

The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen." -- "Christian is my Name, but Catholic my Surname." -- St. Pacian, 4th Century.

LONDON, ONTARIO, SATURDAY, MAY 19, 1888.

NO. 500

VOLUME 9

N. WILSON & CO.

Have the FINEST GOODS in the trade for SPRING SUITS & OVERCOATS.

Order from us and you will be pleased with fit and price.

112 Dundas Street, near Talbot.

Confirmation.

From the Ottawa Citizen, 8 May, 1888.

The following lines were composed on the ceremonies conducted at the Gloucester Street Convent on Saturday, when the Sacraments of Confirmation and Holy Eucharist were conferred on nine young lady pupils.

Nine Graces at God's altar kneel.

In pure bright innocence attend;
A vision far that well might melt
Cold hearts to tears and love inspire.

Oh what a joyous sight to see
These aerial forms serene and gay;
True types of God's own alchemy,
Approach their yet untrodden way.

Approach the altar to receive,
From their High Priest with crozier
The seven gifts of the Author of Love,
And then, anon, by faith well stayed.

Approach their loving Jesus' feast,
With hearts pure as crystal stream,
Receiving in their ice-chaste breast
Him who did this world redeem.

Ah, precious moment in life's span,
When children to their hearts unite,
The Father and the Word made man,
The Holy Ghost, the Paraclete.

Around that sacred edifice
The sweet sacred music peal'd.
Oh, God! how like a Paradise
That loved sanctuary appeared.

A SPECTATOR.

Special to the CATHOLIC RECORD.

AMBIGUOSE OF TORONTO.

THE FEAST OF BLESSED JOHN BAPTIST DE LA SALLE.

The celebration for the first time of the feast of the blessed John Baptist De La Salle, founder of the order of Christian Brothers, was an occasion of joy, of exultation and of thanksgiving for the entire Catholic world. Salutary instruction of the poor—teacher of science to the youth—confessor and founder of a new religious family—such are the titles which the Church has seen fit to honor him who served her so well whilst upon earth. 'Tis but a few weeks since the glad tidings of the beatification reached us—but a few days since the Church and all her faithful children offered to the Almighty Father and God the Father and the Word made man, glorified in an especial manner. Nowhere, however, was the feast solemnized in a more fitting manner than in the metropolis of Ontario.

On Sunday, the 30th of April, a pastoral letter of His Grace the Archbishop, read in all the churches, announced to the delighted congregation the glad tidings of the beatification and of the approaching feast. Monday and Tuesday, busy days for the good Brothers, were devoted to the congenial task of preparation. This labour of love was conducted with the same energy and zeal which the Brothers throw into their work of education, and the results achieved certainly could not have been more creditable.

On Wednesday the triduum appointed by the Holy Father for the celebration opened. The Holy Sacrifice was on that day for the first time in Toronto offered under the invocation of the Blessed John Baptist De La Salle. The mass was the "Common of a Confessor not a Bishop," *justus et pium*, with special collect, secret, and post communion. The music was furnished by the boys attending the Brothers' schools. In the afternoon all the pupils approached the Sacrament of Penance, and a large number visited the cathedral to pray for the intentions of the Most Blessed Sacrament was given. Thus closed the first day.

Thursday, May the 3rd, opened in a most pleasing manner. The pupils of the Separate Schools throughout the city approached the Holy Table at the early masses in the various churches. What afforded parents to witness their children thus dispensing with the usual Catechism and thus dispensing with their training received at the hands of the good Brothers! The masses in the cathedral to-day were, as on Wednesday, in honor of the Blessed De La Salle. In the afternoon the children again assembled in St. Michael's, and after they had sung several appropriate canticles, listened to an interesting instruction from the Archbishop, His Grace, in the course of his sermon, directed the attention of his hearers to the noble qualities for which the saint was renowned, and recalled many beautiful and touching incidents in his life, especially those which proved his great love for children and his devotion to their interests. Prayers to gain the indulgence granted by His Holiness closed this second day.

But on Friday—the third and last day—the most imposing ceremonies in connection with the celebration took place.

The 4th of May is neither the anniversary of the saint's birth nor that of his death. Born on April 30th, 1851, he died on Good Friday, April 7th, 1919. It is the anniversary of the translation of the body of the Blessed De La Salle from the chapel of St. Yon at Rouen to the chapel of the Brothers' Normal School, which occurred on May 4th, 1855. St. Yon had been the Mother House of the Christian Brothers until the French Revolution. Taken from them at that time, it has never been restored, and is now used for a Godless State Normal School.

On Friday morning low masses were celebrated at 6 o'clock and 8 o'clock in the cathedral, and a large number of the Holy Communion. The solemn High Mass was sung by His Grace the Archbishop at 9 30 o'clock. The deacon and sub-deacon of Honor were Rev. Fathers Harold and Shanahan; the assistant priest, Very Rev. Father Lauren, V. G., and the deacon and sub-deacon of the mass, Rev. Fathers Guineau and McEates. Rev. Father Hand acted as Master of Ceremonies. All the priests who assisted in the celebration of the Holy Sacrifice had been pupils of the Brothers. Amongst the other priests present were Rev. Fathers Lamarche, McBride, Gavan, McGuire, Gondeke, C. S. R., Chalandard and Cruise. Before the mass began the pupils of the Brothers and Sisters, who were present to the number of over 2,000, all joined in singing the hymn, "Mary Mother Dear," led by Rev. Brother Odo on the organ. The rendition of this hymn, as well as of the entire mass, was all that could be desired. The immense volume of sound produced by over 2,000 voices singing in unison can more easily be imagined than described, and its effect in grand cathedral of St. Michael's, which possesses such remarkably good acoustic qualities—will never be forgotten by those who were so fortunate as to be present. The Mass selected for the occasion was the Gregorian *Messe des Anges*, and was sung in alternate verses by the boys in the choir-gallery and the clergy and assistants in the sanctuary. The Introit, *Alléluis*, and the Gloria were chanted by the choir of St. Michael's College. The Offertory, *Te Compressor*, was sung by all the boys present, as was also the hymn, "The Earth, O Lord, Rejoices." After Mass Very Rev. Father Rooney, V. G., delivered the sermon, which was a masterly discourse, reviewing the chief events of the life of the saint and the history of his order to the present day. The cathedral was crowded to the doors during the mass. This immense congregation was composed chiefly of pupils of the Separate Schools and Catholic religious institutions in Toronto, and looking down from the choir gallery, it presented a most edifying and gratifying spectacle.

In the evening at 7.30 o'clock another large congregation assembled to close in a worthy manner this glorious triduum. After the recitation of the Rosary the choir of St. Michael's cathedral sang very effectively the choruses "Regina Caeli," "Lambdilla," and "Sit nomen Domini," Cagliero, and the trio "Jesu Dei vivi," Verdi. Then followed a magnificent Mass sung by Reverend Father McCann. The virtues of the saint, the grand work of his order and the duties of Catholics in the order of education, were the principal topics of his discourse. If the Rev. Father did not succeed in giving to the Brothers all the praise and all the credit which their achievements deserve, it is only because in mere words this could not be done. After the sermon and during the Benediction of the Most Blessed Sacrament the following music was rendered: "O Solitaria," Cherubini, sung by Mrs. Maglin, the canticle "Te Deum," by the choir and sanctuary assistant in alternate verses, with the versicle, response and prayer appointed for the occasion, and a grand *Tantum Ergo*, Millard, by Mrs. O'Hara, soloist, and the choir. The choruses were sung with much precision and were rendered unusually fine. The choir of the Cathedral is to be congratulated on the success of their portion of the celebration. Thus worthily terminated this grand festival. The rain during the evening did not prevent a very large number of persons from attending. The light and solemn Benediction at the altar during the solemnity, with the offered a grand spectacle and a veritable triumph of decorative art.

The decorations, the work of the Brothers, were acknowledged by all present to be the most beautiful in design and arrangement ever seen in any church in Toronto. They may be described, but very inadequately, as follows:—

I. Long streamers from the centre of the roof in two sets, representing the two hemispheres in which the saint's disciples work, and in different colors to denote the many nations amongst which the labor of the Order is performed.

II. Pendants from the apex of this drapery, light and delicate, symbolical of the love of God which makes the task of teaching light and agreeable in view of the reward, which is eternal.

III. Hanging from column to column, letters cut from gold in three colors, setting forth the distinguishing qualities of the good teacher as defined by De La Salle himself—namely: Gravity, silence, humility, prudence, reserve, wisdom, patience, discretion, meekness, firmness, zeal, vigilance, piety, good example and generosity. Between each letter was suspended a star, explaining the text: "They that are examined shall shine as the brightness of the firmament; and they that instruct many to justice, as stars to all eternity." (Dan. xii., 3.) and upon each column was fastened a circle of white roses upon a green circle, signifying:—purity of morals ever fresh—ever universal.

IV. The sanctuary decorations consisted of the usual flowers, colored lights, etc.

In different places in the church were three pictures of the saint. The first represented him a Founder of a Religious Congregation with a crucifix upon his table and a portrait of the Blessed Virgin Mary upon the wall, engaged in writing

the rules of his order. The second shows him in the act of teaching school; a novice or normalist looking on and carefully noting the mode of teaching. The third is a copy of the apostrophe picture unveiled in Rome at the moment when the beatification was proclaimed. It represents the saint in Heaven crowned with light and surrounded by angels. This picture formed the centerpiece of a shrine erected in front of the sanctuary and ornamented with flowers and lights.

The arrangement of this shrine was most artistic and bright, creditable to the designer. Moreover, there were shields upon all the pillars commemorative of events in the life of the saint and in the history of the Institute; there were mottoes, texts from Sacred Scripture and apothegms from the ascetic works of De La Salle. Upon the walls of the cathedral were tablets stating the miracles operated through his intercession, and a relic of the saint, consisting of a portion of his mantle, was placed under the apothegm picture.

This description gives no adequate idea of the beauty and merit of the decorations. Hand as to do this the writer must humbly acknowledge his utter inability. For many years this celebration will be remembered by the people of Toronto with joy and pleasure. To the Brothers its collection can never prove aught but a cause of delight and jubilation.

Our debt of gratitude to the good Brothers, disciples of Blessed De La Salle, it is impossible to estimate. For them no sacrifice has proved too great, no labor too arduous, no devotion too intense, no Catholic education. How generously they devote their lives to the training and formation of the youth of every country! How many noble men, trepid champions of Catholicity, able and learned, they furnish to the Church—men who never fear or hesitate to take up the defence of their holy religion, of its doctrine, and of its principles. How many noble institutions, destined for the education of our children, were due to their indefatigable zeal! With what confidence we entrust to them the spiritual as well as the temporal welfare of our youth: certain that in all branches of learning, religious and secular, they will render the best possible education. It would seem that Almighty God has raised up these valiant and faithful guardians for His little ones, to defend them at a time when a system of Godless education threatens to render the preservation of their faith extremely difficult. Ever since its foundation, ever since the Blessed De La Salle received his mission, the order has fulfilled its mission; it has never ceased to follow the precepts and example of its Beatified Founder. Ever on the alert, ever at the post of duty, the Brothers can rest, they can receive no higher commendation than this:—*viz.*, that they have accomplished the noble work for which their order was instituted.

Special to the CATHOLIC RECORD.

TAKING THE VEIL.

IN THE CONGREGATION DE NOTRE DAME, TWELVE YOUNG LADIES RECEIVE THE HOLY HABIT—SERMON BY THE BISHOP OF BOURBON—A WALK THROUGH THE UNDERGROUND CHURCH—THE CHURCH OF NOTRE DAME DE BOURBON—SUNNY PARLOR—AROUND MOUNT ROYAL TO VILLE MARIE.

"Look down, oh! most Holy Virgin, upon this little band of thy devoted servants, who have consecrated themselves to the service of God, under thy special protection, and who desire to follow thee as their first superior, and they trust that God will give thee the government of a community, which is thine own creation. They have nothing worthy to present to God, but hope to obtain by thy gracious intercession all the graces necessary for their salvation and the perfection of their state of life. Thou knowest best their wants and what they should ask. Refuse not thy powerful assistance; through thy mediation may they obtain light and grace from the Holy Spirit, so as to labor perfectly and faithfully in the instruction of those confided to their care. Above all, Oh, Mary, Queen and Mother, grant that all, teachers and children, as well as those who contribute in any way to the spiritual advancement of this, may be of the number of the elect, so that in thy society all may be one day united, to praise and love God throughout eternity."

Such, in the year 1679, was the prayer of Sister Bourgeois, as prostrate before the miraculous statue of our Lady of Bonsour, in the church under that invocation, she accepted anew the burden laid upon her in her re-election by her sisters as their superior and director. The touching plea and humility of this prayer must have recommended it to her to whom it was addressed, and who for the past two centuries has obtained signal blessings for the congregation of which she is now, as she was then, the "first superior." There are few Catholics in Canada to whom the venerated name of Marguerite Bourgeois is not familiar. The gentle maiden of Troyes, in her picturesque and modest garb, was as important a factor in the foundation of this great city as any of those other brave souls raised up by God to plant His cross on Canadian shores. Many of the readers of the RECORD have visited one or other of the convents of the Congregation de Notre Dame, but not to all of them has been accorded the privilege of a viewing at a reception ceremony, or as we call it in Montreal, a *prise d'habit*. The new Mother House completed about nine years ago is situated on the side of the mountain and adjoins the chief boarding school of the Congregation, Villa Maria. Not being learned in architecture, I do not know how to describe the vast and magnificent pile of buildings before which

our marian reined in his horse on Tuesday morning last. Carriages of all kinds and grades of grandeur stood around, while along the various approaches the fresh groups of pedestrians enjoying the fresh morning air, which by the way, is pretty keen on the mountain side at the hour of eight a. m. Upon our ringing, the door was opened by a sister, well and affectionately remembered in Charlotte town as one of the foundresses of St. Joseph's Convent, and then another lady, one of the beloved superiors in the same city, came to greet us and lead us to the chapel. I wish that some of the worthy individuals who talk of the gloom of a convent could have peeped into the chapel, or almost so, with the Sisters and their visitors—and such gay, light hearted chat, such affectionate family greetings are not always to be heard in worldly parlors, even after the mollifying effects of five o'clock tea. Past the pastor, and along admiring the beautiful and solid, though not always to be heard in worldly parlors, even after the mollifying effects of five o'clock tea. Past the pastor, and along admiring the beautiful and solid, though not always to be heard in worldly parlors, even after the mollifying effects of five o'clock tea. Past the pastor, and along admiring the beautiful and solid, though not always to be heard in worldly parlors, even after the mollifying effects of five o'clock tea.

This temporary chapel is fitted with benches, and the one is divided off by a sanctuary railing. There are altars to St. Joseph and the Blessed Virgin, that in all branches of learning, religious and secular, they will render the best possible education. It would seem that Almighty God has raised up these valiant and faithful guardians for His little ones, to defend them at a time when a system of Godless education threatens to render the preservation of their faith extremely difficult. Ever since its foundation, ever since the Blessed De La Salle received his mission, the order has fulfilled its mission; it has never ceased to follow the precepts and example of its Beatified Founder. Ever on the alert, ever at the post of duty, the Brothers can rest, they can receive no higher commendation than this:—*viz.*, that they have accomplished the noble work for which their order was instituted.

A few more words from Mgr. Soule, the blessing of twelve sable gowns, then, led by the mistress of novices, the young religious leave the chapel, and the habits are carried on silver salvers down a side aisle by two of the servers.

