and his lot is with the saints.

THE ANCIENT SEE OF GLASGOW—ITS STRUGGLE FOR INDEPENDENCE.

The See of Glasgow may be considered as the first See established in Scotland; because the foundation dates from 543. Though the See of Galloway was established in 320, it had not a continued existence until its re-establishment in 1154. The See of St. Andrews was next—357 years after that of Glasgow. For the early establishment of the See of Glasgow and for its first Bishop, St. the early establishment of the See of Glasgow and for its first Bishop, St. Kentigern, we are indebted to the Pope. This is the way in which as early as the sixth century the then occupant of the Holy See carried out the mission given by our Blessed Lord to feed His lambs. The second thing that shows us the paternal interest of the Holy See was the declaration of the independence of the Scottish Church by Clement III, in 1188, chiefly through the efforts of the Bishop of Glasgow. After the Norman conquest the Archbishop of York claimed a supremacy over the whole Scottish Church. The ground for this supposed supremacy was the letter of St. Gregory the Great to St. Augustine putting all British bishops under his jurisdiction. Now the words British Bishops were taken to mean those of the whole island, including Scotland, and this claim was first made in 1072. It was revived in 1107 on the occasion of the senses of the See of this claim was first made in 10/2.

was revived in 1107 on the occasion of the consecration of Turgot to the See of St. Andrews. Again the claim rose when a monk of Ganterbury was chosen to fill the See of St. Andrews, and it ended

fill the See of St. Andrews, and it ended by his never being consecrated.

THE DECISION OF ROME.

Then came the decision and finally the question was settled in 1188, when, by a Bull of Clement III, the Scottish Sees were declared dependent on no one save immediately on the Apostolic See. In this way did the Popes Alexander and Glement free the Scottish Church from the metropolitan supervision of York and the metropolitan supervision of York and declare its independence, a happy result brought about by the energy of the then Bishop of Glazgor.

ishop of Glasgow.
THE GLASGOW UNIVERSITY—PAST AND

Again, a third proof of the interest of the Holy See in this part of the world is shown by the establishment of the University of Glasgow. Bishop Turnbull, who had been translated from Dunkeld to the See of Glasgow, in 1447, sought to feund a university in his episcopal city. The project was warmly approved of by Nicholas V., and the new institution was erected by a Papal Bull dated 1450. Provision was made in this university for the study of theology, canon law, arts and other faculties. The office of Chancellor was to be filled by the Bishop of Glasgow and his successors. The same privileges were conferred on the professors and students as were enjoyed by the Papal University of Bologna. In 1453, James II. granted the Church the protection of the university, and, in the aame year, the Bishop and Chapter of Glasgow granted to all members of the institution several privileges and expentions. Such was the origin of the institution several privileges and ex-sumptions. Such was the origin of the University of the West, attended now by three thousand—more or less—students, and for the foundation of which we are indebted to Bishop Turnbull and Nicholas V.

t any medi-Bram-

ARCHBISHOP EYER ON BORE AND THE CHURCH IN SCOTLARD.

London Tables.

On Jubilee Sunday His Grace than Archbishop, in an eloquent seronce presched at the Glasgow Ontheria, in the conduct of the Holf server of the Holf serve

grant the request,
GLASGOW BISHOPS FOR GLASGOW SEES.
Again, another way in which the Popes showed their interest in this part of the country was in often paying the compliment to Glasgow of providing other Sees with Glasgow Bishops and Glasgow men.
Five times was the See of St. Andrews filled from Glasgow. At the beginning of the thirteenth century the See of St. Andrews was filled by one who had been translated from Glasgow, and in 1297 the Chancellor of Glasgow was chosen to the Bishopric of St. Andrews, and Pope Boniface XIII. confirmed the election, and issued the command for his consecration. A third time the See of St. Andrews was filled from Glasgow, when Henry Wardlaw, precentor, was appointed in 1401 by Boniface IX James Beaton, Archbishop of Glasgow, was removed to the primatial See of St. Andrews in 1536; and the same Pontiff, Clement XII., by a Bull dated 1554, relieved the See of Glasgow from all authority of St. Andrews. I think all these instances will show you how earnestly the different Pontiffs in every age desired to show their interest in Glasgow, and do whatever they could for age desired to show their interest in Glasgow, and do whatever they could for this diocese.

NINETEEN YEARS AGO.

