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JERUSALEM—THE OLD AND THE NEW.

By Very Reverend James McD. Dawson, V. G., L. D., F. R. S., etc.
I.—THE OLD.
Vetula transtrait; ecce facta sunt omnia nova.
There's mourning in Zion; fast flow her tears; New towers each day increasing her fairs; Why weepst, O city so fair, populous, grand, No long the glory of Judean land; Deserts our Temple; no more shall rise Sweet odour of incense piercing the skies; Our offerings and sacrifices spurned; The great holocaust for sin never burned; Ah! Zion! who but thyself art to blame For thy ruin, cruel bondage and shame? To mercy, long time, thou often wert called; But mercy, thou scornest; thy Prophets appeal; Fled from thy walls, and were ruthlessly slain; Thine anger in vain, Heaven soothing their pain.
Ah! turn to the Lord, ye vigorous race; Oh! have ye heed; seek ye once more His face And Mercy will shine; as of old He forgave In the desert when to idols ye gave.
The worship, ever His only, heaven's Lord, And scorned ungrateful His merciful word. A pious land He graciously restored; You His people to solemn He vowed; Your battles He fought, each enemy quelled; Chastised and forgave as oft ye rebelled.

Israel repent; open Mercy's gate; Even now repent, avert thy dire fate; Think of thy deeds;—My Prophets doomed to death.
The dearest warning with their final breath, Thy lifeless, deadish idols serve no more; Return ye whilst ye may; seek now the Lord, No more scorning, reject His healing word.
The nation faithful, to His love ye give; The Lord your gracious Saviour'er will be. Bread in the arid desert He will give, Anquet spread, and you all happy live, Whilst unbeflexed for my Prophets slain, Of wars and famines shall ye never see; Judah repent, o'er pass the favoured time; Dash from your contrite heart each damning crime.
Idols cast down, restore the sacred Face, And yet for mercy plead; 'tis not in vain; Ye'll find your God, your Father, your true Lord to know; Will thought avail? Behold that dark'ning Of blood-stained dust! Like a direful death around you; 'Gainst your walls it rolls, big with your sad fate; Resistless vain; it open throws each gate; The sword with cruel famine now conspires; Your doom to seal; no healing thought in aid.
In thousands fall your sons, your temple grand; Destruction's power unable to withstand; A crashing rain to the dust is thrown; No power of foe could save, though nobly slain.
Not even a stone upon a stone is left; Of heaven's aid the Temple all bereft; Of its desolation, and will ever reign; The ages through; its restoration vain; Of wars and famines shall ye never see; The Lord of Heaven, and senseless idols make? Can ye claim?

II.—THE NEW.
Jerusalem that was we sing no more, Leaving it now to dark historic lore; An epoch new must now be dated; A splendid city we shall now behold.
The crowned metropolis of every land, Its name and fame now ever stand; Not made with hands, mind only candesce; Its matchless beauty hid from mortal eye; John the beloved, to his city, he came; He appeared the city decked with glories new; To each quarter of our great world made; Of heavenly mould; hence was an empire; Now kings all to adore, and to forsake; The structure to describe, what muse can claim?
Likeness to precious things of greatest name; The high walls thereof were of Jasper stone; The city all of gold, like crystal, was the stone; With precious stones was each foundation bright.
Jaspine, sapphire, showed their brilliant light; Chalcedony and emerald brightly glowed; Sardonyx, sardius, chrysolite like showed; Ruby, hyacinth, and emerald, and topaz; Chrysolite, jacinth, and amethyst were seen; Built are the twelve city gates of pearl bright; Of one pearl was each gate of pearl delight; The city's street of purest gold was seen; Like to transparent glass, and clear as crystal; No Temple there could boast John's glory; His unseen sacred Face, the Lord most high; And the temple, which he built, was of gold; The lost world from Satan's fell grasp to save; No need the city hath of sun, moon or star; Its radiance light much more than they; The glory 'tis of God prevailing all; The Lamb, for want of words, we call; The nations all its glorious high shall guide; Earth's kings shall bring their glory and their pride.
Open its gates all day; no night it knows; The glory of all nations forth it shows; The city that is stained with blood and red gates; Only the clean of heart, of happest fate.
And now our care the City's people claim; All the wide world out over most high their Countess their number; men of every race; Within its lofty walls, secure, and safe; Its virtues, past and present, well known, All earth around, win for them high renown; Unquestioning faith and love their merit raise; Great and devoted, and ever true; Powers mighty they possess, that promise give; The people shall in their city live; Their enemy lies conquered in the dust; They, undoubting, in the conqueror trust; Thus, in the way of righteousness, well, Their happiness beyond all power to tell.

Open ever are the best City's gates, And all may enter in whose happy fate; Incline to virtue, and most justly claim; The highest honour and most justly fame; Glories new in the Book of Life receive; A slight of all whose gates are high; Ever watchmen placed on the high city towers; Warning to give, timely, against hostile powers; Of such incidents need ye never be aware; In paradise of old to reach the tree— The fatal tree—man's foe by stealth approach; On happy Eden's loveliest ground encroached; By smoothest words, with deadly venom fraught; The parents of our race unheeding caught; In sorrow ever, never can be found; Within the heavenly city's hallowed ground; Thou weepst, fair city; deluge to tell us why; A momentary pain; Dash from thy side; The falling tear; with sharpest hostile steel; The hating foe could only scratch thy head; Such incidents could ne'er thy progress stay; Nor ever snatch thy happiness away.

