testant residents were as at as any of their neigh-f the houses every pane ndows had its taper burn-

n. GNIFICENT MASS buildings beyond the rticularly bright. Every the massive square front college was aff me. The rsuline Nuns was decked

The cross, surrounded was also outlined in gas thedral gates. The windy campanile tower of the iso gleaming with colored control of the colored colored control of the colored col at western front of the w. The cathedral peal of th "HOME, SWEET HOME," after a period of long and nat I should do more than h all the sincerity of an making this evening

JSE WE WERE IRISH occurred in reference te and in reference to nd rather than that of the

e I met you, to give you n of his heart—and I do ottom of my own heartssing, that it may bring all and benediction on your

cated the apostolic blessthen sang the Te Deum, full band accompaniment, e was a Solemn Benedic-Holy Sacrament, at which

s Sarah Bernhardt, Pa,

of a shade?" about as thin, my child, monade."

add to her flesh materially. These pop-no fancy drink, but a pure tonic that acts upon the Skin and Kidneys, puri-and regulating the secre-enews exhausted vitality, in another column.

ctoral Balsam contains no otic drug, but is a purely ng balsam. It cures by hlegm and corrust matter

Long Ago. Oh, do not sing that song again,

I heard it long ago.
My darling sang it to me then.
In twillight's gentle glow.
We stood upon the mossy bridge,
And watched the river flow.
But many days have passed since then,
For that was long ago.

As in the fading light We watched the waves play hide and seek, With water lilies white. "Tis better to have loved and lost," In minor cadence low, The sweet words fell from her red lips, In days long, long ago.

The leaves upon the maple trees
Had changed from green to red—
When one day in the twilight's glow
They told me she was dead!
"I worshiped at an earthly shrine,"
God laid my idol low;
But many years have passed since then,
For that was long ago.

And that is why the little song
Gives me such bitter pain,
The story of a broken life
Seems wedded to the strain,
Yet even though I lost her here,
I'm glad I loved her so,
Glad that she carried there the name
I gave her long ago.

—Natie

KNOCK AS IT IS.

PRESENTS AND SOUVENIRS.

OUR LADY OF KNOCK

A correspondent of the Dublin Irishman

Warfare, attached under the invo-

cation of St. Thomas of Aquin, to the Dominican Church of St. Mary's, Pope's Quay, Cork. To the number of nearly two hundred did the members of this

sodality, under the guidance of their director, Father Austin Rooke, O. P.,

grim worshipping at Our Lady's shrine, all of whom turned out in masse to greet

the pilgrims from Cork. Banners glit-

sweet masic, and over all and above all

there rose the chant of praise and prayer. Mass and Benediction over, Father Booke,

on behalf of the Sodality, made the presentation. The lamp is, as already related,

entation. The lamp is, as already related, of silver, hexagonal in shape,
AND OF MASSIVE AND GRACEFUL PROPOR-

in number, of ruby stones; the central one is large and encircled by some six smaller.

Delicate and religious enchasing adorn the sides, and above and below are raised

silver mouldings. Shamrocks and crosse

alver mouldings. Shanrocks and crosses erown each side, and beneath them and above the sides of the body proper is the inscription, extending around five sides of the lamp: "To our dearest Mother, the Most Holy Queen of Heaven, from her

e ruby bowl within which the fatness of

night, unto the Lord and Master

A line of shamrocks of smaller

olive pays its tribute of light and love, by

size tip the lower extremities, from which

curve, as they did above, the lamp sides,

ending almost in a point, to be there en-

cased in a circlet studded with six large

stones, and suspended from this extremity

is a solid silver ring-chasing adorns, and

rubies stud the curving sides below, and rubies again stud the beautiful-wrought

allver crown, from which hangs by two-globed, three-linked chains, six in number, the lamp itself, joined into the lower ex-

jecting from the corners, of the body proper. The entire lamp, body, crown, and all, is suspended by chains and pulleys

from an ornamental centre-piece set in the

flat and painted ceiling. In the centre

of this piece-work is a pink resette, around it an oak-leaf in white and emer-

ald; surrounding this again is a large water-lily in purple, pink, and gold, whilst

in beautiful mouldings of purple, smerald, pink, and gold, sircle after circles, surround the whole.