Then, sixthly, we need not dwell at any length on the most recent action of the Holy See in the restoration of the hierarchy in Scotland. In the beginning of 1869, nineteen years ago, Pope Pius IX. sent an Archbishop to Glasgow with the instruction to do what lay in his power to help forward those arrange ments which the Holy See had begun to contemplate. In 1870 he was summoned his power to help forward those arrange ments which the Holy See had begun to contemplate. In 1870 he was summoned to Rome to give further information. On his report, after various meetings and discussions, the necessary documents by which the hierarchy was to be restored were prepared, but before they were signed Pius IX. was recalled to the reward of thirty two years' faithful service as Christ's Vicar on earth. The document was signed by Leo XIII. on March 4th, 1878, and by that Apostolic letter the hierarchy of all the Bishops named to the Sees then erected was revived, and the Bishops and Archbishops were henceforward to enjoy all the faculties which the episcopacies of other nations enjoy. It is not necessary to say more on this head, as it is well known to you all.

A GLASGOW PROVERB VERIFIED AT ROME.

YOU BIL. A GLASGOW PROVERB VERIFIED AT ROME. you all.

A GLASGOW PROVERB VERIFIED AT ROME.

We trust we have shown how, from the earliest time, the Pope had a special care for the spiritual interests of this diocese, and how the divine commission, "Feed My lambs," was faithfully carried out. It was an old adage, a Glasgow proverb, that spoke of our Cathedral as Penelope's web, as an endless labor; because the building that had commenced early in the twelfth century had gone on increasing until the time of the Reformation, and thus the adage was worded, "Like St. Mungo's work, it will never be finished." So with the care of the Holy See for Glasgow—it will never come to an end. come to an end.
THE GLASGOW CATHEDRAL AS AN EMBLEM.

THE GLASGOW CATHEDRAL AS AN EMBLEM.

The continuity and expansion of the faith of St. Columba and St. Kentigern in this part of Scotland is fitly emblematized by the fact that of all Scotland's old cathedrals on the mainland, the only one preserved from destruction is Glasgow. Its past history forms one of the brightest pages in the history of Scotland. It was the only church in Scotland which had a king for its canon. James IV., the chivalrous and heroic James of Flodden, had the stall of an ecclesiastic and sat in the chapter of Glasgow. And

Kentigern, the non-Catholics of Glasgow might be brought to exchange the teachings of Knox for those of the Ser mon on the Mount and the Snorter Cateohism for the Apostlee' Creed. The grace of God never ceases to flow abund antly into the souls of those who seek the truth. St Mungo's work will never come to an end because it is the twofold task of bringing by his powerful inter cession, coupled with that of St. Columba, into the Church those that are without, and of leading to holiness of life you, my dear children, who are the children of St. Peter, the lambs and sheep of the flock of Leo XIII., the members of the special and favorite daughter of the Roman Church, which is "the Pillar and Column of truth."

Catechism for the Aposles. 'Creed. The Survey the shad the same figure of God never even to fluw abund antly into the three who seek the truth. S. Mungo's work will never the truth. S. Mungo's work will never the survey that the second of the survey that the second of the constitution, and of leading to holines the without, and of leading to holines the children, of St. Pener Loo XIII, the survey the sins of the world. That one holders of the children of St. Pener Loo XIII, the manner of the Roman Church, which is the problem of the problem

other reason why the name of Jesus is above every other name. I would now ask a question. Why is it that multitudes of men never think of it? Why the E erual G d—the radiance of His Father's glory, the image of His substance. And the prophet says that His name is Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Father of the world to come, the Prince of Peace—all these are names of our Divine Lord. And yet there is something in the name of Jesus which is above them arl. That is to say, there are certain perfections, which, in the language of man, I may venture to say, were not in God before the Incarnation, but were assumed by God as our humanity was assumed. First of all, that name was given to our Divine Saviour when He assumed our humanity, "having emptied Himself when He was in the form of God." That is, being God, He "emptied" Himself of His glory, and humbled Himself, and came down and was made in the likeness of man—that is, was made man—and took upon Himself the form of a servant, and became obedieut—obedient unto death—even the death of the Cross. All that was

MULTITUDES HAVE NO SENSE OF THE

Himself the friend of man in a sense He never was before. There is a supernatural consenguinty among all those who are born in the spirit. The Godhead and the manhood are united in the Person of Jesus Carist; and that makes Him our kinsman. And yet all kinsmen are not brothers; but He is our brother. He Himself has said, "Go, tell My brethren that I go to My Father and your Father." That is, we are the sons of God by adoption; we are truly the sons of His Mother, and He is truly our Brother, the Elder Brother of us all. But all brothers are not friends. Sometimes Brother, the Elder Brother of us all. But all brothers are not friends Sometimes indeed among brothers there is a great estrangement, a great interval, a great want of love. But He said, "I will call you no more servants; I will call you friends. For the servant knoweth not what his Lord doeth; but whatsoever the Father hath shown Me, I have shown you." That is, He became our Friend —the Friend of the innocent, the Friend of the penitent, the Friend of the saints, but above all, the Friend of sinners.

