

# The Catholic Record.

"CHRISTIANUS MIHI NOMEN EST, CATHOLICUS VERO COGNOMEN."—"CHRISTIAN IS MY NAME, BUT CATHOLIC MY SURNAME."—St. Pacian, 4th Century.

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**INSPECTION INVITED.**  
**DIOCESE OF KINGSTON.**

**Pastoral Letter on the Jubilee**

**JAMES VINCENT CLEARY, S.T.D.,**  
By the Grace of God, and favor of the Apostolic See,  
**BISHOP OF KINGSTON.**  
To the Reverend Clergy of His Diocese.

**DEAR REVEREND FATHERS,**—  
In sending to you some time ago our Most Holy Father's Encyclical, whereby he has promulgated a General Jubilee for this year, and asking you to proclaim it to your respective congregations, we promised to give you, as soon as the severe pressure of other important duties would permit, an official instruction upon the nature of the Jubilee and the conditions prescribed for gaining it. We now proceed to fulfill our promise.

**NATURE OF A JUBILEE.**

Each fiftieth year in the Hebrew calendar was ordained by God through Moses to be a year of Jubilee; that of joy and gladness among the people of Israel, because it heralded the universal remission of debts, the release of slaves from bondage, and the restoration of every forfeited inheritance. Those temporal privileges of the ancient Jubilee, great though they were and dearly prized, were but a shadow of the good things to come (Heb. 10 ch. 1 v.), in the Christian Dispensation. In so much as the spirit is superior to the flesh, and the treasures of heaven surpass those of earth, the gifts and graces proffered by the Christian Jubilee are incomparably better than those for which the Twelve Tribes of Israel yearned with expectancy and eager longing at the approach of the fiftieth year. The Sovereign Pontiff, greater than Moses in power and authority, whom the Eternal Son of God has constituted His earthly Vicar, and to whom He has entrusted "the keys of the Kingdom of Heaven," with discretionary power to "bind and loose" the souls of men in every sphere of Christian life, and in every order of obligation between them and their Creator (Math. 16 ch.), has in solemn form proclaimed to all the children of the Church, the Israelites of the New Law, a Jubilee of higher and holier promise than that of Moses. For now we are assured of plenary remission of more oppressive debts, release from more degrading bondage, and reinstatement in the unspokeably better inheritance of the sons of God, forfeited by transgression of the divine commandments.

**GENERAL REMISSION OF DEBTS.**

The debt incurred by mortal sin is the most oppressive of all burdens upon the soul of man. Its gravity cannot be computed. A man may accurately sum up his financial liabilities and ascertain his standing with his creditors. But the sinner's indebtedness to Divine Justice is immeasurable. Let us explain this fundamental principle of morals. It is far reaching, and in the present day, when self-concocted doctrines are agitating the Protestant sects around us with the theory of abolishing hell and eternal punishment, it may be useful to develop it for our people's instruction.

The measure of the guilt of personal offence is proportioned to the dignity of the person offended, and the relation between him and the offender in the order of dominion and dependence, beneficence and duty. Now, the Majesty of the Lord God is infinite; and the sinner who rises up in rebellion against Him, and with full knowledge of His Omnipotence and Omnipresence, says "I will not serve," is a lowly creature, a worm of the earth, dependent wholly on the Creator; but unity for existence and life and light and power of motion, and every faculty of mind and body. Who shall estimate the magnitude of the debt contracted by this wretched, ungrateful creature, who, to gratify his corrupt passions, turns his back on the God of Heaven, and in His very presence defies His power and scorns His friendship and His gifts? Human reason, antecedent to faith, has recognized the infinite, as philosophy terms it, of the guilt of wilful resistance to the commands of the King of Heaven, and the utter inability of the sinner to make adequate atonement by his own personal efforts or sacrifices, for the debt of personal offences against the Supreme Majesty of God. Our holy faith teaches that, if all mankind were gathered together and offered as a grand holocaust to expiate the debt incurred by a single mortal sin, their offering would be insufficient to cancel it. We should not therefore be surprised at the terrible examples recorded in Holy Writ for illustration of the justice of God avenging itself upon sinners, upon the angels in heaven, upon our first parents in paradise, upon the whole human family in the torrents of the deluge, upon the votaries of impurity in the conflagration of the Pentapolis, upon the Jewish murmurers in the desert, and upon all the nations of the earth delivered over by the anger of God to pagan darkness and confusion, and to the strife and slaughter of wars and bloody revolutions throughout the long course of four thousand years. The modern discoverer impugns the doctrine of eternal punishment and hell fire because he views sin from the human side only, as the act of a creature, limited in

duration and intensity and in its influence for evil against the order of life appointed by Divine Providence. But the principle we have been expounding is irrefutable. The unbeliever may not distinctly advert, or may perhaps shut his eyes to the fact, that sin is committed in the personal presence of Almighty God and in defiance of His authority. How forcibly and eloquently is not this expressed by the Royal Prophet in the 138th Psalm, the most sublime of the whole Psalter: "Whither shall I flee from Thy spirit? or, whither shall I flee from Thy face? If I ascend into heaven, Thou art there. If I descend into hell, Thou art there. If I take my wings early in the morning and dwell in the uttermost parts of the sea, even there also shall Thy hand lead me, and Thy right hand shall hold me. And I said: Perhaps, darkness shall cover me, and night shall be my light in my pleasures. But darkness shall not be dark to Thee; and night shall be light as the day. The darkness thereof, and the light thereof, are alike to Thee." This is precisely the reason why every deliberate transgression of the Divine command shall be adjudged treason against the Divine Majesty, and the sentence pronounced beforehand by the Son of God shall operate throughout Eternity, despite the objections of the unbeliever and the sophist: "Go ye accused into the everlasting fire prepared for the Devil and his Angels" (Matt. 25 ch. 41 v.) To a Christian congregation, newly converted to the faith, St. Paul addressed this word of warning: "If we sin wilfully, after having received the knowledge of the truth, there is now left but a certain terrible expectation of judgment and the rage of fire." Whereupon he exclaimed, as if in horror-stricken thought, "It is a dreadful thing to fall into the hands of the Living God." (Heb. 10 ch.)

It is not truly wonderful, therefore, that any man possessed of faith, who is conscious to himself of such grievous accountability in the sight of God, and sincerely believes in God, in the presence and power and justice of God, and man's total dependence for every moment of life upon the free will of his offended Maker, and re-acts for an instant upon the awful consequences of an unprovided death, can lie down at night and give himself to sleep, not to be told that he is Satan's captive, governed in all his movements by Satan's wicked will? Yes; this is exactly what he is to be told by you, dear Rev. Fathers. It is what the Holy Ghost has said of sinners, "They are held captive at the devil's will." They are in deed doing their own will, and must answer to the Sovereign Judge for every evil deed. But it is the devil that controls their will. He suggests the evil thought; he arouses the dormant passion; he paints the imagination with foul fancies; he recalls the memory of former unlawful enjoyments, and prompts their repetition—of former resentment, and whispers revenge; he awfully arranges the convenient occasions of time, place, company and tempting circumstance; he calls the mind's attention to the double-meaning word, and the suggestive disguises of fashionable dress, and other incentives of unchaste thought happily unnoticed by the "clean of heart"; he domineers efficaciously over the sinner's mind and directs his daily course of conduct hitherward, though the sinner may be all the while unconscious of the presence and active influence of the Evil One, who "holds him captive at his will." Our Saviour styled Satan the Father of Lies, and everywhere in Scripture we are warned against his craftiness and his snares. He is "the old serpent." He will not reveal himself nor disclose his plans to his poor captives, whose complete and irretrievable ruin he aims at accomplishing by repetition of sin, and the consequent growth of vicious habits that shall be impossible to cure, except by a miracle of grace.

