the Holy GI the Church : He is h Were He not though the Pope ind to teach the truth, not have remained f

What a blessing, is this light of the H given in its measure which keeps us in body in Christ: which always to our min serves us from t doubt and confusion of those who are some true Church in Let us, then, pres able gift; let us no of God within us. of faith which He g By sin, and ne Though instruction salutary, it is not unlearned who lose as give ear to their those of pride and heresies which ha from the Church had their roots ignorance as in selves," then, my John warns you, the only sure wa selves the light of

Home Wit A home without the father lifts u needs, its affection

life to God, is an herent group of pounifying core that the family life centre, as we have netic coils all p metal standing o line, but all havin attachment. It is binding, upbuil give an impression distraction, perha monious interests roof even many C place was vacant. unrest and disap such families!

The Wond The Wond Of Hood's Sarsapari titles it to your ec paration has such fula, Salt Rheum, blood diseases. To Be sure to get Hood

For a general fadently recommen hould be in every be said to be sa