We approach the third and latest erected altar, which may not inaptly be called "the altar of 'OUR LADY OF KNOCK.'"

awaiting their turn, as they often were, to celebrate the Holy Sacrifice, the want of

transept, beneath the southern window, of

small benches support the candlesticks,

with its five medallions represent-

Two rather spacious and time-

been erected.

Lady of Knock.

of the chains by brackets pro

TION.
Its sides are studded with clusters, six

in the sunlight, bands discoursed

-National

I seem to see my darling now, As in the fading light

statue, inasmuch as it entirely harmonizes with the description given by the wit-nesses of the apparition. In the trea-

"THE APPARITIONS AND MIRACLES AT

edited by Mr. John McPhilpin, of Tuam, and published by Gill, of Dublin, the first place is fully and deservedly given to Master Patrick Hill's description. From his deposition, as given before the Archival of the Master Patrick Hill's description. iepiscopal Commission held at Knock, on October 8, 1879, the following is taken: "I beheld the Blessed Virgin Marv,

clothed in white robes, fastened at the neck; her hands were raised to the height of the shoulders as if in prayer, with the palms facing one another, but slanting in-wards towards the face. She appeared to wards towards the race. She appeared to be praying, and her eyes were turned towards heaven. She wore a brilliant crown on her head, and over the forehead, where the crown fitted the head, a beauti-ful rose; the crown appeared brilliant, and of a golden brightness, whilst its upper parts appeared to he a series of A correspondent of the Dublin Irishman is writing a series of letters in that journal from Knock. The following has appeared in the issue of December 11:

Leaving the sanctuary, its altars, and its treasures, it would ill-requite the generous and holy youth of Cork to omit, or pass unheeded by, the rich and beautiful silver lamp which hangs before the high altar. It is the gift of the Sodality of the Angelic Warfare, attached under the invoupper parts appeared to be a series of glittering crosses."

Now, this statue of Our Lady of Knock

Now, this statue of Our Lady of Knock tallies in every particular with the above. Our Lady is represented clothed in white robes, fastened at the neck; the hands are raised to the height of the shoulder, the palms face one another, and slant inwards; the attitude is that of prayer, and the eyes are turned towards heaven; a brilliant crown is on the head, and over the forehead is a rose; the crown is of a deep golden hue, and its upper part is, indeed, a series of glittering crosses; the robes come as far as the ankles, and, taking all

come as far as the ankles, and, taking all in all, the statue is just what we would expect from the testimony of the witnesses of the Apparition.

Let us hope that when this altar is removed to make way for a marble altar which a generous and holy priest of Irish birth, Father Dunne, of the diocese of Goulburn, Australia, is getting sent from his adopted country—let us hope and pray that the day is fast approaching when Christ's appointed pastors and teachers will set the seal of authority on this the latest and greatest of her favors to this the latest and greatest of her favors to her own dear land, and that then in this, her chosen shrine, an altar and statue will be reared worthy of Knock, of Ireland, and worthy of our own sweet Mother.

THE IRISH IN AMERICA.

WHY THEY CONGREGATE IN THE CITIES LEADERLESS, MONEYLESS, FRIENDLESS -FRIENDLY COMMENTS ON THE COL-ONISATION CAMPAIGN OF BISHOP IRE-LAND AND BISHOP SPALDING.

