

POPE ADRIAN'S "BULL."

The Full Text of the Norman Forgery, and the Fallacies Based on It.

"A THUMPING ENGLISH LIE."

COMPLETE VINDICATION OF THE POPES BY AN IRISH BISHOP.

WHAT THEINER REALLY DID SAY.
(By the Most Rev. P. F. Moran, Bishop of Ossory.)

There was a time when it would be little less than treason to question the genuineness of the Bull by which Pope Adrian IV. is supposed to have made a grant of Ireland to Henry the Second; and, indeed, from the first half of the thirteenth to the close of the fifteenth century, it was principally through this supposed grant of the Holy See that the English Government sought to justify their claim to hold dominion in our island. However, opinions and times have changed, and at the present day this Bull of Adrian has as little bearing on the connection between England and this country as it could possibly have on the union of the Isle of Man with Great Britain.

On the other hand, many strange things have been said during the past months in the so-called NATIONALIST JOURNALS, whilst asserting the genuineness of this famous Bull. I need scarcely remark that it does not seem to have been the love either of our poor country or of historic truth that inspired their declamation. It proceeded mainly from their hatred to the Sovereign Pontiff, and from the vain hope that such exaggerated statements might in some way weaken the devoted affection of our people for Rome.

Laying aside such prejudiced opinions, the controversy as to the genuineness of Adrian's Bull should be viewed in a purely historical light and its decision must depend on the value and weight of the historical arguments which may be advanced to sustain it. The following is a literal translation of the old Latin text of

"Adrian, Bishop, servant of the servants of God, to our most dear Son in Christ, the illustrious King of the English, greeting and the Apostolic Benediction."

"The thoughts of your Highness are laudably and profitably directed to the greater glory of your eternal name on earth and to increase the reward of eternal happiness in heaven, because the higher your aims are, and the more discreet your proceedings, the happier, with God's aid, will be the result; because those undertakings that proceed from the ardor of faith and the love of religion are sure always to have a prosperous end and issue."

It is beyond all doubt, as your Highness also doth acknowledge, that Ireland and all the islands upon which Christ the Sun of Justice has shone, and which have received the knowledge of the Christian faith, are subject to the authority of St. Peter and of the most Holy Roman Church. Wherefore we are the more desirous to sow in them an acceptable seed and a plantation pleasing unto God, because we know that a most rigorous account of them shall be required of us hereafter.

"Now, most dear Son in Christ, you have signified to us that you propose to enter the island of Ireland to establish the observance of law amongst its people, and to eradicate the weeds of vice; and that you are willing to pay for every house of Peter, and to the more diligent care of the Church of that land whole and inviolate. We, therefore, receiving with due favor your pious and laudable desires, and graciously granting our consent to your petition, declare that it is pleasing and acceptable to us, that for the purpose of enlarging the limits of the Church, setting bounds to the torrent of vice, reforming evil manners, planting a translation of the Latin text to the lady pupils of the Alexandra College, makes the Pontiff to write: "You have signified to us, our well beloved Son in Christ, that you propose to enter the island of Ireland to subdue the people, etc. . . . We, therefore, regarding your pious and laudable desire with due favor, etc., do hereby declare our will and pleasure, that for the purpose of enlarging the borders of the Church, etc., you do enter and take possession of that island."

Such an erroneous translation must be the more blamed in the present instance, as it was scarcely to be expected the ladies who the learned lecturer addressed would have leisure to consult the original Latin text of the document which he professed to translate. This, however, is not the only

error into which Professor Richey has been betrayed regarding the Bull of Adrian IV. Having mentioned in a note the statement of Roger de Winton, that the Bull was obtained from Pope Adrian in the year 1155, he adds his own opinion that "the grant appears to have been made in 1172." However, at that date, Pope Adrian had been for thirteen years freed from the cares of his Pontificate, having passed to a better world in the year 1159.

Second: Any one who attentively weighs the words of the above document will see at once that it proceeds from all title of conquest, whilst at the same time it makes no gift or transfer of dominion to Henry II. As far as this letter of Adrian is concerned, the visit of Henry to our island might be the enterprise of a friendly monarch, who, at the invitation of a distracted state, would seek by his presence to restore peace, and to uphold the observance of the laws. Thus, those foolish theories must at once be set aside, which rest on the groundless supposition that Pope Adrian authorized the invasion and plunder of our people by the Anglo-Norman adventurers.

