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9, 1883.

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ed for the land. eir tenants at were the prinbeing denied, were admitted

me that when

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ic appeals, col-000, which was South Kerry. tenants of Lord pients of blan-toes; and that, on Lord Lans-hose of Laragh, of them be ce-gate of Der apply clothes to ad done so, she of statements

lmistresses, that they could not en to attend the nts were willing with the action in the town in-dlf of the relief hands had been 's tenants. He

ere tenants who mmittee, asking ve them suppl

e tenants many duce of the seed ity. He added, when had brought best to Kenmare him for cash at rket price ; that ient to sow the e it not for the

e tenants would y received corro-

quarters. estates which I by Griffith's val-st. Indeed, takmore, I found erally exceed the bout 50 per cent. nd yet I believe ly few in which the land, pay the of clothing for e normal food of lescribed it to be

its of Lord Lansnot always), asndlord, built new office buildings, proximate more on. This I will hat in one house,

and that on this of bacon hanging was struck with vise greater comomplimented the resumed was his better manage-pithy and to the ver could afford ecent, out of the you afford it?" I satisfactory. He ith a pension of

of a tenant who taining, as accurrofit-and-lost ac-case of a widow, another subject the occasion of Her son wanted reupon, with her transferred into t to the office for promised con-nt being raised. married without name remaining

23: the valuation g contained grass mated the profits of butter, which Owing, he said, groceries, and like luxuries about £2; and in wages of servants, indoor and out, about £18, showing, after the support of his family, a loss of some £30 a year. Pressed to explain this, and how, notwithstanding he prepared to live the support of standing, he managed to live, he said he married a fortune of £100, all of which was gone, and he owed beside in the town hearly £100 more. He said that he had been getting out of debt in the good years, but was now sunk again, and another bad year would ruin him altogether. His family consisted of eight persons in

all, including servants.

This case illustrates a state of things I rans case indictates a state of samely, where the tenant would, after the support of his family, be out of pocket even if he had the land rent free.

TO BE CONTINUED.

SERMON BY FATHER BURKE.

Opening of the new Dominican Church.

London Universe, June 9.

The beautiful church in Southampton Road, Haverstock Hill, was solemnly opened on Thursday morning. The sacred edifice, now being opened, is the only church belonging to the Order of Preachers in Levilleria. In a former issue of this journal we

In a former issue of this journal we chronicled the progress of the building now happily completed, and, quoting from a pamphlet by the Very Rev. Provincial of the Order, Father Williams, we stated that Dominicans first came to England in 1221. We spoke of their presentation to the great Stephen Langton, Archbishop of Canterbury, and of their work in Oxford University. The establishments of Hulberry Hulber. The establishments of Holborn House and Blackfrians and their destruction by Henry were described, as also the subse-quent return of the fathers, and their min-strations at Lincoln's Inn Fields. The houses at Hinckley and Woodchester were next alluded to, and it was related how in 1861 Cardinal Wiseman invited the Dominicans to return to London, and entrusted to their charge the Kentish Town mission. He desired that they should be permanently established in London, and himself selected the spot on which the priory and church now stand, telling Father Proctor to buy the ground and build there, "for one day there would be a flourishing con-gregation in that neighbourhood." The was begun in 1863, and in 1867 the library was opened as a temporary chapel, but was eventually found far too small for the increasing congregation.