Most Holy Queen of Heaven, from her loving children, the members of the Sodality of the Angelic Welfere of St. Thomas of Aquin, of St. Mary's Church, Pope's Quay, Cork, on occasion of their pilgrimage to this her shrine at Knock, Feast of the Most Pure heart of Mary, June, 1880." Within the wreath of shamrocks and wretchedness and intemperance of too Within the wreath of shamrocks and crosses which crown the sides, the lamp gracefully curves in semi-conical, semi-pyramidical fashion, supporting at top a ferred to their recent addresses upon widepyramidical fashion, supporting at top a ferred to their recent addresse upon wide-silver plate, which, in its turn, encircles spread whiskey-drinking among the Irish, and made some suggestions to their coad-jutors as to methods in which they could attack this great evil and mitigate if not jutors as to methods in wines at a first ack this great evil and mitigate if not attack this great evil and mitigate it. On Wednesday evening, the same good Bishops ad-drossed the task of diverting the great tide of Irish emigration from the large cities to the newer Western States and Territories, where cheap land could be had. Bishop Ireland devoted himself in showing how successful Irish colonice had proved in Minnesota, Dakota, and lows, and as he is President of the Irish Colonization Society, and has been actively and personally engaged in advancing its interests, he speaks by the card Bishop Spalding, on the other hand, spoke of the misery of the Irish laboring classes in large American cities. As a text for some brief comment we quote the follow-ing statements from the Bishop's address

Looking at the Catholies as they were, he found them scattered very much, poor and employed, rather than employing and, while it was true that they were well represented in the cities, the census of 1870 showed that there were only 88,000 Irish Catholics out of 1,700,000 in the country engaged in farming. The Germans, with much less population, had about 250,000 families engaged in farm "OUB LADY OF KNOCK."

It was built in the month of June by the Rev. Father Otley, O. P., Drogheda, at his own expense and by his own hands. When twelve or more pigrim priests would be awaiting their turn, as they often were, to calculate the Hole Scanific the Price of the Americans, one-third of the Jrish were employed in tilling the soil. Was this as it should be, and were Irishmen satisfied with the showing? Those who were not farming,-not a second altar was painfully felt. To land,—ne went on to any, were also, and for being able to say at Knock an early Mass, if they could otherwise celebrate at lish people were standing in their own light for it was notorious that, as a class, second altar was painfully felt. To land, he went on to say, were hired out Mass, if they could otherwise celebrate at all. Hastily got up, it is of wood, the sides and front being of a silken and silvery cloth, rivetted to the framework by atrips of the cloth itself at top, bottom, corners, centre, and sides. A strip of silvery lace runs along the front, beneath the straight of the cloth isself and sides. A strip of silvery lace runs along the front, beneath the straight of the silvery lace runs along the front, beneath the straight of the silvery lace runs along the front beneath the straight of the silvery lace runs along the front beneath the straight of the silvery lace runs along alvery lace runs along the front, beneath their native soil. In New York he had the altar-cloth, and fashioned in silver strips is the letter "M.," adorning the soup houses, and in Massachusetts he had front, and serving as a reminder of her to whom and in whose honor the altar has en erected.

Mary, Queen of Earth and Heaven, and masters, rather than seeking to be their own masters—to become the owners of dy of Knock.

This altar stands within the western something. Then, again, there was a ansept, beneath the southern window, of moral view to be taken of the standard on the standard of the s for the life the mass of the Irish people were leading were subjecting them to temptations of all kinds, especially drinking the Glorious Mysteries, we shall speak worn benches separate it from the high altar; whilst between it and the gable is a raised and railed-in wooden bench. To more from such poison than the Irish, he ck of the narrow altar-table two

was sorry to say.
Fully one half of the American-born shades, and vases; the window-seat has its own burden of candlesticks, crucifix, flowers, and shades, whilst leaning against tural section, and of the 6,000,000 blacks he window is, in rich and heavy mould- 5,000,000 are engaged in farm labor.

money with which to go West and buy farms, and the reason why they have no money is that while at home, where they are farmers, they have been robbed of all their earnings by the crushing, ruinous system of Eaglish landlordism. There is no manufacturing in Ireland as in Eagland, chiefly for want of coal and iron, to support them. A few of them are engaged in small shops and trades, but the vast majority are tenant-farmers, and the only business in which Ireland can be said to be engaged is the exportation of its farm only business in which Ireland can be said to be engaged is the exportation of its farm products to England to pay its rents, while nothing is brought back, and its evicted people look to America to keep them from starvation and death. There are 600,000 tenant-farming families in Ireland, representing 4,000,000 out of the 5,500,000 people engaged in farming and being plundered of everything they raise above pamper's subsistence, and those who above pauper's subsistence, and those who cannot get over here to escape the robbery are supported by contributions from this country. They come here in vast numbers under the pressure of starvation, the most of them evicted wretches sent here by charity after being pauperized by the English landlords. They cannot even increase their productions in order to get a living, for the moment the production of the land increases the rest goes up, which is one of the worst features of a land system and of a systematic, organized plan of robbery that is worse than anything ever practiced by the brutal Turks upon the Christian husbandmen. These starved and peeled wretches pour over by hun-dreds of thousands, and arrive at New York penniless, without a second coat or second shirt, involuntary paupers—pau pers not from disinclination to work, but made so by a brutalizing and infamous system of land robbery.