During the interval that ensues the choir and priests in the sanctuary sing the *Benedictus*. After a few moments the procession enters, the twelve veiled maidens metamorphosed into demure little ones, their happy faces enclosed by the new coronets of Marguerite Bourgeois, so dear to all Canadian hearts, they resume their kneeling posture before the bishop, who gives them another address, and then begins to intone the *Te Deum*; during the singing of which the newly made nuns retire to the stalls of the choir, to receive from them the "kiss of peace." This over, they return to their stalls for the benediction of the Bishop, who then leaves the sanctuary and passes down the chapel, blessing us as he goes. On turning to leave my seat I was surprised to observe now large had been the congregation. There were two hundred and fifty nuns present, but the seats were unoccupied in the morning and three in the possession of some very old oil paintings, which probably date from days prior to the French revolution. There are, I am told, in the sacristy rare treasures of art, needle work from the hands of Jeanne Labor, vestments which are very nearly two hundred years old, but which still retain their beauty and freshness. The new Mother House of the Congregation is very vast, and yet the sisters say it is none too large, and that they are most anxious for the completion of their chapel, as the community-room now in use is much too small to contain with comfort those members of the widely scattered family who return to the mountain retreat.

But this story is all too long, and I must wait until next week to give on account of the remainder of that happy May morning when a chosen band of twelve publicly forsook all to follow Him, their Saviour and Spouse. Beautiful and impressive as was the ceremony from that day a vacant chair. To Canadian families who live in the midst of such scenes, whose children are, for the most part, brought up to regard the convent and colleges as second homes, the parting is hard, how much more, then, to those who far away from this most beautiful Province in the ice-girt Isle of the Gulf or the Valley of Eastern Nova Scotia, are unfamiliar with the life their daughters are henceforth to lead, and have never beheld the house that will henceforth be their home. Surely it needs much faith to surrender a dearly loved child to strangers. And yet if each distant mother had seen her girl that day, and marked the expression of holy calm and joy that lit up her face, she would be willing to bear the words spoken long ago by Bethlehem, "Mary hath chosen the better part which shall never be taken from her."

A. M. POPP.

Montreal, 10th May, 1888.

TO BE CONTINUED.

Special to the CATHOLIC RECORD.

FROM HAMILTON.

The late Dr. Hunter, pastor of the Central Church here, who died on the 30th ult. was an earnest advocate of Home Rule for Ireland. He closely identified himself with Rev. Dr. Burns, Ireland's fearless champion. The members of the Irish National League here, true to the instincts of their race, manifested their gratitude to the deceased rev. gentleman for the interest he took in their cause by contributing a beautiful floral wreath, in the form of a shield, with the motto, "Ireland's Friend." It was much appreciated by Mrs. Hunter, the family and friends. As a further tribute of respect a committee of the Irish National League, consisting of Messrs. M. T. McSweeney, President, Patrick Hart, Henry Arian, Wm. McDonald, and James Harrigan, waited on Mrs. Hunter at her residence, on the 14th, and presented her with the following resolution of condolence. It was beautifully engrossed and set in a magnificent gilt frame with a mourning border. Mrs. Hunter was deeply affected and feelingly expressed her gratitude. Rev. Dr. Burns, who accompanied and introduced the Committee, made a suitable reply on behalf of the widow, the family, himself, and the congregation.

RESOLUTION OF CONDOLENCE.

At the regular meeting of the Hamilton Branch of the Irish National League, on Thursday, May 3rd, 1888, the following resolution was unanimously adopted. Resolved, that we the members of Branch No. 4, do express our sincere regret at the deplorable loss the Irish cause has sustained by the death of one of its noblest champions, Rev. Dr. S. J. Hunter, on April 30th, 1888. Animated with the true spirit of charity, brotherly love, right, justice and patriotism, he eloquently and fearlessly espoused the cause of Irishmen in their struggle to obtain their inherent right to make the laws to govern themselves.

His scholarly abilities, courteous demeanor, honorable and upright actions through life endeared him to all who had the pleasure of knowing him.

By his death the Irishmen of Hamilton have to mourn the loss of a true friend, a sincere and eloquent advocate of their cause; Hamilton loses one of her most respected citizens; the congregation over whom he presided a zealous and faithful pastor; his esteemed wife and family a kind and loving husband and father.

Therefore, as a slight tribute to the respect and esteem in which he was held by the I. N. L., we respectfully beg to tender to Mrs. Hunter and family our heartfelt condolence and sympathy, and

fervently pray that God in His infinite mercy will sustain them to bear their sad bereavement and deep affliction with Christian fortitude.

Special to the CATHOLIC RECORD.

FROM ESSEX CENTRE.

Last Saturday and Sunday, May 12 and 13, the Catholics of this village had the pleasure of hearing the Christian Doctrine taught and expounded in a most able and conclusive manner by the Very Rev. Dean Wagner, of Windsor, Mass. was said each day at 8 a. m., followed by an instruction, Catechism and instruction for the children at 2.30 p. m. and the beads and a sermon at 7.30 p. m.

The services were fairly well attended, and will be productive of much good in a spiritual sense. The Very Rev. Dean expressed himself as being well pleased with the neat and complete appearance of the church building; and complimented the congregation on the work they had done, and encouraged them to go on and not rest until they had succeeded in making a good parish out of the small beginning. He told them that they must work hard to pay off the debt on the church as soon as possible; which would place them in a favorable position to support a resident priest if the Bishop saw fit and was able to give them one.

The thanks of the Catholics of Essex Centre are due to the Very Rev. Dean, for the great service he has rendered them; and which they should appreciate highly; as also the successful efforts of their parish priest, the Rev. John O'Connor, in getting those services for the Very Rev. Dean to leave his own large parish of St. Albanus', to give two days' instructions here.

There was also a mass on Monday morning at 5.30. At the three masses there were about forty communicants, and had it been possible to continue the services a few days longer, there would have been several more without doubt. Let us give God thanks for so many graces, and strive to merit others.

H. W. D.

Special to the CATHOLIC RECORD.

FROM FRENCH SETTLEMENT.

IN HONOR OF THE QUEEN OF HEAVEN.

Sunday, May 6th, the people of French Settlement witnessed one of those scenes that occur but seldom in the life time of a parish; and never without leaving a profound impression that always redeounds to the glory of God. The occasion was the unveiling and blessing of a statue of the Blessed Virgin, bought by the ladies of the parish. A few of the young ladies formed themselves into a committee, consisting of Miss Sarah Ducharme, Josephine Demony, Rosalie Huet, Laroque Durand and Sarah Dunn, to collect the necessary funds. This they did on condition, almost imposed upon the pastor, that the statue would be in the church for the May devotions. All went to work with a will, and in the space of only a few days the handsome sum of \$51 was handed to the pastor to erect a monument that for years yet "come will speak to men's hearts"—will draw closer to the Sacred Heart of Jesus the devout children of Mary, and proclaim to the world that, in spite of the implicity of the nineteenth century, the Queen of Heaven still reigns over the hearts of men.

Special preparations had been made for the blessing, and when the appointed hour arrived about 500 persons, of many nations, with French, German, and Irish Catholics. Here and there were also seen a few Protestants. At 10.30, Rev. Father Walsh, of London, vested in cope and stole, preceded by a band of altar boys, and accompanied by the pastor, marched to the altar of the Blessed Virgin, at the same time Miss Josephine Demony, who in company with Miss Ducharme, collected thirty-one dollars, advanced, and amidst the most profound silence, solemnly unveiled the new statue. Immediately the beautifully sweet voices of Patilomena and Colina Laroque sent forth in French the notes of a beautiful hymn, "Welcome to the Morning Star."

While this was sung, all had a good opportunity to examine the new statue. It represents the assumption of the Blessed Virgin, taken from the famous painting of Murillo. Father Walsh then proceeded with the ceremony of blessing, after which high mass was celebrated by the pastor. The choir sang exceedingly well during the mass, under Miss Sarah Dunn's leadership. This accomplished young lady has filled the position of organist during the past three years, without the least remuneration, and when any celebration is about to take place, she is ever ready to contribute her mite to its success. There was sung at the offertory a beautiful hymn to the Mother of God, by the organist's little sister Emma. The communion piece, "O spem mi," sung by Miss Sarah Dunn and Miss Mary O'Brien, was a treat to those who heard it.

After the first gospel Father Walsh preached an eloquent and instructive sermon in English, on devotion to the Mother of God. We need scarcely add that the sermon of the rev. gentleman was listened to with the closest attention. It was touching in the highest degree, and will doubtless leave a lasting impression for good in the minds of the people of French Settlement.

In the evening the rev. pastor preached in the French language a powerful sermon appropriate to the occasion.

It is only a few years since this parish may be said to have assumed prominence among the other flourishing missions of the prosperous diocese of London. Under the pastoral charge of the Rev. Father Kelly this district, together with the mission of Zurich, is in a condition to bring joy to the heart of our good Bishop and the blessings of religious consolation to the good people who reside in the parish.

"Judge not, That ye be not Judged."

Perhaps the friend who cheered thy early years... Has yielded to the tempter's power...

THE MISSION CROSS.

CHAPTER I.

SATURDAY NIGHT IN ROSE-COURT. Give me a penny, mother; come, now, just one; I'm so hungry, and I want to get a bit of bread for my supper.

CHAPTER II.

Next morning Lizzie rose with the others, but made as though she would have gone out when the rest of the party gathered round the big deal table for breakfast.

CHAPTER III.

"FOR BETTER OR FOR WORSE." While Lizzie was sobbing herself to sleep in the dark corner of the little kitchen in Rose-court, the congregations of all the neighboring churches had been pouring out from crowded aisles and over-heated galleries into the fresh, chill air of the October night.

A HIDDEN TREASURE.

One dismal, rainy evening in the fall of 1857 a wayfarer entered a country inn in Indiana and secured lodgings for the night. He was a sailor, he said, and was on his way to a town twenty miles distant, where he had relatives.

A TRUE CATHOLIC MARRIAGE.

THE PROPER DISPOSITIONS FOR ENTERING INTO THE SACRED STATE. In these days of the nineteenth century the busy and fashionable world is often called upon to attend upon the marriage of some notable person.

LORD PALMERSTON'S LAST WORD.

From Chambers Journal. Lord Palmerston once made use of some very effective phrases which he could not have prepared beforehand, and a sample of these is worth quoting.

Don't Read This for \$500.

For many years, through nearly every newspaper in the land, the proprietor of Dr. Sager's Catarrh Remedy, who are thoroughly responsible, financially, as any one can easily ascertain by proper enquiry, have offered, in good faith, a standing reward of \$500 for a case of nasal catarrh, no matter how bad, or of how long standing, which they cannot cure.

CHAPTER III.

"FOR BETTER OR FOR WORSE." While Lizzie was sobbing herself to sleep in the dark corner of the little kitchen in Rose-court, the congregations of all the neighboring churches had been pouring out from crowded aisles and over-heated galleries into the fresh, chill air of the October night.

A HIDDEN TREASURE.

One dismal, rainy evening in the fall of 1857 a wayfarer entered a country inn in Indiana and secured lodgings for the night. He was a sailor, he said, and was on his way to a town twenty miles distant, where he had relatives.

A TRUE CATHOLIC MARRIAGE.

THE PROPER DISPOSITIONS FOR ENTERING INTO THE SACRED STATE. In these days of the nineteenth century the busy and fashionable world is often called upon to attend upon the marriage of some notable person.

LORD PALMERSTON'S LAST WORD.

From Chambers Journal. Lord Palmerston once made use of some very effective phrases which he could not have prepared beforehand, and a sample of these is worth quoting.

Don't Read This for \$500.

For many years, through nearly every newspaper in the land, the proprietor of Dr. Sager's Catarrh Remedy, who are thoroughly responsible, financially, as any one can easily ascertain by proper enquiry, have offered, in good faith, a standing reward of \$500 for a case of nasal catarrh, no matter how bad, or of how long standing, which they cannot cure.

CHAPTER III.

"FOR BETTER OR FOR WORSE." While Lizzie was sobbing herself to sleep in the dark corner of the little kitchen in Rose-court, the congregations of all the neighboring churches had been pouring out from crowded aisles and over-heated galleries into the fresh, chill air of the October night.

A HIDDEN TREASURE.

One dismal, rainy evening in the fall of 1857 a wayfarer entered a country inn in Indiana and secured lodgings for the night. He was a sailor, he said, and was on his way to a town twenty miles distant, where he had relatives.

A TRUE CATHOLIC MARRIAGE.

THE PROPER DISPOSITIONS FOR ENTERING INTO THE SACRED STATE. In these days of the nineteenth century the busy and fashionable world is often called upon to attend upon the marriage of some notable person.

LORD PALMERSTON'S LAST WORD.

From Chambers Journal. Lord Palmerston once made use of some very effective phrases which he could not have prepared beforehand, and a sample of these is worth quoting.

Don't Read This for \$500.

For many years, through nearly every newspaper in the land, the proprietor of Dr. Sager's Catarrh Remedy, who are thoroughly responsible, financially, as any one can easily ascertain by proper enquiry, have offered, in good faith, a standing reward of \$500 for a case of nasal catarrh, no matter how bad, or of how long standing, which they cannot cure.

CHAPTER III.

"FOR BETTER OR FOR WORSE." While Lizzie was sobbing herself to sleep in the dark corner of the little kitchen in Rose-court, the congregations of all the neighboring churches had been pouring out from crowded aisles and over-heated galleries into the fresh, chill air of the October night.

A HIDDEN TREASURE.

One dismal, rainy evening in the fall of 1857 a wayfarer entered a country inn in Indiana and secured lodgings for the night. He was a sailor, he said, and was on his way to a town twenty miles distant, where he had relatives.

A TRUE CATHOLIC MARRIAGE.

THE PROPER DISPOSITIONS FOR ENTERING INTO THE SACRED STATE. In these days of the nineteenth century the busy and fashionable world is often called upon to attend upon the marriage of some notable person.

LORD PALMERSTON'S LAST WORD.

From Chambers Journal. Lord Palmerston once made use of some very effective phrases which he could not have prepared beforehand, and a sample of these is worth quoting.

Don't Read This for \$500.

For many years, through nearly every newspaper in the land, the proprietor of Dr. Sager's Catarrh Remedy, who are thoroughly responsible, financially, as any one can easily ascertain by proper enquiry, have offered, in good faith, a standing reward of \$500 for a case of nasal catarrh, no matter how bad, or of how long standing, which they cannot cure.

CHAPTER III.

"FOR BETTER OR FOR WORSE." While Lizzie was sobbing herself to sleep in the dark corner of the little kitchen in Rose-court, the congregations of all the neighboring churches had been pouring out from crowded aisles and over-heated galleries into the fresh, chill air of the October night.

A HIDDEN TREASURE.

One dismal, rainy evening in the fall of 1857 a wayfarer entered a country inn in Indiana and secured lodgings for the night. He was a sailor, he said, and was on his way to a town twenty miles distant, where he had relatives.

A TRUE CATHOLIC MARRIAGE.

THE PROPER DISPOSITIONS FOR ENTERING INTO THE SACRED STATE. In these days of the nineteenth century the busy and fashionable world is often called upon to attend upon the marriage of some notable person.

LORD PALMERSTON'S LAST WORD.

From Chambers Journal. Lord Palmerston once made use of some very effective phrases which he could not have prepared beforehand, and a sample of these is worth quoting.

Don't Read This for \$500.

For many years, through nearly every newspaper in the land, the proprietor of Dr. Sager's Catarrh Remedy, who are thoroughly responsible, financially, as any one can easily ascertain by proper enquiry, have offered, in good faith, a standing reward of \$500 for a case of nasal catarrh, no matter how bad, or of how long standing, which they cannot cure.

CHAPTER III.

"FOR BETTER OR FOR WORSE." While Lizzie was sobbing herself to sleep in the dark corner of the little kitchen in Rose-court, the congregations of all the neighboring churches had been pouring out from crowded aisles and over-heated galleries into the fresh, chill air of the October night.

A HIDDEN TREASURE.

One dismal, rainy evening in the fall of 1857 a wayfarer entered a country inn in Indiana and secured lodgings for the night. He was a sailor, he said, and was on his way to a town twenty miles distant, where he had relatives.

A TRUE CATHOLIC MARRIAGE.

