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Parnell is the arty has ever mind to bring s, and it is the will do it. If the sensible o him like a lings are much believe them in Earl Spen-ell in Trevele Castle com-and see what can't be any Earl Spencer Irish ought to sions already Ar. O'Connor ords :-

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Ont., sufwhich baf-til he used ch speedily

ed to break ighs in their toral Balsam ffectually,

Stabat Mater Dolorosa. TRANSLATION BY REV. W. S. M'KENZIE. Stood the Virgin Mother, weeping, Near the Cross, sad vigils keeping O'er her Son there crucified. Through her soul in sorrow moaning, Sore distressed, with anguish groaning, Pierced the sword as prophesied.

OCT. 25, 1884.

Ah! how doleful and dejected
Was that woman, the elected
Mother of the Holy One;
Who, with weeping and with grieving,
stood there trembling, while perceiving
How they smote her peerless Son.

Who could see without emotion Christ's dear Mother's true devotion As she gazed with streaming eyes? Who would not by sympathizing Share that Mother's agonizing O'er her Son's sharp agonies?

For His wicked nation pleading She saw Jesus scourged, and bleeding 'Neath the smittings of the rod; Saw her Son's meek resignation, As He sted in desolution, Ylein'ng up His soul to God, Mother, fount of love's deep yearning, I, thy weight of wee discerning. Partner in thy tears would be. May my heart with ardor glowing. And with love to Christ outflowing. Sympathize with Him and thee.

Hear, pure Mother, this petition— Frint the wounds of crucifixion Deeply on my immost heart. With thy Son, the wounded, bleeding, For me stooping, interceding, Let me feel the scourge and smart.

Let me join thy lamentation,
Share thy sweet commiscration
And through life a mourner be.
Near the Cross, with thee abiding,
There I would stand, with thee dividing
All the woes afflicting thee.

Virgin, virgins all excelling,
Make my heart, like thine, love's dwelling
Let thy tortures read my sont;
Let me share Christ's cruckying,
Let me feel His bangs of dying,
Let His sorrows o'er me roll,

May I know His bruising, bleeding;
Fully drink the blood proceeding
From the wounds of thy dear Son.
Inflaned with love, like thine perfected,
May I be by thee protected
When the judgment is begun. Let me by the Cross be guarded, By Christ's death from dangers warded, By His grace be fortified. When my earthly life is ended. May my soul, from death defended, Enter Eden glorified.

THE EARLY SCOTTISH CHURCH.

Dublin Review.

An ancient tradition in the Scottish Church derived from Pope St. Victor the first introduction of Christianity into the country. According to this tradition, Donald, who reigned over one of the early Donald, who reigned over one of the early tribal kingdoms at the close of the second century, received the faith at the preaching of two apostolic men, Marcus and Dionysius, who were sent from Rome, and his example was followed by all the people who acknowledged his sway. The tradition was expressed in a couplet, which, if the versification wants polish, has at least, says Bishop Leslie, age to recommend it:—

Christi transactis tribus annis atque du-Scotia Catholiciam coepit inire fidem.

An early Christianity in Britain is be-An early Christianity in Britain is beyond controversy. The evidence may be shadowy that would connect it with either of the great Apostles. It has been said that St. Peter, when the edict of Claudts expelled all Jews from Rome, travelled into the western provinces of the Empire, and passing into Britain, there sowed the first seeds of faith; that the preaching of St. Paul was heard in the island— St. Paul was heard in the island-

Transit et oceanum vel qua facit insula por-Quasque Eritannus habet terras, atque ulti-ma Thuie.