If Satan was able to conjure up foul est phantasms of carnal concupiscence within the soul of St. Paul so vividly and seductively that he, the vessel of divine election, Apostle of loftiest inspiration, had need to pray, and pray, and pray a third time for grace to stand firm in his holy resolution of serving God to the end of his life in perfect chastity, (2 Cor. 14 ch.) what hope is there for the sinner who seldom or never prays, and who is actually Satan's slave, "held captive at his will," that he shall escape the sun and lustful enchantments of the Old Seducer? Heretical teachings are declared by Holy Writ to be "doctrines of devils," (1 Tim. 4 ch.) and, since they are invariably put forward with loud pretension to purer truth and superior knowledge of the mind of God than is possessed by the infallible Church, St. Paul informs us that, to give plausibility to this impious fallacy, "Satan himself transformeth himself into an angel of light." (2 Cor. 11 ch. 14 v.) Would it be any wonder if the youthful sinner, who is actually "in the snares of the devil, held captive at his will," should gradually become fashioned in his ideas, religious as well as moral, in conformity with the spirit of his master, this "Angel of Light" from whose inspiration all heresies proceed? Too often has it happened in Canada, that prolonged indulgence in criminal passion has led to the total abandonment of the faith. This is final reprobation. It is Satan assured of his captive for all eternity. Let us not deceive ourselves. No strength of intellect, no brightness of intellect, can withstand the deceptive colouring of false principles reflected on the soul by this "Angel of Light," should God, in His inscrutable wisdom and justice, be pleased to leave man unprotected before the Tempter. Adam and Eve in the days of their innocence, when Reason had not yet been clouded by sin, failed to maintain themselves against him in truth and rectitude. But the specious sophistry of the Tempter they were led to believe that the religious restraint imposed

on their liberty by God was not reasonable; that disregard of it would not be a mortal sin, the divine declaration to the contrary notwithstanding; and that superior knowledge of good and evil was attainable only through transgression. How many Catholics are seduced now-a-days by the self same sophistry of Satan into wilful disregard of the laws enacted by the Church for the safety of faith and virtue in the matter of Education!

Nothing more distinctly illustrates the power of Satan for deception of the human intellect than the appalling darkness of error and vice with which he had succeeded in overspreading the entire world in the ages that preceded the advent of Christ. Through the corruption of men's hearts he opened the way to perversion of their intelligence, and effectually dethroned God from His place of honor and authority in the minds of men everywhere outside Judea, and erected a throne for himself instead, substituting demon-worship for the adoration of the God of heaven as the established religion of all the nations of the wide earth. (Pa. 95, 5 v; 1 Cor. 10 ch.) So thoroughly did he corrupt the fountains of truth and virtue that where was the living God loved, or adored, or known; nowhere was the least respect shown to the primary laws and maxims of natural morality that dictate duty between man and his Maker, between parent and child, husband and wife, master and servant, between neighbor and neighbor, between the spirit and the flesh in the inner domain of man's individual existence. Even philosophy and its glorious seats of learning and its masters of mighty genius and imperishable fame of scholarship, surrendered the rights of reason to the universal empire of devil-worship and idolatry. By their writings and oratorical lectures they preserved indeed the tradition of not a few maxims of the natural law of truth and virtue; but through guilty cowardice, for which St. Paul declares them "inexcusable," they withheld the knowledge of God from the outer world, and were found worshipping with the crowd in the temples of Mercury and Bacchus, and Venus and their baptismal vows, their Christian manhood. They will perhaps confess that a mysterious change has come over them, that their power of self-control is diminished, their resolution is enfeebled, their passions have developed into unnatural activity, and their fortitude has given way to helplessness in presence of every casual temptation. Tell them that these are the plain symptoms of diabolical agency upon their souls. Urge them to take advantage of the Jubilee, and be delivered at once and forever from this bondage of the devil. Warn them not to despise this extraordinary grace. It may be the last call of God. Point out the fearful danger of choosing deliberately to remain in this bondage, and not to become friends of the God of Heaven.

**THE DEVIL'S POWER TO HARM MAN BODILY.**  
Bid them seriously to remember that the Devil is man's sworn enemy, and that he possesses in his fallen state all the natural powers, physical and intellectual, with which God endowed him in his superior order of Angelic excellence at the beginning of creation, long before the earth was made. Our Lord Jesus Christ frequently referred to his great power, styling him "the Prince of this world," the "armed Strong One, who holds his Court," and can be dislodged by no one less powerful than the Son of God; the formidable opponent of the Bishops of the Church, and, in particular, of the Pope, who are saved from his terrible assaults only by the special and exceptionally assured protection of Jesus praying with all His might of intercession for them at His Father's throne. (John 12 ch.; Luke 11 ch.; Luke 22 ch.) St. Paul calls him the "Ruler of the world of this darkness," and the "Emperor of Death," who had bound mankind in life-long servitude by Death's mysterious terrors. (Eph. 6 ch. Heb. 2 ch. St. Peter describes him as "Our adversary, the devil, who goeth about as a roaring lion, seeking whom he may devour." (1 Peter 5 ch.) Truly it is the Mercy of Almighty God alone that restrains this arch-enemy of mankind from slaying every captive sinner and dragging his soul into the fiery abyss without a moment's respite in which to cry to God for pardon. How thankful should we not be that Satan cannot do what he likes with his poor captives! The Book of Job records how eagerly he sought to destroy that holy man, over whose sinless soul he had no claim. He asked God's permission to take all his worldly substance from him. God consented, but with a reservation, which to cry to God for pardon. How thankful should we not be that Satan cannot do what he likes with his poor captives! The Book of Job records how eagerly he sought to destroy that holy man, over whose sinless soul he had no claim. He asked God's permission to take all his worldly substance from him. God consented, but with a reservation, which to cry to God for pardon.

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formed their lives to their faith, bore up against the temptations of the world, the devil and the flesh, clinging firmly to their hope of reward from their Divine Master in His kingdom of immortal bliss. Hear the beautiful and soul stirring eloquency of the Apostle St. Paul on the eve of his martyrdom:—"I am now ready to be sacrificed, and the time of my dissolution is at hand. I have fought the good fight, I have finished my course, I have kept the faith. For the rest, there is laid up for me a crown of justice, which the Lord, the just Judge, will repay to me at that day; and not only to me, but to them also who love His coming." (2 Tim. 4 ch.)

Let the following examples fill the soul of the impenitent sinner with just alarm. The Gospel History recounts the ejection of demons by Jesus Christ from the bodies of a wonderful number of persons whom the devil had, by divine permission, violently seized and entered into. Some of these he deprived of their sight, their hearing, their speech, or the use of their limbs: he had deprived them all of their reason. Their tongues he had used for blasphemy, and for our instruction he has recorded these emphatic words the Saviour addressed to him after his cure:—"Behold, thou art made whole: sin no more, lest something worse befall thee." This admonition signified that the paralytic's thirty years' malady was the effect of early sin and Satan's malice. St. Luke (13 ch.) relates a similar cure of a woman "bent down by the spirit of infirmity." "Lo!" said Jesus, "Satan hath bound her those eighteen years." Think of the fate of Judas Iscariot. He made one sacrilegious communion. Swift and terrible was the vengeance that followed him. "After the morsel, Satan entered into him," says St. John, and the fiend so worried him with reproaches, and overmastered him by belittling specious, that he succeeded in driving him straightway to despair, and finally to suicide of a most ignominious character. The successive husbands of Sara, the virtuous daughter of Raguel, were strangled by the demon Asmodeus, in punishment of impurity, each before the morrow of his wedding day. (Tobias 3 ch.) These narratives are so many warnings: for " whatsoever things are written, were written for our instruction." (Rom. 15 ch.) Other instances may be quoted to the same effect; and the testimony of history throughout all ages, to which we might add our own pious experience, certifies the frequent recurrence of similar vengeance of God upon hardened sinners by abandonment of them to the fury of Satan.