How can these destitute men buy farms

How can these destitute men buy farms in this country? They cannot even "go West" for some time after landing. They hang about the seaport cities until they get work on railroads, canals, wharves and docks, and so gradually work their way westward with the very hardest manual labor, at the very lowest of days wages. Many younger men and women get into factories or machine shops, and there they stay. The girls go into private families and hotels, and boarding houses as servants, and the married women take as servants, and the married women takes in washing or do any work that will carn a shilling. The married men seek em-ployment with shovel, pick and hod, or work that will earn a meal's victuals. Meanwhile from the very nature of the situation, multitudes get into bad com-pany and bad habits, "drink more than is pany and bad habits, "drink more than is good for them," and squander what they earn, while the very inconsiderable num-ber who can save enough to get a little land do well, because the Irish as a rule

are good farmers, hard workers, and like to delve in the soil.

The problem before the good Bishops, therefore, is, to find means to supply these hardworking toilers with money and with duce them to go upon land, where they can make a good living, and grow up to be honest, sober and respectable men. There is no better class of farmers in the world, but how a farmer is to buy a farm without money is a problem that will tax any one's ingenuity to solve. The Germans, Norwegians and Swedes, or the large number of them, go to farming be-cause they bring enough money with them to purchase farms; but how many of them would be any better off than the Irish if they had been similarly robbed and pau-

perised! ____ NEW ENGLAND SINKS.

PROMINENT PAPER PUZZLED TO KNOW WHAT TO DO WITH THEK-WEAT THEY NEED IS CHRISTIANITY AND THE CON

(From the Springfield, Mass. Republican.) There are some very bad sinks of in-iquity in both rural and urban New England which need a special missionary effort to drag them out of the slough. Our New to drag them out of the slough. Our New England page, which mirrors with great fidelity the life and morals of the highly favored Connecticut valley, has its blots and its annals of crime. News of deprav-ity we labor not to amplify or to exagger-ate, and as a rule it is only when criminal occurrences we taken up by the authorities. occurrences are taken up by the authorities and put in train for judicial investigation and punishment that they come within the line of the reporters duty. Some crimes, like political bribery, are so rarely prosecuted that they have to be commented upon in flagrant cases without waiting for the authorities to move. Yet even thus limited to the doings of the courts, the record is sometimes repulsive in the extreme, and

REVEALS A STATE OF SOCIETY xisting in our near neighborhood which s disgraceful. It is difficult to speak of these matters with plainness, because there is an absurd degree of local prejudice which ascribes any comment from outside those towns to a malign desire to "pitch on" to the community involved. It is scarcely necessary to say that no journal is more jealous of the good name of New England than The Republican, and that it has no antipathies or sympathies as be-tween one portion and another of its local field. When we see a sore place in the local life, however, it seems to us proper to call the attention of people to it, and to endeavor to arouse suggestions as to re-medial agencies. A few years ago a stu-dent of social development wrote the history of the Jukes, a family in rural New York, which had been in iniquity for gen-

that which we observe to-day. It is un-necessary, at all events, to make contro-versy over the question of improvement or decline, it being sufficiently apparent that the present condition of morals in excep-tional places calls loudly for rehef. We are to-day paying the cost of some pre-vious neglect in this respect, and our pre-sent neglect, if we do not remedy it, will entail still greater cost upon the future. There is constant effort in the cities to re-claim the vicious and the depraved, because they constitute but a portion of a comclaim the vicious and the depraved, because they constitute but a portion of a com-munity as a whole rich, generous and philauthropic. We do not succeed entire-ly, and yet the effort is great and the help to right living and check upon bad living on the whole very considerable. In the country towns, as population declines, it becomes possible for a few ruffians to set the fashion for some "hollow" or hamlet and to destroy respect for man or woman. The policeman and the justice's court are distant or certainly intermittent, and those who may be impatient under wrong are timid of facing the consequences, as they fear them, of its exposure.