But it is unquestionable that among those whom choice or necessity led in the track of the Roman legions there were some who liad embraced the faith of track of the Roman legions there were some who had embraced the faith of Christ. The first record in profane history of a conversion to Christianity is that of Pomponia Graecina, wife of the Proconsul Plautius, whose conquests in Britain were the first permanent acquisition in the island. She was a disciple of the Apostles, and under Nero was accused as quilty of a foreign superstition. Claudia. guilty of a foreign superstition. Claudia, the wife of Pudens, was a British lady, and both lived in the first century. It is difficult to believe that the zeal of the Christians, introduced into Britain with the tains, introduced into Eritain with the Roman arms, kept the Gospel a privilege of the Roman province, without seeking to transmit its influence to the native Celts beyond the walls of Adrian. Makcens beyond the walls of Adrian. Making every allowance for the unwillinguess of hostile races to receive the institutions of their enemies, it is still highly probable that even while the contest between them lasted, the faith made its way into the north; and among the prisoners carried off by the Caledonians in their fierce inoff by the Caledonians in their herce in-roads, there may well have been some who would convey the truth to their barbar-ous captors. In whatever way Christian-ity was first carried into those parts, we have the testimony of Tertullian, himself a contemporary of Pope Victor, as to its existence in the island beyond the limits of the Roman denination. of the Roman domination. The faithful in Britain escaped the first fary of persecution, and it was not till the edict of Dioclesian and Maximian that they saw their churches levelled and themselves obliged to take refuge in mountains and obliged to take retuge in mountains and forests. Many fugitives—for in their long security the Christians must have multiplied—would retire from the Roman province, and seek safety beyond the pale of its civilization, and thus a new accession would be made to the infant church in porthern Britain. in northern Britain.

With the slender evidence based on vague and ambiguous expressions, and in the complete absence of documentary proof, it is impossible to conjecture to what extent the evangelization of Scot proof, it is impossible to conjecture to what extent the evangelization of Scot-land had been carried before the return of St. Ninian from Rome. Of this holy man, the first apostle of the Lowland Scots, our earliest authentic record is in Describing the arrival of St. Columbia, he says that his mission was to the

umbia, he says that his mission was to the inhabitants of the northern portion of the country, who were separated by wild and lofty mountain ranges from their southern neighbors of the Pictish race.

"For the southern Picts who dwelt on this side of those mountains had long before, as they relate, forsaken the errors of idolatry, and embraced the true faith, at the preaching of Nynias, a most reverend Bishop and holy man of the nation of the Bishop and holy man of the nation of the Britons, who at Rome had been regularly instructed in the faith and mysteries of the Britons, who at Rome had been regularly instructed in the faith and mysteries of the truth (qui erat Rome regulariter fidem et like truth (qui erat Rome) and trut

many other saints rest in the body, now is possessed by the nation of the Angles."