**GENERAL RESTORATION OF FORFEITED INHERITANCE.**

was the third precious privilege of Ancient Israel in the fiftieth year. But of what value was legal reinstatement in the possession of a man's perhaps barren, tract of land in Palestine, compared with the renewal of title to the Christian inheritance guaranteed by the Jubilee to every one of us in this holy year? Let us contemplate this inheritance. "You," said St. Paul to the Hebrews after their conversion to Christianity, "are come to Mount Zion, and to the City of the Living God, the heavenly Jerusalem, and to the company of many thousands of Angels, and to the church of the first born who are written in heaven, and to God the Judge of all, and to the spirits of the just made perfect, and to Jesus the Mediator of the New Testament." (Heb. 12 ch.) Ours is not merely a title to live for a brief time, labouring upon the land, and earning our bread by the sweat of our brow. Our inheritance is a home of unchangeable happiness in the mansions of our Heavenly Father. "In my Father's house there are many mansions," said Jesus Christ to His disciples: "I go to prepare a place for you: I will come again and will take you to myself, that where I am, you also may be." (John 14 ch.) Not only shall we be companions with Jesus, ever near Him in the mansions of His Father; we shall share His glory and His royalty; for His kingdom is to be our kingdom, and we are destined to wear a crown like His by right of joint heirship with Him. In truth, we can hardly realize the sublimity of this our royal destiny; it transcends all human understanding. The patent, however, is written and registered—here it is: "Come ye blessed of my Father, enter into the inheritance of the Kingdom prepared for you from the foundation of the world." (Matt. 25 ch.) Again, listen: "The Spirit Himself giveth testimony to our spirit that we are the sons of God; and if sons, heirs also; heirs indeed of God, and joint heirs with Christ; yet so if we suffer with Him, we may be also glorified with Him. If we suffer we shall also reign with Him." (Rom. 8 ch. 2 Tim. 2 ch.) And again: "Blessed is the man that endureth temptation; he shall receive the crown of life which God hath promised to them that love Him." (James 1 ch.) "You shall receive a never-fading crown of glory." (1 Peter 5 ch.)

The strength of this oft-repeated promise of our future participation in the inheritance of Christ, His royalty, His crown, and His glory, on condition of final perseverance in His love and His law, the martyrs cheerfully delivered themselves to torture and death, and the confessors of the faith in every age bore with stout heart the persecutions of the hostile powers of this world, and the virgins and pious widows and all the holy ones of every generation who con-

formed their lives to their faith, bore up against the temptations of the world, the devil and the flesh, clinging firmly to their hope of reward from their Divine Master in His kingdom of immortal bliss. Hear the beautiful and soul stirring eloquency of the Apostle St. Paul on the eve of his martyrdom:—"I am now ready to be sacrificed, and the time of my dissolution is at hand. I have fought the good fight, I have finished my course, I have kept the faith. For the rest, there is laid up for me a crown of justice, which the Lord, the just Judge, will repay to me at that day; and not only to me, but to them also who love His coming." (2 Tim. 4 ch.)

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Dear Rev. Fathers, if you ask any one of the remnant Catholics, of whom a greater or less number may be found in every district, does he really believe those magnificent pledges of the Son of God and His Apostles, he will not fail to answer courageously, "I do believe; for I cannot doubt the first principles of my religion, or the promise of my baptism." His faith is indeed sound and unshaken in its principle; but of what avail practically is his faith, if he contradicts it by his acts and the tenor of his life? "You are my friends," says Jesus Christ, "if you do the things that I command you." (John, 15 ch.) "As the body without the spirit is dead, so also faith without good works is dead." (James 2 ch.) If there be any vitality at all in such a man's faith, it should quicken into activity in this holy spring time of Jubilee, when the showers of heavenly grace are poured down most plentifully on the souls of the children of the church, and extraordinary aids to fruitfulness of penance are supplied by the workmen of the Lord's spiritual vineyard. The Catholic who has broken his baptismal vows and thereby forfeited his right to the glorious inheritance purchased for him by the blood of the Son of God, is now assured of entire and unreserved restoration to his lost estate on most simple and easy conditions. Would that the intense eagerness of the ancient Israelites in expectation of each returning Fiftieth Year would animate the souls of our people, one and all, and hasten their acceptance of the incalculably more noble privilege of renewed inheritance accorded by the Christian Jubilee! We are told by the inspired historian of the Patriarchal days, that when E-san learned that he had lost his father's blessing and his birthright of primogeniture, he "wept aloud, and roared out with a great cry." (Gen. 27 ch.) Yet what was his loss in comparison with that of the child of the Catholic Church, who by mortals has renounced the heirship of his coat of arms—the everlasting inheritance of the King's throne and crown and glory and beauty of Jesus, the Son of God, of which it is written: "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what things God hath prepared for them that love him." (1 Cor. 2 ch.)

**TO BE CONTINUED.**

**Mr. Matthew Arnold Expresses an Opinion.**

It is rather interesting to read the views of the most English of Englishmen on the present situation in the United Kingdom. Such a man is Mr. Matthew Arnold, who in the *Nineteenth Century* for May utters a word of despair. His heart breaks at the thought that the beautiful England which the aristocrats of the castle could whip or cuff his peasantry and they would thank him for paying their gro grogracious attention, is no more, and that he is compelled to endure a painful existence in England which is controlled by a "great Prussian middle-class" whose "effusion and confusion" are something terrible to contemplate.

With infinite benignity of condescension he admits that "the English peasant is patient, faithful, respectful," but a contemptuous sneer drops from his quill as he adds "a strange of mind, large and clear views, insight, we must not go to our middle class lower classes for them." When we had three millions of slaves in this country we were wont to speak of them in the same strain. They, too, were generally faithful and patient, and in most cases they were respectful toward their masters, and they too lacked large and clear views and insight. The middle class in England will certainly feel grateful to Mr. Arnold for intimating that if the average Englishman could suddenly change the color of his skin and become a blackamoor he might aspire to an equality with our Southern negroes before the war.

But if Mr. Arnold despises the middle class in England what can he say of the Irishmen? His mother tongue actually fails him, and he is compelled to express his disgust in French—"pour l'industrie, ce qui est le dément et le plus de son fait pour les autres." Then, whipping his tongue into obedience to his superior, unutterable contempt he adds—"The more intensely the Irish desire a separate parliament the more it proves they ought not to have one." The Liberal party, which has allowed itself to give a second thought to such a concession, is "a party of bound and backward mind, without insight."

After reading the article we are inclined to think that Mr. Arnold personally regrets that the Almighty did not consult him as to the arrangement of the universe, and firmly believes that the consequences of that oversight.—*New York Herald.*

Fight hard against a busy tempter. Anger will come, but resist it stoutly. An spark may set a house on fire. A fit of passion may give you cause to mourn all the days of your life.

The Old Time.

THIRTY-SIXTH VARIATION. 1833 1888. This shred of song you bid me bring...

A SOLDIER OF FORTUNE.

CHAPTER I.

In Normandy, on the banks of the Seine, stands a small, picturesque chateau. An iron gateway, surmounted by a crown, gives entrance to the old-fashioned grounds which surround it.

CHAPTER II.

The youths returned to college, and M. de Claironville to Paris, where his employment kept him for many months of the year. Madame de Vinieres and her granddaughter resumed their old life, and a happy life it was, though so quiet and uneventful.

CHAPTER III.

Again the years glided by. Summer roses bloomed and faded, cold winter came and went. As fair and beautiful as a rosebud was the little maiden of the Chateau d'Ande, and as cheering to the heart as the brightest summer's day.

CHAPTER IV.

Though weeks and months rolled on, no color returned to Annette's cheek. She looked thin and worn. If possible, she was more than usually kind to those around her. She would smile when Madame de Vinieres was by, and try to cheer the kind and tender grandmother.

And away the children went down the long avenue, over the dead leaves, till they came to the old, gray church. The door stood open; the little ones entering hesitated for a moment before penetrating the precincts of gloom; but soon getting accustomed to the dim light...

house, or running for very joy down the long avenue behind the chateau. M. de Claironville was a devoted father; his children and their happiness were his constant thought.

seemed to have no fear of death. "All he regretted in life," he said, "was the separation from those he loved."