Third: There is another serious error which must also be set at rest by the simple perusal of the above document. I mean that opinion which would fain set forth the letter of Pope Adrian as a dogmatical definition of the Holy See, as if the Sovereign Pontiff then spoke *ex cathedra*, i. e., solemnly propounded some doctrine to be believed by the Universal Church. Now it is manifest from the letter itself that it has none of the conditions which a definition *ex cathedra* proposes, no matter of faith to be held by all the children of Christ; in fact, it presents no doctrine whatever to be believed by the faithful, and it is nothing more than a commendatory letter addressed to Henry, resting on the good intentions set forth by that monarch himself. There is one thing, indeed, which would excite suspicion of the old Gallican school, viz.: that "all the islands are subject to the authority of St. Peter." However, it is no doctrinal teaching that is thus propounded; it is a matter of fact admitted by Henry himself, a principle recognized by the international law of Europe in the middle ages, a maxim set down by the states themselves, the letter to maintain peace and concord among the princes of Christendom. To admit, however, or to call in question the teaching of the civil law of Europe, as embodied in that maxim, has nothing whatever to say to the great prerogative of St. Peter's successors, whilst they solemnly propound to the faithful, in unerring accents, the doctrine of Divine faith.

Fourth: To many it will seem a paradox, and yet it is a fact, that the supposed Bull of Pope Adrian had no part whatever in the submission of the Irish chieftains to Henry II. Even according to those who maintain its genuineness, this Bull was not published till the year 1175, and certainly no mention of it is made in Ireland till long after the submission of the Irish princes. The success of the Anglo-Normans was mainly due to a far different cause, viz., to the superior military skill and equipment of the invaders. Among the Anglo-Norman leaders were some of the bravest knights of the kingdom, who had won their laurels in the wars of France and Wales. Their weapons and armor rendered it almost impossible for the Irish troops to meet them in the open field. The cross-bow, which was made use of for the first time in the invasion, produced as great a change in military tactics as the rifle cannon in our own days. When Henry came in person to Ireland his numerous army, hushed all opposition. There were 400 vessels in his fleet, and if a minimum of twenty-five armed men be allowed for each vessel, we will have an army of at least 10,000 men fully equipped, landed unopposed on the southern shores of our island. It is to this imposing force, and the armor of the Anglo-Norman knights, that we must in great part refer whatever success attended this invasion of the English monarch.

THE ARGUMENTS IN FAVOR OF THE BULL. To proceed now with the immediate matter of our present historical inquiry, the following is the summary of the arguments in favor of the authenticity of Pope Adrian's letter, inserted in the *Irishman* newspaper of June 5th last, by J. C. O'Callaghan, Esq., editor of the "Macrae Excidium," the author of many valuable works on Irish history: "We have, firstly, the testimony of John of Salisbury, secretary to the Archbishop of Canterbury, and one of the ablest writers of his day, who relates his having been the envoy from Henry to Adrian, in 1155, to ask for a grant of Ireland, and such a grant having then been refused, accompanied by a gold ring, containing a fine emerald, as a token of investiture, with which grant and ring the said John returned to Henry. We have, secondly, the grant or Bull of Adrian, *in extenso* in the works of Giraldus Cambrensis and his contemporary, Radulfus de Diceto, Dean of London, as well as in those of Roger de Wendover and Matthew Paris. We have, thirdly, several Bulls of Adrian's successors. Pope Alexander III., still further to the purpose of Adrian's, or in Henry's favor. We have, fourthly, the recorded public reading of the Bulls of Adrian and Alexander, at a meeting of bishops in Waterford in 1175. We have, fifthly, after the liberation of Scotland from English rule at Bannockburn, and the consequent invitation of Bruce's brother, Edward, to be King of Ireland, the Bull of Adrian prefixed to the eloquent lay of remonstrance which the Irish presented to Pope John XXII., against the English; the same Bull, moreover, referred to in the remonstrance itself, as so ruinous to Ireland, and a copy of that Bull, accordingly sent back by the Pope to Edward II. of England, for his use under those circumstances. We have, sixthly, from Cardinal Baronius, in his great work, the *Annales Ecclesiastici*, under Adrian IV., his grant of Ireland to his countrymen in full, or, as is said, *ex codice Vaticano diplomatum ad Henricum, Anglorum Regem*. We have, seventhly, the Bull in the *Bullarium Romanum*, as printed at Rome in 1739. The citations and references in support of all the foregoing statements will be found in the 'Notes and Illustrations' of my edition of 'Macrae Excidium' for the Irish Archaeological Society in 1850, given in such a manner as must satisfy the most skeptical."