Aeired, the Cistercian a bot of Rievaulx, in Yorkshire, who had been educated in Scotland along with the been educated in Scotland and his followers had left churches fully organized. Presbyters and monks, says the lesson of the Aberdeen Breviary, were the ministers of the sacraments, and they followed only the rites and customs of the Primitive Church. He was well received, and went preaching through all Scotland, enforcing ecclesiastical discipline and introducing Roman rites. If the Picts, more removed from the influence of St. Ninian's foundation, had not quite lapsed into head the scene of his future episcopate, named also by his biographer Rosnat. He was baptized in his infancy, spent a holy boyhood and youth, and feeling a desire to go to Rome proceeded thither in the pontificate of St. Damasus. He remained many years in Rome, where he devoted himself to study, knowing what need of sound doctrine there was in his own country, where unskilled teachers had taught himself and others much that could not be approved. After making great progress in knowledge and virtue he was consecrated bishop by Pope Siricius, the successor of Damasus, and received from him a mission to his native country, to men who had not received the faith of our Saviour, or who had heard the word of the Gospel from heretics, or from men not rightly in structed in the law of God. The date of Frondin in the Mearns whose him a postolate of nearly twenty years, St. Palladius ded, about 450. His relies long reposed at afterwards called Galloway, at Whithern, the scene of his future episcopate, named also by his biographer Rosnat. He was baptized in his infancy, spent a holy boyhood and youth, and feeling a desire to go to Rome proceeded thither in the pontificate of St. Damasus. He remained many years in Rome, where he devoted himself to study, knowing what need of sound doctrine there was in his own country, where unskilled teachers had taught himself and others much that could not be approved. After making great progress bimself and others much that could not be tapproved. After making great progress in knowledge and virtue he was consecrated bishop by Pope Siricius, the successor of Damasus, and received from him a mission to his native country, to men who had not received the faith of our Saviour, or who had heard the word of the Gospel from heretics, or from men not rightly instructed in the law of God. The date of this mission must have been soon after 394. Returning home through Gaul he visited the great St. Martin of Tours, to learn from him the rules and institutions of that monastic life which had attained under his direction so remarkable a development. From him, too, he borrowed masons that he might construct a church after the Roman model. He was welcomed to his diocese, and immediately selected his native Rosnat, there to build the first come church in Britain. Before it was completed he heard of the dates of under his direction so remarkable a development. From him, too, he borrowed masons that he might construct a church after the Roman model. He was welcomed to his diocese, and immediately selected his native Rosnat, there to build the first stone church in Britain. Before it was completed he heard of the death of St. Martin, and to him he dedicated his foundation. Aelred describes Whithern as on the shore, running far into the sea, and closed in by it on the east, west, and south, and approached only by land from the north. This description may apply to the Isle of Whithern, where the ruins of a chapel of unknown date are still to be seen, but may equally apply to the entire pennsula of Wigton; and the site of Rosnat, the "Candida Casa" of St. Ninian, would be the town of Whithern, some miles inland, where the cathedral of Galloway, beautiful in its ruins, still recalls the memory of Scotland's first apostle.

Sectish Church.

"There came from Ireland into Britain Britain Britain and abbot of venerable monastic habit and abobt of venerable monastic habit and abobt of venerable monastic habit and saintly life, named Columba, to preach the Word of God in the northern the Northern stand abbot of venerable monastic habit and saintly life, named Columba, to preach the Word of God in the northern the Northern state and saintly life, named Columba, to preach the Word of God in the northern the Northern state and saintly life, named Columba, to preach the Word of God in the northern the Northern state and saintly life, named Columba, to preach the Word of God in the northern the Northern state and saintly life, named Columba, to preach the Word of God in the northern the Northern state is provinces of the Picts, that is, in the distinct of the Methodists, land lofty mounting tricks cut off from the southern regions of the Methodists, land lofty mounting the forty-second year of his age when he resolved to quit his native land that he loved so well, but where his presence was alied across to Britain. He sealed the Method

loway, beautiful in its ruins, still recalls the memory of Scotland's first apostle.

The labours of the saint were not confined to the immediate neighborhood of his "White Church," nor to the district in later times comprised in the bishopric of Galloway, on the north side of the Solway Firth, and extending from the Nith to the Irish Channel. Through his preaching all the southern Picts who inhabited the country south of the Grampians abandoned their idolatrous worship and embraced the true faith. He ordained bishops and priests, and divided the counembraced the true fatth. He ordained bishops and priests, and divided the country into districts, appointing missionaries to each. After nearly forty years' labour he returned to Whithern, where his death is placed in the year 432, the same that saw St. Patrick land in Ireland. His "Great Monastery" (magnum monasterium) "Great Monastery" (magnum monasterium) founded on the model of St. Martin's Greater Monastery" (majus monasterium) of Marmoutier, was long a seminary of secular and religious instruction, to which many resorted to be trained in the monastic discipline that St. Ninian brought from Gaul. It was from it that the monastic rule first passed into Ireland when Cairnech, "Bishop and Abbot of the House of Martin," crossed into Ulster, shortly before Finnian of Clonard, from St. David's monastery in Wales, introduced the same institutions into the south. For several generations the intercourse was kept up, and in the school at Rosnat, or Candida Casa, were sown the seeds of that great cases with the several properties which spreading over Leeorganization which, spreading over Ireland, was destined a century later to return to Scotland with St. Columba, and to produce a revival of Christian fervour annaralleled in the history of missionary life.