A priesthood to the favored city's given— A priesthood true, best gift of loving heaven; A faithful priesthood, that shall ever be; And lead the city from the truth away; No marvel this; hath spoke the Almighty; His promise solemn given and heavenly word; That with his priesthood the above ever stay; So long as time and ages plod their way.
Rejoice, rejoice, Jerusalem the new! A sight so glorious by the enraptured view; Was ne'er beheld; no rival shape or power; None but Jerusalem for ever, ever true!

A HAPPY HINT—We don't believe in keeping a good thing when we hear of it, and for this reason take special pleasure in recommending those suffering with Piles in any form, blind, bleeding, protruding, etc., to Betton's Pile Salve, the best and safest remedy in the world, the use of which cuts short a vast deal of suffering and inconvenience. Send 25c to the Winkelman & Brown Drug Co., Baltimore, Md., or ask your druggist to order for you.

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The New Man at Rossmere.

CHAPTER XIX.
MISCHIEF-MONGERS.
The lower story of this court-house, which has been described with unnecessary precision, was divided into various offices belonging to the different county officials; dingy, comfortless apartments, all of them duplicating on a small scale the untidiness of the court room above.

While the cracked melodeon over- upon any object, but seemed perpetually on sentinel duty, ready to warn their owner of danger. He walked with his head bowed and his knees apparently always on the point of crooking for sin of omission or commission. His hands and feet, hugely disproportioned to the rest of his meager body, partook of the general air of apology that pervaded the whole man; his hands, as Hood has it, perpetually washing themselves "with invisible soap in imperceptible water;" his feet taking short, cautious steps, as one accustomed to guard against pitfalls. In straight, lank masses his dingy sandy hair fell about a forehead high and narrow, beneath which his lack-luster eyes were set so closely together that, but for the friendly interposition of a high-bridged nose, they might easily have passed for one elongated eye. He too was a carpet-bagger, from no one knew whither; he too had lifted himself into a fat office at a time when the fat offices were the more easily procurable through the suicidal policy of the native whites that held them aloof from local politics in sulky dignity.

His name was Gays; but, beyond a general knowledge of the fact that he was the county clerk, in which capacity a certain amount of communication with him was unavoidable, he too was a social outcast, endured by the men and ignored by the women. Perhaps that hollow-hearted policy which enables one to bestow a certain amount of affability along with enforced endurance might have been beneficial to the people of the locality upon which these unscrupulous interlopers had fastened like barnacles. But, in the early days succeeding the first bitterness of defeat, the wisdom of smiling upon a villain and winking at his villainy had not been endorsed by the chafed but high-principled Southerners. Hence it came about that while Judge Upps and Mr. Gays were receiving golden harvests from the troubled condition of affairs that bred endless litigation, they were wounded in their tender sensibilities—a self-love and vanity—by the haughty bearing of the men with whom they came in contact.

Strangers to each other when they had first drifted to the county, those two men had been linked together by a bond of common hatred, and formed a sort of alliance, offensive and defensive.

On the morning in question it would have been the preference of each of these men to attend the service on stairs, for they came of a people much given to religious observance, and really missed what they regarded as Christian privileges. But it had become so well-established a custom for them to absent themselves from any gathering where the wives of the planters appeared that they remained away. They never discussed the fact of their ostracism; but each heart knew its own bitterness. They never discussed any plan of revenging themselves upon these haughty natives. Yet both men felt morally sure that, should any opportunity offer by which some of the unspoken curses they had incurred could be sent home to roost, they would find each other a willing and able coadjutor.

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Hence it was that on this Sunday, while the thunders of the sandy-hued expounder in the upper story came to them in distant mutterings, and the asthmatic melodeon punctuated their talk with quavering quavers and crotchety tones, these two men showed each other their utmost desires.

"I told Faythliss to meet us here this morning between eleven and twelve," said Judge Upps, glancing from the face of a handsome gold repeater in his hand toward the dingy window through which the courtyard gate was visible.

"It would have been better, probably," Gays answered, rubbing his hands apologetically together, "if he had said about 2 o'clock."
"And why?"
"Because that is the universal dinner hour, and we would have been more secure from observation."
"Blast the universal dinner hour! I intend that Faythliss shall be elected sheriff of this county, and you don't expect to carry this election against every white man in the county 'secure from observation, do you?"
"The judge gave his head a defiant shake, and laughed scornfully into the face of his more timorous colleague, who sat silently lavishing his hands in the atmosphere before venturing upon a reply.
"True, very true," he said at last; "but you know, judge, there is an old saying which advises one to let sleeping dogs lie. I only want to let the dogs sleep as long as possible. It is absolutely essential for the good of the party that Faythliss shall be the next sheriff of the county."
"He must be," the judge interrupts, bringing his fist down with as much force as the expounder overhead was expending on the cushion.
"As you say, 'he must be' true, very true, and he shall be. His own color, though, are the ones to elect him."
"His own color are a parcel of cowardly whelps who need a leader, and will take the first one that offers. They have no ideas, no opinions, no convictions. As yet they have scarcely any desires beyond a pinchbeck breast-plate or a flask of whiskey. If we fail to show them the way to go, there are those about us that will perform that duty for us, but not quite to our liking. Harris has picked out his man for sheriff already. Give him half a chance to elect him, and you and I might as well seek fresh fields and pastures green."
"Harris is a dangerous man when once aroused. I had Harris in my mind's eye when I suggested the propriety of letting sleeping dogs lie," Gays answers nervously.
"He would be more dangerous if not quite so contemptuous. He feels so secure of holding the herd in hand, so far as the final outcome is concerned, that he is willing to let you and me, with our highly respectable constituency of free negroes, run to our rope's end, in the confident hope that when we get there the nose will tighten about our necks of its own accord and choke us."