The scene within the magnificent cathe-

dral-like church on Thursday was one that will long linger in the memory of

those whose privilege it was to be present. Memory went back, for the moment, to the time when in England's happy days of Catholicity it was in this country a not uncommon thing to see long lines of holy monks, clothed in the venerable habits of monks, clothed in the venerable habits of their Order, wending their way through cathedral aisles to the sanctuary of God. As the grand organ peeled forth the me-lodious strains of the dedication hymn, the procession emerged from the sacristy at the Gospel side of the altar, and, pass-ing down the aisle, passed up the centre of the nave to the sanctuary. The pro-cession included over fifty members of the cession included over fifty members of the Dominican order, clothed in the usual habit of their congregation, followed by representatives of the religious orders of the Franciscans, the Capuchins, the Oratorians, Passionists, Redemptorists, Augustinians, Carmelites, Jesuits, the Order of Charity, the Pious Society of Missions, as well as a large number of secular clergy. Altogether there could not have been less than 300 priests, either present in the church or taking part in the procession. The end of the procession was graced by the presence of no less than seven Bishops. On the entrance of the graced by the presence of no loss than seven Bishops. On the entrance of the procession the vast congregation rose en masse and joined in the dedication hymn. The music was Gounod's Mass of the Sacred Heart, which was beautifully ren-Sacred Heart, which was occurred to dered by a full choir. After the first Gospel, just as the clock was striking twelve, the famous Dominican orator, the Very Rev. Father Thomas Burke, ascended the pulpit, and took his text from the eleventh chapter of the Prophet Isaias. "The wolf shall dwell with the lamb, and the leopard ahall lie down with the kid the leopard shall lie down with the kid: the calf and the lion and the sheep shall abide together, and a little child shall lead them. The calf and the bear shall feed: their young ones shall rest together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp: and the weened child shall thrust his hand into the den of the basilisk. They shall not hurt, nor shall they kill in all my holy mountain, for the earth is filled with the knowledge of the Lord, as the covering waters of the sea." The silver-tongued Dominican—the prince of modern orators—whose probable presence had been reported a matter of some doubt, owing to recent indisposition—showed no trace of the illness from which he had only recently recovered. In the course of only recently recovered. In the course of an eloquent sermon, which lasted exactly three-quarters of an hour, the preacher said: May it please your Lordships, Very Rev. and Rev. Brethren, and dearly-beloved brethren,—What a contrast there is in the picture drawn by the Prophet Isaias, in the words I have just quoted to you, and that other picture given to us you. you, and that other picture given to us by the Prophet Osee. He came also in evil times as Isaias did, but no fountain of mercy was vouchsafed to him. He saw faith waning, knowledge diminishing, and, as a consequence, crime of every kind increasing on the earth. Wall kind increasing on the earth. Well might he cry out, "Cursing and lying, and killing, and theft, and adultery have overflown, and blood hath touched blood; for there is no truth, and there is no mercy, and there is no knowledge of God in the land." Now, from this picture, drawn by the pencil of the Holy Spirit of God Himself, we can gather how neces-sary it is that the whole world should be filled with the knowledge of God. The knowledge of God is but the knowledge of His Divine law and its obligations, the knowledge of man's relation to his Maker in time and in eternity. Clearly

to the bareness of the land, he would not get the highest price. His profits from rearing and selling young stock would be about £6, and from the keeping of a few sheep about £5. He grew enough potatoes and oats for home consumption, none for sale. In addition to the potatoes raised he reckoned that he expended on Indian meal close to £17; on flour, clothes, groceries, and like luxuries about £2; and in wages of servants, indoor and out,

for love of her, to make her, without stain and without wrinkle or spot, worthy to be the bride of the Lamb, to spread on this earth the knowledge of God in every land, to every class of men, bringing it home to every human intellect and every human heart, that the world might be human heart, that the world might be filled with the knowledge of God, as the overwhelming and all-covering waters of the ocean. If God never intended to reveal Himself—if he intended that man should know nothing about Him beyond direct revelation—why did He give man an intellect, ever craving after the infinite, no knowledge of which any human intellect has ever yet, nor ever will be able to appease or satisfy? If He did not in-tend to reveal Himself in that bright, but still imperfect, light of Revelation, why did He give us this strange, mysterious craving for that which is infinite loveliness, and which wearies us with.
THE SIGHT OF ALL THAT FALLS SHORT OF