Beside the tall, old-fashioned chimney piece, a gentleman was standing. "This, I think," said Madame de Regnac, "is a friend of yours."

It must only be as of one far beyond him, far removed from his life and sphere. Never had he felt his poverty so keenly, never had he so regretted the fortune of his fathers and their grand ancestral home.

Madame de Vinieres and her granddaughter resumed their old life, and a happy life it was, though so quiet and uneventful. Study and visits to the poor, who were all as friends to the kind old lady and her lovely grandchild, filled many of her hours.

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This glorious landscape! asked Henri, as she moved towards the house. "Madame de Vinieres said I should find you here and gave me permission to join you." "Oh, certainly," answered Annette, returning to the grassy seat. "Is it not truly beautiful? Do you remember Henri, how we used to play here on the lawn, and how happy we all were then? Annette could not help smiling, and wondered to herself why Henri spoke like this. "Dodgates of his heart were the opened now, and like a mighty stream his love gushed forth. "Yes Annette," he soon continued, "I loved you then. I loved you more, far more, when I saw you at Des Ormes. But I was poor, too poor, I thought, to aspire to your dear hand. And so I went away, meaning forever to conceal my love, to forget you if I could. But I have come back, Annette. I have come to place all my happiness at your feet. Annette could not help smiling, and wondered to herself why Henri spoke like this. "The golden light had vanished; the sun had long sunk behind the hills where Henri and Annette re-entered the chateau. "Madame de Vinieres was as usual her gentle, serene. Her Annette's love, unshed on her lap, and she and Annette were on her gentle face. In an instant the young girl was at her side, and throwing her arms lovingly around his neck, she kissed her tenderly. "Bless you, my sweet one," said the grandmother, pressing the girl to her heart and taking her in a happy embrace. "Bless you both, my much-loved children, and grant you every happiness!" CHAPTER VI. A few weeks later there were rejoicings among the inhabitants of Ande. One glorious morning in July, the village church was decked with flowers, children dressed in white carried baskets filled with choicest blossoms, and men and women were in holiday attire. Presently from the chateau, came the Comte de Claironville, and with his side white as a little snowdrop, and breath in orange blossoms, was a fair young bride. He led her down the broad avenue of oaks, wide-spreading trees, and the young girl, in a white dress and gaily decorated with green garlands on which she trod. Birds were singing loud and merrily, as they, too, would add to the brightness of that happy day. Following the gray-haired father and his little daughter came Madame de Vinieres leaning on Henri's arm. The young marquis in military dress, looking on his handsome, manly face, even the jealous villagers were forced to own he was a meet husband for their dear Mademoiselle Annette. Many fervent prayers were said, blessings from on high were invoked, the youthful couple in holiday attire knelt within the altar rails. And they were married in the name of God and Holy Church; united for life through health and sickness, through joy and sorrow, until death they should part. Once more happiness reigned supreme in the old Chateau d'Ande, and in the children's merry voices again re-echoed through its walls. Monsieur de Claironville dearly loved the boy who bore his own son's name, and the little Marquis whose sweet face reminded him of Annette's, when in long years gone by had climbed upon his knee as her little ones now did. Madame de Vinieres and old Marquis spent their days in piety and in the of their new "treasures"; and peace and grateful tenderness attended their age. Thus let us leave them. Death and now will surely come a time, but the whose histories we find traced there knew how to bear the cross, and how, lifting it on high, to make it bud for bright blossoms for eternity. Ask not where all these are flown, now why the old chateau now stands closed and deserted. While earth's lowliest lights shine on the happy picture, let us cease to grieve that in our memories it may thus ever bright and fair. THE Horsford Almanac and Cook Book mailed free on application to the Rumford Chemical Works, Providence, R. I.

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"Oh, certainly," answered Annette, returning to the grassy seat. "Is it not truly beautiful? Do you remember, Henri, how we used to play here on the lawn, and how happy we all were then?"

"Do I remember, Annette? Indeed it would be impossible for me to forget those days. Many and many a time," she continued, after a moment's silence, "have I thought of what we then said, and thought, and did, and since," he added in a lower tone, "as though more to himself than to her, 'one little face has been ever present to me. It has been to me as a star shedding radiance on my lonely youth—"

Henri paused, and Annette grew very red. Unconsciously she smiled, and wondered to herself why Henri spoke like this. The floodgates of his heart were opened now, and like a mighty stream, his love gushed forth.

"Yes, Annette," he soon continued, "I loved you then. I loved you more, far more, when I saw you at Des Ormes. But I was poor, too poor, I thought, to aspire to your dear hand. And so I went away, meaning forever to conceal my love, to forget you if I could. But I asked too much of my poor heart—more than it was able to accomplish. And so I have come back, Annette. I have come to place all my happiness at your feet."

Annette could not answer. Did she love Henri too? She had never owned it to herself—no, not once; but now for the first time she must inwardly acknowledge that for many years, and especially since the past summer, Henri had possessed a great, great share of her affection, and had been full often in her thoughts.

But her heart too was full, too full just now for words. She turned her head away to hide her tears; they were coming fast and rested on her crimson cheeks, like dew drops on bright roses. But in that downcast face, the young marquis perhaps read the answer he so ardently desired, for he took the little hand in his; he pressed it to his lips with joy and gratitude. He told Annette how Charles had known the secret of his love, and how he had smiled and said he would be glad to call him brother.

Who does not know that age has many gifts and privileges, and that the power of reading youthful hearts is sometimes among their number? It is possible, therefore, that Madame de Vinières had seen more clearly into her grandchild's soul than Annette did herself. It is possible she and Monsieur de Claironville had talked the matter over more than once, and had agreed much more than necessary to contentment and true bliss; a noble heart and generous nature were gems of priceless worth, and more likely than aught else to win their little Annette's love, and to make her a happy wife.

The golden light had vanished; the sun had long sunk behind the hills when Henri and Annette re-entered the chateau. Madame de Vinières was as usual in her great arm chair. Her knitting lay unheeded on her lap, and signs of tears were on her gentle face. In an instant the young girl was at her side, and, throwing her arms lovingly around her neck, she kissed her tenderly.

Repulsed, Not Vanquished.

"The Home Rule Bill was defeated on the second reading."—[London dispatch, June 7, 1886.] Repulsed, contemned, sore-wounded in the fight, waged fearlessly and well by the great soul of Ireland, Wm. E. Gladstone.

The battle is not lost while burns the fire of justice and of right, and truth's desire in human breasts. Do not an inch abate of thy high purpose to give Ireland life, Gladstone!

Not lasting is the victory of our foes. Each vote that fiercely stabs them now will rise like thousands eager to oppose oppression's arm, the bigot's zeal, the voters' of traitors, and the false, the weak, the proud, Gladstone!

CHURCH AUTHORITY.

St. Paul Chronicle. [The sermon preached by Rt. Rev. John Ireland, at the opening of the First Provincial Council of Milwaukee, at the Cathedral of Milwaukee, Sunday, May 23rd.] And Jesus coming spoke to them, saying: All power is given to me in heaven and in earth; going therefore teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you; and behold I am with you all days even to the consummation of the world, Mathew xxviii. v. 18-20.

My BROTHERS—The mission of Christ among men was that of teacher and Saviour. He sought for and obtained the following, which he designated his Society or Church, and to this society, such as it was, he promised permanency in the world until the end of time. From this statement there is no dissent among Christians. But now the vital question upon which they separate comes before us and demands that we consider it. Was this Church, or society, of which mention is frequent in the New Testament, a mere congeries of individuals with no other bond of union than a general profession of belief in Christ, and whatever rules they would voluntarily lay upon themselves? Or, rather, did Christ, Wisdom Incarnate, by his own appointment fashion his Church into a well-developed society, a perfect living organism, placing within it that soul of all social aggregations, authority, the mysterious and potent magnet which compelling adherence of members to itself welds into one harmonious whole the entire mass and distributes to its remotest parts its own life and power? Right here Protestants and Catholics part roads.