THE PROPER DISPOSITIONS FOR ENTERING INTO THE SACRED STATE. In these days of the nineteenth century the busy and fashionable world is often called upon to attend upon the marriage of some notable person.

LORD PALMERSTON'S LAST WORD.

From Chambers Journal. Lord Palmerston once made use of some very effective phrases which he could not have prepared beforehand, and a sample of these is worth quoting.

Don't Read This for \$500.

For many years, through nearly every newspaper in the land, the proprietor of Dr. Sager's Catarrh Remedy, who are thoroughly responsible, financially, as any one can easily ascertain by proper enquiry, have offered, in good faith, a standing reward of \$500 for a case of nasal catarrh, no matter how bad, or of how long standing, which they cannot cure.

CHAPTER III.

"FOR BETTER OR FOR WORSE." While Lizzie was sobbing herself to sleep in the dark corner of the little kitchen in Rose-court, the congregations of all the neighboring churches had been pouring out from crowded aisles and over-heated galleries into the fresh, chill air of the October night.

A HIDDEN TREASURE.

One dismal, rainy evening in the fall of 1857 a wayfarer entered a country inn in Indiana and secured lodgings for the night. He was a sailor, he said, and was on his way to a town twenty miles distant, where he had relatives.

A TRUE CATHOLIC MARRIAGE.

THE PROPER DISPOSITIONS FOR ENTERING INTO THE SACRED STATE. In these days of the nineteenth century the busy and fashionable world is often called upon to attend upon the marriage of some notable person.

LORD PALMERSTON'S LAST WORD.

From Chambers Journal. Lord Palmerston once made use of some very effective phrases which he could not have prepared beforehand, and a sample of these is worth quoting.

Don't Read This for \$500.

For many years, through nearly every newspaper in the land, the proprietor of Dr. Sager's Catarrh Remedy, who are thoroughly responsible, financially, as any one can easily ascertain by proper enquiry, have offered, in good faith, a standing reward of \$500 for a case of nasal catarrh, no matter how bad, or of how long standing, which they cannot cure.

Written for CATHOLIC RECORD.
CATHOLICS OF SCOTLAND.
BY THE REV. ANNEAS M'DONNELL DAWSON,
LL. D., F. R. S., & C.

PART I.
FROM 1502 TILL THE EXTINCTION OF THE
HEREBARIES IN 1603.
CONTINUED.

At this time (1503) the Catholic party
in Scotland was so powerful and impor-
tant that the arch enemy of Catholics,
Queen Elizabeth, was glad to seek their
favor. This powerful queen, together
with her ministers, Burchley and Sir
Robert Cecil, entered into a secret com-
munication with the Earl of Huntly and
the Catholic party with a view to keep
her faction in Scotland, which she had
always so much at heart. Notwithstand-
ing her protestations that she was guided
solely by zeal for the glory of God and
the interests of the "true Religion," Mr.
Bowie, her ambassador in Scotland,
declared that a coalition between the
Catholics and her proteges, Earl Bothwell,
would highly offend the ministers of the
Kirk who would "greatly start and wonder
hereat." Besides, how could she recon-
cile such a measure with the instructions
presented to the "Papalistic" rebels? How
could she allow Huntley's uncle, a priest
and a Jesuit, to steal quietly out of Scot-
land, and nevertheless, satisfy the Kirk
and the Protestant leaders that he (Bowie)
was an enemy of the idolaters. It need
hardly be said that the proposed coalition
never took place. Meanwhile King James,
having overcome his great enemy, Earl
Bothwell, who had so often plotted and
intrigued against him, and having dealt
leniently with him, allowing him to enjoy
his revenues provided he absented himself
from the kingdom, and pardoning the
accomplices of his late treasons, was now
more powerful than ever. He could now
afford to show some favor to the Catholic
leaders. He invited the Countess of
Huntly to his court, permitted the Catho-
lics, Huntly, Angus and Erroll, to visit their
friends without molestation, and, as was
strongly asserted at the time, consented
to hold a secret interview with Huntly at
his palace of Falkland. Huntly had
become an experienced warrior, and for
several months had kept the whole of
Argyle's country in terror and subjection.
He had also had great promises of support
from Spain which did not hinder King
James from believing that, with so
powerful a chief at his side, he would
need not fear the Earl Bothwell and
Athole, or their allies. Measures now
followed, in quick succession, that were
well calculated to show that the king was
both able and determined to punish the
insults which had been heaped upon him
by the faction of the Kirk and Earl Both-
well. Huntly was appointed Captain
of the King's body guard, the ministers
were preparing a process of excommunication against this powerful
baron. The King required that they
should abandon it. The three Catholic
earls, Huntly, Angus and Erroll, although
not yet admitted at Court, appeared in
public openly and with full confidence.
Angus visited Morton in Fifeshire and
advised him to join his party, as it was
now so strong that it would soon be able
to force a union. Even George Kerr, who
had suffered so much in connection with
the "Spanish blank," came on the scene
appearing near Falkland with a troop of
slight horse. He warned Lord Rose's
tenants to abstain from their labors in
order to save their houses from being
burned. Rose's men had assisted in the
capture of Kerr and he himself was
rewards with a grant of land called
Melville, and other lands around New
battle which belonged to the Kerrs. These
bottle were not altogether unimportant.
The ministers noticed them in the pulpit;
for these watchmen of the Kirk had a
keen eye for detecting the current of
court favor that was now setting in
toward "Popery." So much so was this
the case, that the ministers strongly asser-
ted, but without ground, that the
king had serious intentions of becoming a
convert to the Catholic Faith. It was
not even in his mind to permit the
public exercise of his religion to
any of his subjects. His great object
was to counteract the unprincipled policy
of Queen Elizabeth, who constantly aimed
at weakening Scotland by causing discord
and division among the nobility. Now
that James was once more free and a
powerful monarch, he resolved to recon-
cile all the feuds of the Barons and unite
the parties that had been bitter so
strongly opposed to one another. How
violently adverse to this was the policy
of the English Queen, who, by a letter
of Berwick and a son of Lord Huntston,
a near relative of the Queen. He expressed
the fervent hope that the day might never
arrive which shall see the Scotch nobles
"linked together in peace." The letters
referred to are as follows: "I know not well
what to say; but, this I am sure, the king
doth too much oppose, lean on, or rely,
(appears) himself to the Papist faction for
our good, I fear. Yet here (in the
border districts) is nothing but peace and
seeking to link all the nobility together,
which, I hope, will never be. The Papist
do only bear sway; and the king hath none
to put in trust with his own body but
them." What will come of this your Lord-
ship's wisdom can best discern; and thus
much I know certain, that it were good
your Lordship looked well whom you
trust; for, the king and the nobility of
Scotland have too good intelligence out
of the court of Rome, (Letter of Mr.
Curey to Lord Burchley, state paper office.)

King James now entertained the hope
that he might behold his divided nobility
united together and affording powerful
support to his government. In order to
forward this favorite object, he opposed
the violent and persecuting measures of
the Kirk. Bothwell had lately stated to
Queen Elizabeth that the Scottish Catho-
lics were so strong that, in the event of
being united with the Protestants, "they
would soon rule all." Huntly and his
friends had gained complete pre-eminence
in the north. To assail them with pro-
cesses of treason and proscription would
only have tended to increase their hostility
and render them desperate; and, to ful-
minate against them, if they would not
renounce their religion and sign the Pres-
byterian confession of Faith, the assumed

thunders of ecclesiastical vengeance would
have been highly impolitic as well as in-
tolerant. Such matters the Kirk ardently
desired. The king vigorously opposed
them. The ministers stormed in their pul-
pits and convened an assembly at St.
Andrews, in order to consult on the
imminent dangers which threatened the
Kirk. In this assembly, the ministers
acknowledged the backslidings of their
class. They had forgotten their flock;
they were idle and profane; it was even
declared that "a great part of the pastors
were the gayest and the most careless men
in Scotland." They resolved to excom-
municate the Catholic Barons; and they,
—a mere local convention—took it upon
themselves to issue a sentence denouncing
their enemies to Satan for the destruction
of their flesh. This unhallored clique pre-
sumed also to command that their sen-
tence should be intimated in every Kirk of
the kingdom, and that all persons of
whatever rank, should be interdicted from
concealing or holding communication with
the delinquents whom it had pleased them
to deliver to the devil, under pain of being
subjected to a like anathema.

Meanwhile, Earl Bothwell, showing
himself unworthy of the pardon offered
by the king, underwent new intrigues
with the evil-willing court of Queen
Elizabeth. His schemes and combats
with some of the Scottish Barons were
speedily detected by the king, who,
assembling a strong force, marched in
person, without delay, against the Lords
Athole, Gowrie and Montrose, who had
gathered together some five hundred horse
and attacked them, made Gowrie and Mont-
rose prisoners, whilst Athole narrowly
escaped being taken or slain, fled with all
speed to his own estate in the North.
The Catholic Earls, Huntly, Erroll and
Angus, protesting their innocence as re-
garded the "Spanish blank," demanded a
trial, and even proposed to satisfy the
Kirk as to religion by King James, distrust-
ing their sincerity, related their importun-
ity. If they had been sincere it would
have been highly unjust to reject their
request. But it had become well known that
they had secretly summoned their friends
and retainers to assemble in arms on the
day of law." In the event of such armed
assaults, the king also resolved to make
military demonstration; and, thus guard-
ed, "accuse their enemies to the
utmost." They added the bitter
declaration that they "were certainly de-
termined that the country shall not be
troubled, and that they shall not be
(brook) us and them both (both), so long
as they are God's people; and, as they
were, accordingly, sent warnings
all over the country, to noblemen, barons,
gentlemen and Burgesses to muster in
warlike arms and array at Perth on the
24th of the month, the day on which it
was expected the trial would take place.
Commissioners had been appointed to
petition the king to "delay the trial till
the professors of the gospel should be
rigidly advised what to meetest for them
to do since they had resolved to be the
principal accusers of those noblemen in
their foul treasons." This petition was
presented to James at Jedburgh. He re-
fused to acknowledge any conversation that
had been held about his order, that
had been called without his order, that
the commissioners and peremptorily declin-
ed giving any written reply to the assembly.
There was alarm at the court of Elizabeth;
Bowie, her ambassador, wrote to Burchley
that the convocation and access of people
to that place, (the place of trial) his look upon
it to be so great, that thereon bloody troubles
shall arise." Indeed a collision was in-
evitable, and it would have been the
beginning of a bloody civil war. The
dreaded calamity was averted by the wise
policy of King James. He forbade the
trial to be held at Perth, and decreed that
a solemn inquiry into the conduct of
Huntly, Angus and Erroll should take
place before commissioners to be selected
from the nobility, the Burghs and the Kirk.
He also appointed that the three Earls
should dismiss their forces and await the
King's determination at Perth, and that
none should be allowed to molest them
during the trial when it took place. The
Kirk was horror-struck. They had urged
the imprisonment of the three Earls and
declared that they could not be recognized
or allowed to stand their trial, until they
signed the Confession of Faith and were
reconciled to the Kirk. They insisted,
moreover, that the Earls should have an
accuser; the Kirk, should nominate the
jury. Their complaints, remonstrances
and menaces were all in vain. The King
remained firm. He could not consent to
the monstrous injustice that was proposed,
and to crown the dishonour of the
ministers he was so powerfully supported
by the nobility that it would be useless to
attempt resistance. The trial was post-
poned. It was believed that no jury could
be found, so "void of favor and partiality,"
as to condemn the accused. This was no
slight admission of the popularity of the
Catholic Earls. If acquitted, it was said,
no terms or conditions could be imposed
upon them which would enable them to set
aside. The Earls asserted their innocence
as to "the Spanish blank" and of con-
spiracy to bring foreign troops into the
realm. They admitted, however, that
they had received Jesuits, heard mass,
revolted from the Presbyterian faith,
refused to obey their summonses for treason,
and committed other acts against the laws.
In regard to all these matters, they were
willing to put themselves in the King's
mercy. The King, with the aid of a com-
mittee, came to the conclusion that the
wisest thing he could do was to adopt a
middle course, something between the
extremity of persecution which the Kirk
desired, and toleration, which was all the
Catholics could hope for at the time. This
sentence was, that he was firmly resolved
that "God's true Religion" (pretty well
for an Episcopalian) publicly preached
and by law established during the first
year of his reign, should be possessed
by the whole body of his subjects; and
that all who had not embraced it, or had
made defection from it, should, before the
first of February next, obey the laws by
professing it, and thus satisfy the Kirk,
or, if they found this to be against their
conscience, they should depart the realm
to such parts beyond seas as he should
direct, there to remain until they em-
braced "the true Religion" and were re-
conciled to the Kirk; but, he added that
during this banishment they should en-
joy their lands and living. The parties
accused of conspiring with Spain for the
overthrow of this same "true Religion,"

the Earls of Angus, Huntly and Erroll,
together with Sir Patrick Gordon of
Auchendown and Sir James Chisholm of
Cunley, he pronounced "free and unac-
cusable in all time coming of any such
charges," and annulled all legal proceed-
ings that had been instituted against them.
This favor, however, was extended to
the offending Lords on condition only
that they should not renew their intrigues
or threaten, by word or deed, a repetition
of their treason. It was, at the same time,
intimated to them and to all other Catho-
lics that if they chose to renounce their
"idolatry," to embrace the Presbyterian
opinion, satisfy the Kirk and remain to
enjoy their estates and honors in their
own land, all this must be done on or
before the first day of February next. If
they preferred to retain their Faith and
to abstain from all practices with Jesuits or
seminary priests against their native coun-
try.

By this extraordinary sentence King
James hoped to pacify the country. It
only had the effect of making confusion
more confounded. It caused wrath and
lamentation in the Kirk. The Catholics
were too powerful to submit. They were
in no haste to abandon their religion or
retain it at the expense of perpetual exile.
They commanded almost the whole of the
North of Scotland, and continued
strengthening themselves, both at home
and through their foreign allies, for a new
struggle. The feeling of the leading
ministers is well described by the English
Ambassador, Bowie, in a letter to Lord
Burchley: "The King's edict is thought to
be very injurious to the Church, and far
against the laws of this realm. The min-
isters have not only openly protested to the
king and convention that they will not
comply with any practice which would
agree to the same, but also in their sermons
Queen Elizabeth was no less offended
than the Kirk. Her mind was agitated
by the reported proceedings of Jesuits in
Scotland, and in consequence of the harsh
treatment of Ireland by her government,
that country was in perpetual commo-
tion. She could not send her myrro-
r of the Catholic religion in Scotland,
as it was her barbarous policy to do in
England. She could, however, scold her
good brother, the Scottish king. This she
did in good style in a letter which has been
preserved, as well as through an ambas-
sador extraordinary whom in her excite-
ment, she repatriated to the court of King
James. The Queen's bitter and sarcastic
letter could not, of course, be acceptable
to James. He was greatly vexed by it;
but, with his wonted policy, dissimuled
his wrath and received the ambassador
with apparent courtesy. To such an
touch that he felt with his good sister, and
that she need have no anxiety as to the aboli-
tion in favor of the Catholic Lords, for it
was now abolished by their not accepting it.
His counsellors were complained of. He
must confide in his council as the Queen
did in hers; he was the last who would
suffer any ill-effects by persons to insinuate
doubts among his ministers. This did
not satisfy the ambassador. He insisted
on something more practical. He would
have deeds not words. But it does not
appear that he was able to divert the
king from his purposes. He claimed to
be as well skilled in his art as Elizabeth,
both, and he would not be dictated to by
a person who carried on a violent per-
secution of her Catholic subjects. The
Queen favored a new attack on her good
brother by the inveterate rebel, Earl
Bothwell. It only caused some annoyance;
and this over, King James took his
revenge on Elizabeth by sending her the
scolding epistle she had sent to him by
Lord Touchet. The king's letter had the
desired effect. Elizabeth was mollified
and had no scruple in discarding her pro-
teges, Bothwell. When the ambassadors,
bearers of the letter, invited her, in the
name of the King, to send more of the
kindred traitors, while the young Earl
of Argyle, his declared enemy, received
commission to assemble the forces of the
North and purge them with fire and sword.
Meanwhile, all persons detected in say-
ing mass were ordered to be punished capi-
tally and their goods confiscated. In order
to preserve the "trifles of their estates and
friendships between the two nations, it
was undertaken to thoroughly reform
the king's council, following Elizabeth's
advice on such matters. The Catholic
Counsellors of Huntly, whose intercourse
with the King and Queen had been a
point with the King, was banished from the
court; Lord Huntly, banished from the
confession of faith; but, whether con-
vinced in conscience, or terrified by the
approaching cruelties, will never be
known. The king, immediately after the
banishment of his heir apparent, would
march in person, at the head of all the
powers of his kingdom, against the in-
famous traitors, who, by the same grant
of festivities on occasion of the Royal
baptism; chariots, mimic ships, Christian
knights, rural dances, Moors, windmills
and amazons contributed to make up
the pageant, one of which "deep moral
meaning," was the fruitful product of his
majesty's own brain. It must have been
a rare treat to see the hypocrite monarch
playing the role of a moralist, and,
although professing complete devotion to
the Kirk, commissioning the Bishop of St.
Andrews to baptise his son and heir. In
the midst of all the revelry the expedition
to the North was not forgot. James
could never forget the refusal of his
Catholic Barons to accept his absurd con-
fession of faith; and the Kirk consid-
ered that he was engaging in a holy
war, that is, a war of religious persecution
or more truly of extermination. Many
other feelings, passions and motives of
baser alloy, if baser could be, were at
work, and dark inveterate hatred arising
from private war and family feuds. There

was the greatest exacerbation on both
sides. Huntly, Angus, Erroll and
Auchendown, ever since they rejected the
act of abolition, had been making vigor-
ous preparations; and Bothwell, the king's
bated enemy, now cast off by Elizabeth,
joined their party and engaged to make a
diversion in the south, dividing and dis-
tracting the king's forces. He even pro-
posed by a sudden coup de main, to attack
the court, imprison the king, and seize the
infant prince. The plot was rendered
abortive by the seizure of certain agents
connected with it.