The Church, then, comes forth from the hand and the mind of her Divine Founder to spread the knowledge of God, and everywhere encounters three great difficulties which it is her mission to overcome and subdue. These three difficulties are ignorance, frailty, malice. St. Thomas suggests that every sin can be GOD ? Thomas suggests that every sin can be traced to one of these three tountains. One sins in ignorance, not knowing the law—in weakness or in malice, ignoring it.
The great sin of our day is the want of The great sin of our day is the want of faith. The world is coming to this. When the Son of Man cometh, shall He find, do you think, faith on the earth? As the great Cardinal, the chief pastor of our souls, whose absence we have to regret to-day, told us a few days ago, it is the tendency and great sin of our age. This awful independence of God, which will not permit His name to be mentioned, can be traced to one of these three great foun-tains of sin. There are the ignorant who have never heard His word—the poor have never heard His word—the poor savage child of the forest and the desert, whose mind has never been illuminated whose mind has never been muminated by a solitary ray of even human know-ledge. For him God has provided the zealous missionaries who go forth with their lives in their hands, and abandoning all the luxuries and happiness of life, and tasting all the bitterness of death long bafore its time in their holy labour of before its time, in their holy labour of The study of our Lord's life can be made love, as we read in the records of their there from the Annunciation to the asapostolic career. If they find even the slightest element of civilization they rejoice, for it makes their work comparalightly, and the savage mind has begun to learn to think. How much this little knowledge assists the missionary, those only know who have experienced the rapture of meeting with it. Shallow philosophers who say human knowledge is incompatible with a belief in God, and that the Church is afraid of the advancement of science. Wherever we read of savage nations converted to the faith, we find, hand in hand with conversion to a knowledge of Divine truth, goes the civilizing power emanating from the same apostolic mission.

THOSE WHO DENY GOD, and yielding to the passions of the flesh, succumbing to their appetites, and attaching themselves to the material order of things, degrade the immortal soul within is afraid of the advancement of science.

things, degrade the immortal soul within them, and, in spite of the supernatural, deprive themselves of the faculty of realdeprive themselves of the faculty of real-izing the unseen. Such is man's nature, that the soul and body, united in him, must act one with the other. Either the soul, strengthened by grace, subdues the body, chastens and purifies the passions, until that body is fit for the glood that is to come; or the body gets the better of the soul, and makes it the handmaid of its vice, to point out the way to bitter and vice, to point out the way to bitter and degrading indulgence, till he can no longer understand the things that are of the kingdom of God. When we consider the un-bridled luxury that is abroad, the wildest ideas springing up in the hearts of the young only to be conceived, to be satiated young only to be conceived, to be satiated by enjoyment, I think all this is accountby enjoyment, I think all this is accountable for a great deal of that infidelity which is the tendency of our unhappy age. As ignorance keeps the poor savage from the light, so on the other extreme too much human light keeps many a soul from recognizing the Divine. They give themselves with such a profound mental devotion to the researches of science that, in gazing on created life, they lose the in gazing on created life, they lose the faculty of perceiving the uncreated. As a man fixes his eyes on the flame of the blast-furnace he himself has lighted, he becomes so dazed as to be unconscious of the shining of the noonday sun; so the scientific man of conders. scientific man of our day, the devoted disciple of nature, of that inductive, experimental philosophy which has attained such wonderful results, gazes from the human light around him, and, inflated by the success of his own researches into that system in which be lives in which he lives, IN THE PRIDE OF HIS HEART AND THE FOLLY

OF HIS MIND, denies the existence of the Creator, because he has seen and discovered so much of the created. The Church of God is commissioned to give knowledge to the ignorant, to the weak the strength of her strong this knowledge is essential, and must to the weak the strength of her strong come home to every man in order for his and tender hand, and to cleanse and

purify the tainted blood by the sacrament of Penance, and to sustain the trembling soul, walking in the unaccustomed way of virtue, by feeding it with the food of angels. To the frail the Church comes in so many ways as to make the attainment of heaven even easier than perseverance in sin. To the man of science she comes asking for only one shred or tittle of reason for his denial of the uncreated, the eternal and the unseen. She warns him that no one needs Where that knowledge abounds, where it has found its way into every human mind, where it guides every man's heart, there every class of man is lifted up, his evil passions are subdued, his appetites controlled, gross ignorance is removed, THE WOLF AND THE LAMB LIE DOWN TO-GETHER,