AUTHORITY THE CORNERSTONE OF ORDER. God does not produce lawless, chaotic masses. Order reigns in His works, and the measure, the condition of order is authority. When in the beginning of things His omnipotent hand sped through space careering orbs, He quickly reined them into fixed lines—well-disciplined battalions of a mighty army—marking out central suns, material embodiments of His own authority, around which stellar systems should revolve with un-deviating regularity, making the vast heavens resonant with harmony and law. He ruled that the children of men shall not wander over the earth amid riotous confusion, but divided them into families and nations, putting into each social structure as its cornerstone a representative of His divine authority, in the family the father, in the nation the chief magistrate, and thus ensuring to the human race the means to happiness and progress. The most sacred, the noblest of aggregations of God's creatures appears upon the scene—the church of the New Testament, the direct work of the Incarnate God, embodied, emphatically His society, the enduring strength of which he made the test of His power, which He loved as His spouse, delivering himself up for it that He might sanctify it, and present it to Himself a glorious church, not having spot or wrinkle, holy and without blemish. Are we to suppose that the Church of Christ of which he had said: "On this rock I will build my church and the gates of hell shall not prevail against it," was born a mere social abortion, a mere multitude in which the individual is sovereign, devoid of all central authority, which could compel unity amid diversity, and consequently devoid of order, of power, of social action, of social life and beauty? Authority is for all associations the first condition of life. Take it away and instant dissolution is the result. Authority is the soul of societies; it is for them the one element of organic unity, the one spring of motion and of life. Are we to suppose that this constitutive principle of social perfection was refused to the "Church of the living God"? This is surely a matter worthy of the most serious enquiry.

AUTHORITY IS THE POSSESSION OF THE CREATOR. Authority in the moral order is the right to command and to forbid, to rule over men, with rewards for submission, and penalties for disobedience. In no man or class of men is there a natural or inherent right to exercise authority over other men. A venerable document declares that "all men are created equal." Man to man, the one is no less the sovereign than the other, and as it were unwarranted despotism on the part of self-constituted rulers to demand obedience, so were it base unmanly servitude to yield to their submission. I hold and declare the rights of man as against man sacred and inviolable, and mere human authority I deny and spurn. Over all men however, there reigns a supreme Sovereign, whose authority is necessary, inalienable, the denial of whose rights is the denial of all truth and all justice, whom to serve is strictest duty, and highest honor. The Sovereign is God. As he is the Creator of men, He is their Lord and Master, and as He only is the Creator, He only is the Master, and I owe allegiance to no authority which is not primarily His and is not respectful with the glory of His majesty. Now whether God exercises His Sovereignty in His own person, or through representatives, the nature of the authority, and our duties toward it, do not change. The voice of Moses descending from the heights of Sinai is not the voice of the son of Levi; it is the voice of Jehovah's ambassador, and the

obedience due to Jehovah must be given to Moses. God may delegate His authority; it remains with us to ascertain the fact, and the extent of the delegation, and to submit to the will of the Most High.

THE DELEGATION OF DIVINE AUTHORITY IN THE CHURCH.

Was there made to the Church of Christ a delegation of divine authority? There was. Listen to the words of her divine Founder; they are the charter under which she exists and works. "All power is given to me in heaven, and in earth; going therefore teach ye all nations: baptizing in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you; and behold I am with you all days even to the consummation of the world."—"Go ye into the whole world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be condemned."—"As the Father sent me, so, also, I send you."—"He that heareth you, heareth me. He that despiseth me, despiseth me."—"I will ask the Father, and he shall give you another Paraclete, that he shall abide with you forever, the spirit of truth." "All power is given to me" as the Father sent Me, so also I send you; behold the transfer to the Apostles by Christ of his own mission plenary and omnipotent as He had Himself received it—"As the Father sent Me, so also I send you; behold the transfer to the Apostles by Christ of his own mission plenary and omnipotent as He had Himself received it."—"As the Father sent Me, so also I send you; behold the transfer to the Apostles by Christ of his own mission plenary and omnipotent as He had Himself received it."

That the apostles understood the charter, the nature and the extent of the authority conveyed, the pages of the New Testament lay no room to doubt. They allowed no exercise of authority in the Church save to their own selves and to those whom, as Matthias, and Paul, through ordained forms they associated with their own bodies. They proclaimed their authority to be divine—"For Christ we are ambassadors, God as it were exhorting by us." They constantly and unhesitatingly put their rights into practice, teaching and commanding, and brooking no opposition, not even from an angel of heaven were he to appear and speak differently. Christians, who disobeyed, choosing for themselves, heretics and schismatics, the denunciation as "corrupted in mind," "rebaptized concerning the faith," "erring and leading into error," and the result of the authority of the apostles among the early Christians was that from its first existence the Church of Christ was a perfect society, a living organism, well-ordered and well-appointed in all its parts, well equipped for the fulfillment of its sublime mission in the world, and every step in its victorious march through nations told the royal bride of the Incarnate Word.

THE PURPOSE OF THE DELEGATION.

I will invite you to observe the purport of the apostolic charter. It was three-fold. The apostles were made the teachers, the interpreters of Divine revelation. He bore all else Christ was a teacher; he bore of Heavenly truth to men; whatever other gifts he was prepared to bestow were known only through his words and were conditioned upon intellectual assent to these words. His teaching according to his clearly expressed intent was to reach in the world through all ages and receive through all ages audience from the student of the past, or will all be kept before the minds of men complete and bright, virginal and without admixture of false alloy? Not surely by trusting it to the winds of Heaven, or to the faithless unguarded memory of succeeding generations. Time obscures tradition; time breaks its pieces-meal, and the meaning of the fragments is a riddle for the student of the past; or will all be kept before the minds of men complete and bright, virginal and without admixture of false alloy? Not surely by trusting it to the winds of Heaven, or to the faithless unguarded memory of succeeding generations. Time obscures tradition; time breaks its pieces-meal, and the meaning of the fragments is a riddle for the student of the past; or will all be kept before the minds of men complete and bright, virginal and without admixture of false alloy? Not surely by trusting it to the winds of Heaven, or to the faithless unguarded memory of succeeding generations. Time obscures tradition; time breaks its pieces-meal, and the meaning of the fragments is a riddle for the student of the past; or will all be kept before the minds of men complete and bright, virginal and without admixture of false alloy? 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THE CATHOLIC RECORD

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Catholic Record.

LONDON, SATURDAY, JUNE 26, 1866. CALENDAR FOR JUNE.

CONSECRATED TO THE SACRED HEART OF JESUS. 21 CORPUS CHRISTI.

CONFIRMATION IN THE HURON DISTRICT.

His Lordship the Bishop of London left this city on Tuesday morning, the 19th inst., to administer the sacred and solemn rite of Confirmation in the parishes and missions in the northern portion of his diocese.

the time appointed for the High Mass, there had gathered a very large congregation. The celebrant of the Mass was the Rev. Father Boubat, pastor of Ashfield.

CORPUS CHRISTI.

On Thursday last the Church celebrated the great festival of Corpus Christi, one of the most solemn, most beautifully touching, tenderly suggestive and powerfully inspiring in the whole Christian calendar.

of the Holy Sacrament, but on this day the Church is so very much occupied in bewailing the death of her spouse, in reconciling penitents, and in consecrating the holy chrism, that it was good to take another day when she might manifest all her joy and supply for what she could not do on Holy Thursday.

OUR INDIANS.

It is now more than six years ago since we called public attention to the shameful treatment meted out to the Indian wards of Canada in the North-West.

and the meritorious character and services of many servants of the Government in the Indian Department are gladly recognized, but it seems to be established by irrefragable evidence that in too many instances a people who are wards of the Government are being wronged and defrauded by those who are specially appointed to care for them and promote their interest.