TO BE CONTINUED.
NOT LOYAL TO THEIR CONVIC-
TIONS.
N. Y. Catholic Review.
One of the most striking passages of
John O'Leaste's sketch of Cardinal
Manning is that in which he gives an
account of the agitation which preceded
the accession of those distinguished men
who abandoned the English Establishment
and joined the Catholic Church. The
culminating point of that agitation
was the decision of the Court of Arches,
by which Mr. Gorham, who denied bap-
tismal regeneration, was permitted to
remain a minister of the Anglican Com-
munion. The Oxford men, or Puseyites,
as they were then called, had made
pretty good progress towards "Home,"
or as baptismal regeneration was a
Catholic principle in the Catholic sys-
tem, they felt that no concession could
be made in reference to it without com-
promising what they considered the
essential principles of the Gospel. Ac-
cordingly, in March, 1850, Archbishop
Manning and his brother-in-law, the late
Henry Wilberforce, conferring with Mr.
Gladstone and other friends, drew up
resolutions condemnatory of that deci-
sion. The document stated that "To
admit the lawfulness of holding an ex-
position of an article of the Creed con-
trary to the essential meaning of the
article is in truth and in fact, to aban-
don that article, and, inasmuch as the
faith is one, and rests upon one
principle of authority, the conscious,
deliberate and wilful abandonment of an
article destroys the divine foundation
upon which alone the entire faith is
pounded." And as it is not to be
doubted or equivocated as to their
emphatic belief in the absolute necessity
for maintaining the doctrine so slightly
treated by the Court of Arches, they
go on to say: "Any Church which
does so abandon an article forfeits not
only the Catholic doctrine in that article,
but also the office and authority to ordain
and administer the sacraments of the
Church." We have taken the liberty of italicising
the last sentence to call particular at-
tention to the very emphatic manner in
which those gentlemen denied the possi-
bility of the English Establishment
maintaining any just claim to be con-
sidered a part of the true Church of
Christ, so long as she sanctioned the ob-
noxious Gorham decision.

And who were those gentlemen?
There were thirteen names attached to
the manifesto, viz, H. E. Manning, R.
I. Wilberforce, Thomas Thorp, W. H.
Mill, E. B. Pusey, John Keble, Henry Wilber-
force, J. C. Tebbel, Richard Cavendish,
Edward Bradley, and James R. Hope
(afterwards Hope-Scott). Did they gain
there their point? Oh, they ought to have
known beforehand that they would not.
The civil power was supreme, and who
should gainsay it? What then did they
do? Did they consistently set out their
principles as formerly announced in their
public manifestos? Alas, for the weak-
ness of poor human nature, only six of
the signatories attested their sincerity
by submitting to the Catholic Church.
The majority in sympathy with the
great mass of the Angli-
can clergy, who showed their con-
viction, failed in the day of trial and
concluded to remain, and some of them
even to take preference in a "Church"
which they had previously declared as
absolutely uncatholic by a formal de-
claration of the Court of Arches. It seems
to us that this passage of history teaches
two important lessons in a most em-
phatic manner. First, a lesson of
catholic gratitude on the part of those con-
verts who have had the grace, in spite
of the most powerful attractions, to break
away from old associates and return to
the bosom of Holy Church; and,
secondly, of fear and trembling on the
part of those who have by the same grace to
see the light with more or less clearness,
and to realize the weakness of Prot-
estantism, and to long for the peace of that
certain faith which the Catholic Church
alone can give, but are, as it were,
trembling in the balance, without the
courage to take the more uncertain. Is it
possible to conceive a more uncomfor-
table position, or a more painful one, than
that of the man or woman who has failed
to correspond with grace given, and to
follow their openly declared principles
or their secret convictions, who are liv-
ing constantly in a state of conflict
arising out of this false position.
In view of such a melancholy fate, we
may well join with the learned and elo-
quent Allies, who, in commenting upon
the weakness and inconsistency of those
men who failed to follow their declared
convictions, burst forth in the following
impassioned appeal: "O, Church of the
living God, pillar and ground of the
truth; fair as the moon, bright as the
sun; and terrible as an army in battle
array; oh, mother of saints and doctors,
martyrs and virgins, clothe thyself in the
robe and aspect, as thou hast the
strength of Him whose Body thou art,
the Love for our sake incarnate: shine
forth upon the lost children, and draw
them to the doct' fountain of thy
bosom; the well spring of truth and
grace."

There is danger to human life more to
be dreaded than that which arises from
disturbed blood. Dyspepsia, rheumatism,
headache, and general debility, all result
from it, and are cured by the use of Ayer's
Sarsaparilla. Take it this month. 8 1/2
bottles, \$5.
Four Years of Suffering.
Mrs. Torrance McNich, of Smith's Falls
Ont., after four years' intense suffering
with Scrophulous eruptions, which her head became
bald, was cured by Burdock Blood Purifiers,
after the best medical aid had failed.

WARNER'S SAFE CURE

ST. CATHERINES, Ont., Jan. 24, 1887.—
About six years ago I was a great sufferer
from kidney disease, and was in misery all
the while. I hardly had strength enough to
walk straight and was ashamed to go on the
street. The pains across my back were
almost unbearable, and I was unable to find
relief, even temporarily, I began the use of
"Warner's Safe Cure," and inside of one
week I found relief, and after taking eight
bottles, I was completely cured.

TO BE CONTINUED.
NOT LOYAL TO THEIR CONVIC-
TIONS.
N. Y. Catholic Review.

ONE OF THE MOST STRIKING PASSAGES OF
John O'Leaste's sketch of Cardinal
Manning is that in which he gives an
account of the agitation which preceded
the accession of those distinguished men
who abandoned the English Establishment
and joined the Catholic Church.

THE GREATEST BLOOD PURIFIER.

CHATHAM, Ont., March 6, 1888.—In 1881 I
was completely run down. I suffered most
severe pains in my back and kidneys, so
severe that at times I would almost be
prostrated. A loss of ambition, a great
desire to urinate, without the ability of
so doing, coming from me as it were in
drips. The urine was of a peculiar color
and odor, and was very offensive. I had
become satisfied that my kidneys were in
a congested state and that I was running
down with heart disease, inflammation of
the bladder, kidney disease, bronchitis, and catarrh,
and that it was impossible for me to live.
I was attended by several physicians who
examined me and stated that I had enlarged
my kidneys, and that it was impossible to
cure me. They also stated that I was suffering
from heart disease, inflammation of the
kidney disease, bronchitis, and catarrh,
and that it was impossible for me to live.
I attended me for three weeks without making
any improvement in my condition. I com-
menced taking "Warner's Safe Cure" and
after taking three bottles, I felt a great relief,
and after taking six bottles, I was com-
pletely cured. My urine was normal and
I can truthfully say that I was cured.

REGULATES EVERY BODILY FUNCTION
AND PREVENTS & CURES MOST DISEASES
WHICH ARE CAUSED BY URIC ACID (KIDNEY)
POISON IN THE BLOOD, ONLY CURABLE BY

WARNER'S SAFE CURE

ESTEY & COY ORGANS.
Large Assortment of Reliable Second-Hand PIANOS.
Liberal Terms. Inspection solicited.
A. & S. NORDHEIMER,
15 KING STREET EAST, TORONTO.
BRANCHES—MONTREAL, OTTAWA, HAMILTON, LONDON.

JOHNSTON'S
Tanned
Beef
TIBED NATURE'S
POWERFUL RESTORER.
IT IS THE MOST PERFECT FORM
OF CONCENTRATED NOURISH-
MENT AT PRESENT KNOWN.

WARMING, STIMULATING, STRENGTHENING, INVIGORATING.
The only meat preparation that contains all the STRENGTH-GIVING ELEMENTS
OF MEAT. Indispensable in sickness. Palatable as a beverage. Convenient and
useful in domestic cooking.
HEALTH FOR ALL.
HOLLOWAY'S PILLS & OINTMENT

THE PILLS
Purify the Blood, correct all Disorders of the
LIVER, STOMACH, KIDNEYS AND BOWELS.
They invigorate and restore to health Debilitated Constitutions, and are invaluable in all
Complaints incidental to Females of all ages. For Children and the aged they are priceless.

"BELL"
UPRIGHT CABINET
PIANOS ORGANS
Are the Leading Canadian Instruments, unsurpassed in
Tone, Design and Durability. Recommended by all Lead-
ing Musicians and the Trade Generally.
CATALOGUES FREE ON APPLICATION.

W. BELL & COY.
Head Offices and Factories: GUELPH, CANADA.
BRANCH OFFICES AT TORONTO, HAMILTON, ST. THOMAS AND WINNIPEG,
LONDON, ENGL., AND SYDNEY, N. S. W.

MAY 12, 1888

A LIGHT AMID DARKNESS.

An address was presented to Mr. Gladstone on the 9th inst. signed by 3,730 dissenting clergymen, expressing sympathy with him in his proposals for reconciling Ireland. It is not long since a similar document was published in the London Daily News, taking the form of a protest against the barbarous manner in which the Coercion policy is being carried out. This was signed by 3,800 non-conformist clergymen. It is very probable that many of the names are found on both documents, but it is fair to presume that the lists are not identical, and it must, at the same time, be borne in mind that many other manifestations of similar character have been issued by non-conformist clergymen in various localities, at different times since the issue of Home Rule has been distinctly presented before the people of England. Thus at one time 303 ministers of Shropshire and its neighborhood, at another twenty-two of Maidstone district, and at various other times the clergy of Bristol, Cardiff, etc., signed similar protests, denouncing as barbarous and unchristian the manner in which the law is being administered. It is a moderate estimate to say that four or five thousand Protestant clergymen have thus expressed positively their sentiments on this matter.

The significance of these facts can scarcely be over-estimated. We are quite aware that there will be found a counter-sentiment, also, among many of the Protestant clergy. The Rev. Mr. Magill not long since stated in a Birmingham paper, that the Presbyterian clergy of Scotland are almost unanimously opposed to Home Rule, because, like himself, they are of opinion that it means "Rome Rule." In other words, they are opposed to the granting of justice to Ireland, not because they consider her cause a bad one, not because they believe she has been well treated by her English rulers, but because the majority of the Irish people are Catholics, and therefore fit objects of persecution. If such were the general spirit of the English and Scotch people, there would be little hope indeed that Ireland's cause would be gained by constitutional agitation. The only hope of the country would then lie in revolutionary methods. We do not hesitate to say that in view of the magnitude of the evils which have to be corrected in Ireland, revolutionary methods would be quite justifiable. If there were not reasonable hope of redress through the medium of political agitation, the course which the present Government are taking in making political agitation impossible, is the very means which would furnish justification to the Irreconcilables of Ireland, if any such there are.

Under such circumstances it is encouraging to find that in spite of the animosity which the Protestant clergy might be supposed to entertain against the Catholic people of Ireland, there is among them sufficient love for justice and fair play to induce so large a number to speak out plainly in favor of Ireland's claims at this critical period of her history, and of her agitation for redress of wrong. The four or five thousand Protestant clergymen who have bravely raised their voices on the side of right, must represent millions of the Protestant people of England with whom these clergymen are intimately associated daily, and to whose sentiments they give voice. They prove that there is on the part of the masses of the English people a desire to see the people of Ireland governed on the same equitable principles which have made them prosperous and contented. It is the consciousness that this is the case which makes Ireland so patient, even under the present misgovernment; but if Ireland were once more made to believe that there is not sufficient love of fair play among the people of England to consider her sufferings, and to remove the cause, it is clear enough to all that the way will be opened again to those secret combinations and conspiracies which, in the past, have occasioned so much trouble, and have excited so much ill-feeling between the two nationalities.

Coercion makes crimes where there are none. While on the one hand, in nearly all the counties of Ireland, the judges at every court-session, are obliged to compel the people on the total absence of crime, the whole country is placed under the van of an oppressive Crimes Act, which transforms into crimes the most harmless actions of the people. They are not allowed to meet to consider how the misfortunes under which they suffer are to be averted. They are prohibited from reading in the journals what their compatriots are saying and doing for the good of their country. They are not even allowed to exhibit these outward evidences of joy which are natural to all men in the exuberance of their feelings, when the cause for which they are contending meets with an occasional triumph, real or imaginary, or when those who are suffering from the common cause are delivered from the prisons in which they have been incarcerated. It is a gross anomaly that in a country where the records of the

courts prove there is almost no crime, such acts as cheering for Mr. Gladstone, lighting bonfires for Mr. Wm. O'Brien, hooting Mr. Balfour, selling patriotic newspapers, etc., should be the cause why thousands of the people should be banded and sated by brutal police and soldiery, and be consigned for months to the jails. Such mal-administration of law is not calculated to increase good feeling between the people so governed and their rulers. But the protests of the 3,730 Protestant clergymen are calculated to do much towards mitigating the asperities which Mr. Balfour's rule has created. They go far to confirm the conviction, daily gaining strength, that the period of rampant tyranny is rapidly drawing to a close.

THE FEAST OF PENTECOST.

The mystery which the Church celebrates on this great feast is described in the Acts of the Apostles, chapter second. The Apostles were assembled in one place, awaiting the promise which Christ had made to them previously to His Ascension into heaven. According to tradition, Mary, His mother, was also with them; just as it is stated in the preceding chapter: "All these (Apostles) were persevering with one mind in prayer with the women, and Mary the mother of Jesus, and with his brethren."

The promise of which they expected the fulfillment was that recorded by St. John: "And I will ask the Father and He shall give you another Paraclete, that He may abide with you forever, the spirit of truth whom the world cannot receive, because it seeth him not, nor knoweth him; but you shall know him, because He shall abide with you and shall be in you. I will not leave you orphans. But the Paraclete, the Holy Ghost whom the Father will send in my name, He will teach you all things and bring all things to your mind whatsoever I shall have said to you." St. John xiv.