one shred or the controlled, the eternal and the unseen. She warms him that no one needs faith so much as the man who makes the pursuit of knowledge the object of his life. The man of faith who studies and investigates the profoundest mysteries of nature and her laws, expects to make strange discoveries; but he sees in all of them the and the leopard, so savage by nature, plays harmlessly with the weaned child of the fold. Therefore it is that when the Son of Man came down from heaven and was made man, He came to give grace to abound where sin had abounded, and to give life where death had reigned before abound where sin had abounded, and to give life where death had reigned before. Life, grace, and every other gift come to us through the Father of Lights. Therefore our Lord is said to be the best gift of His Eternal Father, who took the form of light, dispelling darkness, and knowledge dispelling ignorance. Therefore it is that He who gave it is called the Father of Lights. When he founded His Holy Church to be the living, undying, faithful messenger of God to man, the only one true witness of Divine truth, then He founded that Church and endowed her so richly, pouring out His heart's blood for love of her, to make her, without stain and without wrinkle or spot, worthy to

> the Mysteries of the Kosary, as depicted in each chapel, and he naturally asks, "Of whom is all this told?" Thus God, in His goodness, speaks to that man's mind by the mute voice of His temple. The frail man comes in here and kneels in the confessional, pours forth his tale of sorrow and of sin till a new light bursts upon him, and the eyes that pertale of sorrow and of sin till a new light bursts upon him, and the eyes that, perhaps, never wept before weeps now for the sins he has committed. He rises, purified and strengthened, and goes to the altar of God to partake of the food of angels—he who before was unworthy to herd even with the vilest. The learned man walks round the church and sees emblems of Dominican life and Dominican devotion, and again inquires. "Of whom are all Dominican life and Dominican devotion, and again inquires, "Of whom are all these things told?" His answer is that for over 700 years this ancient Order has existed; that it produced one man who came here to London, with his fellow friars, as a humble priest. That one man surpassed him and all other philosophers in knowledge, soared and towered above them all in every element of knowledge with which his age was acquainted, and for six hundred years has remained the glory of the Church of God.

THAT MAN WAS ST. THOMAS AQUINAS. THAT MAN WAS ST. THOMAS AQUINAS.
The learned man sees these fifteen chapels, and he is told that these Fathers of the Order of Preachers started from the beautiful devotion of the Rosary, and he has only to study these chapels to see the story of the Life of Christ. There human life is reflected in the life of Jesus from

proclaims the glory of God. Have we not reason to rejoice to-day with the Church in this land, where the order of preachers seems to have died, to see God bringing back His lowly servants to resume their ancient and honoured labours, and enabling them to offer to God to-day and enabling them to offer to God to-day a house of which the prophet might say: "I have loved, O Lord, the beauty of thy house and the place where thy glory dwelleth." I have the happiness to announce to you that our Holy Father Pope Leo XIII. has sent to-day a message here which has just arrived. He sends his apostolic benediction to the new church, to all present to day, and to all our hearfactures. present to-day, and to all our benefactors

MENT.
Father Thomas Burke preached his last ermon in London on Sunday evening to an immense congregation. The eloquent preacher took as his text the words, Jesus said, My flesh is meat indeed, and my blood is drink indeed. He that eateth my blood is drink indeed. He that eateth my flesh and drinketh my blood abideth in me and I in him, and I will raise him up at the last day." In these words, said Father Burke, our Divine Lord unfolds to us a mystery of infinite love. Many were the gifts that Jesus Christ bestowed on man, but of all His crifts that which He but of all His gifts that which He most frequently alluded to and promised
—which he referred to again and again
before He accomplished it, as if to prepare men's minds to receive it when it came— was the wonderful gift of His real presence in the Most Holy Sacrament of the Euch arist. Here the love of God found its end and God could go no further. In the Incarnation He took our human nature and sanctified it by contact with Himself, but that was not sufficient to appease His love for man. He would do for every indivi-dual man that which in the Incarnation He did for universal human nature. Human nature was sanctified when He took it on Himself. Contact with God means sanctification; and that it might come home to every soul, the night before He suffered and died, He took the elements of bread and wine into His holy and most venerable hands, and said: "Eat and drink, for this is my Body, which shall be delivered for sin; and this is my Blood of the New and Eternal Testament, which shall be shed for many unto the remission of sins." The Catholic Church teaches, and has ever taught, that the moment these words fell from the mouth of God, that bread was changed into His shall be