THE NAME WHICH WAS GIVEN HIM AS A THE NAME WHICH WAS GIVEN HIM AS A

among men is a true title to glory; for He is the Friend of shners—not of their sins, but of their souls; and that because He came into the world, not to call the just, but to call sincers to repentance. He is the Good Shepherd who leaves the interview here that are sets and goes REPROACH we are indebted to Bishop Turnbull and Nicholas V.

Another DIGNITY Conferred on Glasgow.

The fourth proof of the care of the Holy See, of the anxiety taken in this part of the country to feed the sheep and lambs, and, in the best way possible, is shown by the paternal action of the Holy See in favor of Glasgow by raising it to the dignity of an archdiocese, and a few years later, that is, in 1487, the greated are seed of St. Andrews into an archdiocese, and a few years later, that is, in 1487, the same privileges as those enjoyed by York. King James urged upon the Pontiff to comply with the requisition of the Parliament.

The fourth proof of the care of the Holy See, of the anxiety taken in this part of the country to feed the sheep and lambs, and, in the best way possible, is shown by the paternal action of the chivairous and heroic James of St. V., in 1472, had erected the See of St. Andrews into an archdiocese, and a few years later, that is, in 1487, the greatest proposed in the chapter of Glasgow and a few years later, that is, in 1487, the same privileges as those enjoyed by York. King James urged upon the Pontiff to comply and marvellous changes, who shall say for whom it waits?

His Grace concluded by praying that, by the powerful intercession of St. and the mainland, the only the definition one of the mainland, the only the definition of the Parliament.

The came into the world, not to call the world, not to call siners to repentance. He is the Good Shepherd who leaves the history of Scottand and Nicholas V.

He came into the world, not to call siners to repentance. He is the Good Shepherd who leaves the history of Scottand and Nicholas V.

He came into the world, not to call the Good Shepherd who leaves the history of Scottand and Nicholas V.

He came into the world, not to call the Good Shepherd who leaves the intervals, and the star area fac, and gow seeking the one that is lost. Here is a seeking the one that is lost. Here is a seeking the one that is lost. Here is a seeking the one that is lost.

of thousands, round about us, many of them almost within reach of my voice and within sight of these walls, who are living without God in the world. And many of them have never been born again in boly Baptism—and this in a Christian laud!

The following is a synopsis of a by V. Rev. Provost Munro, D. D., ered in the cathedral, Glasgow:
The wonderful unity of the Company of the C say an infinite—capacity for sorrow and suffering. A. He took upon Himself the sine of the world, He took upon Himself the sufferings of the world, and there never was a body that had the same capacity for physical pain or a soul that had the same capacity for sorrow as the body and soul of our Lord Jesus Christ, During the three and thirty years of His

THEY ARE LIVING IN A STATE OF NATURE, being corrupted day by day more and more with all the evils of which human nature is prolific. Is not this terrible to think off And yet the Precious Blood of Jesus was shed for all. But there is something worse than this. There are those who have been born again of water and the Holy Ghost, and are Caristians, and yet their lives are lives of riot and of profilgacy and of blasphemy. And is this all? No: there is something worse still. There are those who have not only been born again of water and the Holy Ghost, but who have been brought up as members of the Catholic Church, who have been illuminated from childhood with all the illumination of the faith, who have received absolution in the Sacrament of Penance, who have received the Precious Body and Blood of our Lord Jesus Christ in the Holy Commun ion and yet they are living the lite of Cain—nay, I will say, of Judas And there is one cause which is fruitful above all others in producing this state of things—it is the curse of intoxicating drink, which in this country has become an established dominion whereby THEY ARE LIVING IN A STATE OF NATURE,

about the walls of this church there are those so sunk, so sodden, so dead in the life of intoxication, that it would seem as if there were no spark of spiritual life within them. I will ask you, then, when you pray for yourselves to pray for them. It is a blessed thing to see this church filled with those who in love and gratitude come to pray love and gratitude come to pray in the presence of our Divine Lord and In the presence of our Divine Lord and Master. But what is it? It is like a beautiful fil wer rising above the barren ground; and not a barren ground merely, but a ground rank with all manner of evils. Pray, then, for the conversion of sinners. Aud if the name of Jesus is your prayer in life it will be your best and aweetest and mightiest prayer in the hour of death.