These words formed part of our Lord's last discourse to His Apostles before His death; and in their fear of the resentment of the Jews, they needed the graces herein promised to them before they could dare brave the persecution which would inevitably be their portion as soon as they commenced to preach "Christ crucified; unto the Jews indeed a stumbling-block, and unto the Gentiles foolishness, but unto them that are called, both Jews and Greeks, Christ the power of God and the wisdom of God." I Cor. i. 23, 24.

St. Augustine says of the coming of the Holy Ghost: "The Holy Ghost was sent that what our Saviour had begun, the power of the Holy Ghost should make strong; and what the former acquired the latter should preserve, and what the former redeemed, the latter should sanctify." St. John Chrysostom says: "They who receive the Holy Ghost, by the love of things heavenly, despise things earthly." So when the Apostles received the Holy Ghost on Pentecost, they no longer dreaded the pains which the unbelieving Jews and Gentiles could inflict. Christ Jesus had told them beforehand that they were to expect persecution, nay, death itself, when they would preach the Gospel of salvation, but not until they were strengthened by the coming of the Holy Ghost to them had they courage to fulfil the mission which he had imposed upon them: "Go ye into the whole world, and preach the Gospel to every creature."

According to the account given by St. Luke in the Acts of the Apostles, a sound was heard, as of a mighty wind, filling the whole house where the Apostles were assembled, and there appeared to them parted tongues as it were of fire, and it sat upon every one of them, and they were filled with the Holy Ghost, and they began to speak with divers tongues according as the Holy Ghost gave them to speak." There were at this time, in Jerusalem, Jews, devout men out of every nation who heard the Apostles speaking in their own tongues, and they were astonished; but some said mockingly: "These men are full of new wine." Whereupon St. Peter explained the wonderful mysteries which had been accomplished: the miracles of Jesus, His sufferings and death, His glorious Resurrection and Ascension into heaven, and the necessity of believing in Him. The facts narrated by the chief of the Apostles were notorious in Jerusalem, and their significance had only to be pointed out, and multitudes acknowledged Christ at once. Three thousand souls were added to the Church on that day. The Apostles continued from this time daily to teach in the temple, and they went from house to house among the believers, "breaking bread," that is to say, celebrating the great Eucharistic sacrifice of the Mass, and praising God for His mercies to mankind: "and the Lord increased daily together such as should be saved," adding daily to the membership of the Church.

Thus began on Pentecost the substantial propagation of the Gospel, and this day is celebrated as the anniversary of the establishment of the Church.

The wonderful spread of the Gospel as soon as the Apostles began to preach is attested not only by modern writers, but also by the authors, Pagan as well as Christian, who flourished at the time. When St. Paul wrote his Epistle to the Romans, their faith was already "spoken of in the whole world." There were churches already established during his life in the various cities of Greece and the Orient to which his Epistles are addressed, and St. John, in the Apocalypse, addresses churches, regularly organized, and having bishops, in all the chief cities of Asia Minor, and even Tacitus states that the followers of Christ were numerous in Rome. But the early Christian writers, besides the Apostles, put these facts beyond doubt. We behold in all this the efficacy of the graces conferred by the Holy Ghost on the twelve Apostles, as related above.

The word Pentecost is from the Greek, in which language it signifies the fiftieth. It was a feast of the Jews observed on the fiftieth day from the feast of the Pasch, or the great feast, and was with them the second feast in rank. It is prescribed in Lev. xxiii, 15, to be celebrated with special sacrifices, and it was to celebrate this festival that the Jews were assembled in such numbers in Jerusalem, when the Apostles were sanctified by the descent of the Holy Ghost. It is also called in English Whit Sunday, or White Sunday, from the white garments worn by the catechumens who were to be baptized on occasion of this feast. For this purpose water for baptism is still solemnly blessed in the Church on Whit Sunday, even as on the eve of Easter.

THE POPE'S RESCRIPT.

In reference to the Pope's rescript on the Plan of Campaign, Archbishop Walsh says, in a letter to the Freeman's Journal: "The rescript decides a question of morals, not of politics. If doubts and controversies arise concerning its meaning, the Irish Bishops of the Vatican will explain it. The Irish people may be assured that neither the national movement nor the National League shall be in the least injuriously affected."

The authenticated text of the rescript has not yet been published, but from all that we can learn its object is to guard the Irish people from following any method in their political campaign, which is not strictly just. We are all aware that there have been occasions when the "war measures" of the Plan of Campaign, and of boycotting, and especially the latter, have been so used as to inflict serious injustice. No one will pretend that they have in every case been prudently employed. We must, therefore, await the publication of the correct text of the rescript before we can tell positively what acts are condemned by the Pope. We have, at all events, the assurance that the Holy Father has no intention to impede the patriotic aims of the Irish people to secure self-government.

We may here remark that the Woodstock Sentinel-Review of Friday, the 11th inst., contains a very sensible and fair commentary upon the rescript. The Sentinel-Review, under the management of the Messrs. Patallo, is always fair and just toward Catholics and the Irish people. In the present article there is just one point on which we would correct our respected contemporary. Irish Catholics will not treat the Holy Father's advice with indifference. We are confident that when the correct text of the rescript will be known, it will be found to be no interference with necessary measures of political agitation for Irish right; but as far as it will be a direction as to the morality of the course to be taken during such agitation, the Irish people will treat it with the respect which is due to the Supreme Pastor of the Church. The following is the article of the Sentinel-Review:

"Parnell, the eminent leader of the Irish party, has emerged from the seclusion in which he has been concealed for some time—as is periodically the case with him—and has spoken. His appearance at this stage, when the publication of the Papal rescript condemning the Plan of Campaign created a new phase of the Irish problem, is timely. People have been waiting anxiously for an authoritative statement of the attitude to be assumed by the Irish party towards the Papal mandate. The fidelity of Irishmen—to the Holy See and their respect for its decrees are proverbial. That the Vatican has always wielded a mighty influence in Irish affairs, political and religious, is also one of the facts of Irish history. To what extent, then, this last example of Papal interference might influence the people of Ireland to abandon a source of power which they had found useful and the exercise of which they, or some of them, believed justifiable by circumstance—to what extent the Irish Catholics would yield to the authority of Rome on a question of Irish politics, was a debatable point, the issue of which was eagerly watched. Those, however, who expected from Parnell an official statement of party tactics will probably be disappointed by his speech at the Eglit Club banquet. He is too sagacious a politician and too cautious a leader to commit himself or the party of which he is the leader by any ill advised and untimely avowal of a decided policy on a complicated question. But while disclaiming any intention or willingness to speak for his Catholic followers, he intimated that as a general principle they (his followers) would not allow any extraneous influence—even should it emanate from Rome—to divert them from their well-defined political pathway. And Parnell may be—in some extent at least—correct in his diagnosis of the case. As he pointed out many attempts to influence the course of Irish events from the

Holy See have signally failed. And the natural inference is that this last attempt will not be any more successful than many of its predecessors. But it should be remembered that the failures referred to have not been more the result of a firm opposition on the part of the Irish than of an unwillingness on the part of the Vatican to press the enforcement of a decree that was received with distaste and so it may be—and likely will be—with the rescript condemning the Plan of Campaign. So long as there is no determined attempt to enforce it as an ex cathedra pronouncement, the Irish Catholics will likely regard it as a piece of well intended advice and treat it as such. If, however, it were made a question of faith and morals, and there is nothing to prevent the Pope from so interpreting it, the result might be far different."

SLAVERY ABOLISHED IN BRAZIL.

The Chamber of Deputies of the Empire of Brazil have passed an Act for the final abolition of slavery in the Empire. Dom Pedro is absent from home, but it is known that this course is in accordance with his liberal policy. Brazil is the last place in America in which slavery has existed, and for many years there has been a constant movement towards total emancipation by gradual and peaceful methods. The dignitaries of the Church have been very earnest in promotion of this movement. The Archbishop of Bahia, and the Bishops of Ollinda, Goyas and San Paulo declared very strongly for it, the Bishop of Goyas, especially, having written to all his clergy a letter asking them to take part in bringing it about, that the Jubilee of the Pope should be celebrated by the total emancipation of all slaves where their influence or control could bring about this result. Three Provinces abolished slavery in 1887, Ceara, Alto, Amazonas, and Rio Grande do Sul, and in some other Provinces the number of slaves had already been greatly reduced before the present law was enacted. The benign influence of religion is seen in the peaceful manner in which this social revolution has been brought about, which is in remarkable contrast with the emancipation proclamation by which slavery was abolished as a war measure in the slave States of the neighboring Republic. In the United States the estrangement between North and South, arising from the hardships of the war, and the emancipation of the slaves is happily passing away, but the violence of the antipathy aroused may be recognized in the division which still exists between the Northern and Southern Methodist and Presbyterian Churches, which are still kept asunder by the refusal of the Southern to admit the colored population to membership in their Churches, with the rights of white members of those denominations.

Brazil is also prospering under other aspects. Large numbers of immigrants are settling in the country from many parts of Europe, Germany, Switzerland, England, Ireland, Scotland and Italy. Thirty thousand Europeans settled in the Province of San Paulo alone during the year 1887, and important commercial intercourse has been established with many countries. Measures have lately been taken to increase largely the trade with Bolivia and the Argentine Republic.

EDITORIAL NOTES.

To the good priests and people of the Archdiocese of Toronto do we offer our most sincere condolence. They have lost a great hearted and loveable chief pastor.

At St. Peter's Cathedral, in this city, on Sunday last, Rev. M. J. Tieran, Chancellor of the diocese, referred in most touching terms to the death of Archbishop Lynch. At the conclusion of the rev. gentleman's remarks he asked the congregation to join him in a fervent prayer to Almighty God to have mercy on the soul of the deceased prelate.

SOLEMN Requiem Mass for the repose of the soul of the lamented Archbishop Lynch was celebrated in the Cathedral, Peterboro, on the 14th. His Lordship Bishop Dowling was celebrant of the mass, Father McEvoy acting as deacon and Father Rudkins sub-deacon. The Bishop preached a touching panegyric on the life and labors of the departed prelate.

The obsequies of the late Archbishop Lynch were celebrated on Wednesday, 16th inst., in St. Michael's Cathedral, a great concourse of prelates, priests and lay assistants at the service. Details will be given in our next issue. His Grace was buried, as he himself directed, north of the Cathedral, so that there might be easy access to his grave, that the people may be frequently reminded of his desire that they may pray for him.

The poor, the lowly, the afflicted, the care of these was ever a special trait in the character of the dead archbishop. Many a fervent prayer will from them ascend to the throne of the Most High to have mercy on his soul. He is now no more, but surely we may say that his great charities to Christ's suffering little

ones in this world will be the means of making for him a happy home in the mansions of Him whom he served so faithfully here below.

FATHER LEMMENS, a native of Holland, has been appointed Bishop of Vancouver.

OVER 4,000 monks and nuns have returned to their convents in Prussia, owing to the relaxation of the rigorous laws against religious orders.

The North West Review, of Winnipeg, reached us this week in an enlarged and otherwise improved form. We tender our congratulations, and very best wishes, and trust its future will be a prosperous one.

The Rev. Father Walsh, President of Notre Dame University, and the Rt. Rev. Mgr. Bernard O'Reilly, represented America at the International Catholic Congress which opened at Paris on the 8th ult. The deliberations were attended with great success.

COL. INGERSOLL, the noted blasphemer against God, was selected by the New York Legislature to deliver a eulogy on Roscoe Conkling before both houses of the assembly. The lecture was delivered on 9th inst. It is strange that that Legislature would select for the purpose this blasphemer of a' that is sacred.

The Rev. A. A. Miner asserted that for some evil purpose, there were cells under the new Cathedral at Boston, but when politely invited to examine into the matter he declined. He now says that "the right of franchise should never be given to a Romanist, for he denies that a free mind in a free atmosphere has the right to study divine revelatic." Dr. Miner is a Universalist.

WHEN the late Rev. William Adams, D. D., was at the Pan-Presbyterian Council, (the heathen substitute for the Ecumenical Council,) in Edinburgh, he got off a sharp rebuke on the British Presbyterian on account of their division: "Brethren," he said, "you are R. P.'s and I. P.'s and U. P.'s. Why don't you call yourselves split peas, and be done with it?"

The first official act of Bishop Rynn, after his investiture with full episcopal power, was to advance to the rail opposite the gospel side of the altar and there, stretching forth his hands, one finger of which bore the amethyst ring, symbolic of his high office, blessed his aged mother, who had knelt devoutly almost from the commencement of the pontifical mass, the end of which had witnessed his elevation to the life office to ward which so many gifted men laudably strive.

It is stated that the Duchess of Brlen placed in the hands of the late Emperor an Ivory crucifix while he lay upon his bed of death, and that the crucifix was afterwards stolen. It does not appear that the German Protestants hate the crucifix with the same intensity as do the Protestants of Quebec and Ontario, who denounced it not long ago, as well as the proposed statue of the Blessed Virgin, as an emblem of idolatry. It would seem that the German Protestants have some reverence for the Saviour of mankind, since they pay respect to His sacred image on the cross. It has been supposed that Luther's German Protestantism had almost deteriorated into total unbelief, but the Canadian article must be of much inferior quality. It would be interesting to learn which of the varieties is the genuine primitive Christianity.

SALISBURY'S American agent, Professor Goldwin Smith, is being roughly handled by the American press for his exhibition of narrowness at the late St. George's club-dinner in New York. The Rochester Post Express says: "It is the plain purpose of Goldwin Smith to excite animosity against the Irish-born citizens of this country; but the accusation which he makes against Chauncey M. Depew casts an imputation on American manhood meaner than any that he has cast upon Irish character. He has said twice, and a third time to the world that Americans are so cowardly, so unprincipled, so ambitious of office that the best men among them, such as Chauncey M. Depew, will baffle their real sentiments in order to curry favor with Irish-born voters. Could any accusation be viler or more senseless? Americans themselves are largely at fault for this state of things. Many of the distinguished citizens of that country frequently lionize perambulating literary cranks of the Smith stamp, who have become a veritable nuisance in their own country."

The New York Times' cable correspondent states that a celebrated event in the modern history of the Catholic Church is called to mind by the appearance in Madrid of Father Mortara, a delicate-looking man thirty-seven years of age, who has created a furore by his thoughtful, fervent, eloquent preaching, and marvellous knowledge of languages. He speaks and writes thoroughly twenty-two

tongues. Madrid has gone wild over him and his sermons have so moved the Queen, princesses, and ladies of the court that more funds than he can well dispose of have been subscribed for a convent chapel which he is building at Onate, in the Basque highlands. This young priest is the same Edgar Mortara, a Jewish child, born in the States of the Church, whose education and alleged forcible abduction from his parents caused such a sensation thirty years ago. The French government attempted to obtain the custody of the child. The Archbishop of Canterbury and a host of English clergy and laity signed a protest against his removal from his parents, and Sir Moses Montefiore went specially to Rome on his behalf, but all to no avail. His reappearance now as an eloquent man and a profound theologian attracts great attention.

OBITUARY.

Capt. B. Cremor, St. John, N. B.

It is with great regret we announce the death of Capt. Bartholomew Cremor, at St. John, N. B., May 5th. An active and capable ship-master, Capt. Cremor for many years past commanded his own ship, Don Enrique. His vessel was principally engaged in long voyages, and at the great ports in the old and new world, as well as at home, he was well known and highly respected.

His funeral took place on Monday, the 7th, from his residence to the cathedral, where a solemn requiem mass was celebrated for the repose of his soul. After mass the cortege proceeded on its way to the final resting place in the new Catholic cemetery. Hon. R. J. Ritchie, Messrs. Patrick Gleeson, James Reynolds, Donald Carmichael, James J. Lawlor and David Lynch were the pallbearers. We offer the surviving relatives our heartfelt sympathy in their great loss.