was changed into the very heart's Blood of Jesus Christ our Redeemer. We Catholics not only believe in this mystery, but enjoy it. We feast upon it. By it we are reminded of the world of promise given in the Old Testament. The Lord hath given them bread from heaven, and man hath eaten the bread of angels. It is for us this evening, assembled in the house of God and before the altar-stone of sacrifice. assembled in the house of God and before the altar-stone of sacrifice, to consider how great is this gift of His bounty to us. What induced Him to do it, and what are the effects that come from this gift of the Saviour's hands? We it, and what are the effects that come from this gift of the Saviour's hands? We see in our Lord first the Almighty God, true God and true man, the Eternal Son of His Father, equal to Him in all things, the very figure of His substance, and the essence of His glory. In Christ a man, we are told, dwells the fullness of that Divinity corporeally. From Mary's most pure and holy flesh and bone, Almighty God took the sacred humanity which He assumed to Himself—a humanity the most beautiful that ever God created—a heart the most benign and loving that ever throbbed in the bosom of man—a hand ever ready to relieve, and eyes that heart the most benign and loving that ever throbbed in the bosom of man—a hand ever ready to relieve, and eyes that looked with pity on every form of mis-fortune, and consoled. Such was the man Jesus Christ. But He was God and man united in two natures, but only one person, and that Divine. From that union

heaven. In Holy Communion He gives us all that He is as God, for the fulness of the Divinity is there—all that He is as man, for the integrity of man is there. So wonderful and so great in this gift, that poor selfish man cannot understand it, and cries out with the infidel Jews of old: "How can this man give us His flesh to eat?" We believe it, and we know it. We receive it Holy. it. We receive in Holy Communion all the graces and benediction reserved in the treasury of heaven for the elect of God.
What was the motive of Chair What was the motive of Christ in making us this gift? Sureby it seems unnecessary, and a work of superogation. We are told every day, by our separated Protestant brethren, that our Lord did enough on Calvary, and did no more. Truly He did enough-His sacrifice was all sufficient to meet every necessity of man. True. But to satisfy the demands of a heart of infinite love—no. It was necessary that the love that absorbed His heart on Calvary, which sent forth a stream of blood and water from His dead heart on the cross, should still continue in our midst each morning, bedewing every stone of sacrifice with the blood of the Lamb. Why? First, to appease His own infinite love to find a vent, as it were, for His love for man, and because He alone knew the vast necessity which man stood of union with God. The Holy Scriptures tell us it is bad for a man to be alone, for if he falls he has a constraint of the scriptures.

if he be alone? How can he keep his mind free from false principles if he scarcely hears any other, or how can he sustain his horror of sin if it surrounds him on every side? How can he stand alone against his own passions? Have they not subdued giants of old? Have they not proved stronger than the strong-The man after God's own heart fo got himself for one moment, and, casting lustful eye on a woman, became an adulterer and a murderer. How can man alone hurl aside the fiery darts of the evil one? Christ knew that through Him alone could we sustain the fight and gain the victory over our enemies, and there fore, in His great love and in our great necessity, He makes Himself our food, taking the form of men's ordinary food. and comes to us so that we may cry out:
"If the Lord is with me, who is against
me?" Father Burke then proceeded to
speak of the effects of Communion. He
said that no matter how lowly or humble the individual or how contemptible in the eyes of the world, in Holy Communion we become the living temples of God, moving with God within us. We know that, though our souls are immortal, these poor bodies of ours, after undergoing their appointed career of labour and suf-fering, must go down into the grave, and