By this time the churches in the southportion of Britain began to suffer from the inroad of Pelagianism. To oppose a barrier to this heresy and bring back to Catholic unity those who had become its victims, Pope Celestine I., at the instance of Palagian. victims, Pope Celestine I., at the instance of Paliadius, a deacon of the Roman Church, delegated St. Germanus, Bishop of Auxerre. Two years later, in the consulate of Bassus and Autiochus (A. D. 431), Paliadius himself was consecrated Bishop by St. Celestius, and sent to the Scots believing in Christ. St. Prosper of Aquitaine relates to the glory of that pontiff how he refused to put Celestius again on his defence, when his cause had been fully examined and his doctrines once conexamined and his doctrines once demned, how he expelled him from Italy, and with unbending constancy upheld the decisions of his predecessors and the synodical decrees, firmly declining to reopen a discussion on what had been, after mature deliberation, declared heresy. "Nor was he less diligent in freeing Britain from the same plague, when he ex-Britain from the same plague, when he expelled some enemies of grace, who occupied the land that gave the heresy birth, even from that secluded retreat in midocean, and ordaining a Bishop for the Scots, while he laboured to preserve the Catholic faith in what was the Roman island, made Christian what was barbar-

The mission of St. Palladius seems to have been to the entire nation of the Scots, not merely to those who from Ire-land had established themselves along the western shores of North Britain, nor yet with an exclusive view to evangelize the Scots in Ireland. St. Patrick's mission to the sister island dates from the following year 432, and although Christianity may have been planted in some parts previous to the arrival of the great apostle, it had taken no firm root in the country; but of Pelagianism, which St. Palladius was especially commissioned to exterminate, there is at this time no trace in Ireland. The merit of making the "barbarous island" Christian still belongs to Pope St. Celestine, and his is likewise the merit of preserving the purity of the Catholic faith among the colonies of Scots who in Britain had received it from earlier mis-

sionaries. mysteria veritatis edoctus), whose episcopal see, famous for its dedication to St.

Martin, and for its church, where he and the island he landed in Scotland. He

many other saints rest in the body, now is possessed by the nation of the Angles."

Aelred, the Cistercian A bot of Rievalla, in Yorkshire, who has been educated and his followers had left churches fully

islands, too, were occupied by the colonists, and, before the arrival of Columba, Mull slands, too, were occupied by the colonists, and, before the arrival of Columba, Mull and Iona had passed into their possession. Christians themselves, their conquests were all won to the Christian Church. Driven back by the Picts, in 560, from their frontier settlements, the Christian establishment of the Dalriads may have remained. Close to the debated territory and the confines of Paganism, an advanced post in this region presented itself to Columba, bent on the conversion of the Picts, as specially suited for the commencement of his mission. Here accordingly he established himself with his followers. Landing on Iona, on Whitsun Eve, 563, he prepared to do battle with the surrounding paganism, in the spirit of the parent mozastic church of Ireland. He founded a monastery, establishing its community in all the practices of the most austere virtue and self-denial that distinguished his character and race. His banishment, the great sorrow of his life, he could not forcet but self-denial that distinguished his character and race. His banishment, the great sor-row of his life, he could not forget, but the indomitable energy of the insulanus miles found a new vent in missionary en-

TO BE CONTINUED.