the human race! The content of sacred vessel which collected the dews of heaven, and poured them out upon the earth in pure and healthy streams; it was the fountain which sprang from life dedicated to God and its sparkling current called down a blessing upon the earth. It promoted the material, the mental and spirit ual welfare of mankind. In the present age people think they perform miracles when they further either of these interests. The convent took all in itself—its various Orders took all in hand! They cultivated the barren soil and made the desert land put forth its fruit; they directed the thirst for knowledge, which urges forward the daring human spirits to its proper end; they guided the impulses of the soul, and led her either to the fulfilment of the duty in the active life which was the holy exercise of the is it that

MULTITUDES HAVE NO SENSE OF THE as SWEETNESS AND TEE BEAUTY

of that Divine name? It is simply this: we for want of love for the Person. We need not go about looking for reasons—
this one is quite enough. Why do we hate the name of Cain? Because he was it the first murderer. Would you give the name of Cain to your children? Why do we shudder at the name of Judas? Because he betrayed his Divine Master. You would not give it to your sons. We have a horror of the name of Ananias, here as horror of the name of Ananias, the because he lied to the Holy Ghost. These names have a powerful effect on the soul, and we shrink from them. And there are many names which, because we have not known any one who bore them, of are to us without colour, without knee unto the Father of our Lord Jesus Christ that He will give you the Spirit, that Christ may dwell in your heart by faith, and that you be rooted and founded in charity, and be saints what is the length and the breadth and the depth and the height, and know also the charity of Carist which passeth all knowledge that you may be filled with all the fulness of God." If we have this there will be no name in Heaven. of love for those immortal souls for which the Saviour had died—their own and their neighbors's They asked for nothing from man kind but leave to serve them; nothing from the world but the permission to from the world but the permission to save it; nothing from the whole earth this there will be no name in Heaven, or on the earth, or under the earth that but liberty to renounce it; nothing from fortune but the right to despise it. That which was the object of all their desires, that which they were bent upon attaining at any price—was heaven!—Countess Hahn Hahn, from Jerusalem.

this there will be no name in Heaven, to or on the earth, or under the earth that will be so sweet to us as the name of Jesus. When friends who love each other have lived together for a long time they learn to think alike, to feel alike, to speak alike. Their very accent and tone of voice become similar. If we thus have friendship for our Divine Lord in our hearts, we shall know our Divine Lord, not only by intellect or by faith, but also by charity, by union of Heart with Heart, and of will with will, and by conformity of our whole nature to His. We shall then love His name, and we shall understand what St. Peter writes—"Whom not having seen we love." And how may we learn to love our Divine Master? We must, first take His name as our meditation. We ought constantly meditate

The following is a synopsis of a lecture by V. Rev. Provost Munro, D. D., delivered in the cathedral, Glasgow:

The wonderful unity of the Catholic Church, he said, was the greatest wonder in the history of the world. Apparently it must be the result of a power acting internally in the body in which the unity existed; and, in fact, it was the power of God Himself. The Catholic Church at first proceeded to triumph over Greece and Rome, and was converting nation after Rome, and was converting nation after nation over the world to the Faith, joinnation over the world to the Faith, joining them all in one grand unity, when the "Reformation" took place. The Reformers broke this unity, and in doing so they took upon themselves a terrible responsibility. The Church must be one, because the truth is one. The Reformers thought they could bring about a new religion on a different foundation from that on which Christ had established His Church. Did they count on the Holy Ghost descending upon Scotland? Or did they imagine that the Holy Ghost would separate Himself upon Scotland? Or did they imagine that the Holy Ghost would separate Himself from the universal Church that had existed from the time of Pentecost, and con-fine Himself to the Reformers in distant, there is one cause which is fruitful above all others in producing this state of things—it is the curse of intoxicating drink, which in this country has become an established dominion whereby

A HANDFUL OF MEN ABE ENRICHED AT THE COST

of the wreck and of the ruin of souls for whom our blessed Saviour died. Round about the walls of this church there are those so sunk, so sodden, so dead in the laws again and again compelling men to submit their judgment and belief to their (the Reformers) confession of faith, under the penalty of confiscation of goods, or, in some cases, death. By this means a certain uniformity was brought about, but it was merely external; and as soon as the in some cases, death. By this inleans a certain uniformity was brought about, but it was merely external; and as soon as the legislative pressure was removed from the prosence of our Divine Lord and master. But what is it? It is like a beautiful fil wer rising above the barren ground; and not a barren ground merely, but a ground rank with all manner of evils. Pray, then, for the conversion of sinners. And if the name of Jesus is your payer in life it will be your best and sweetest and mightlest prayer in the hour of death.