resolve themselves into the dust out which they were made;
our Bones SHALL BE HUMBLED IN DEATH, onr eyes no longer seeing, and our lips no longer moving—all silent until the worm and the corruption of the grave consum and the corruption of the grave consume us. But we also know that these bodies must rise again from their graves, whether for weal or woe; for good or for evil, these bodies in which we live will share in the immortal career. If worthy, they shall rise glorified bodies; if unworthy, they shall rise but to share the shame and imponing and he cast down in the ignominy, and be cast down into the flames of hell to feed the undying flames of the fire enkindled by the breath of an angry God for ever. May we promise ourselves that this corruptible body shall rise incorruptible, shining brightly, and ready to look on the face of our God. Let us hope so, for if we have hope, have we not the assurance—have we not the we not the assurance—have we not the promise of God Himself—that this glory shall light us from the grave, that we shall be glorified for ever in the land of

some nere who do not beneve in this mystery, and who, beholding the Blessed Sacrament, see nothing but the sacramental species. If there be even one, to him I say: It happened once that the apostles were out on the bosom of the lake Genazereth, when there came on a stem of the beside of the same of the besides of the same of the Church's mission, and in many ways she carries it out. The voice of the preacher is never silent. The Church teaches the knowledge of God in her beautiful littury. She surrounds His altar with all that is richest, that her hands can lay hold. She surrounds His altar with all that is richest, that her hands can lay hold. She searches the Heart of the Hills to produce its purest and its whitest marbles, and the depths of the sea for the orient gene with which to adorn her tabernacle. The fairest flowers of the garden die in fragrance before their God. When even the unbeliever enters her temple heles instinctively he is in the house of some one greater than himself. Let him look round this temple which, in the joy of our hearts, we offer to God to-day. He gazes round on these Chapels of the Rosary, and sees the expression of joy, of sorrow, and of glory on the same faces in the Mysteries of the Rosary, and sees the expression of form Hauth and the very sound of His voice opened the treasury of heaven. He pleaded for us, and at sound of His Divine to the Wysteries of the Rosary, as depicted in each chapel, and he naturally asks, "Of whom is all this told?" They did not come from Him merely as all the erices by which all the mercies by which they did not come from Him merely as accomplished. They did not come from Him merely as a luminous kind of cloud, at which they were alarmed. St. John, who was in the boat, and whose keen, flashing eye was the first to discover the presence of the Lord, saw in the cloud the figure of Christ. He turned to Peter and said: "Simon, it is, the Lord;" and then he cried out: bord if the They did not come from Him merely as man, for His sufferings come to use all these graces. They did not come from Him merely as man, for His sufferings sam could never have a luminous kind of cloud, at which they were alarmed. St. John, who was in the form of the were alarmed. St. voice

voice

THE BOLTS OF HEAVEN WERE DRAWN BACK.

He bled for us, and His blood flowed on the decree and washed out the writing of His Father that man should never enter

Thee," and I will lay my hopes at His feet, and before His Sacred Heart.

The waters of doubt will become hardened as the adamantine rock, and you may cast yourself out of the boat of your passions and your sensuality, to find yourself looked in the sensuality. yourself out of the boat of your passions and your sensuality, to find yourself locked in the arms of Jesus Christ, who will hold and uphold you until that day when He shall come to fulfil His own Divine promise, and in His mercy "raise you up at the last day.'

A MARVEL OF PHILANTHROPY,

HOW A POOR ITALIAN PRIEST IS AROUSING CATHOLIC FRANCE,

Recently quite a stir was created in Paris by the presence of Don Bosco, an humble Italian priest, who has under his charge 160,000 poor children, and for whom he came to solicit alms in the busy cynical French capital. "Don Bosco's reputation for sanctity," says the London Tablet, "and the fame of his gift of miracles, had preceded him, and for long before his arrival there was eager curiosity to know where he would stay, and how he was to be seen. When he did come the was to be seen. When he did come the crowd that besieged his door all day long and flocked to hear his mass, to day at one church, to-morrow at another, induced the apt but somewhat cynical remark, "Why, country where he has carried his magnifi-cent apostolate. At the present moment his seminaries, recruited from the most destitute and forsaken classes, number 80,000 boys in Italy, and as many more in other countries. He educates and sup-ports this large population entirely by means of gratuitous gifts, and the man-ner in which he opens the hearts and purses of strangers to his petition on be-half of his children is in itself a miracle that may well command admiration. He that may well command admiration. He preached in the Madeline on a recent Sunday to a congregation so large that the church doors had to be closed at 2 o'clock although the sermon only began at 3, and his appeal, made in bad French, with a feeble and to most present are printed. his appear, made in bad French, with a feeble and to most present an unintelli-gible voice, was answered by a collection of £4000 sterling, over \$20,000." And yet we are told that Catholicity is dead in

Advice to Consumptives.