WE LACK THE PERMANENT SCHOOL-TEACHER,

man or woman, and the permanent minister or priest, who owes his support to no local dependence, to furnish a rallying point for the defenceless and the timid, to encourage the young, and to maintain the common standard of virtue at such points. We must recognize this deficienc, and provide substitutes for these sentries upon the upon the moral outposts,-the schoolmas-

DOCTOR GANS.

HE GIVES THE REASONS WHY HE BECAME A CATHOLIC. Dr. Gans delivered a most interesting

Dr. Gans delivered a most interesting and eloquent lecture on last Sunday evening, 19th inst., in St. Andrew's Hall, East Monument and North Washington streets, for the benefit of St. Andrew's Church. The subject was: "Why I became a Catholic." After some preliminary remarks, the lecturer went on to say that whilst still a young man pursuing his whilst still a young man, pursuing his theological studies in the Protestant seminary, the great question was asked:
"What is the Church?" He then exby those who then had his training in hand. They defined the Church accoming from God, as being, therefore, divine, supernatural; furthermore, he was taught that the Church is One, is Catholic, is Apostolic, is authoritative in her teaching. Likewise, he was told that the Church has hardworking toilers with money and with hardworking toilers with money and with inducements to take up land and go to farming. One of the greatest works the Roman Catholic Church in this country and the laits to get them to the question: "What is the church?" Being with these ideas concerning the Church, he had entered the Protestant ministry, and during his ministerial career had held fast to them and sought the realization of them in his sect and the various other sects of Protestantism. But nowhere was there a realization; there was nothing in them that corresponded to the notion of the Church which he had in his mind, and which had been impressed upon him by his Protestant preceptors. He, therefore, came to the conclusion that the Church, so far as the various sects are concerned, was altogether ideal.

He next proceeded, he said, to the examination of Protestantism as a whole,

as a body, an organism. the trunk, of which the various sects are the branches. But he had discovered that there was no such thing as Protestantism; he had found it wa not an organism. Protestantism, as such, as an organism, as a body, had no existence; it was a nonentity. He therefore had again been forced to the logical conclusion that, with the notion of the Church such as he held and had been taught, Protestantism could not agree, as it has no existence, and that, therefore, so far as Protestantism was concerned as a the Church was also pure idealism. When he made known to others his doubts and he made known to others his doubts and perplexities in the matter, he was first, referred to the theory of historical de-velopment as a solution of his difficulties and perplexities. That is, he was told that in the sixteenth century the various sects of Protestantism had developed out of the Catholic Church, which had become corrupt. Having studied the matter, and revolved it in his mind, he had drawn the conclusion that the theory would not meet his difficulties, because he could not see how something altogether different from the original could be developed out of it. An apple tree will produce apples, not peaches. He had therefore thrown the theory of historical development overboard. Again the Church, such as he had been taught the Church must be, was a pure idealism to him. He was still at the starting point; he had not found out the Church as a

reality He had next been told to look to the Church of the future. This theory had again proved fallacious. He had asked himself the question: Why shall we look to the Church of the future? Do we look to the Church of the future? Do we not need the Church now as much as future generations shall need it? And, indeed, telling him to look to the Church of the future, was telling him, by implication, that his conception of the Church, which had been impressed upon his mind by his Protestant teachers, had no corresponding reality that there was nothing ponding reality, that there was nothing answering that conception. Again, there-fore, had he been forced to draw the con-