Upps laughed a little mirthless laugh, bit off the end of a cigar with savage energy, and scowled at the gate through which the delinquent Faythliss must come sooner or later.

"We are very comfortable as we are, Upps, I advocate going slowly. I don't know how it was with you before you came South, but I'm free to say I had a tolerably tough time of it. Don't you think some good strong advice given by us to Faythliss, under bond of inviolable secrecy, you know, and through him to the leading men of color, would be about as much as we are called on to do for the party at this particular juncture."
"Gays," said the judge, fixing the clerk of the court with his deep blue eye, "I'll be dashed if I know what to expect from you, or how far I can depend upon you. I believe at this moment, if Harris were to throw you a bone with one hand, and slap you with the other while you were gnawing it, that he is willing to belong to him. By George, I do sir!"
"Harris is not likely to throw us any bones," says Gays, unresentfully, taking the taunt rather literally, "but I certainly am peacefully inclined, Upps—very peacefully inclined, and while I agree with you perfectly as to the necessity, for the sake of the party, that we should elect Faythliss to this office, I can not see why we need make ourselves unnecessarily conspicuous in the matter."

"Conspicuous! By the eternal, I intend to be conspicuous, and when those high-steppers find themselves saddled with one of their own ex-slaves as a sheriff, I want them to know that Rufus Upps is the man who did the saddling."
Mr. Gays's eyes were full of awe-stricken admiration of his bolder colleague. His own heart was steeped in the same unholly ambition, but his timorous soul shrank appalled from assuming an avowedly antagonistic position toward the white people of the county.

"True, Upps, very true! I agree with you perfectly in every thing you say."
"Well, boss, how's your come on, bo'n' you? Y'ers me—on time, hen't?"
This boisterous interruption came from no less a person than Mr. Faythliss. Mr. Gays left his protest incomplete to rise and offer a hand and a word of welcome to the ebullient candidate for the shrievalty of the county. Judge Upps contended himself with shoving a chair toward his protégé with his foot, saying:

"Sit down, Faythliss. You're late, but I suppose you've never learned the value of your own time yet"—a

subtle intimation that Mr. Faythliss's time had not been long enough at his own disposal for him to be able to value it properly. The intimation might have had an inflammatory effect upon a finer organism, but was completely thrown away upon the candidate, who belonged to low comedy rather than high tragedy.
"I'll be your boss," he said, with general acceptance of the judge's statement, "but y'see Sundy's a sorter off-day, and after a nigger's been plow'n hard all week he's mouty ap'lover sleep hisseff up a Sunday. En den, y'see, he's got to git hisseff up a little extra, en dat 'sumes time."
Mr. Faythliss shook out a highly perfumed handkerchief in testimony to the fact that he had gotten "hisseff" up a "littie extra," laughed in an unembarrassed, hearty way that showed his superb, white teeth, rested his shining black hands on the knees of his new plaid trousers, and signified by a nod that he was ready for business. "Jim Furniss, he told me dat you two gents wanted 'ee me sorter 'tickler this mornin', en yer I is, accordin'."
"Faythliss," Judge Upps asked, plunging into the subject, "how would you like to be sheriff of this county?"
"Me! Sher! Sher! dis yer county! Boss, you's a-jokin'!" and the joke seemed so much more easy to grasp than the tremendous reality, that Mr. Faythliss threw back his head and laughed uproariously.
His superb abundant hair, freed from the bondage of the twine strings that wrapped it about in a myriad of tight coils on working days, now radiated in kinky latitude half a foot in every direction from the crown of his head, and, as he laughed, it seemed to partake of his merriment by an independent activity of its own. "You'se sholy jokin', judge!" he repeated, sobered somewhat by the angry displeasure in the judge's gleaming eye.
"I'd lak de bes' in de worrel 't commodate yer, boss, but I don't know nuthin' 'bout dis sorter work. Now, if it waz 'trun a gin fer yer, er 't'brek er yoke or steers—"
"You will have to learn, then," the judge interrupts, imperiously.
"Who gwine learnt me?"
"De 't' mouty 'commodate' uv yer, boss, 'tis dat, sho. You 'low I could git 'long wid de white folks. I ain' got nuthin' 'in de white folks now, en dey ain' got nuthin' 'in me; we gits 'long mouty peacible lak togedder, we does. How yer reckon id'd turn out of I wuz 't' git to be shery?"
"They would have to get along peaceably with you then, Faythliss. You would have the whip-hand of them. They had it of you for a long time, and did not hesitate to make you feel it, either."
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JUNE 4, 1892.