THE SPIRIT OF PARTY.

It is really deplorable to what lengths the spirit of party will at times lead men otherwise honest and sincere. L'Etendard lately had to deal with a case that proves the extreme care which Catholics should bring to the selection of Parliamentary representatives.

MR. GLADSTONE'S OPENING SPEECH.

Mr. Gladstone's speech at Edinburgh, on the 18th, was a worthy opening of the greatest electoral campaign of that venerable and illustrious statesman.

tion of all intelligent men of every creed. There is now no delusion that he is by courtesy. He expects no political utopia, but he can attain more honest government.

CATHOLICS ON THE JUDICIAL BENCH IN ENGLAND AND IRELAND AND IN CANADA.

At present there are three Catholics on the Superior Court Bench in England, namely, Lord Fitzgerald, one of the lords, and a member of the Judicial Committee of the Privy Council.

ONE OF A KIND ANSWERED.

That Woodstock "Protestant and a Liberal" has returned to the charge. He is evidently one of that approved type of political Calvinists that kept the late Hon. George Brown almost continuously out of office for twenty years.

THE SYNOD OF HURON.

The hydrophobic days of our civil and intensified by this city of the Synod of this interesting if not harmful body. We feel a kindly and benevolent. True, its decisions effect for that matter seem to carry even with the adherents of the Esting season when they were away up—no one knows how nineteenth—the season of uneasiness and still more unendurable season of the noisy and the quiet, the season of the irrepressible showman, on the sects assemble to prove at large how good and how edifying it together in contention, they naturally evoke not a little they create no small amount. We must for our part the synods and the confessional general assemblies of the summer afford an enjoyment accompanied by a into the helplessness, the and the decay of the religious represent, which not only mind by the pleasure that plays can afford, but bring relief the unity and the charity of that One, without which there is no unity, nor godliness. The Huron this year, as with the Bishop's charm of much literary but merit. It does seem to Baldwin, with all his awkwardness and undisputed since his elevation to the Apate, gained either in usefulness. Whether it is less productive or prominent Montreal, or that here the causes of division and feuds, dissension, in the latter part we are not aware. But that with an earnestness that question, and a talent to gain, Bishop Baldwin the power and enjoys not the ing churchman even an Anglican standard. Returning to the Synod, ourselves with a glance at the scenes that animated its proceedings. A question put as to whether the Committee was prepared following interesting reported in the daily press Canon Innes, chairman of the Synod Committee, said the committee could not find time in accordance there would this Synod on the matter of work. Mr. Golden, of Kingsham, shameful that such an impediment of the work of the Church neglected by a committee with the man who had the old people, and his with the young. Rev. G. G. Ballard said the Sunday School Committee in neglecting such a branch of the work. The feature about the Church he admired, and that was its youth. Canon Innes explained why no work had been done by the Sunday School Committee of 1865: there were reports made that was in committee to carry out funds placed at their disposal, but they would not submit it to the Synod. In other words, although the worthy canon said, "I had been a meeting had there been a meeting prepare a report before of the Synod! If an perpetrated such a monstrous crime was at once Home Rule, and no go his St. George's day services, indication of his views,

a practice of over twenty years, to usher into existence the illegitimate child of a member of the fold...

on the subject of Home Rule than the worthy canon. Strange as it may appear, anomalous as it would have been...

from being Vaticanized, that it has met with no encouragement whatever from Catholic bishops, priests or people.

there is no Separate School; and even where there is a Separate School, should be so preferred. But the conscientious Catholic will support his own school.

JUSTIN MCCARTHY'S LETTER. THE WRITER'S WEEKLY REVIEW OF THINGS POLITICAL. London, June 20.—Justin McCarthy says, in his review of the political situation...

CONFIRMATION AND FIRST COMMUNION. On Sunday last His Lordship Bishop Walsh, who was on the occasion assisted by Rt. Rev. Monsignor Bruyere, V. G., and Rev. Fathers Tierman and Walsh...

If the Catholic Church makes, as it has made, better provision than the sectaries for its afflicted and its unfortunate, no man worthy the name should make this fact the groundwork of a base assault on its morality.

"The Rev. Rural Dean Downie, of Morpeth, rising, said: 'To-morrow I will move that this Synod has learned with great satisfaction of the defeat of the Home Rule Bill in the British House of Commons...'

THE CANADIAN PACIFIC RAILWAY. The completion of the Canadian Pacific Railway has attracted world-wide attention. In Britain it has naturally given the liveliest satisfaction.

A GOOD WHIPPING for boys of their age would be preferable to the dark cells. In fact the boys themselves suggested the idea to us.

TWO GREAT ELECTION COMMITTEES. The lobby is crowded every night with deputations, delegates, election agents, and wire-pullers of all kinds.

FROM QUEBEC. THE MEMBERS OF THE IRISH NATIONAL ASSOCIATION THAT REFERRED TO HIS Eminence the Cardinal.

THE SYNOD OF HURON. The hydrophobic days of last week were enlivened and intensified by the meeting in this city of the Synod of Huron.

The "rural dean," of whose rusticity there is less doubt than of his clericality, did not, it is evident, receive the encouragement he expected, for no more was heard of his threatened resolution.

ARCHBISHOP LYNCH REPLIES. AN ALLEGED "PROTESTANT REFORMER'S" STATEMENT CONTRADICTION. Archbishop Lynch requests us to publish the following:

CATHOLICS are computed as one to six of the population of Ontario, and they pay the taxes and burdens as other people.

DISRUPTIONISTS AND REVOLUTIONISTS. Of course Lord Carnarvon did tell Lord Salisbury at the time, as Mr. Gladstone points out; that was manifest.

THE MEMBERS OF THE IRISH NATIONAL ASSOCIATION THAT REFERRED TO HIS Eminence the Cardinal.

RETURNING to the Synod, we will content ourselves with a glance at one or two of the scenes that animated and diversified its proceedings.

Mr. Golden, of Kingsville, said it was shameful that such an important feature of the work of the Church of England was neglected by a committee.

WE are the Government for very few favours, and never pretended to suggest any law or any reform, except an improvement of the Separate School Law.

IT IS NOT AS EASY AS IT SEEMS. The Mail of Monday, June 14th, in an article professing to deal with Mr. Peter Ryan's able letter in answer to its Woodstock "Protestant and Liberal," makes a statement that we cannot as a Catholic journalist allow to pass unnoticed.

PRESENTATION. Miss Harley, who is severing her connection with the choir of St. Peter's Cathedral in this city, was made the recipient, on Monday last, of a handsome dress-robe case by the other members of the choir.

ABOUT 8,000 persons assembled in and around the Grand Seminary court, Quebec, on last Sunday, the occasion being the presentation of an address and a well filled purse to His Eminence Cardinal Taschereau by citizens of Quebec.

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NEWS FROM IRELAND.

Kilkenny.

John Carroll, Esq., died on May 14th, at Enniscorthy, near Mullinavat. In every movement for the welfare of the country, for the past half century, Mr. Carroll took a leading part in the county Kilkenny, where his influence was deservedly great. He was a truly sincere Catholic, an ardent lover of his country, and a generous friend to the poor. He possessed a fine artistic genius, which he exercised in the decoration of altars of churches, in paintings, and in representations, particularly of the Crucifixion of our Lord, Carrickmacross, where he was particularly devoted. His piety was unequivocal, unaffected, profound, ardent; his patriotism was after O'Connell's teaching. Beloved by the poor, respected by the wealthy of the world, esteemed by all, his remains were interred in the family burial place, Kilkenny cemetery, surrounded by a vast concourse of persons of all classes.

Kildare.