ing, an cil-painting of the Virgin and Child, with praying saints in reverential prostration at her feet. In the centre of the altar and towards its back is the status of the altar and towards its back is the status of the altar and towards its back is the status of the altar and towards its back is the status of the standards a small fountain vae, and always filled with fresh flowers from the green house of Churchfield Hotel. For many reasons does this statue claim and deserve particular attention. It is the most conspicuous figure, in fact, the central and only one, upon this altar. It seems to assign the control of the church of the church. He examined and the first thing that he discovered was, that a control of the church of the church. He examined particular attention. It is the most conspicuous figure, in fact, the central and only one, upon this altar. It seems to assign the subject. The one great cause they have no whole of Christendom over; and, lastly, it is far in advance of every other Knock will have altura and status the whole of Christendom over; and, lastly, it is far in advance of every other Knock statue, inasmuch as it entirely harmonizes of the church o

those matters. Moreover, in other respects, Puritanism is not better off than the other Protestant sects, and he had therefore found that Puritanism was not the reality, of did not correspond to his conception of the Church, which had so long been in his mind, and that, therefore, again he was forced to draw the inference, that his idea of the Church, so far as Puritanism was concerned, was altogether idea. Now Episcopalianism came forth as the sole claimant among all the sects of Protestantism. It had said to him: Episcopalianism has Bishops, it has apostolic succession. He had examined. In his reading of the Fathers he had read of the Pope. He had read of the Pope. He had read of the Pope. He had read of the Pope among Episcopals? The only answer history had given him was: Henry VIII. was the first Pope, and Queen Victoria is the present Pope of the Episcopal Church. This was a very unsatisfactory answer to his question. Episcopalianism had, therefore, not made good its claim of being the reality, of being the Church, which he had now for so many years held in his mind, and again had he been forced to exclaim: the Church, such as I conceive it to be, such as I was taught it should be, is purely ideal.

Now there was left for him only one more claimant; a claimant whom all this while he had passed by; a claimant who had been out of the proper in the conception of the Church, which he was seeking. It did not answer the conception of the Church, which he more seeking. It did not answer the conception of the Church, which he was seeking. It did not answer the conception of the Church, which he more seeking. It did not answer the conception of the Church, which he had now for so many years held in his mind, and again had he been forced to exclaim: the Church, such as I conceive it to be, such as I was taught it should be, is purely ideal.

Now there was left for him only one more claimant; a claimant whom all this while he had passed by; a claimant who had been out of the proper in his or the library that the prop

had been out of the question. This claimant was the Catholic Church. He examined her claims, as now there was nothing else left for him to do. He compared what he had been taught the Church must be, and what, in consequence of that teaching, he had all along conceived the Church to be, with what the Catholic Church taught and practiced. He had discovered that the Catholic Church taught and practiced. He had been taught so many years before by Protestant professors, and that he held the Church must possess; he had found that the Catholic Church taught what the Catholic Church taught what the Catholic Church days years before by Protestant professors, and that he held the Church must possess; he had found that the Catholic Church taught what the Catholic Church days years before by Protestant professors, and that he held the Church must possess; he had found that the Catholic Church days the days the Church stages of religious feeling and faith, many stems, and various philosophies. It is impossible to perform upon them that duty of investigation which the transaction of the compared what is the volume with which the catholic Church taught and prospersion of writings that have come to us from antiquity in two main tongues, but affected in their usage and interpretation by translation and paraphrase into various languages and dialects. They traverse all history, many successive stages of religious feeling and faith, many stages of religious feeling and dialects. They traverse all history are discovered that the Catholic Church claimed all and possesses; he had found that the Catholic Church claimed all and possessed all the qualities that he catholic church claimed all and possessed all the qualities that he catholic church claimed all and possessed all the catholic Church claimed all and prospective to us from antiquity in two main tongues, but affected in their usage and interpretation by translation and paraphrase in Augustines, the Jeromes, the Basils, the Chrysostoms and other Fathers testified the Church of their day, the ancient Church the Church of their day, the ancient Church taught: he had discovered that in the Catholic Church was a divine origin, Unity, Apostolicity, Catholicity, Holiness; he had discovered that the Catholic Church converged to the conv

PROTESTANT BIBLIOLATRY.