GROWTH OF PIETY IN THE YOUNG THROUGH THE SACRAMENTS.

Messenger of the Sacred Heart.

It cannot be doubted that the enemy which the Church of Christ has to meet at the present day is not so much Plate and the soldierly crucifying her spouse, as Herod and his satellites seeking the life of the child. There are indeed countries in which the faith is indeed persecuted unto the shedding of martyr's blood, but a world-wide battle is raging against her for the possession of the child. Education is the great question of the day. It is absorbing the deepest thought of kings and statesmen, of parliaments and churches. The powers of darkness in high places are straining their utmost to capture the young and strangle in their souls the supernatural life of faith and baptism. The universal tendency is to withdraw the child from the parent, who is answerable before the tribunal of God for its eternal as well as temporal welfare, to hand it over to an irresponsible State quite indifferent if not openly hostile to its religious interests, and Herod-like, jealous of all Church influence and interference.

It is not enough that the child be protected from attacks on its faith, from infidel or heretical books, teachers and companions, but as the Holy Father teaches in his beautiful Encyclical on the Christian Life, the springtime of its life must be sown with pious seeds of such truth and virtue as will grow up and ripen into its one immortal and supernatural destiny. No State education can reach this end. The life of the child may be taken by a starving as well as a strangling process. There is not a civilized country to-day but has its system of education sanctioned by law, and there is scarce one which does not in practical working, if not in principle, hamper the work of the priest in the most important work of the Christian education of youth. Thus the love of the Sacred Heart is defeated, and the work for which the Saviour of mankind gave His life and His blood is thwarted if not frustrated.

State education, however, is not the only danger lurking in the path of the young. There are, besides, examples, associations, art and literature, amusements and all the corrupting influences of a civilization gravitating more and more to pagan ideals. Yet the Saviour who said for all times: "Suffer little children to come unto me," has provided for them a safeguard against every snare. Even as His own young life was preserved by the angel's whisper to Joseph in his sleep, even as the youth of the first centuries of Christianity, exposed as they were to the frightful corruption of ancient paganism, found in the Church a safeguard and a remedy, even so the young of the nineteenth century can abide in her protection and eat the fruit of a tree of life which will preserve the bloom of their spiritual youth ever fresh and renewed like the eagle's.

We read in Fabiola—that beautiful story of the illustrious Wiseman, which alone would make good his title to live in the memory of the Church—how the Christian youths of the second and third centuries were brought up not only strong in resisting the temptations to evil that surrounded them, but also brave and courageous in seeking and bearing away the martyr's crown. They waited every morning to Heaven their petition: "Give us this day our daily bread," and more than that, they really partook of the daily bread which the Heavenly Father has provided for all His children in the Eucharistic banquet, and which the parents of their souls took care to distribute to them each morning before the bread of the body. No wonder after eating this bread of the strong youths and tender maidens should rise from the banquet like lions, breathing fire and terrible to the demons; that on the way to school they should throw away parchments and tablets, and run before the tribunals of the tyrant judges to confess the faith of Jesus, and lay their youthful necks on the block and under the axe of the executioner!

The bread which they partook of, the tree of life within, strengthened them with heavenly fortitude against every assault, and conferred upon them the glory of a perpetual youth, such as made the inspired Seer exclaim with admiration: "O how beautiful is the chaste generation with glory for the memory thereof is immortal; because it is known both with God and with men."

Modern civilization, with its boasted material progress, is lapsing back into paganism, and Jesus reaches forth His arm once more to draw the child and the youth closer to His Heart. The icy tracks of the heresy of Janesius, which strove specially to keep away the young from the banquet of the Saviour's love, are fast melting before the flame of devotion enkindled by the manifestation of the Sacred Heart. The fountains of supernatural life—the confessional and the Eucharist—are daily becoming easier of approach and more frequented.

Would that all true friends of youth, who have their real welfare at heart, parents, teachers, pastors, confessors, were practically convinced of the supreme efficacy of the sacraments both for the education of the child that has reached the use of reason and for the many growth of the youth at the critical age when passions are beginning to stir within and occasions to multiply without, and the will has need of a divine energy that can come only from the bread of the strong! The more abundant the inflow of sacramental life the easier shall it be for

the young heart to triumph over its foes and change their attacks into victories.

True, for a fruitful Communion besides not being conscious of mortal sin, it is required to have the goodwill and sincere desire to use the given grace. Yet these conditions are more perfect or more easily acquired in youth than in an older age. The sweet Providence of God has disposed that the bread of the soul, like that of the body, is eaten by the young with greater appetite, with more sensible effects and richer nourishment. Innocence still abides or is easily regained; the truths of faith make deep impression; enduring habits of practice are more easily formed; conscience is tender, and faults are the effects of waywardness of temper rather than of malice or depraved heart.

What a recompense will priest and parents reap for the trouble it costs to awake the desire and form the habit of frequent Communion! The trouble can bear no comparison with the good resulting, since it is Jesus Himself who by His sacramental grace *ex opere operato* unfailingly works in the heart. How easy for a Christian mother by her gentle words and example to draw her child to frequent Communion, how much more so when the influence of her example is strengthened by that of the father! Their children will grow up, preserved to them, to be their joy and solace, because they have taken care by frequent Communion to place them in the Saviour's bosom, close to the Heart of Him who said for all times and perils: "Suffer little children to come unto Me; forbid them not, for of such is the kingdom of heaven."