Mr. J. Sullivan, Dunville.

It is with great regret that we record the death of one of Dunville's oldest and most respected citizens, Mr. Jeremiah Sullivan, who quietly passed away at an early hour on Wednesday morning, the 2nd inst., after an illness of only a few days, although he had been feeble and in poor health for some years past. He was in his eighty-sixth year, and was born in the County of Cork, Ireland, whence he emigrated in the year 1849, coming immediately to Dunville, where he had ever since lived, and where he had gained the respect of all classes of the community for his sterling and upright character; his word was his bond, which he was never known to break in the smallest matter. He was a member of the Roman Catholic Church, always ready to give an account of the faith that was in him, but also respecting the opinions of those who differed from him. In his death, which, like his life, was very edifying, he was fortified by all the rites of his Church, and firmly professed his belief in her Divine powers. His house was for many years the home of the clergy and religious who attended this parish in its early days, and as was justly said, in speaking of his death, "the records of the parish show no good work, charitable or otherwise, with which his name was not prominently connected." His funeral took place Friday morning the 4th inst., at St. Michael's church, where Requiem High Mass was celebrated by Rev. Father Cronin, Miss Minnie Green, of Caledonia, presiding at the organ, thence to the Catholic cemetery, and was attended by citizens of all denominations. He was fifty-three years married and leaves, besides his widow, six sons and three daughters, twenty-seven grandchildren and one great-grandchild to survive him. May he rest in peace.—Dunville Gazette.

SPECIAL TO THE CATHOLIC RECORD FROM DUNVILLE.

On Rogation days a little misison was held in this parish to give everyone an opportunity, before the Paschal time expired, to comply with the precept of the Church by performing their Easter duty. The following clergy assisted: Very Rev. Dean Harris, St. Catharines; Very Rev. Chancellor Keogh, Dundas; Father Killullen, P. P., Fort Colborne; and Father Traylor, P. P., Fort Erie. On Monday evening Father Killullen preached an excellent sermon on the "Importance of Salvation," and Father Traylor on Tuesday morning on "Prayer." On Tuesday evening Dean Harris delivered a lecture on "The Priesthood of the Catholic Church," to which an admission fee was charged. Without saying a word that would offend the most fastidious, Dean Harris delivered a most instructive, eloquent and able lecture, in which he showed the divine origin and sublime dignity of the Priesthood. At the conclusion Father Cronin expressed his thanks and gratitude. The choir was ably assisted by Miss Minnie Green, Caledonia, and Father Traylor, both of whom sang solo.

A DESERVING OBJECT.

We would once more direct the attention of our readers to the grand bazaar announced to take place in the town of Goderich on the 20th and 21st of June next, the profits derived from which will be in aid of St. Peter's Catholic Church. There is indeed in this instance pressing need of assistance from the charitably disposed, and we hope our readers will readily respond to the appeal made by the beloved and highly esteemed pastor, Rev. B. J. Watters. Remittance may be made direct to him. The prize list is a most valuable one and this fact alone should cause a rapid sale of tickets.

A dandy preacher from Bath recently admonished a General audience against the sin of bribery at election, as follows:—"Din ting of gittin \$100 for a vote is all wrong. Ten dollars is as much as it is worth."—Pahvers Democrat.

NEWS FROM IRELAND.

Dublin.

On the 15th of April, Mr. Wm. O'Brien, M.P., was presented with the handsomely illuminated address that had been prepared for him by the Nationalists of Dublin, but only the original manuscript copy of which had been handed to him on coming out of Tullamore Jail.

Popular opinion in Dublin directly sets down the second arrest of Mr. O'Brien to an intent on the part of Mr. Balfour to dwarf the significance of the New Ross meeting.

It is said that Mr. William Redmond will be prosecuted for his speech at New Ross, April 15th, when speeches were also delivered by Canon Doyle, John Barry, M. P., John E. Redmond, M. P., P. A. Canoe, M. P., A. Webb and others.

It is impossible to understand the fatality of the Irish landlords. At the Abbey Quarter Sessions, on Tuesday, April 27th there were no fewer than sixty-five ejectment decrees obtained against tenants.

Two venerable and respected Kilkenny priests have recently passed to their eternal reward. The first was the beloved parish priest of Keshbrook, Rev. Francis Coyne.

The other lamented priest who passed away in the 78th year of his age, is the Very Rev. Philip (Canon) Moore, P. P. of Johnston. The sad event took place on the 14th of April.

has lost in Canon Moore a profound historian and eloquent orator, and John-torian one of the most charitable, saintly and unselfish of pastors. May they both rest in peace.

King's County.

At the quarter sessions, at Tullamore, on April 16th, John Flanagan and his two sisters, Mary and Anne Flanagan, brought appeals before the Chairman from the decision of two R. M.'s sentencing them to two months' imprisonment each.

The following pastoral notice from the Most Rev. Dr. Nulty was read in all the churches of his diocese on Sunday, April 15th.

The county Louth has been proclaimed under the Coercion Act. Connected with this is the issue of a warrant for the arrest of Mr. John Dillon, who spoke on the Sunday previous to the issuing of the proclamation.

At Castlemary Petty Sessions, on April 17th, before "Removable" gardener and Redmond, Mr. J. Morrison Doyle, who was evicted from his farm, at Inchiquin, last February, was charged under the "Peace Preservation Act" of 1881.

At Mallow Quarter Sessions, on April 18th, eight members of the "suppressed" Kilkenny National League appeared from the decision of the Recorder, sentencing them to two months' imprisonment, with hard labor.

Early on the morning of April 17th, Mr. Frederick Hobbes, Sub-sheriff, accompanied by seventy or eighty police, in charge of District-Inspector Lowndes, descended upon the village of Herbertstown.

A large force of constabulary, accompanied by Miss Gardiner, sheriff's bailiff, met at the last Galway quarter sessions. Decrees were granted in batches of twenty, thirty, and fifty, and scarcely one defended.

"Wine, Women and Song" but the greatest of these is, "women." "Wine is a mocker, and song is good to soothe the savage," but women respond to every active power and sentiment of the human mind when in good health.

A large force of constabulary, accompanied by Miss Gardiner, sheriff's bailiff, met at the last Galway quarter sessions. Decrees were granted in batches of twenty, thirty, and fifty, and scarcely one defended.

There have been many remarkable cures of deafness made by the use of Hagyard's Yellow Oil, the great household remedy for all Pain, Inflammation and Soreness.

Armagh.

The death of the Rev. James McOann, P. P., of Ferkhill, which occurred on April 17th, will be learned with much regret. Deceased was son of the late Mr. James McOann, formerly M. P. for Drogheda.

It seems a positive act of disloyalty for the "Royal Irish" of Armagh to have disturbed an Orange wedding party in Armagh for such a trifling oversight in detail. The Orangemen meant to do a trick of it, and so laid in a large stock of Irish gnomes.

The death has been announced of the late Rev. J. Hughes, S. J., Loyola House, Drogheda. He had gone to Drogheda to take charge of the large property belonging to the Jesuit Retreat there, where he resided for two years.

On Sunday, April 15th, another youthful Bishop was added to the ranks of the Irish hierarchy, in the person of the Most Rev. Edward Magennis, the new Bishop of Kilmore. The Archbishop of Armagh was the consecrating prelate.

On the evening of April 18th, the Most Rev. Dr. O'Donnell, Bishop of Roshone, and Mr. Dillon, accompanied by the Rev. Father Walker, Adm., Glenville, having occasion to proceed to the parochial residence of the latter, were closely followed by a police detective from Letterkenny and back.

At Letterkenny on April 18th, shortly before the arrival of the escort conveying Father McFadden and other prisoners to the railway station there, the platform was occupied by police, under District Inspector White, who gave orders to pull back the crowd.

Over four hundred ejectment decrees, mostly for non payment of rent, were met at the last Galway quarter sessions. Decrees were granted in batches of twenty, thirty, and fifty, and scarcely one defended.

"Wine, Women and Song" but the greatest of these is, "women." "Wine is a mocker, and song is good to soothe the savage," but women respond to every active power and sentiment of the human mind when in good health.

A large force of constabulary, accompanied by Miss Gardiner, sheriff's bailiff, met at the last Galway quarter sessions. Decrees were granted in batches of twenty, thirty, and fifty, and scarcely one defended.

There have been many remarkable cures of deafness made by the use of Hagyard's Yellow Oil, the great household remedy for all Pain, Inflammation and Soreness.

There have been many remarkable cures of deafness made by the use of Hagyard's Yellow Oil, the great household remedy for all Pain, Inflammation and Soreness.

If the Sufferer from Consumption,

Rheumatism and General Debility will try Scott's Emulsion of Pure Cod Liver Oil, with hyphosphates, you will find immediate relief and a permanent benefit.

Bella, Pimples, Blisters and Skin Humors disfigure the countenance Purify the blood by using Burdock Blood Bitters to remove the impure matter which loads it.

Use the safe, pleasant and effective worm-killer, Mother Graves' Worm Expeller; nothing equals it. Procure a bottle and take it home.

As an aid to internal remedies for skin diseases, Dr. Low's Sulphur Soap proves very valuable.

STURBORNS CHILDREN'S MILLY TAKE DR. LOW'S WORM SYRUP. It pleases the child and destroys the worms.

Want of Sleep

Is sending thousands annually to the insane asylum; and the doctors say this trouble is alarmingly on the increase. The usual remedies, while they may give temporary relief, are likely to do more harm than good.

DR. J. C. AYER & CO., Lowell, Mass. Sold by all Druggists. Price \$1; six bottles, \$5.

THE CURE FITS! FITS, EPILEPSY OR FALLING SICKNESS. A long study. I warrant my remedy to cure the worst cases.

NOTICE! HAVING purchased the stock of Mr. O. the public generally will find the Largest, Finest and Freshest stock of goods in the

HAVANA CIGARS 25 lines of the finest in the market. AT OLD PRICES. FANCY GOODS I not usually found in a Tobacconist establishment.

LEWIS KELLY. LAW PRACTICE FOR SALE. A large business, practising for last six years at populous county seat in central

TO THE CLERGY.

The Clergy of Western Ontario will be pleased to learn that Wilson Bros., General Grocers, of London, have now in stock a large quantity of Nonsuch Wine, whose purity and genuineness for sacramental use is attested by a certificate signed by the Rector and Priest of St. Thomas of the Diocesan Seminary of Marais.

BREADMAKER'S YEAST. BREAD made of this Yeast will be the best made in Ontario. No honest No Dough! It makes the lightest, whitest, sweetest bread, rolls, buns and

MACKINAC Summer Tours. PALACE STEAMERS. LOW RATES. Four Trips per Week Between DETROIT, MACKINAC ISLAND

MINNESOTA Cheap Homes on Long Time and Liberal Terms. The Stevens County Abstract and Real Estate Agency has for sale Million Acres of the Best Farming Lands.

SMITH BROS. Plumbers, Gas and Steam Fitters. 388 Clarence street, opp. Y. M. C. A. A full supply of Plumbers' and Gas-Fitters' Goods

Our New House-Furnishing Goods in Table Linens, Sheerings, Towellings, Pillow Cases, Tickings, Cretonnes, Lace Curtains, Napkins, Table Covers, etc., just received and selling cheap at

"MISTAKES MODERN INFIDELS." New Book on Christian Evidences and Corrective Answer to Col. Ingersoll's "Mistakes of Moses."

R. F. LACEY & CO'S Manufacturers and Wholesale Dealers in Every Variety of BOOT AND SHOE UPPERS

BUCKDOCK BLOOD BITTERS. Unlocks all the clogged avenues of the Bowels, Kidneys and Liver, carrying off gradually without weakening the system

ST. JEROME'S COLLEGE. Complete Classical, Philosophical & Commercial Course. For further particulars apply to

ST. JEROME'S COLLEGE. Complete Classical, Philosophical & Commercial Course. For further particulars apply to

ST. JEROME'S COLLEGE. Complete Classical, Philosophical & Commercial Course. For further particulars apply to

ST. JEROME'S COLLEGE. Complete Classical, Philosophical & Commercial Course. For further particulars apply to

ST. JEROME'S COLLEGE. Complete Classical, Philosophical & Commercial Course. For further particulars apply to

ST. JEROME'S COLLEGE. Complete Classical, Philosophical & Commercial Course. For further particulars apply to

CONCORDIA VINEYARDS SANDWICH - O.N.T. ERNEST GIRARDOT & CO PURE NATIVE WINES. Alter Wine a specialty. Only Native Albar wine used and recommended by His Eminence Cardinal Pacelli.

ST. CATHARINE'S. Send for prices and circular. The Messrs. Ernest Girardot & Co., of Sandwich, being good practical Catholics,

NEW YORK CATHOLIC AGENCY. The object of this Agency is to supply at the regular dealer's price any kind of goods imported or manufactured in the United States.

NEW YORK CATHOLIC AGENCY. The object of this Agency is to supply at the regular dealer's price any kind of goods imported or manufactured in the United States.

NEW YORK CATHOLIC AGENCY. The object of this Agency is to supply at the regular dealer's price any kind of goods imported or manufactured in the United States.

NEW YORK CATHOLIC AGENCY. The object of this Agency is to supply at the regular dealer's price any kind of goods imported or manufactured in the United States.

NEW YORK CATHOLIC AGENCY. The object of this Agency is to supply at the regular dealer's price any kind of goods imported or manufactured in the United States.

NEW YORK CATHOLIC AGENCY. The object of this Agency is to supply at the regular dealer's price any kind of goods imported or manufactured in the United States.

NEW YORK CATHOLIC AGENCY. The object of this Agency is to supply at the regular dealer's price any kind of goods imported or manufactured in the United States.

NEW YORK CATHOLIC AGENCY. The object of this Agency is to supply at the regular dealer's price any kind of goods imported or manufactured in the United States.

NEW YORK CATHOLIC AGENCY. The object of this Agency is to supply at the regular dealer's price any kind of goods imported or manufactured in the United States.

NEW YORK CATHOLIC AGENCY. The object of this Agency is to supply at the regular dealer's price any kind of goods imported or manufactured in the United States.

NEW YORK CATHOLIC AGENCY. The object of this Agency is to supply at the regular dealer's price any kind of goods imported or manufactured in the United States.

SHORT INSTRUCTIONS FOR MASSNES.

[Delivered by the Rev. James D. ...] HOLY COMMUNION—THE MOST LOVING, AT THE SAME TIME THE MOST DEEP, INVENTION OF DIVINE LOVE.

DEAR PEOPLE: For the last few days we have been speaking of the Eucharist from a purely doctrinal point of view.

We read in the Old Testament King Asa, a very powerful monarch being desirous of honoring a subject in the highest manner, consulted one of the most astute of his courtiers.

He confers upon the human race signs of His love. I have no hesitations in saying that not one of them could be imagined the honor reserved for our human nature in the mystery of the Last Supper.

He confers upon the human race signs of His love. I have no hesitations in saying that not one of them could be imagined the honor reserved for our human nature in the mystery of the Last Supper.

He confers upon the human race signs of His love. I have no hesitations in saying that not one of them could be imagined the honor reserved for our human nature in the mystery of the Last Supper.

He confers upon the human race signs of His love. I have no hesitations in saying that not one of them could be imagined the honor reserved for our human nature in the mystery of the Last Supper.

He confers upon the human race signs of His love. I have no hesitations in saying that not one of them could be imagined the honor reserved for our human nature in the mystery of the Last Supper.

He confers upon the human race signs of His love. I have no hesitations in saying that not one of them could be imagined the honor reserved for our human nature in the mystery of the Last Supper.

O. M. E. A.

Ottawa, May 7th, 1888. DEAR SIR AND BROTHERS—The following changes have taken place in the roll of officers of Branch 28, C. M. B. A., owing to the resignation of the President and Recording Secretary...