THE TESTIMONY OF JOHN OF SALISBURY. Examining these arguments in detail, I will follow the order thus marked out by Mr. O'Callaghan.

I. Life meets, in the first place, the testimony of John of Salisbury, who in his *Metaphysics* (lib. iv., cap. 42), writes, that being in an official capacity at the Papal court, in 1155, Pope Adrian IV. then granted the investiture of Ireland to the illustrious King Henry II. of England.

I do not wish in any way to detract from the praise due to John of Salisbury, who was at this time one of the ablest courtiers of Henry II. However, the words here imputed to him must be taken with great reserve. Inserted as they are in the last chapter of his work, they are not required by the context; by cancelling them the whole passage runs smoothly, and is more connected in every way. This is the more striking, as in another work of the same writer, which is entitled *Polygenicon*, we meet with a detailed account of the various incidents of his embassy to Pope Adrian, yet there makes no mention of the Bull in Henry's favor, or of the grant of Ireland, all of which would have been so important for his narrative.

We must also hold in mind the time when the *Metaphysics* was written. The author himself fixes its date, for, immediately before asking the prayers of "those who read his book, and those who hear it read," he tells us that the news of Pope Adrian's death reached him a little time before, and he adds that his patron, Theobald, Archbishop of Canterbury, though still living, was weighed down by many infirmities. Now, Pope Adrian departed this life in 1159, and the death of Archbishop Theobald happened in 1161. Hence Gale and the other editors of John Salisbury's works, without a dissenting voice, refer the *Metaphysics* to the year 1159.

Now it is a matter beyond the reach of controversy, that if Henry II. obtained the investiture of Ireland from Adrian IV., he kept this grant a strict secret till at least the year 1175. For twenty years, i. e., from 1155 to 1175, no mention was made of the gift of Adrian. Henry did not refer to it when authorizing his assertion of the genuineness of Adrian's Bull, which would have been so opportune to justify his intervention; he did not mention it when he himself set out for Ireland to solicit and receive the homage of the Irish princes; he did not even refer to it when he assumed his new title and accomplished the purpose of his expedition. The Council of Cashel, in 1172, the first episcopal assembly after Henry's arrival in Ireland; the Papal Legate was present there, and did Adrian's Bull exist it should necessarily have engaged the attention of the assembled Fathers. Nevertheless, not a whisper as to Adrian's grant was to be heard at the famous Council. Even the learned editor of "Cambrensis Eversus," who warmly asserts the genuineness of Adrian's Bull, admits "there is not any, even the slightest authority, for asserting that its existence was known in Ireland before the year 1172, or three years later" (vol. ii., p. 440, note 2). It is extremely difficult, in any hypothesis, to explain in a satisfactory way this mysterious silence of Henry II., nor is it easy to understand how a fact so important, so vital to the interests of Ireland, could remain so many years concealed from those who ruled the destinies of the Irish Church. For, we must hold in mind, that throughout that interval Ireland numbered among its bishops one who held the important office of Legate of the Holy See; of which office, as we know, he was a constant intercourse with England and the continent, and through St. Lawrence O'Toole and a hundred other distinguished prelates, enjoyed in the fullest manner the confidence of Rome.

If Adrian granted this Bull at the solicitation of John of Salisbury in 1155, there is but one explanation for the silence of this pontiff in his diary, as set forth in the "Polygenicon," and for the concealment of the Bull itself from the Irish bishops and people, viz., that this secrecy was required by the state policy of the English monarch. And, if it be so, how then can we be asked to admit as genuine this passage of the "Metaphysics," in which the astute agent of Henry, still continuing the secret, intercourses with the Pope in the court, would proclaim to the world as early as the year 1159, that Pope Adrian had made this formal grant to Ireland to his royal master, and that the solemn record of the investiture of this high dignity was preserved in the public archives of the kingdom?