A NOVEL IDEA.

How Archbishop Vaughan Acknowledges Letters of Congratulation.

Archbishop Vaughan, who has been recently appointed to succeed Cardinal Manning in the Archbishopric of Westminster, has introduced a novel and very beautiful form of acknowledgment of congratulations.

To the thousands who addressed him letters of congratulation on the occasion of his elevation to the great dignity of his new office, he simply enclosed his personal card and the following prayer, neatly printed on a small sheet of paper, folded to suit an ordinary envelope:

"The Archbishop-elect thanks you for your good will towards him, implores the Divine Blessing upon you, and earnestly asks your prayers.

O Lord, Jesus Christ, Prince of Shepherds, make Thy servant Herbert, whom Thou hast chosen to be Archbishop of Westminster, to learn of Thee to be meek and humble of heart. Give him light and strength to accomplish the Apostolic spirit. Enable him so to shepherd and feed the little lambs of the flock as that none of them shall perish. Fill him with an overflowing zeal and charity for the immense multitude of souls that, led away from the sweet pastures of Thy Church into the pathless wilderness of error, are wandering in doubt and darkness, as sheep without a Shepherd. Scatter the darkness, O Lord; show Thy face; reveal the mysteries of Thy most loving Heart, and they shall be saved.

Comfort Thy servant by the cohesion of priests and people in such unity of mind and heart as that, overcoming the wiles of Satan and the assaults of the world, they may serve in holiness and justice before Thee all their days, until they shall pass, in ever increasing multitudes through the heavenly gate, which is opened and closed by Blessed Peter, and Joseph, and with all the Saints, for ever, in the bliss of the Adorable Trinity, one God, world without end. Amen.

Most Sweet Mother of the Good Shepherd, remember England as Thy special Dowry, pray for us, intercede for us with Thy Son, our Saviour.

Raise us up, we beseech Thee, O Lord, by the apostolic might of Thy blessed Apostle Peter; that the weaker we are in ourselves, the more powerful may be the assistance whereby we are strengthened through his intercession; that thus, ever fortified by Thine Apostle, we may never yield to sin, nor be overwhelmed by adversity. Through Christ Our Lord. Amen.

FOR THE LATE CARDINAL-ARCHBISHOP. To Thee, O Lord, we commend the soul of Thy servant Henry Edward, Cardinal Priest and Archbishop, that, being dead to this world, he may live to Thee; and whatever sins he may have committed in this life through human frailty, do Thou in Thy most merciful goodness forgive. Through Christ Our Lord. Amen.

Boils, carbuncles, and eruption of all kinds are nature's efforts to throw off poison from the blood. This result may be accomplished much more effectually, as well as agreeably, through the proper excretory channels, by the use of Ayer's Sarsaparilla.

Health Department. A GOOD SUGGESTION. By constipation is meant irregular action of the bowels, often called costiveness, and commonly caused by dyspepsia, neglect, excess in eating or drinking, etc. It is a serious complaint and not to be neglected under any circumstances, as it leads to impure blood, headache, debility, fevers, etc. A uniformly successful remedy is Burdock Blood Bitters, which is faithfully tried, never fails to effect a prompt and lasting cure, even in the worst cases. The following extract from a letter from Mr. Jas. M. Carson, Banff, N. W. T., will speak for itself: "I have been troubled with constipation and general debility and was induced to use your B. B. B. through pleasure in recommending it to all my friends, as it completely cured me."

Mintard's Liniment is the Hair Restorer.

A GREAT MEETING.

A Story of Daniel O'Connell and his Visit to "the Black North."

ONE OF THE BEST ANECDOTES OF HIS LIFE—HOW HE OBTAINED AN ORANGE HOTEL-KEEPER AND OBTAINED A CONVEYANCE INTO BELFAST—HIS RECEPTION IN THAT CITY—EXCITING SCENE IN ST. PATRICK'S CHURCH.

True Irishmen and Irish Americans, says Peter McCorry in the *Irish American Weekly*, always relish a good story of O'Connell. I think I can tell them an interesting one. It was in the early summer of 1843, if memory serves aright, that O'Connell determined on paying a visit to Belfast. He had long promised the sturdy Celts of "the Black North" a visit, and the time was propitious to redeem the promise.

There were no railroads in those days connecting Dublin with the "Athens of Ireland"—a name bestowed by Lady Morgan derisively on Belfast—and so O'Connell posted the entire distance. As he approached Hillsborough, the seat of the Downshire family, distance ten miles from Belfast, he alighted from his carriage and dismissed his driver. This was on a Saturday, two days before the publicly appointed time of his arrival. The route was necessary in order to delect the Orangemen around Lisburn and Broomhedge, who had threatened O'Connell's life. Arriving at Hillsborough, apparently on foot, he sauntered into the Downshire Arms hotel and ordered a "conveyance" to Belfast. Entering into conversation with the hostler, who was also to be the driver of the "conveyance," an inside, or covered, jaunting car, he inquired carefully about the news.

"Nothin' very strange hereabouts," replied the busy hostler, "exceptin' some talk 'n' stir consarin' O'Connell's visit here on Monday next."