THE LONDON "TIMES" LAUGHING AT THE PROTESRANT METHOD OF CONVERT-ING THE WORLD.

There are in this country, as well as in Great Britain, many thousands of simple-minded and uncultured folks, who fondly cling to the idea that Christianity can be promoted by the indiscriminate circulation of copies of the Holy Scripture, "without note or comment." It is obvi-ous, however, that the more educated classes of Protestants have abandoned the "Bible worship" of their forefathers. They have ceased to believe in the efficacy of "the word made print," and are disposed to push the principle of private judgment so far as to deny the sacred character of the holy books. The London Times in a leading article published on the 9th of December laughs to scorn the notion that the pagan world can be con verted by Bible societies. It is so very seidom that we find ourselves in accord with the opinions of the English journal that we have all the more pleasure in reproducing the article in question for the

enefit of our readers. The Times says:
"On Tuesday night there assembled goodly company a few doors from this office to celebrate a work without a parallel in the history of this eccentric world. About 350 members of the British and foreign Bible society and their noble and civic friends met to observe the jubilee of their continental agency, only a small part of their world-wide operations. The edifice in which they met is a palace, and would be so denominated on the banks of the Seine. It is the head quarters to which myriads of all classes and nost creeds, down to none at all, send subscriptions, donations, legacies, and col lections made in public worship or from door to door, to ar amount of revenue which many a respectable State would re-joice to have free and clear. THE OBJECT IS THE CIRCULATION OF THE

BIBLE in every language under the sun. The society is no respector of persons or races in the execution of this work. No people is too savage for it, no manners or intelligence too rudimentary, no language too barbarous no vocabulary too limited. If pre-historic man could be found in his cave breaking bones with a celt to get at the marrow, the Bible society would have ready for his use before a twelvemonth the Bible—the whole Bible and nothing but the Bible-in his own simple verna cular of squeaks, hiccoughs, stammers and grunts. The enumeration of the European nationalities which have received Bible in their own language, and to a large extent actually paid for them, is ap-York, which had been in iniquity for generations and which had cost the public almost an incalculable sum in the commistration of the most an incalculable sum in the commistration of the future was concerned, most an incalculable sum in the commistration of the future was in search of was in search of was incalculable sum in the commistration of the future was in search of was incalculable sum in the commistration of the future was in search of was incalculable sum in the commistration of the future was in search of was incalculable sum in the commistration of the future was in search of was incalculable sum in the commistration of the future was concerned, and hardly a village preacher mounts his pulpit without offering some heard also of the moral and religious repalling and suggestive. Our own rever

more claimant; a claimant whom all this while he had passed by; a claimant who had been out of the question. This claimant was the Catholic Church. He examature or circumstances, to live entirely by the

he had discovered that the Catholic Church corresponded really and indeed to the conception of the Church, which he had now had in his mind he for so many years, and he had said to himself: the Church is not ideal, the Church is a reality. And as he valued his soul's salvation, he was bound to embrace the reality, to become as he valued his soul's salvation, he was bound to embrace the reality, to become to be come a Catholic.

Dr. Gans concluded his learned and instoresting lecture with a few eloquent remarks on the Church. The audience was a large one, the hall being filled, and was most attentive throughout. The lecturer was frequently applauded, and heartily congratulated at the end of the lecture by many of the persons present.

Tradition gathered long after the eventare recorded. The mere reconcilation of the narratives into harmonious forms is often samply impossible, as they must corrowately confess who have given years to the attempt. Our own advertising columns bear innocent testimony to the vast research, the multitude of commentaries, and the ready reception of new lights necessary for even the popular study of the Scriptures; while it has also to be confessed that, with the best intentions, even fessed that, with the best intentions, even scholars may disagree. Besides this there are many parts of the book which, it may be said, are practically abandoned by some or even all ordinary readers. The details of the ceremonial law are left to curious tudents and to divines in search of types and emblems.