TO BE CONTINUED.

SCIPIO, N. Y., Dec. 1, 1879.

I am the Pastor of the Baptist Church here, and an educated physician. I am not in practice, but am very familiarly acquainted with many chronic cases. Over a year ago I recommended your Hop Bitters to my invalid wife, who has been under medical treatment of Albany's best physicians several years. She has become thoroughly cured of her various complicated diseases by their use. We both recommend them to our friends, many of whom have also been cured of their various ailments by them.

REV. E. R. WARREN.
D. H. Howard, of Geneva, N. Y., took over half a gross of various patent medicines for Paralysis and debility—he says Burdock Blood Bitters cured him.

Several noblemen in England are in the habit of giving special orders to makers in Virginia for their supply of smoking tobacco. They get the very best tobacco to be had, but it costs them \$2 a pound. The workmen of Canada are smoking the very same quality of tobacco at 60 cents a pound, and it is known to them by the name of "Myrtle Navy."

D. McCrimmon, Lancaster, had Chronic Rheumatism for years, which resisted all treatment until he tried Burdock Blood Bitters. It cured him.

"ROUGH ON RATS." Clears out rats, mice, fleas, roaches, bed-bugs, ants, vermin, chipmunks, etc.

Peter Kieffer, Buffalo, says: "I was badly bitten by a horse a few days ago, and was induced by a friend, who witnessed the occurrence, to try Dr. Thomas' Electric Oil. It relieved the pain almost immediately, and in four days the wound was completely healed. Nothing can be better for flesh wounds." See that you get the genuine Dr. Thomas' Electric Oil, as there are imitations on the market.

THE GREATEST DESTROYER AND THE GREATEST PRESERVER OF HUMANITY.

THE SUBSTANCE OF A LECTURE DELIVERED ON SUNDAY EVENING, JUNE 24th, IN ST. THERESA'S CHURCH, BEFORE THE C. T. A. UNION, BY VERY REV. P. P. COONEY, C. S. C.

St. Paul, speaking of man, in the second Chapter of the Epistle to the Hebrews, says: "Thou hast made him a little less than the angels, thou hast crowned him with glory and honor, and hast set him over the work of thy hands."

And in Ps. xlviii. we read these words: "When man was in honor, he did not understand, he hath been compared to senseless beasts and made like to them." Here are two sentences, equally inspired by the Holy Ghost, and yet widely differing from each other. Let us examine the reason of this, and see how they each apply to man. If we look around us, everywhere do we see God's power stamped upon material things. The heavens and the earth manifest His power, all things created proclaim it to us. It is impressed upon Nature in all her forms, from the simple flower blooming at our feet, to the majestic Sun rolling in space above us. In the order and perpetuity of the ever recurring seasons we see an emblem of the eternity of God. In the vast and restless heaving of the ocean we see the power of God, and everywhere in the natural order we behold these manifestations of omnipotence.

But nature, although sublime and mysterious in its workings, contains no image of the likeness of God, the Creator. But in the very midst of those created existences we behold a being who differs from every other in attributes and form. In an ecstasy of joy we exclaim, "Here is man,—the being to whom God has made reference when he said 'Let us make man after our own image and likeness.' This is the being, who on looking around him can say of himself 'I am to live forever; I will exist when all these things shall pass away. When the sun fades into darkness, and the Milky Way shall be rolled up like a scroll, I shall then be but commencing an eternity of life!'"

This is the being who is made a sharer in God's divine attributes and perfections. Now, God is a spirit, man's soul is spiritual. God is eternal, man is immortal—God is freedom itself—and He made man free. The perfections of God are summed up in three words, viz.: Knowledge, Love, and Freedom. He has gifted man with three similar gifts, viz., intellect, love and freedom. These gifts are the sum and essence of humanity. By the exercise of these three faculties, man lifts himself above all things created below the angels. Furthermore, when divine faith is added to them, man not only makes himself "little less than the angels," but Christ declares that in heaven men "are equal to angels and are the children of God, since they are the children of the resurrection."