"Ah! the old agitator, I believe. I have heard about him," said O'Connell.

"Yes, sir; an old agitator he is, indeed; keepin' the country in turmoil, him an' his blasted rebelle business. But if he comes this way—an there's no other road for him to come by—he'll get such a bombastin' as he won't forget for many a day to come."

"Serve him right," chuckled O'Connell.

"An' our master has cautioned all 'roun' here if he should come for a change of horses."

"Serve the old agitator right," again chuckled O'Connell.

"Ready, yer honor," and O'Connell entered the "conveyance."

The couple of horse's ride was over a road as level as a billiard table, and through a bit of country that for pastoral beauty has few equals, even in Ireland. The hedges had on their summer dress of hawthorn blossoms, the meadow lands were covered with daisies and shamrocks, and each other in beauty and color; the clear atmosphere was tinged here and there with smoke from the turf fires of the farm houses, sweet smelling and grateful to every sense.

Arrived in Belfast, the driver was told to pull up at Kearns' Royal hotel, corner of Donegall place, opposite the main entrance of the Linen Hall.

After alighting, O'Connell kept comically viewing the driver, and handed him a "tip" of five shillings.

"Many thanks, yer honor. I knew ye wur a gentleman the moment I put eyes on you," said the poor dumfounded driver, taking off his hat and bowing with all the dignity of a grateful jarvey.

"Now look here, my good man," said O'Connell, addressing the driver, "go home and tell your old blather-skilte, menle-skinned, curmudgeon of a master that you are just after drivin' Daniel O'Connell, Esq., M. P., into Belfast. Do you understand now?"

"Great Gawd!" was the exclamation that greeted O'Connell's ears as he entered the hotel.

Only a few private distinguished friends met O'Connell at dinner that evening. To these he related the episode between himself and the driver.

In the afternoon a troop of artillery with ten field pieces arrived in town from Charlemont, county Armagh.

Before night the news of O'Connell's arrival was

KNOWN ALL OVER BELFAST. Next day, being Sunday he was expected to be at Mass in St. Patrick's chapel. Fortunately he was not. The church was crammed to suffocation. There were hundreds outside, and when the people arose at the gospel there was a rush and a panic! Women screamed, and those who didn't faint by the score. The windows of the ground floor reached to within four feet of the chapel yard, and with a single impulse the great windows were smashed by strong men, and women and old men were literally driven through them. There were some fifty peepers in the gallery, and when these heard the breaking of glass they believed it was an attack by Orangemen. Out of the gallery they could not get so they jumped over the pews to the front, and with their bayonets in their teeth they dropped down by the pillars to the ground floor. Here they were simply wedged in by the great crowd, unable to move. The clerks in the sanctuary dashed into the vestry rooms, the choir—one of the finest in all Ireland—suddenly ceased singing, the great organ stopped, and nothing but moans and groans were heard all around. The ground floor was one large, open space, only about a dozen pews on either side of the altar, and this space was packed by a solid mass

of men. The priest on the altar was pale as a corpse—he never moved, and the sexton was speedily at hand to supply the place of the runaway altar boys. In less than half an hour things quieted down, and after Mass a sermon was preached by Rev. George Croby, nephew of the old primate of that name who was also Archbishop of Armagh.

The appearance of the ground floor of the church after the disappointed congregation had dispersed was a sight—hats, cloaks, coats, bits of dresses, shoes, stockings, ribbons, hair pins, beads, prayer books, pictures, caps, canes, and every conceivable color of clothing and dress lay scattered around and in piles in every corner. Next day the multitude that

surrounded KEARNS' HOTEL rendered it impossible for O'Connell to refuse the demand made for his appearance. He was to be present that evening at a banquet in the Prince of Wales Theatre, but the multitude could not be present and they wished to see him. A billiard room was attached to the hotel as a sort of wing to the main building. This offshoot was only one story high, and had a flat roof of about thirty square yards. On this roof O'Connell appeared with a dozen gentlemen.

Tom Steele and Matthew Ray had arrived from Dublin that morning and accompanied the Liberator at the impromptu meeting. What a reception O'Connell received then and there. There were fully ten thousand people—that is man—packed in the great squares and streets around. O'Connell spoke on his favorite topic: "Repeal and Irish Manufactures." During his speech he took from his breast pocket what appeared to be an India silk pocket handkerchief and wiped his great massive forehead.

"Is your pocket handkerchief of Irish manufacture?" asked a voice from the crowd.

"Yes my pocket handkerchief is of Irish manufacture," replied the orator, "and this coat (buttoning it) is of Irish manufacture"—a pause—then striking his huge breast with his open palm he roared out in his rich Kerry brogue "and the man that wears it is of Irish manufacture!"

No, it wasn't a cheer, it was simply a roar like an ocean sound! The cheers away far off in the background were like crested waves on the billows.

I gave a description of this scene to Wendell Phillips when he visited Lawrence, Mass., to lecture there in 1882, for the Irish National Land League. What a change in those few years! He promised me to employ this story in his great lecture on "O'Connell," but he died before the opportunity offered.

What System and Presence of Mind Will do.

The fire alarm drill in the parochial schools was shown to be of great value a few days ago during the burning of St. Michael's Catholic church in New York.