of their kind. -Boston Journal. Scott's Emulsion of Pure Cod Liver

effect is very astonishing

Oil with Hypophosphites—is more nutritious and strengthening than any

chiefs. In the work of winning over the people to the faith, Columba did not de-part from the system followed among a kindred race in his own country, establishing monasteries among the tribes, ex-Issuing monasteries among the tribes, exhibiting to that pagan society the perfection of the Christian life, and presenting in the purity and mortification of his religious colonists the loftlest ideal of disingular control of the purity and mortification. terested holiness. Soon the whole nation was brought to profess the faith. Not only the Picts, but the Scots to the south of the Grampians, received the missionaries with open arms. Everywhere they planted communities of manks, and all planted communities of monks, and all regarded the island monastery of lona as the mother church, and acknowledged her jurisdiction, the religious constituting one brotherhood, the "Family of Iona." To the Abbott of Iona they all owed subjection, and even the bishops who were taken from their number, in matters of discipline obeyed the domestic superior, though only a priest—a remarkable usage discipline obeyed the domestic superior, though only a priest—a remarkable usage which long lasted in the Scottish Church, from reverence to that first apostle who was not a bishop, but a priest and monk. The names of some of the monasteries founded by St. Columba or his followers are given by Adamnan, and in many local names that recall the saint and his disciples the connection is still to be traced.

les the connection is still to be traced. THE method of fastening the strings of THE method of fastening the strings of pianos by metal fastenings, dispensing entirely with wood, perfected and introduced in Upright Pianos by the Mason & Hamlin Company, is not a new idea. At least, makers, both in Europe and America, have perceived the unquestionable advantage of such an arrangement, and have been striving for many years to bring it into successful use. Simple as the matter now appears, there have been practical difficulties which have not before been overcome. Mason & Hamlin have been overcome. Mason & Hamlin have been experimenting with it for several years before they obtained satisfactory success. Their pianos add this improvement to best modes of construction beretofore known, and they believe are destined to rank with their organs, as the very best instruments

The first scene of St. Palladius's labors

A CONVERSATION.

Christians, but without a Bishop, for he was beyond the region where St. Ninian and his followers had left churches fully the lesson of the Aberdeen Breviary, were the ministers of the sacraments, and they followed only the rites and customs of the Frimitive Church. He was well received, and went preaching through all Scotland, enforcing ecclesiastical discipline and introducing Roman rites. If the Picts, more form the influence of St. Ninian's foundation, had not quite lapsed into hear cold in their practices; and if they deserved the severe epithet of apostates, which St. Patrick applied to them (Ep. ad Corviticum) their faith, too, was tarnished. From him St. Ternan received baptism, a native of the Mearns, who became High Bishop ("Ardepseop") of the Picts and fixed his seat at Abernethy in Strathearn, the capital of the Pictish kingdom, and the mother church of St. Andrews. He of Scotland the hierarchial organization and succession which in the south was already established round the primitive see of Candida Casa. After an apostolate of nearly twenty years, St. Palladius died, about 450. His relics long reposed at Fordun in the Mearns, where his name is still commemorated in the Padie Fair held on his day, July 6.

The arrival of St. Columba (563) marks another epoch in the history of the ancient Scottish Church.

"There came from Ireland into Britain a priest and abbot of venerable monastic habit and saintly life, named Columba, to preach the Word of God in the northern provinces of the Picts, that is, in the districts cut off from the southern regions of the same people by wild and lofty mountain regions of the same people by wild and lofty mountain regions of the same people by wild and lofty mountain ranges."

especially the kind of monarchical society you mention."
"Well, I think you are right. There is something in these divisions beyond the control of man's will. In history we recognize what is called the logic of events, and one case of it is seen in religious systems working their way to the deevents, and one case of it is seen in religi-ous systems working their way to the de-velopment of their fundamental princi-ples. But, you see, Protestants maintain that their system is a return to the Prim-itive Christianity of the first three centur-ies, and if this be true, then the Protes-tantism of those early times did grow into the society we call the Church of Rome, which was the only form of Christian organization for several centuries. How can you reconcile this with your conclucan you reconcile this with your conclusion that such a change is, in the nature

first fruits, and there, among a rural population, the faith sown by the great apostle survives to our day. In 565, two years after his first arrival, he crossed the western ridge of the great mountain barrier of Drumalban that still separated him from the main body of the Pictish kingdom, and made his way to the mouth of the Ness, near which was the royal residence of King Brude. The powerful monarch was baptised by the saint, and his example was soon followed by many in the rank of chiefs. In the work of winning over the

bels, of Indiana; and the Master of Cere

Voracity of Spiders.