At the last meeting of the new Board of Guardians, Mayor Burrows, D. L., in the chair, and 36 members present, a resolution was read from the Bathkeals Board of Guardians, for adoption, thanking Mr. Gladstone for his Home Rule Bill, and suggesting certain alterations in the Land Purchase scheme, so as to make it more compatible with the requirements of the country. On the motion of Mr. Dowling, the resolution was adopted, and a copy ordered to be sent to Mr. Gladstone. Baron de Roche said that it should be stated that the resolution was not carried unanimously; for one was opposed to it. Mr. Dowling said that the clerk could state in forwarding the resolution that there were only three members opposed to it.

Louth.

The fund started by the Louth Branch of the League in support of the latest victims of landlord injustice and greed at Tully, promises to be most successful. The branches of Ardee, Drogheda, Knockbridge, Killynny, Imilakeen, and Carrickmacross have taken on the work, and while in Louth itself the members of the League have already given a good example to their neighbors by their prompt and liberal subscriptions.

Cork.

The Lord Lieutenant's visit to the South has been marked by some significant incidents. On arriving at Mill street, the people, accompanied by a band, thronged the station and accorded the Viceroy a hearty greeting. On arrival at Killarney a similar scene of welcome presented itself, and cheers for "Home Rule, Lord Aberdeen, and Mr. Gladstone," resounded on all sides. The Town Commissioners presented an address to the Viceroy, of the old Galvian type, but full of kindness towards the Viceroy personally, because the people recognized in him the representative of a government which has been wise enough to acknowledge the just claims of the Irish people and to make a noble effort to concede them. What a contrast is this to the sullen, if not hostile, attitude of the people of Cork and Kerry on the occasion of former Viceroyal visits! Is there less lesson in it for English legislators? Does it not teach that it is only by means of just concessions and the full recognition of the rights of Ireland that the goodwill of the Irish people can be secured, and that repression and injustice can only result in the attainment of their unflinching enmity and resistance?

The Right Rev. Dr. O'Callaghan, the Coadjutor Bishop of Cork, arrived in his new parish of Glanmore, on May 26, and was accorded an enthusiastic reception by his new parishioners. How they manage business at the Bandon estate office may be gleaned from this—a tenant farmer lately strolled in to pay his rent. A clerk was about to fill up a receipt, when another official bade him stop, and the tenant was told to go across to Mr. Sherlock's, the solicitor's office, before paying, as there was some little matter to be settled. He went to Mr. Sherlock, and Mr. Sherlock handed him a writ neatly filled up, and smilingly told him he would take fifty shillings. The tenant didn't quite appreciate the fun of the thing, and demurred about the fifty shillings. He went home without paying the rent either. But he did not quit the office without ascertaining that there is a sheaf of similar documents lying there ready for the other fortunate tenants on the Bandon property. The "loyal" men of the North are full of the deepest sympathy for their brethren in the South, isolated and cut off and boycotted among the savage Southern peasantry. This little story will serve to let the world know which is most to be pitied—the isolated Orange landlord or the barbarian boycotting peasant.

Kerry.

The eviction crusade against the Sandies tenantry in North Kerry will be of a very extensive, and probably of a protracted character, and an enormous force of police is placed at the disposal of the landlord. At Tralee and Listowel the constabulary have been sadly foiled in the matter of conveyances, particularly at the latter place, which is more intimately connected with the tenants that are about to be victimized. At Listowel not a single car can be obtained from any of the local car-owners, to take the police, sheriff, and bailiffs to the scene of operations, and this matter has been productive of no small share of inconvenience. A similar sympathetic spirit for the tenantry prevails in Tralee. When it failed the authorities in Listowel to procure conveyances, arrangements were made in Tralee for a number of cars, but when it leaked out that the vehicles were for the purpose of carrying the police to the evictions, each and every one of the car-owners annulled their contracts, and declined to supply their cars, even though the most extravagant sums were offered. In consequence the police had to march. A great deal of indignation has been aroused in North Kerry at the very uncomplimentary attitude maintained by both agents and landlords.

Limerick.

The news of Father O'Dwyer's appointment to the ancient See of Limerick, created the most profound pleasure in Cullen, and particularly so to the older people of the place, who look back with happy thoughts to the time when the large family of the "Keating O'Dwyers" lived there in glowing munificence, and possessing the broad and fertile acres of a large radius. Morgan O'Dwyer, Esq., J. P., of Cullen, grandfather of the Bishop-elect, if not the first, was one of the first Catholic Magistrates in Ireland, appointed after the Emancipation; and his remains, with those of his noble wife (daughter of General Keating), and his sainted son "Father Thomas," lie mouldering within the walls of the pretty little town, under the neglected and neglected hill of Cullen; and in the adjacent churchyard, "beneath the yew tree's shade," rests the dust of many of his illustrious relatives, where he (Dr. O'Dwyer) a few years since, had a neat tomb erected.

The Irish Prison Board has intimated that after June 30th, the Ennis Bridewell will be closed, and the officers, three in number, allowed to retire from the service on pensions equivalent to their present salaries. The extensive building, which, up to a few years ago, was the county jail, will it is stated, be converted for the present into a temporary "lock up" for the reception of prisoners arrested for rioting and drunkenness, and will be in charge of some members of the police force.

Tipperary.

A few of the Irish priests in Boston, natives of the County of Cork, have forwarded to the Archbishop of Cashel a valuable gift in token of their admiration for the Most Rev. Dr. Croke, and of his patriotic principles. The present consisted of a silver claret jug with two cups. The following inscription is on the case enclosing the gift: "The unchanged and unchangeable Archbishop and Patriarch—the joy, the pride, of the sea-divided isle—a small tribute from three of them."

Relieving officer O'Neill, Tipperary Dispensary District, has just been served with a regular sheaf of eviction notices by Edmund Spring Rice, solicitor, Tipperary, at the instance of Major Tancqueray, agent to Lieutenant Bagwell Purefoy, Greenfields, Cappawhite. In reference to the Anascarty and Cappawhite tenantry, this is the usual procedure of the Major, every year, to the collection of the rents. Several of these poor tenants serve as a warning to the others, without stock or means of any kind, and some of them have recently appeared before the Tipperary Board of Guardians for out door relief.

Galway.

On May 24, Mr. F. J. Blake, Q. C., County Court Judge of Fermanagh, died at Lower Baggot St., Dublin, at the age of seventy-five years. Mr. Blake was a Catholic and a member of the Galway City Council in 1837, nearly half a century ago, he was "junior" in many a stoutly-contested trial in which the great leaders, O'Connell and Sheil, Whiteside and Henn, were the leading figures. From the outset Mr. Blake was noted as a sound and accurate lawyer, and a clear and forcible advocate. In 1862 he was raised to the dignity of Queen's Counsel, and thenceforward, both by rank and business, took position as a leading practitioner on the Connaught Circuit. The Benchers of the Inns elected him a member of their body in 1870, and he subsequently became a member of the Court Judges, discharging the duties of the office till his health failed him, in a manner that won the respect and confidence of all who practiced before him. His death, though not unexpected for some time past, was a severe loss to the legal profession.

Mayo.

The distress in Mount Partry does not seem to be abating, but rather developing a more acute form. Father Corbett has received from Mr. Davitt and others, a number of sacks of potatoes, and has distributed them but matters may be worse as numbers had to sow their seed without guano, as they could get no credit, and in course, there will be no return in the potatoes. Father Corbett attended at the Presentation Sessions in Castlebar, on May 21, and subsequently became a member of the Bar, and to a large number of friends outside the circle of the legal profession.

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Sligo.

Jemmy McGovern, of Banffish, has summoned several of Captain Barton's men to court, on the charge of being contrary to the Captain's orders. Some time ago Jemmy, by a matrimonial speculation, became a tenant to Captain Barton, and having failed to pay his rent was evicted. The National League supplied him with a hut and a monthly allowance in money, water, and clothing. He was not content with this, but for a considerable time he accepted the position of herd to "The Captain," and forewore allegiance to the League. It is rumored that he is about claiming police protection.