On the appearance of the first symptoms
as general debility, loss of appetite,
pallor, chilly sensations, followed by night sweats and cough, prompt measures of relief should be taken. Consumption is scrofulous disease of the lungs; therefore use the great anti-scrofulous or blood-purifier and strength-restorer, Dr. Pierce's "Golden Medical Discovery." Superior to cod liver oil as a nutritive, and unsurpassed as a pectoral. For weak laws. as a pectoral. For weak lungs, spitting of blood, and kindred affections it has no equal. Sold by druggists. For Dr. Pierce's treatise on consumption send two stamps. World's Dispensary Medical Association, Buffalo, N. Y.

The soothing and restorative effects of Aver's Cherry Pectoral are realized at once in all cases of colds, coughs, throat or lung troubles, while its far reaching and powerful healing qualities are always demonstrated in the most serious pulmonary discolars. orders.

Mr. W. R. Lazier, Bailiff, &c., Belleville writes: "I find Dr. Thomas' Eclectric Oil the best medicine I have ever used in my stable. I have used it for bruises, scratches, wind puffs and cuts, and in every case it gave the best satisfaction. We use it as a household remedy for colds, burns, &c., and it is a perfect panacea. It will remove warts by paring them down and applying it occasionally."

"ROUGH ON RATS," Clears out rats, living Body, and the wine in the chalice God's promise? Yes; for He has said, in chipmunks. 15c.

For the Catholic Mirror. The Finding of the Holy Cross. BY ELEANOR C. DONNELLY.

'Tis written, dear, in this ancient scroll, This book of the buried ages, That the Empress Helen, (sainted soul') In one of her pilgrimages—

Came, with her court, to Calvary's height (By inspiration bidden.)
To seek the long lost Cross of Christ,
By pagan hands there hidden.

They sought—they found—['tis written, dear In this ancient book between us], The Cross of our Lord lay buried there, Under an image of Venus!

Inder the feet of a goddess lewd. [The queen of a love polluted!] O Heavenly Love! Thy blessed Rood Like a scarler rooted!

Red with the drops of the Precious Blood, A treasure, pure and lowly— O Heavenly Love: Thy blessed Rood Was hid in the clay unholy!

We shudder, dear, as we ponder here The sin of that profanation; But why should infidel hearts revere Our symbol of salvation?

Alas! it is Christian crime, [the while,]
The blood with horror freezes,
When, under the shrine of a Venus vile,
They bury the Cross of Jesus.

Goddess of passion and sensual sin! They crown her, they exalt her, Till the purest and holiest hopes of men Lie hidden under her altar!

And the days of the present reproduce The deeds of a past unlawful! O darling! pray that the Lord may loose Our age from a curse so awful!

O pray that the grace of the Crucified, From the wrath of God may screen us, And, never again, His Cross we'll hide Under the altar of Venus!

A WORKING BOY'S HOME.

THE NOBLE CHARITY WHICH REV. FATHER ROCHE HAS UNDERTAKEN TO ADMINIS-TER IN BOSTON.