Resolution of Condolence. At the special meeting of Branch No. 48, C. M. B. A., Woodstock, held on Tuesday, May 8th, 1888, the following resolution of condolence were unanimously adopted:

Resolved, That by his death this branch of the O. M. B. A., sustains the loss of one of its most worthy and zealous members, the Church an active and steadfast supporter, his wife a kind and affectionate husband and his children a good and loving protector.

Resolved, That our heartfelt sympathies are hereby extended to the bereaved widow and afflicted family, and as a tribute to his memory, that our charter be draped in mourning for the space of thirty days.

Resolved, That a copy of these resolutions be forwarded to Mrs. J. J. Landry, the Catholic Record and C. M. B. A. Monthly, our official organs.

THOS. B. DUNN, President, J. H. HARWOOD, Sec. Sec.

LATEST FRAMES OF THE IRISH QUESTION.

The Pope has instructed Archbishop Walsh, of Dublin, to compile a report on the National League, and submit it to the Vatican for comparison with the report of Mr. Fenwick.

The Irish Catholic Bishops held a conference at Clontarf on the 9th inst. It is believed that the object was to consider the Pope's rescript.

A banquet was given to Mr. Parnell by the Eighty Club on the 8th inst. Mr. Herbert Gladstone, Mr. John Morley, the Earl of Cairns, and all leading Parnellites were present.

The tenants of the Earl of Westmeath, finding it impossible to pay the exorbitant rents demanded of them, funded their money and adopted the Plan of Campaign toward the end of the year 1886.

Mr. Patrick Ferriter of Dingle has been sent to jail three months for selling a copy of United Ireland to a policeman, who pretended to be a tailor, though thousands do the same thing daily with impunity.

Mr. Patrick Ferriter of Dingle has been sent to jail three months for selling a copy of United Ireland to a policeman, who pretended to be a tailor, though thousands do the same thing daily with impunity.

Mr. Patrick Ferriter of Dingle has been sent to jail three months for selling a copy of United Ireland to a policeman, who pretended to be a tailor, though thousands do the same thing daily with impunity.

Mr. Patrick Ferriter of Dingle has been sent to jail three months for selling a copy of United Ireland to a policeman, who pretended to be a tailor, though thousands do the same thing daily with impunity.

Mr. Patrick Ferriter of Dingle has been sent to jail three months for selling a copy of United Ireland to a policeman, who pretended to be a tailor, though thousands do the same thing daily with impunity.

Mr. Patrick Ferriter of Dingle has been sent to jail three months for selling a copy of United Ireland to a policeman, who pretended to be a tailor, though thousands do the same thing daily with impunity.

Mr. Patrick Ferriter of Dingle has been sent to jail three months for selling a copy of United Ireland to a policeman, who pretended to be a tailor, though thousands do the same thing daily with impunity.

Mr. Patrick Ferriter of Dingle has been sent to jail three months for selling a copy of United Ireland to a policeman, who pretended to be a tailor, though thousands do the same thing daily with impunity.

Mr. Patrick Ferriter of Dingle has been sent to jail three months for selling a copy of United Ireland to a policeman, who pretended to be a tailor, though thousands do the same thing daily with impunity.

Mr. Patrick Ferriter of Dingle has been sent to jail three months for selling a copy of United Ireland to a policeman, who pretended to be a tailor, though thousands do the same thing daily with impunity.

Mr. Patrick Ferriter of Dingle has been sent to jail three months for selling a copy of United Ireland to a policeman, who pretended to be a tailor, though thousands do the same thing daily with impunity.

Mr. Patrick Ferriter of Dingle has been sent to jail three months for selling a copy of United Ireland to a policeman, who pretended to be a tailor, though thousands do the same thing daily with impunity.

Mr. Patrick Ferriter of Dingle has been sent to jail three months for selling a copy of United Ireland to a policeman, who pretended to be a tailor, though thousands do the same thing daily with impunity.

Mr. Patrick Ferriter of Dingle has been sent to jail three months for selling a copy of United Ireland to a policeman, who pretended to be a tailor, though thousands do the same thing daily with impunity.

Mr. Patrick Ferriter of Dingle has been sent to jail three months for selling a copy of United Ireland to a policeman, who pretended to be a tailor, though thousands do the same thing daily with impunity.

Mr. Patrick Ferriter of Dingle has been sent to jail three months for selling a copy of United Ireland to a policeman, who pretended to be a tailor, though thousands do the same thing daily with impunity.

Mr. Patrick Ferriter of Dingle has been sent to jail three months for selling a copy of United Ireland to a policeman, who pretended to be a tailor, though thousands do the same thing daily with impunity.

Mr. Patrick Ferriter of Dingle has been sent to jail three months for selling a copy of United Ireland to a policeman, who pretended to be a tailor, though thousands do the same thing daily with impunity.

"MONSIGNOR" BOULAND.

His Record in the Providence Diocese and here in Boston.

THE UNDERHAND FLOATING IN WOODS-SOCIETY—ITS FINANCIAL CROOKERIES IN CENTRAL FALLS—HOW HE FAILED TO BUILD A CHURCH IN THIS CITY—HIS DECEPTIONS ABROAD AND HIS TRUMPET TITLES—A CROOKED CAREER.

There are Hungry Jews in every station of life, and a classing class hold the only man who has aspired to be known and to become a Napoleon of finance. In any other calling than in the ranks of the Catholic priesthood Rev. A. Leon Bouland, whose apostasy caused so much comment in New York and other places last week, might not have been any more successful in his arts than he has been in the ministry, but not so much odium would attach to his name in consequence of his peculiar practices. A Catholic clergyman is supposed to have some dollars and cents in the sense of seeking for more money than his needs require. Speculation, and underhand and suspicious dealings in financial matters, are things of which he is generally believed incapable, and all sorts of fraud and deception are considered alien to his character. Now and then, however, public opinion is given a rude shock in the matter of these common beliefs, and a clergyman turns up with a very dark and unsavory record. Such a one is "Monsignor" Bouland, alluded to above, and not unknown to the Catholics of this city, who may find somewhat interesting, in view of his recent performances, the following brief story of his ministerial career.

Along about 1876 the late Bishop Hendricks of Providence was walking on the banks of the river at Providence, and he introduced himself as A. L. Bouland, and brought letters from France to the effect that he had been ordained a deacon and made a complete course of theology. Dr. Hendricks was then in the need of French priests, and he presented to him a French Canadian priest who introduced himself as A. L. Bouland, and brought letters from France to the effect that he had been ordained a deacon and made a complete course of theology.

Dr. Hendricks was then in the need of French priests, and he presented to him a French Canadian priest who introduced himself as A. L. Bouland, and brought letters from France to the effect that he had been ordained a deacon and made a complete course of theology.

Dr. Hendricks was then in the need of French priests, and he presented to him a French Canadian priest who introduced himself as A. L. Bouland, and brought letters from France to the effect that he had been ordained a deacon and made a complete course of theology.

Dr. Hendricks was then in the need of French priests, and he presented to him a French Canadian priest who introduced himself as A. L. Bouland, and brought letters from France to the effect that he had been ordained a deacon and made a complete course of theology.

Dr. Hendricks was then in the need of French priests, and he presented to him a French Canadian priest who introduced himself as A. L. Bouland, and brought letters from France to the effect that he had been ordained a deacon and made a complete course of theology.

Dr. Hendricks was then in the need of French priests, and he presented to him a French Canadian priest who introduced himself as A. L. Bouland, and brought letters from France to the effect that he had been ordained a deacon and made a complete course of theology.

Dr. Hendricks was then in the need of French priests, and he presented to him a French Canadian priest who introduced himself as A. L. Bouland, and brought letters from France to the effect that he had been ordained a deacon and made a complete course of theology.

Dr. Hendricks was then in the need of French priests, and he presented to him a French Canadian priest who introduced himself as A. L. Bouland, and brought letters from France to the effect that he had been ordained a deacon and made a complete course of theology.

Dr. Hendricks was then in the need of French priests, and he presented to him a French Canadian priest who introduced himself as A. L. Bouland, and brought letters from France to the effect that he had been ordained a deacon and made a complete course of theology.

Dr. Hendricks was then in the need of French priests, and he presented to him a French Canadian priest who introduced himself as A. L. Bouland, and brought letters from France to the effect that he had been ordained a deacon and made a complete course of theology.

Dr. Hendricks was then in the need of French priests, and he presented to him a French Canadian priest who introduced himself as A. L. Bouland, and brought letters from France to the effect that he had been ordained a deacon and made a complete course of theology.

Dr. Hendricks was then in the need of French priests, and he presented to him a French Canadian priest who introduced himself as A. L. Bouland, and brought letters from France to the effect that he had been ordained a deacon and made a complete course of theology.

Dr. Hendricks was then in the need of French priests, and he presented to him a French Canadian priest who introduced himself as A. L. Bouland, and brought letters from France to the effect that he had been ordained a deacon and made a complete course of theology.

Dr. Hendricks was then in the need of French priests, and he presented to him a French Canadian priest who introduced himself as A. L. Bouland, and brought letters from France to the effect that he had been ordained a deacon and made a complete course of theology.

Dr. Hendricks was then in the need of French priests, and he presented to him a French Canadian priest who introduced himself as A. L. Bouland, and brought letters from France to the effect that he had been ordained a deacon and made a complete course of theology.

Dr. Hendricks was then in the need of French priests, and he presented to him a French Canadian priest who introduced himself as A. L. Bouland, and brought letters from France to the effect that he had been ordained a deacon and made a complete course of theology.

Dr. Hendricks was then in the need of French priests, and he presented to him a French Canadian priest who introduced himself as A. L. Bouland, and brought letters from France to the effect that he had been ordained a deacon and made a complete course of theology.

Dr. Hendricks was then in the need of French priests, and he presented to him a French Canadian priest who introduced himself as A. L. Bouland, and brought letters from France to the effect that he had been ordained a deacon and made a complete course of theology.

Dr. Hendricks was then in the need of French priests, and he presented to him a French Canadian priest who introduced himself as A. L. Bouland, and brought letters from France to the effect that he had been ordained a deacon and made a complete course of theology.

Dr. Hendricks was then in the need of French priests, and he presented to him a French Canadian priest who introduced himself as A. L. Bouland, and brought letters from France to the effect that he had been ordained a deacon and made a complete course of theology.

Dr. Hendricks was then in the need of French priests, and he presented to him a French Canadian priest who introduced himself as A. L. Bouland, and brought letters from France to the effect that he had been ordained a deacon and made a complete course of theology.

Dr. Hendricks was then in the need of French priests, and he presented to him a French Canadian priest who introduced himself as A. L. Bouland, and brought letters from France to the effect that he had been ordained a deacon and made a complete course of theology.

Dr. Hendricks was then in the need of French priests, and he presented to him a French Canadian priest who introduced himself as A. L. Bouland, and brought letters from France to the effect that he had been ordained a deacon and made a complete course of theology.

Dr. Hendricks was then in the need of French priests, and he presented to him a French Canadian priest who introduced himself as A. L. Bouland, and brought letters from France to the effect that he had been ordained a deacon and made a complete course of theology.

naturally, called him to account for this, and the "monsignor" was so lame that he was told that his services were no longer needed. The church and parsonage that stand on Isabella street to-day, and which have both been built within a few years by Bouland's successors, show that it was not through any inability on their part, or any unwillingness to contribute, that the French Catholics of Boston were not sooner possessed of a parish church and rectory. Had Bouland remained pastor up to the present they would probably have neither the one nor the other.

When Archbishop Williams packed the "monsignor" adrift that worthy conceived a brilliant plan, which would have made him wealthy in a very short while if he could only have succeeded in carrying it out successfully. This plan was nothing more or less than to get himself appointed director general of the organization of Peter's Pence in this country, not the United States alone, but all North America. In pursuance of this project the "monsignor" sailed for France and collared every title he could lay his hands upon. By promising to send his diocese financial aid from America, he induced the archbishop of Rheims to appoint him an honorary

CANON OF HIS CATHEDRAL. He received letters from Julius Ferry and President Grevy and then he hurried on to Rome, where he picked up a few more trumpety titles and broached his great plan to all the minor dignitaries of the Vatican whom he was able to approach. He seems to have persuaded some of these to bring the matter to the attention of the Propaganda, but that body was wary, and was not to be caught so easily as Bouland imagined. Despite all his efforts, and all the lying statements he made about the inactivity of the American prelates in the matter of collecting Peter's Pence in this country, and notwithstanding his boast that, if he was given charge of that work, the dollars would flow more abundantly into the Papal treasury, all that he was able to get from Rome was permission to try his hand at the job provided the bishops of the American continent sanctioned his labor. This was a killing condition, for the "monsignor" knew that he would not be allowed by any American prelate to have anything to do with the Peter's Pence collections in his diocese, and he also knew that, if any prelate were disposed to allow him to try and increase those, his financial record in Central Falls and Boston would destroy all chances he might otherwise have. Consequently, he lost no time in writing to Rome, after he had again reached this side of the ocean, to say that he found his "mission" impracticable and would have to abandon it.

Recognizing by this time that he had come to the end of his rope as an ecclesiastical financier, the "monsignor" began to cast about him for secular sources of profit, and the first idea that presented to him was that of founding a French colony in the south. He managed, a couple of years ago, to get possession of a tract of land down at Greenville, S. C., on promise of bringing French men over to till and cultivate it. He had prospectuses of his great enterprise printed in the French language, enormously extolling the beauty, the salubrity and the fecundity of South Carolina, and these, sent by the hundreds through France, inviting all who read them to pull up their stakes in the "Monsignor" colony, a French colony. He succeeded in deluding a few of his countrymen to come over here, sold them land at a profit to himself, and then tried to persuade them to become wheat growers in the Palmetto State. He had prospectuses of his failure, however, and the "monsignor" was again without an occupation. Seeing nothing else open to him, he conceived the idea of posing as a "reformed" Catholic priest, and no sooner had he conceived this idea than he went to work to execute it. He gathered together all his old titles, few of which are worth even the paper upon which they are written, and came up from the South to New York, where he wrote a high faluting letter to the Pope, who probably never heard of "Monsignor" Bouland, declaring that he found himself under the necessity of separating from the Catholic Church, first because he could not any longer believe in the Syllabus and the decrees of the last Vatican council, and secondly, because he was convinced that Ultramontanism was dangerous to the state! The Vatican council was held in 1869-70, and here, eighteen years afterwards, a man who was not ordained till 1875 asserts that he cannot any longer accept the decision. Bouland cannot speak a sentence, of any length, correctly in English; he is not a citizen of this country; he knows absolutely nothing about the American form of government, and yet he sees that Ultramontanism menaces our institutions. Was there ever a more ridiculous plea for apostasy than this put forward, and who fools those individuals in New York must be who believe the "monsignor's" declarations and are preparing to lionize him as a "brand snatched from the burning"!

If Bouland be a monsignor nobody on this side of the water ever knew him as such. He certainly was not recognized as one of the Pope's household either in this city or in the diocese of Providence, where he was regarded as a priest of mediocre abilities, utterly devoid of all that great eloquence which his new patrons now claim for him. His theological knowledge was chiefly remarkable for his scintillations, and the most of all his characteristics were his disposition to quarrel with his parishioners and his proneness to complain of their ignorance and lack of reverence.

He never was popular with his fellow-clergy, and he associated very rarely with those even whose native language, like his own, was French. The certificates he displays now showing that he is an honorary canon of the Rheims cathedral, and that he was made genuine, but they have a suspicious look. He claimed in Rome, so his letters show, to be a canon of the Church of Notre Dame des Victoires in this city, a position which every body knows does not exist, and never has existed, what he holds is a title of honor and a name here to be a canon of Rheims and Rome?