Scott's Emulsion of Pure Cod Liver Oil, with Hypophosphites.

Possesses in the fullest degree the tonic and stimulating properties of the hypophosphites combined with the healing, strengthening and fattening qualities of the Cod Liver Oil in a perfectly agreeable form, of wonderful value in Consumption, Debility and Wasting Disease, and in all cases of general debility. Quinine and Chills.

Quinine and Chills.

Quinine is the popular remedy for chill fever, but it does not always cure. Esquire Pelton, of Grass Lake, Michigan, took in all 600 grains of quinine for chronic chills and malarial fever. After that and various other remedies had failed, five bottles of Budge Blood Bitters cured him.

Orpha M. Dodge, Battle Creek, Mich.

Writes: I upset a tea kettle of boiling hot water on my hand. I at once applied Dr. Thomas' Electric Oil, and the effect was immediately to allay the pain. I was cured in three days.

We Should Blot Out Disease in Its Early Stages.

The disease commences with a slight derangement of the stomach, but, if neglected, it in time involves the whole frame, embracing the kidneys, liver, pancreas, and in fact the entire glandular system; and the effect drags out a miserable existence until death gives relief from suffering. The disease is often mistaken for other complaints; but if the reader will ask himself the following questions he will be able to determine whether he himself is one of the afflicted:—Have I distress, pain, or difficulty in breathing after eating? Is there a dull heavy feeling, attended by drowsiness? Have the eyes a yellow tinge? Does a thick, sticky mucus gather about the gums and teeth in the mornings, accompanied by a disagreeable taste? Is the tongue coated? Is there pain in the sides and back? Is there a fullness about the right side as if the liver were enlarging? Is there costiveness? Is there vertigo or dizziness when rising suddenly from an horizontal position? Are the secretions from the kidneys increased, and do they deposit after standing? Does the ferment soon after eating, accompanied by flatulence or belching of gas from the stomach? Is there frequent palpitation of the heart? These various symptoms may not be present at one time, but they torment the sufferer in turn as the dreadful disease progresses. If the case be one of long standing, there will be a dry, hacking cough, attended after a time by expectoration. In very advanced stages the skin assumes a dirty brownish appearance, and the hands and feet are covered by a cold sticky perspiration. As the liver and kidneys become more and more diseased, rheumatic pains appear, and the usual treatment proves entirely unavailing against the latter agonizing disorder. The origin of this malady is indigestion or dyspepsia, and a small quantity of the proper medicine will remove the disease if taken in its incipency. It is most important that the disease should be promptly and properly treated in its first stages, when a little medicine will effect a cure, and even when it has obtained a strong hold the correct remedy should be persevered in until every vestige of the disease is eradicated, until the appetite has returned, and the digestive organs restored to a healthy condition. The surest and most effectual remedy, for this distressing complaint is "Seigel's Curative Syrup," a vegetable preparation sold by all chemists and medicine vendors throughout the world, and by the proprietors, A. J. White, Limited, London, E. C. This Syrup strikes at the very foundation of the disease, drives it, root and branch, out of the system. Your chemist for Seigel's Curative Syrup. Those who are in the "Asthma Furnace" should lose no time in obtaining relief by the use of "The Roingeweed Tar Mixture," but do not use the medicine unless you follow all the directions "to the letter."

Poor Asthma sufferers, who are strangers to "tired Nature's sweet restorer, balmy sleep," should make use of "The Roingeweed Tar Mixture." Quiet refreshing sleep will follow its use. For sale by Wm. Saunders & Co., Druggists, London, and A. J. White (Ld.), branch office, 7 St. James st., Montreal, P. Q.

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The disease commences with a slight derangement of the stomach, but, if neglected, it in time involves the whole frame, embracing the kidneys, liver, pancreas, and in fact the entire glandular system; and the effect drags out a miserable existence until death gives relief from suffering. The disease is often mistaken for other complaints; but if the reader will ask himself the following questions he will be able to determine whether he himself is one of the afflicted:—Have I distress, pain, or difficulty in breathing after eating? Is there a dull heavy feeling, attended by drowsiness? Have the eyes a yellow tinge? Does a thick, sticky mucus gather about the gums and teeth in the mornings, accompanied by a disagreeable taste? Is the tongue coated? Is there pain in the sides and back? Is there a fullness about the right side as if the liver were enlarging? Is there costiveness? Is there vertigo or dizziness when rising suddenly from an horizontal position? Are the secretions from the kidneys increased, and do they deposit after standing? Does the ferment soon after eating, accompanied by flatulence or belching of gas from the stomach? Is there frequent palpitation of the heart? These various symptoms may not be present at one time, but they torment the sufferer in turn as the dreadful disease progresses. If the case be one of long standing, there will be a dry, hacking cough, attended after a time by expectoration. In very advanced stages the skin assumes a dirty brownish appearance, and the hands and feet are covered by a cold sticky perspiration. As the liver and kidneys become more and more diseased, rheumatic pains appear, and the usual treatment proves entirely unavailing against the latter agonizing disorder. The origin of this malady is indigestion or dyspepsia, and a small quantity of the proper medicine will remove the disease if taken in its incipency. It is most important that the disease should be promptly and properly treated in its first stages, when a little medicine will effect a cure, and even when it has obtained a strong hold the correct remedy should be persevered in until every vestige of the disease is eradicated, until the appetite has returned, and the digestive organs restored to a healthy condition. The surest and most effectual remedy, for this distressing complaint is "Seigel's Curative Syrup," a vegetable preparation sold by all chemists and medicine vendors throughout the world, and by the proprietors, A. J. White, Limited, London, E. C. This Syrup strikes at the very foundation of the disease, drives it, root and branch, out of the system. Your chemist for Seigel's Curative Syrup. Those who are in the "Asthma Furnace" should lose no time in obtaining relief by the use of "The Roingeweed Tar Mixture," but do not use the medicine unless you follow all the directions "to the letter."

Poor Asthma sufferers, who are strangers to "tired Nature's sweet restorer, balmy sleep," should make use of "The Roingeweed Tar Mixture." Quiet refreshing sleep will follow its use. For sale by Wm. Saunders & Co., Druggists, London, and A. J. White (Ld.), branch office, 7 St. James st., Montreal, P. Q.

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All the hills are pure in their pallor, the roses are fragrant and sweet, the music pours out of a sea wave, breaking in praise of His feet.

CARDINAL MANNING ON HOLY COMMUNION.

His Eminence the Cardinal Archbishop of Westminster assisted at the High Mass and preached in the Church of St. Peter and Edward, Palace Street, on Sunday last, his sermon being based on the words of Cleophas, written in the 24th chapter of St. Luke, wherein he, speaking to our Lord whom he knew not after His Resurrection, told Him of the things that had been done in Jerusalem by Jesus of Nazareth.

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Economy is an excellent thing. That is, it is very comfortable to be able to say to one's self, "I will do without this, that or the other luxury rather than run the risk of being a beggar in my old age."

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The nutritive value of beans is very great—greater than almost any other article of food in common use. Considering the richness they are probably the cheapest source of food.

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For their children, make self-sacrifices for them, and manifest their tenderness and love so freely, that the names mothers and mothers-in-law are synonymous.

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Of practical importance would be a bottle of the only sure-pop corn cure—Painum's Painless Corn Extractor—which can be had at any drug store.

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Harry Ricardo, of Mesford, O., testifies that he suffered from rheumatic gout and chronic trouble of the stomach and liver, which Burdock Blood Bitters effectually cured, after all other tried remedies had failed.

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As we near the battlefield the huge mound, 200 feet high, capped with an immense Belgian lion, first comes into sight. This mound marks the spot where Napoleon's onward march was checked, the line over which even the Imperial Guard could not pass.

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Thoroughly cleanse the blood, which is the fountain of health, by using Dr. Pierce's Golden Medical Discovery, and good digestion, a fair skin, buoyant spirits, vital strength, and soundness of constitution will be established.

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