EVEN WELL INFORMED CHRISTIANS seldom look at some of the minor Prophets, take no trouble to follow the arguets, take no trouble to follow the argu-ments of Job, dismiss the proverbs as-savoring too much of the wisdom of this world, go delicately, and as if on stepping-stones through the Judges, and pick and choose at their own discreation even in such books as Isaiah and Ezekiel. Meanwhile this volume, sown broadcast over the world, without the omission of one jot the world, without the omission of one jot or title, has been excluded from the legal course of instruction in our own elemen-tary schools. Yet these good folks can honestly and from the depth of their simple hearts tell all the world that the mere reception of this volume is the short and sure way to all excellence and happi-ness; that it is alike the food of babies, saints, and heroes. At home, in our great cities, at the seats of industry, of learning, and of government, the volume, if received

and read, is UNSPARINGLY SCRUTINIERD. It is treated as a mass of valuable and interesting literature with a series bearing on our spiritual destinies; but the first thing we do is to put it to every kind of test We examine the language, the history, the doctrine, much as we should the witness in an inportant cause. This we do ourselves, and for ourselves. Our good people present it to the lowest forms of humanity in the heart of newly-opened continents, just as it is, without note or comment, as requiring no commentary but a strong faith and willing heart.

but a strong fath and willing heart.

People must accept the Book in its verbal integrity and entirely. They must never think for themselves. It has always been excusable to take this course with the people, because the people, on the whole, prefer it, and fell into and blunders when they attempt to think for themselves. Mankind, in this matter, as in some others, likes a strong, decided, unwavering tone. They are like ruled by the masculine qualities. They are like women,

IT IS POSITIVE CRUELTY
to call upon the greater part of mankind to exercise independent judgments. It only ends in their finding some one who will not allow them to think for themselves, but will force himself into them, and take no 'denial or doubt. Such has been the history of our country and its ecclesiastical affairs. If the Church's trumpet, or the national trumpet, blows an uncertain sound, other trumpets are heard about which there can be no un-certainty. The Bible Society carries out this programme with the whole world. For the present it seems to answer, though, when we are told of Germany re-

e lights were arranged in and clusters and rockets, aud magnesium lights and there along the track A huge tar-barrel was pinnacle of flame upon incient castle at the

floor to roof with devices gas jets, many-colored, lamps and illuminated of which was set forth a Leo XIII.; in another of shel, and in a third a re-he Irish harp. The Presit was no less beautifully of light. So was the e Christian Brothers and An immense cross of gas nated words of welcome ed over the entrance gate

aying the same touching bells of the neighboring set ringing, hundreds of glambeaux in their hands m wildle in the air at the nd by their strange lights ager, impetuous and exere struggling confusedly the doors. Another vast ady installed themselves ch, and while the Arch-up the nave, the organ criumphal march, the exnoment was too much for en a deep religious silence er the place. The arch-ne was decorated with ne, and the students of St. e stood ranked in their the choir. No sooner had periscopal robes than the e red in the pulpit, and emotion as follows:—My I beloved parishioners,—am sure, expect from me

my recent visit to the have to thank God in the that stronger me and the shops back to our respec-tion of the second place that I with so much cordiality on by all the authorities that not upon personal to thank God in the third s now seated in St. Peter's Pope who, to all his qual-ual greatness, adds a sin-dent affection for trelaud ople. Finally, I have to tt I return to my own

nem once more displaying ess and warmth and affec-often experienced at their eve read, no doubt, in the substance of the interview or of having with his Holizally that account gives f what really happened, ou no idea of the manner ppened. The manner of wards us was that of a

the Church.
he loves Ireland;
EAD OUR HISTORY,
with fruit. We may, it with fruit. We may, upon his Holiness at all 1 no less than as a father. y commissions I got from to this country was that a and the people of this arge for their magnificent Peter's Pence. He bade

ngregation knelt while his

markable cures of Deafperformed by Hagyard's certificates of which the cheerfully furnish; it is it remedy ammatory action-taken xternally applied, it cures tism, Colds, Sore Throat, panacea for all manners and flesh wounds.

ould only take Burdock e could materially, These pop-

s and expelling from the Asthma, Bronchitis Hoarsectoral diseases yield to it