The Society des Avocats de St. Pierre, of which he says he is president, and that of the Avocats of Rome, of which he claims to be a member, were never heard of in this country. His appointment as president general of the organization of the Societies of St. Peter's Pence in North America was made subject to conditions which were never fulfilled, and he, therefore, valueless, and the certificate he exhibits of his appointment as Papal chamberlain is not worth anything, because it shows that, if he ever obtained that title, he got it by false pretenses, to wit, representing himself as a canon of the Church of Notre Dame des Victoires in this city, an office, as before remarked, that never had any existence. The old saying that a woman is at the bottom of the whole trouble may not be true in Bouland's case, but it may also be stated that when he was down in Rhode Island a certain daughter of his in that state appeared as an interested party in some of his peculiar financial transactions. Lucre, no love, however, appears to have been the stumbling block of "Monsignor" Bouland, though it is by no means unlikely that he may have had a considerable to do with shaping his future course, now that he has renounced Catholicism and signified his intention of becoming an Episcopalian and of imitating Pere Hyacinthe's methods and ways.

They "swore Like an Army in Phalanx," may be said of many scoundrels from biliousness, headache, constipation, indigestion, and their resultant irritability, intestinal sluggishness, neural, etc. The temptation to this violence is a sacred commandment, however, is speedily and permanently removed by the use of Dr. Pierce's Pleasant Pellets—tiny, little sugar-coated anti-bilious granules; nothing like them. One a dose. Druggists.

They "swore Like an Army in Phalanx," may be said of many scoundrels from biliousness, headache, constipation, indigestion, and their resultant irritability, intestinal sluggishness, neural, etc. The temptation to this violence is a sacred commandment, however, is speedily and permanently removed by the use of Dr. Pierce's Pleasant Pellets—tiny, little sugar-coated anti-bilious granules; nothing like them. One a dose. Druggists.

They "swore Like an Army in Phalanx," may be said of many scoundrels from biliousness, headache, constipation, indigestion, and their resultant irritability, intestinal sluggishness, neural, etc. The temptation to this violence is a sacred commandment, however, is speedily and permanently removed by the use of Dr. Pierce's Pleasant Pellets—tiny, little sugar-coated anti-bilious granules; nothing like them. One a dose. Druggists.

They "swore Like an Army in Phalanx," may be said of many scoundrels from biliousness, headache, constipation, indigestion, and their resultant irritability, intestinal sluggishness, neural, etc. The temptation to this violence is a sacred commandment, however, is speedily and permanently removed by the use of Dr. Pierce's Pleasant Pellets—tiny, little sugar-coated anti-bilious granules; nothing like them. One a dose. Druggists.

They "swore Like an Army in Phalanx," may be said of many scoundrels from biliousness, headache, constipation, indigestion, and their resultant irritability, intestinal sluggishness, neural, etc. The temptation to this violence is a sacred commandment, however, is speedily and permanently removed by the use of Dr. Pierce's Pleasant Pellets—tiny, little sugar-coated anti-bilious granules; nothing like them. One a dose. Druggists.

They "swore Like an Army in Phalanx," may be said of many scoundrels from biliousness, headache, constipation, indigestion, and their resultant irritability, intestinal sluggishness, neural, etc. The temptation to this violence is a sacred commandment, however, is speedily and permanently removed by the use of Dr. Pierce's Pleasant Pellets—tiny, little sugar-coated anti-bilious granules; nothing like them. One a dose. Druggists.

They "swore Like an Army in Phalanx," may be said of many scoundrels from biliousness, headache, constipation, indigestion, and their resultant irritability, intestinal sluggishness, neural, etc. The temptation to this violence is a sacred commandment, however, is speedily and permanently removed by the use of Dr. Pierce's Pleasant Pellets—tiny, little sugar-coated anti-bilious granules; nothing like them. One a dose. Druggists.

They "swore Like an Army in Phalanx," may be said of many scoundrels from biliousness, headache, constipation, indigestion, and their resultant irritability, intestinal sluggishness, neural, etc. The temptation to this violence is a sacred commandment, however, is speedily and permanently removed by the use of Dr. Pierce's Pleasant Pellets—tiny, little sugar-coated anti-bilious granules; nothing like them. One a dose. Druggists.

They "swore Like an Army in Phalanx," may be said of many scoundrels from biliousness, headache, constipation, indigestion, and their resultant irritability, intestinal sluggishness, neural, etc. The temptation to this violence is a sacred commandment, however, is speedily and permanently removed by the use of Dr. Pierce's Pleasant Pellets—tiny, little sugar-coated anti-bilious granules; nothing like them. One a dose. Druggists.

They "swore Like an Army in Phalanx," may be said of many scoundrels from biliousness, headache, constipation, indigestion, and their resultant irritability, intestinal sluggishness, neural, etc. The temptation to this violence is a sacred commandment, however, is speedily and permanently removed by the use of Dr. Pierce's Pleasant Pellets—tiny, little sugar-coated anti-bilious granules; nothing like them. One a dose. Druggists.

They "swore Like an Army in Phalanx," may be said of many scoundrels from biliousness, headache, constipation, indigestion, and their resultant irritability, intestinal sluggishness, neural, etc. The temptation to this violence is a sacred commandment, however, is speedily and permanently removed by the use of Dr. Pierce's Pleasant Pellets—tiny, little sugar-coated anti-bilious granules; nothing like them. One a dose. Druggists.

They "swore Like an Army in Phalanx," may be said of many scoundrels from biliousness, headache, constipation, indigestion, and their resultant irritability, intestinal sluggishness, neural, etc. The temptation to this violence is a sacred commandment, however, is speedily and permanently removed by the use of Dr. Pierce's Pleasant Pellets—tiny, little sugar-coated anti-bilious granules; nothing like them. One a dose. Druggists.

They "swore Like an Army in Phalanx," may be said of many scoundrels from biliousness, headache, constipation, indigestion, and their resultant irritability, intestinal sluggishness, neural, etc. The temptation to this violence is a sacred commandment, however, is speedily and permanently removed by the use of Dr. Pierce's Pleasant Pellets—tiny, little sugar-coated anti-bilious granules; nothing like them. One a dose. Druggists.

They "swore Like an Army in Phalanx," may be said of many scoundrels from biliousness, headache, constipation, indigestion, and their resultant irritability, intestinal sluggishness, neural, etc. The temptation to this violence is a sacred commandment, however, is speedily and permanently removed by the use of Dr. Pierce's Pleasant Pellets—tiny, little sugar-coated anti-bilious granules; nothing like them. One a dose. Druggists.

They "swore Like an Army in Phalanx," may be said of many scoundrels from biliousness, headache, constipation, indigestion, and their resultant irritability, intestinal sluggishness, neural, etc. The temptation to this violence is a sacred commandment, however, is speedily and permanently removed by the use of Dr. Pierce's Pleasant Pellets—tiny, little sugar-coated anti-bilious granules; nothing like them. One a dose. Druggists.

They "swore Like an Army in Phalanx," may be said of many scoundrels from biliousness, headache, constipation, indigestion, and their resultant irritability, intestinal sluggishness, neural, etc. The temptation to this violence is a sacred commandment, however, is speedily and permanently removed by the use of Dr. Pierce's Pleasant Pellets—tiny, little sugar-coated anti-bilious granules; nothing like them. One a dose. Druggists.

They "swore Like an Army in Phalanx," may be said of many scoundrels from biliousness, headache, constipation, indigestion, and their resultant irritability, intestinal sluggishness, neural, etc. The temptation to this violence is a sacred commandment, however, is speedily and permanently removed by the use of Dr. Pierce's Pleasant Pellets—tiny, little sugar-coated anti-bilious granules; nothing like them. One a dose. Druggists.

They "swore Like an Army in Phalanx," may be said of many scoundrels from biliousness, headache, constipation, indigestion, and their resultant irritability, intestinal sluggishness, neural, etc. The temptation to this violence is a sacred commandment, however, is speedily and permanently removed by the use of Dr. Pierce's Pleasant Pellets—tiny, little sugar-coated anti-bilious granules; nothing like them. One a dose. Druggists.

They "swore Like an Army in Phalanx," may be said of many scoundrels from biliousness, headache, constipation, indigestion, and their resultant irritability, intestinal sluggishness, neural, etc. The temptation to this violence is a sacred commandment, however, is speedily and permanently removed by the use of Dr. Pierce's Pleasant Pellets—tiny, little sugar-coated anti-bilious granules; nothing like them. One a dose. Druggists.

They "swore Like an Army in Phalanx," may be said of many scoundrels from biliousness, headache, constipation, indigestion, and their resultant irritability, intestinal sluggishness, neural, etc. The temptation to this violence is a sacred commandment, however, is speedily and permanently removed by the use of Dr. Pierce's Pleasant Pellets—tiny, little sugar-coated anti-bilious granules; nothing like them. One a dose. Druggists.

They "swore Like an Army in Phalanx," may be said of many scoundrels from biliousness, headache, constipation, indigestion, and their resultant irritability, intestinal sluggishness, neural, etc. The temptation to this violence is a sacred commandment, however, is speedily and permanently removed by the use of Dr. Pierce's Pleasant Pellets—tiny, little sugar-coated anti-bilious granules; nothing like them. One a dose. Druggists.

They "swore Like an Army in Phalanx," may be said of many scoundrels from biliousness, headache, constipation, indigestion, and their resultant irritability, intestinal sluggishness, neural, etc. The temptation to this violence is a sacred commandment, however, is speedily and permanently removed by the use of Dr. Pierce's Pleasant Pellets—tiny, little sugar-coated anti-bilious granules; nothing like them. One a dose. Druggists.

They "swore Like an Army in Phalanx," may be said of many scoundrels from biliousness, headache, constipation, indigestion, and their resultant irritability, intestinal sluggishness, neural, etc. The temptation to this violence is a sacred commandment, however, is speedily and permanently removed by the use of Dr. Pierce's Pleasant Pellets—tiny, little sugar-coated anti-bilious granules; nothing like them. One a dose. Druggists.

They "swore Like an Army in Phalanx," may be said of many scoundrels from biliousness, headache, constipation, indigestion, and their resultant irritability, intestinal sluggishness, neural, etc. The temptation to this violence is a sacred commandment, however, is speedily and permanently removed by the use of Dr. Pierce's Pleasant Pellets—tiny, little sugar-coated anti-bilious granules; nothing like them. One a dose. Druggists.

They "swore Like an Army in Phalanx," may be said of many scoundrels from biliousness, headache, constipation, indigestion, and their resultant irritability, intestinal sluggishness, neural, etc. The temptation to this violence is a sacred commandment, however, is speedily and permanently removed by the use of Dr. Pierce's Pleasant Pellets—tiny, little sugar-coated anti-bilious granules; nothing like them. One a dose. Druggists.

THE IRISH Parliamentary Party.

The undersigned wishes to announce to the Irish People and other Patrons of Liberty, that he had for sale the only COMPLETE GROUP PICTURE OF THE IRISH PARLIAMENTARY PARTY IN THE WORLD.

It is without doubt the finest work ever issued on this subject, and is executed by Messrs. Wm. Notman & Son, Montreal. PRICE \$5.00 PER COPY. Sent free to any part of the Dominion.

Correspondence solicited from Newadvertisers or Installation Agents. For further particulars apply to C. L. MOLLOY, 27 ST. SACRAMENT STREET, MONTREAL, QUE.

BOOKS FOR MONTHS OF MAY & JUNE. MAY.

A Flower Each Day in Month of May, P. P. 25 cents. Per box 100 35
A Flower Every Evening for May 25
Flowers for May: or, Thoughts for Month of May 19
Golden Wreath for Month of May 20
Month of May for Religious Communities 30
Month of May. Translated from French by D. E. Harwood 65
May Papers; or, Thoughts on Litanies of Loreto, 75
Mary, the Morning Star, 60
Mater Admirabilis, 40
The Month of May for Ecclesiastics, 35
The Ursuline Month of May, 35

JUNE. A Flower Each Day in Month of June, 15
Devotions Every Day for Month of Sacred Heart, 75
Devotions and Office of Sacred Heart, 35
Hours with the Sacred Heart, 40
Imitation of Sacred Heart, by Arnold, 125
Meditations for Month of Sacred Heart, 45
Ward, 45
Meditations on Sacred Heart, Gilt, 65
New Manual of Sacred Heart, 60
Manual of the Sodality of Sacred Heart, 50
Pearls from the Casket of Sacred Heart, 50
Scholar's Manual of Sacred Heart, 68
Thoughts on the Sacred Heart, 60
The Agonizing Heart. Two Vols., 1.20
The First Friday of the Month, 50
Year of the Sacred Heart, 50

WAX CANDLES, OLIVE OIL, INCENSE AND CHARCOAL. D. & J. SADIER & CO. Catholic Publishers, Booksellers and Church Ornamentists.

115 Church St. 1669 Notre Dame St. TORONTO. MONTREAL.

NEW SPRING OVERCOATINGS. NEW SPRING PANTINGS. NEW SPRING SUITINGS. PETHICK & McDONALD 393 Richmond St.

WILBORS' PURE COD LIVER OIL AND PHOSPHATE OF LIME. TO CONSUMPTIVES.

TO CONSUMPTIVES. No better remedy can be found for every form of cough, cold, bronchitis and general debility, or for consumption in its early stages, than this Pure Cod Liver Oil.

ITS STOPPED FREE. JAMES WOODRUFF'S NERVE RESTORER. For all kinds of Nervous Disorders, Headache, Dizziness, Sleeplessness, etc.

DR. WOODRUFF. EYE, EAR, NOSE AND THROAT. Defective vision, impaired hearing, nasal catarrh, iritis, membrane, throat, and the adjustment of glasses.

ALTAR WINES. We again direct the attention of the clergy to our fine stock of Altar Wines: Sandwich, Californian, Tarragone, and Sicilian. Always on hand.

J. & C. J. BRENNAN, HAMILTON, ONT. FULCHER'S "TALLY HO" LIVERY. First-class cars-out for Driving or Riding. Also Covered and Open Coaches, and also Coaches in London for Boarding Parties. Telephone 674.

They "swore Like an Army in Phalanx," may be said of many scoundrels from biliousness, headache, constipation, indigestion, and their resultant irritability, intestinal sluggishness, neural, etc. The temptation to this violence is a sacred commandment, however, is speedily and permanently removed by the use of Dr. Pierce's Pleasant Pellets—tiny, little sugar-coated anti-bilious granules; nothing like them. One a dose. Druggists.

They "swore Like an Army in Phalanx," may be said of many scoundrels from biliousness, headache, constipation, indigestion, and their resultant irritability, intestinal sluggishness, neural, etc. The temptation to this violence is a sacred commandment, however, is speedily and permanently removed by the use of Dr. Pierce's Pleasant Pellets—tiny, little sugar-coated anti-bilious granules; nothing like them. One a dose. Druggists.

They "swore Like an Army in Phalanx," may be said of many scoundrels from biliousness, headache, constipation, indigestion, and their resultant irritability, intestinal sluggishness, neural, etc. The temptation to this violence is a sacred commandment, however, is speedily and permanently removed by the use of Dr. Pierce's Pleasant Pellets—tiny, little sugar-coated anti-bilious granules; nothing like them. One a dose. Druggists.

They "swore Like an Army in Phalanx," may be said of many scoundrels from biliousness, headache, constipation, indigestion, and their resultant irritability, intestinal sluggishness, neural, etc. The temptation to this violence is a sacred commandment, however, is speedily and permanently removed by the use of Dr. Pierce's Pleasant Pellets—tiny, little sugar-coated anti-bilious granules; nothing like them. One a dose. Druggists.

They "swore Like an Army in Phalanx," may be said of many scoundrels from biliousness, headache, constipation, indigestion, and their resultant irritability, intestinal sluggishness, neural, etc. The temptation to this violence is a sacred commandment, however, is speedily and permanently removed by the use of Dr. Pierce's Pleasant Pellets—tiny, little sugar-coated anti-bilious granules; nothing like