The school building was at the foot of the church, and contained over six hundred children. Although the flames were burning fiercely, the children behaved admirably, and, except for blanched faces, showed no sign that they realized any danger. At the sound of the bell they arose to their feet, folded their arms and, to the music of a piano played by one of the nuns, marched slowly from the room, down the stairs and out into the street. Not a child was hurt in any way, and there was not the slightest confusion manifested. Had these children not been thoroughly drilled to what they were to do in such cases there would have been a far different story to tell.

Monthly Prizes for Boys and Girls. The "Sunlight" Soap Co., Toronto, offer the following prizes every month till further notice, to boys and girls under 16, residing in the Province of Ontario, who send the greatest number of "Sunlight" wrappers: 1st, \$10; 2nd, \$5; 3rd, \$2; 4th, \$1; 5th to 10th, a handsome and useful, pretty picture to those who send not less than 12 wrappers. Send wrappers to "Sunlight" Soap Office, 33 Scott St., Toronto, not later than 25th of each month, and marked "Competition"; also give full name, address, age, and number of wrappers. Prizes names will be published in the *Toronto Mail* on first Saturday in each month.

Mr. J. R. Allen, Upholster, Toronto, sends me the following: "For six or seven years my wife suffered with Dyspepsia, Costiveness, Inward Piles and Kidney Complaint. We tried two physicians and any number of medicines without getting any relief, until we got a bottle of Northrop & Lyman's Vegetable Discovery. This was the first relief she got, and before one bottle was used the benefit she derived from it was beyond our expectation."

The Bye-Elections have passed by and we can now consider the best protection against disease. There is no better protection than the use of Burdock Blood Bitters, the very best blood purifier, dyspepsia and headache remedy, and general tonic; renovating medicine before the public.

SKINS ON FIRE With agonizing Eczema and other itching, burning, bleeding, scaly, blotchy, and pimply Skin and Scalp Diseases are instantly relieved and speedily cured by the CUTICURA, the greatest skin cure.

CUTICURA Soap, an exquisite skin purifier and beautifier, and CUTICURA Solvent, a great humer remedy. This is strong language, but every word is true, as proven by thousands of grateful testimonials. CUTICURA cures itching, beyond all doubt, the greatest skin cure.

Cures, Blood Purifiers, and Humor Remedies of modern times. Sold everywhere. TORONTO: DRUGS AND CHEM. CO., BOSTON. "How to Cure Skin Diseases" mailed free.

WEEK, PAINFUL KIDNEYS, With their weary, dull, aching, lifeless, all-gone sensation, relieved in one instant by the BUCKEYE ANTI-PAIN BINDER. The first and only instantaneous pain-killing strengthening plaster. 50 cents.

NO OTHER Sarsaparilla possesses the Combination, Proportion and Process which makes HOOD'S Sarsaparilla Peculiar to Itself.

Rheumatism,

BEING due to the presence of uric acid in the blood, is most effectually cured by the use of Ayer's Sarsaparilla. Be sure you get Ayer's and no other, and take it till the poisonous acid is thoroughly expelled from the system. We challenge attention to this testimony:—

"About two years ago, after suffering for nearly two years from rheumatic gout, being able to walk only with great discomfort, and having tried various remedies, including mineral waters, without relief, I saw by an advertisement in a Chicago paper that a man had been relieved of this distressing complaint, after long suffering, by taking Ayer's Sarsaparilla. I then decided to make a trial of this medicine, and took it regularly for eight months, and am pleased to state that it has effected a complete cure. I have since had no return of the disease."—Mrs. R. Irving Dodge, 110 West 125th st., New York.

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Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London not later than Tuesday morning.

Advertisements must be paid in full before the paper can be stopped.

London, Saturday, June 4, 1892.

PENTECOST.

Whitsunday, or Pentecost, which occurs seven weeks after Easter, was instituted to commemorate the descent of the Holy Ghost upon the Apostles in the form of "tongues of fire."

The full account of this event is given in the second chapter of the Acts of the Apostles.

This miraculous occurrence took place in an upper room in the abode of Peter and others who dwelt with him. Here the Apostles were accustomed to assemble, for the purpose of prayer, and thither also the Blessed Virgin and many of the disciples went for the same reason.

Here Matthias was selected for the Apostolic office in the place of Judas; and when the feast of Pentecost arrived while they were all assembled together, Apostles and disciples, a sound was heard "as of a mighty wind" which filled the whole house, and the Holy Ghost, under the form of tongues of fire, appeared in the room and sat upon all present.

From the entire narrative it may be inferred that, with the Blessed Virgin and disciples, who all received the Holy Ghost, there were about one hundred and twenty present.

The Apostles, after thus receiving the Holy Ghost, began miraculously to speak in the various tongues of all the strangers who were then visiting Jerusalem in great numbers, as Pentecost was one of the principal feasts of the Old Law, and many Jews were accustomed to come to Jerusalem from all quarters to celebrate it.

Under the Mosaic Law, the feast of Pentecost was observed in memory of the reception of the Law on Mount Sinai, written by the hand of God on two tables of stone. The first fruits of the product of the fields were likewise offered to God in thanksgiving on the same day, and the children of Israel returned thanks to God for their deliverance from the servitude of Egypt, and their institution as an independent Commonwealth having their own laws.