To share in his knowledge God gave man an intellect—to share in his love God gave man a heart, with an infinite capacity to love and to share in his freedom, God gave man a free will. Hence, with these faculties, man can chain the lightning and lead it over or under oceans and make it carry its thoughts around the world. He can control the wind and waves and make them do his will. They are for time, he is for Eternity!

God is love—and He gave man a heart which is capable of sharing in his divine attribute, his heart seeks God and only God can fill it. St. Augustine exclaims: "O my God, thou hast made me for Thyself—and my heart was uneasy until it found rest in Thee." The pleasures of earth cannot fill man's heart; the experiences of ages prove that in spite of love, wealth and honors there is always a void within, and the more it possesses of earthly things, the greater is the void. Only Infinite Love can fill that capacity which he himself created.

God is free—man is endowed with the same freedom. If man be not free, then is he neither worthy of blame nor of credit, on this freedom depend all his merits; if he is not free, then is he not worthy of the punishment of his abuse. God gave him freedom, and He is bound by His own gifts and promises in all His dealings with man.

How great then is man, with an intellect that seems almost unlimited, a heart that is always seeking perfection, and a will that even God will not resist. Is there any power on earth or in hell that can rob man of these gifts, these heavenly powers? The angels cannot do it. God will not do it; who then will dare to deprive him of them?

There is but one devil in hell who can do this—and he can not do it alone—he must have the consent of man, and be aided by one of God's creatures. That devil is the demon of drunkenness, and the creature by which he robs man of all his attributes is—whisky.

But can he not do it while man retains his faculties and the God-given gifts of intellect, love and liberty; hence, the demon tempts him to drink and thus takes away his reason, he robs him of his human affections, and deprives him of his liberty. This man stripped of his manhood. He is now not a man; he is not a beast—for a beast can walk! A brute has motion; this being, lying drunk in the roadway, has none. A brute has kindly instincts, but this being will lift his hand against the mother that bore him, against wife and children; then he is not a man. The poorest devil in hell brings man to this—a devil who will not even take the excuse of pleasure to offer, but he can stand over his prostrate victim and taunt God, saying: "O God, thou callest thyself the Author of Nature and of Grace, show thy claim on this being at my feet. Thou canst not—he is then not thine, he is mine, he is not for heaven—he is for hell!"

Behold this being, so powerful, so gifted, now no longer a man, for a man can reason, this victim of drunkenness sees enemies in all who warn him of his evil ways.

This month in Steubenville, Ohio, a drunken man killed his own mother. He came home drunk, went through the house quarrelling with the different members of the family; his mother, sixty-five years old, came forward to pacify him—he drew

a revolver, and shot her through the head! She fell at his feet a corpse. He was forty years of age and perhaps his first child! Is the drunkard a man? No, a man does not slay the being who brought him into the world.

His drunkenness then that changes a man into something lower, more degraded than a brute. "When man was in honor he did not understand, he hath been compared to senseless beasts and made like to them." But all the devils in hell cannot rob man of his gifts, no, more than he can pluck a star from the heavens, unless man consents to be thus robbed. By his own free will he is despoiled of his reason, his love, his liberty; and God in His pitying mercy cannot help him. He is bound by His own gifts to his creature; the devils hold him, and God must abandon him. Let us have some figures to show the extent of this evil. Bishop Ireland, in a lecture which he delivered in Chicago, last January, has the following: Dr. William Hargreaves has published a book, "Our Wasted Resources," in which very carefully weighed figures are given in connection with intemperance. He estimates to each retail liquor dealer through the country "four customers who are drunkards," i. e., a helpless habitual inebriate. The figure, I assert, is by no means too high. This rate, taking as the basis of our calculation only the retail whisky saloons, gives us in the United States 722,500 drunkards. Every year, it is computed, 100,000 of those unfortunate roll into dishonored graves, and from other ranks of the intemperate 100,000 come up to take their place.

The New York Evening Post says that in 1879 there were paid out for intoxicating drinks by the people of England, \$75,000,000; of Germany \$65,000,000; of France, \$580,000,000; out of the United States, \$720,000,000, making a grand total of \$2,700,000,000.