The home for working boys, which was opened at No. 113 Elliott street, on Monday, May 28, supplies a want long felt in Boston. The home was established with the approval of His Grace Archbishop John J. Williams, and will be under the personal supervision of Father D. H. Roche, late of Winchester. It is designed to benefit the little newsboys, cashboys and workingboys of all descriptions, under Roche, late of Winchester. It is designed to benefit the little newsboys, cashboys and workingboys of all descriptions, under the age of 17, who have no homes, and are at present compelled to board out at prices which take the most part of their little earnings. To these Father Roche's home will offer good board and lodging at merely nominal cost, rating in proportion to the wages which they receive, from 10 cents to \$1.75 per week. The home is located in a substantial brick building just above Tremont street, on Eliot, and contains 19 rooms, divided into reading rooms, sleeping rooms, chapel, dining room, office and kitchen. Besides these the home is provided with bath rooms, a good cellar for coal, wood, etc., and ample yard space just back of the house. The rooms, or a large number of them, are already fitted for occupancy, and are provided with all necessary household appurtenances, everything about the establishment having a neat, comfortable and homelike appearance. Young boys making their homes in this institution will be sure of good and wholesome food, plenty of innocent entertainment and the best possible surroundings. The meals will be served according to the necessities of the boys, some of whom will doubtless go to work earlier than others; and all whose hours of labor will allow of it will retire to rest at 9.30 in the evening. The reading rooms will be furnished with light and good reading matter, chess, dominoes, checkers and other games for the amusement of the wast necessity which man stood of union with God. The Holy Scriptures tell us it is bad for a man to be alone, for if he falls in human life the joys of youth are forgotten in the sorrows and trials of age. The study of our Lord's life can be made there from the Annunciation to the assending figure of the Saviour into heaven, there from the Annunciation to the assending figure of the Saviour into heaven, the consummation of every Christian's hope and desire. Thus does the Church of God proclaim His knowledge and spread it. As the heavens proclaim the glory of God and the firmament annunce the work of His hands, so every blessed and consecrated stone here preaches to us and proclaims the glory of God. Have we not reason to rejoice to-day with the Church in this land, where the order of preachers seems to have died, to see God bringing back His lowly servants to resume their ancient and bonyeved his mind free from false principles of the boys, some of would think this Don Bosco was a new tenor, there is such a rush to hear it has no not to raise him up. He who is alone for if he falls in the work of He has no one to raise him up. He who is alone is in danger and must fall; and why? Because there are three enemies constantly surrounding him, any one of God and desire. Thus does the Church of God proclaim His knowledge and spread it. As the heavens proclaim the glory of God. Have we not reason to rejoice to-day with the consummation of every blessed and consecrated stone here preaches to us and proclaims the glory of God. Have we not reason to rejoice to-day with the devil, who, as we have read in this day's epistle, "as a roaring lion goth of the falls of the work of redemption he is accomplishing, to the Church in this land, where the order of preachers seems to have died, to see God bringing back His lowly servants to resume their ancient and bonyows at the section of union the land to the redemption of the fall beautiful that himself in the reading reading reading read to desire the world, with its a good thing home. The furniture, oil cloths, settees, tables, chairs, kitchen and dining room furniture, and a considerable amount of provisions, have already been contributed to the home by kind friends who recog-nize the worthiness of the charity which Fother Roche has undertaken to administer. Of course the receipts from the boys will not be sufficient to meet all the expenses of the institution, the rent of the building alone being \$1,200 a year, but it is confidently expected that the charitable people of Boston will not be slow to realize the power of such an institution for good, and its necessity in a large city like Boston, where so many children are left without homes or associations likely to inculcate into their young minds good moral principles, or tend to mould their characters so that they may grow up good men and good citizens. At present there is no institution in Boston which provides for the class which the influences of this home will reach, it being a kind of intermediary between the Home for Destitute Catholic Children and the house of the Angel Guardian. Father Roche, therefore, has a vast field in which to carry out his good work, and it behooves all Catholic Good work, and it behooves all Catholic good work, and it behooves all Catholic characteristics. to inculcate into their young minds his good work, and it behooves all Catholics, or the charitable of all denominations, to support him in his undertaking.

A good Baptist clergyman of Bergen, N. Y., a strong temperance man, suffered with kidney trouble, neuralgia and dizziness almost to blindness, over two years after he was told that Hop Bitters would cure him, because he was afraid of and prejudiced against "Bitters." Since his he says none need fear but trust in Hop Bitters.

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