THE CUNVENT.

THE ALMOST MIRACULOUS WORK OF THIS INSTITUTION OF THE CHURCH.

Into what darkness and dreariness of epochs and of ages, of minds and of souls, the convent throws its salutary, beaming light! What marvels it has worked in the development and improvement of the human race! The convent was the fountain which sprang from life dedicated to God and its sparkling current called when he was lessing upon the earth. It promoted the material, the mental and spirit ual welfare of mankind. In the presents when they further either of these interests. The convent took all in hand! They cultivated to be spirit of the country, and was age people think they perform miracles when they further either of these interests. The convent took all in taself—the various as the fountain which sprang from life dedicated the material, the mental and spirit ual welfare of mankind. In the presents when they further either of these interests. The convent took all in taself—the various when they further either of these interests. The convent took all in hand! They cultivated the barren soil and made the desert land put forth its fruit; they directed the thirs.

The convent took all in hand! They cultivated the barren soil and made the desert land put forth its fruit; they directed the thirs.

The convent took all in hand! They cultivated the barren soil and made the desert land put forth its fruit; they directed the thirs. on some of their gloomy doctrines; all innocent pleasure and rational enjoyment were banished from the land. The Modwere banished from the land. The Moderate Party, springing up, endeavored to change this; and in addition there was a party that protested against the Church having any power in the State. As he had quoted from two Protestant writers it was now admitted that had the Kirk had power over the State, freedom and liberty of conscience would never have existed in the country—they would have been banished from the land. Against the Moderates arose the Evangelicals, and then, as a reaction against the cruel doctrines of Calvinism and the hated fanaticism that existed, indifference set in. The Kirk, in of all, that name was given to our Divine Sarlour when He sesumed our humality, "wasting emptied Himself when He was to He "emptied" Himself when He was to He "emptied" Himself of His glory, and humbled Himself, and came down and became obtained to the Holy Ghost was made on the likeness of man late of the same have a powerful effect on the same have a powerful ef was interrupted by the Reformation, he had no doubt whatever that many a nation at the present time in the darkness of infidelity would have been at this moment, had it not been for the Reformation, in the bosom of the Church of Christ From that true Church branches had been often cut off. The Kirk of Scotland was such a branch cut off, cast aside, and left to rot. The Reformed Church of Scotland was known but in Scotland. Where, but in that country, was there a land, or tribe even, on the face of the earth, that the Reformed Church of Scotland could now claim after its three hundred years' existence. People could only laugh at the idea that that Church could be the Church of Christ.

and Ingersoll, are common topics of conversation, but the mistake we wish to versation, but the mistake we wish to comment on here is this great one so many people labor under that consump-tion (which is really only Scrotula of the Lungs) is an incurable disease, and the Lungs) is an incurable disease, and that there is no hope for one suffering from it. This terrible malady, that yearly from it. This terrible malady, that yearly fills so many graves, can be surely cured, if not too long neglected. Be wise in time, if you are afflicted with it, and arrest the undermining influence that is sappling your life blood, and hurrying you to an untimely grave, by using Dr. Pierce's Golden Medical Discovery, a remedy that never fails in its life-giving mission, if taken in time. All druggists.

Mr. T. C. Berchard, public school teacher, Norland, writes: "During the fall of 1881 I was much troubled with Biliousness and Dyspepsia, and part of the time was unable to attend to the duties of my profession. Northrop & Lyman's my profession. Northrop & Lyman's Mrs. O'Hearn, River Street, Toronto. time was unable to attend to the duties of my profession. Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure was recommended to me, and I have much pleasure in stating that I was entirely oured by using one bottle. I have not had an attack of my old complaint since, and have gained fifteen pounds in weight."

The Difficulty Experienced

The Difficulty Experienced
In taking Cod Liver Oil is entirely overcome in Scott's Emulsion of Cod Liver Oil
and Hypophosphites. It is as palatable
as MILK, and the most valuable remedy
that has ever been produced for the cure
of Consumption, Scrofula and Wasting
Diseases. Do not fail to try it. Put up
in 50c, and \$1 size.

Mrs. O'Hearn, River Street, Toronto, Mrs. O'Hearn, River Street, Toronto, uses Dr. Thomas' Eclectric Oil for her cows for Cracked and Sore Teats; she thinks there is nothing like it. She also used it when her horses had the Epizootic with the very best results.