We see by this statement, made from carefully collected reports, that this country—our own United States, stands second in the list in this wide-spread soul destroying traffic. Do you realize what \$720,000,000 can accomplish, what an amount of money it is, how it is used to destroy humanity—to rob man of his gifts, and to insult the goodness of God. Go to the police courts and examine the records and you will find that ninety-five per cent of all crimes is attributable to drunkenness.

The same authority declares, "that the quantity of fermented and intoxicating liquors manufactured and consumed in the United States has more than doubled since 1850." Doubled in only thirteen years! Realize what that signifies in ruined lives, in wretched homes, in shattered prospects, in wide-spread destruction. Intemperance, then, is the greatest and most complete destroyer of humanity.

Nothing else can do its work. Nothing else can accomplish such wide-spread destruction. And this vice is spreading—think of doubling itself in thirteen years! and what is true of these States, holds good in all civilized countries. England is first upon the list in the abuse of intoxicating liquors and, as a sufferer of its terrible consequences, notwithstanding its boasted enlightenment. In France, before the Revolution of 1798, there was little drunkenness from strong drinks, though wine was used as a beverage, but now this vice prevails to such an extent that in the cities of France men on the streets drunk with distilled liquors as we do in this country.

To get an estimate of the vast amount of money spent in strong drinks in this country in one single year, think of what \$720,000,000 can do in this country. It could buy out every pound of merchandise, of every description, in every store in New Orleans, and, after doing this—500,000,000 would accomplish it—there would still be \$220,000,000 left to feed the whole population of the city for a year. Think of \$720,000,000 annually consumed in strong liquor! And at least half of the vast sum coming from the working classes. We know the truth of this statement by its results. There would be but few orphans, few homeless beggars and few widows appealing to the charity of the people of this or any other city, were this infamous traffic to cease. But the greed of gain leads to the adulteration of whisky; and the enormous profit realized by the sale, makes men, without conscience, invest largely in a business which is destroying 100,000 souls in each year!

Being without conscience these men put no limit to their adulterations, and the facility with which chemicals can be used to imitate strong drinks, prompts them to sell as whisky or brandy what perhaps has not one drop of distilled liquor in it. There are thousands of persons who are pouring poisons into their bodies and who are slowly, but surely, burning out and consuming their very life, and on each of whose tombstones should be engraved "Here lies a self-murderer."

If drunkenness is the greatest destroyer, Temperance is the greatest preserver. Now we have nearly 100,000 temperance men in "The Catholic Total Abstinence Union of America," to oppose this vast army of 700,000 drunkards.

There was once a man whose house was built on a small hill in the midst of a vast prairie. Here he collected all his provisions and all he was worth was on that hill; and one day came the fearful sound of a burning prairie—the flames were sweeping down upon him—there was now a hope of escaping destruction. He took a scythe and cut a wide circle in the grass about his dwelling; he cut it down to the ground, but there was still danger in the stubble which was very dry and he was determined to remove all danger. He had but two matches. He used one and it failed to light. O God, only one more! He flashed and he set fire to the stubble. The ground was laid bare and the merciless fire, as it rushed towards his home was checked, and his home was saved and all he was worth.

Temperance, dear brethren, is cutting the grass; but Total Abstinence is burning the stubble. It not only wards off the danger of drunkenness, it also prevents the possibility of it. O men of this Society, know the grandeur of your mission; be alive to the good you are doing, and try to understand the sublime charity of your organization. A few individuals scattered through the city, their influence seems scarcely to be felt, but they help to swell the grand army that stand in defence of man's divine gifts. They will never

know in this world all the good accomplished by their example and their work; but God keeps the record.

We read in the Confessions of Saint Augustine, a man of wonderful talents and superb education, that his mother, St. Monica, when a young lady, was accustomed to draw the wine from her father's cellar. Drawing it thus frequently, she began to taste it; and thence followed the liking for it. One day a servant of the house, being angry with her young mistress, taunted her with being a drunkard, a wine slobber. "What!" exclaimed the future saint, "is it possible that I am a drunkard or even in danger of becoming a drunkard?"

Then raising her eyes to heaven, she solemnly vowed "never O my God, all the days of my life, shall another drop of wine enter my lips."