It is very rarely that two spiders really have a fair stand-up fight. If by chance two are placed in one web, the weaker or more cowardly instantly retreats, or is captured, and wound up by the stronger. Spiders are decidedly cannabals; they will breakfast off their brothers and dine off their sisters with out any compunctions; and as regards what they eat, they seem to have no particular preference either for flies, gnats, moths, earwigs, daddy-long legs, bees, wasps, or other small fry, all being eaten with the same eagerness.

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Holloway's Corn Cure destroys all kinds of corns and warts, root and branch. Who then could endure them other single or combined remedy.—In Consumption and wasting diseases its with such a cheap and effectual remedy within reach.

Antigonish Aurora.

church of Ireland. He founded a monastery, establishing its community in all the practices of the most austere virtue and self-denial that distinguished his character and race. His banishment, the great sorrow of his life, he could not forget, but the indomitable energy of the insulanus mailes found a new vent in missionary enterprise. The island monastery became the centre of his operations, and first the neighboring islands and the contiguous mainland, then all Scotland north of the Clyde and Forth, felt the influence of his labors. Morven and Lochaber were his first fruits, and there, among a rural population, the faith sown by the great aposule surface and in the way. And, after first fruits, and there, among a rural population, the faith sown by the great aposule surface and surface

The Catholic Telegraph, of Cincinnati The Catholic Telegraph, of Cincinnati, chronicles a truly remarkable event which lately occurred at St. Johns' Church in that city. A priest at the altar offering up the Holy Sacrifice, attended by three sons, two of them priests, has been rarely witnessed anywhere. The celebrant of a Solemn High Mass on Sunday, August the 10th., was the father, the Rev. Joseph Goebbels, of Mount St. John, Campbell county, Ky.; the Deacon was the Rev. Benedict Goebbels, of Indiana; and the Master of Cerebeis, of Indiana; and the Master of Cere-monies, Brother Joseph Goebbels, of St. Meinrad's Benedictine Abbey, Spencer county, Indiana. The venerable cele-brant thus celebrated the twenty-fifth brant thus celebrated the twenty-fifth anniversary of his elevation to the priest-hood. He is in his seventieth year, but still hearty and strong. A daughter, who was also present at the celebratery of the celebratery of the present at the celebratery of the celebra tion, is one of the Sisters of Notre Dame at Reading, near Cincinnati.

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"AVER'S SARSAPARILLA has cured me of the Inflammatory Rheumatism, with which I have suffered for many years. W. H. Moone." Durham, Ia., March 2, 1882.

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A SSUMPTION COLLEGE, SAND-delighted and Commercial Courses. Terms (including all ordinary expenses). Canada money, \$150 per annum. For full particu-lers apply to REV. DENIS O'CONNOR, Presi-deni.

Meetings.

TRISH BENEVOLENT SOCIETY The regular monthly meeting of the Irish Benevolent Society will be held on Friday evening, 12th inst., at their rooms, Masonic Temole, at 7.30. All members are requested CATHOLIC MUTUAL BENEFIT CASSOCIATION—The regular meetings of condox Branch No. 4 of the Catholic Mutual Benefit Association, will be held on the first and third Thursday of every month, at the hour of 8 o'clock, in our rooms, Casile Hail, Albion Block, Bichmond St. Members are requested to attend punctually. ALEX. WILSON, Pres., C. HEVEY, Rec. Sec.

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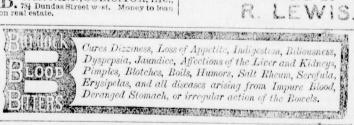
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