And she kept her resolution. What would have been the consequences had she not taken this resolution to be a total abstainer—to avoid all risks of intemperance, God only knows; but we can well conclude that there would have been no St. Augustine to glorify the Church of God—to be the light of all Christian ages, and no St. Monica. She was the means, by her tears and prayers, of converting her pagan husband to the Faith of Christ, and of converting to God the noble and gifted mind of her son.

O mothers, learn to watch over your sons, keep them from the streets, see they are home in the evening, do not let them frequent the drinking saloons, exact from them an account of their whereabouts and the company they keep. And young maidens, would that my voice could reach each one of you to whom is made a proposition of marriage. I would say never dare reach your hand, even to an inebriate drunkard. No one better than a priest knows the misery that follows such marriages. He sees hundreds of the tens of thousands of wives, who are silent but to him of their broken-hearted wretchedness because they know that their union with a drunkard was their own fault. They were warned of the danger, but they would not believe anything against the young man of their choice.

Scarcely three months may have passed, after marriage, and the too-confiding girl, the young husband shows how well he had learned the lessons of the saloons and bar-rooms. He unblushingly presents himself before his astonished wife, no longer a man but a brute. I need not fill in the details of the picture. You have all known similar cases. Would to God that my words were exaggerated.

But in this case, exaggeration is impossible. Blot from the records of the past all the details of wife-beating, wife-murders and a thousand other nameless crimes against God and man, and then we will talk of exaggeration. To stem this evil, a mere temperance society will do no good. For a victim of this fatal vice cannot limit the number of times he will drink. He cannot say: "I will drink three times a day and no more." He stands on an ice bound precipice and his foot slips, farther he falls and faster, as he is borne down by his own impetuosity and with ever increasing velocity. Total Abstinence is the only sure safeguard. Those who are in danger of falling into intemperance will be placed beyond all danger of times he will, and those who do not need their bulwark for themselves, will by their strength, sustain their weaker brethren, and will say to them "Come and stand by me, and I will help you to be strong."

As total abstinence you are secure, provided you seek the only means by which to make that security impregnable. The true remedy lies in the Church of God, in the Sacraments, and in the ministrations to the souls of men. Outside the Church there is no power to overcome this vice. Laws are useless; they can not reach the heart of man. A law was passed for bidding the sale of liquor to all but travellers. The next morning every man was a traveller, with his carpetbag in his hand, buying liquor over the counter. Public houses, fine halls and eloquent oratory cannot conquer the evil. As soon as the sound of the speaker's voice dies on the ear of the drunkard, he goes back to his drinking. Only the grace of God, through the Sacraments of the Church, can reach man's heart. It is only by the aid of God's minister, that man can pluck up the root out of his heart, which whiskey has planted there. He fervent then in the practice of your Holy Faith, and by the Sacraments of Confession and Holy Communion strengthen yourselves in the good work you have undertaken. No other charity can surpass it in merit, no other can be more pleasing to the Sacred Heart of Jesus; for it alone can measure the evil that comes from liquor. Men, who are slowly, but surely, becoming Societies be, you, therefore, the good Samaritan to your fallen brethren; lift them up to a place beside yourselves and give them the sublime charity of good example.

Then will you bring blessings upon your country, and rebuke one of the greatest obstacles to the progress and efficiency of our holy faith; and the church, the Immaculate Spouse of Christ, will aid you and glorify your victory over the greatest destroyer of Humanity.

Young men or middle aged ones, suffering from nervous debility and kindred weaknesses should send three stamps for Part VII. of World's Dispensary Dime Series of books. Address World's Dispensary Medical Association, Buffalo, N. Y.

THE LAWS OF THE MEDS AND PERSIANS were not more immutable than those of nature. If we transgress them we suffer. Sometimes, however, we break them inadvertently. Damages frequently take the form of Dyspepsia, Constipation and Biliousness, which can be easily repaired with Northrop & Lyman's Vegetable Discovery and Dyspepsia Cure, the Great Blood Purifier and renovator of the system. Sold by Harkness and Co., Druggists, Dundas St.

WELLS' "ROUGH ON CORNS." Is a Ask for it. Complete, permanent cures Corns, warts, bunions.

To most children the bare suggestion of a dose of castor oil is nauseating. Why not then, when physis is necessary for the little ones, use Ayer's Cathartic Pills? They combine every essential and valuable principle of a cathartic medicine, and being sugar-coated are easily taken.