From this we may also infer that the Pentecost of the Jews was a prefiguring of the Pentecost of the New Law; for on this day takes place the first public announcement of the religion of Christ and the establishment of the Christian Church. For this reason also it is one of the greatest festivals of Christianity.

When the strangers assembled in Jerusalem, as well as the residents of the city, heard that the Apostles, though they were Galileans who had not learned the different languages which were spoken in Europe, Asia and Africa, were nevertheless giving instruction to persons of all nations in their own tongues, a great multitude assembled to witness the wonder, giving expression to their surprise:

"How do we hear, every man his own tongue wherein he was born?"

The opportunity afforded by the presence of so many strangers in the city was seized upon by St. Peter to make known to them the saving mysteries of the Christian religion, especially the incarnation, death, resurrection and ascension of our Lord, and our redemption through His death on the cross. He impressed upon them also in the same sermon the necessity of faith in Jesus Christ, and of the sacraments of baptism and penance for the remission of sins, with the result that about three thousand souls were added to the Church on that day, and many more daily afterwards.

The preaching of the Apostles was confirmed by many other wonders and signs besides the miraculous gift of tongues.

This gift was the direct result of the grace of the Holy Ghost conferred upon the Apostles, though being a miraculous gift, intended as a manifestation of the divine testimony to the truth of Christian teaching, it does not usually follow the reception of the seven principal gifts or graces of the Holy Ghost.

These graces, or gifts, which are received in the sacrament of confirmation, are enumerated by the prophet Isaiah xl. 2; and a prophecy of Joel, quoted by St. Peter in his first sermon,

predicted the miraculous effects which should sometimes accompany them:

"And it shall come to pass afterwards that I will pour out my spirit upon all flesh, and your sons and your daughters shall prophesy, and your old men shall dream dreams, and your young men shall see visions; and also upon the servants and upon the handmaids in those days will I pour my spirit. And I will show wonders in the heavens and on earth."

The gift of tongues was, however, frequently given by God to the Apostles and their immediate disciples; for St. Paul, in his first Epistle to the Corinthians, comparing the various gifts which were frequently then received, gives preference to the gift of prophecy over that of tongues, unless at the same time some one be gifted with understanding to interpret the tongues which are miraculously spoken.

His reason for the preference is, except when the tongues are interpreted the practical benefit resulting from the gift of prophecy is greater. We may infer from all this that the gift of speaking in various tongues was permanently given to the Apostles and to many of the disciples who were commissioned to propagate the gospel through the world. Thus St. Paul, in I. Cor. xiv., 18, thanks God that he had been endowed with that gift to a greater extent than any of his co-laborers in the Corinthian Church, to whom the Epistle is addressed.

This gift of tongues has been given to missionaries from time to time since the Apostolic age. This was the case, especially, with St. Francis Xavier, who was able to instruct in their own languages the various nations and tribes whom he went to convert to Christ; and his great work endures to this day.

The Holy Ghost, to whom specially the work of sanctification, and the inspiration of the Church is attributed, is the third person of the Adorable Trinity. But by this we do not imply any inferiority to God the Father and God the Son, since the three divine persons have the same divine nature and substance. They are, therefore, equal in all things. The Father and the Son co-operate with the Holy Ghost in this work of sanctification and love; nevertheless it is especially attributed to the Holy Ghost, because proceeding from the love of the first and second divine persons, the Holy Ghost is to be regarded in a special manner as the fountain of love in the same way, as God the Son wrought especially our Redemption, and God the Father, as the first principle of the blessed Trinity, is also, in a special and incomprehensible manner, the Creator of the universe "from whom cometh every good and perfect gift."

"WHEN WAS YOUR CHURCH FOUNDED?"

A newspaper scrap was recently sent to us with the above heading, with the invitation, "answer this, i. e., if you can."

It is not our custom to pay any attention to anonymous correspondents, but in the present instance, as the scrap consists of a terse statement of most of the absurd pretensions of Anglicanism to antiquity, we shall make some comments upon it, not because of the challenge anonymously sent, but because the claims set forth in the item have been recently often made, and it is desirable that their fallacy should be apparent to our readers.

The item has evidently been clipped from one of the Anglican religious organs, and is credited to the Missioner.

The first paragraph is as follows: "Many old authorities concur in testimony that St. Paul preached in Britain about the year sixty. In the second century the British Church was fully organized. In A. D. 314, three British Bishops were present at the Council of Arles. When Augustine, the first emissary of the Roman Church, came to England in A. D. 597, he found the British Church fully established with one Archbishop and seven Bishops. Thus it is evident that the source of our (Anglican) Church is independent of Rome. Even Augustine did not receive his Episcopate from Rome, but from Lyons."

A more brazen agglomeration of false claims than this paragraph it has rarely been our lot to read.

It would be of no weight in establishing the pretence of the independence of the Anglican Church, even if it were proved that St. Paul had preached the faith in England. St. Paul did not establish churches independent of the central Apostolic authority. This great Apostle preached in Rome; but he did so in union with St. Peter; and it is well known that these two Apostles suffered death on the same day during a general persecution carried on against Christians by the tyrant Nero, though this fact is not essential to the

more salient fact that the Church of Christ is one from the beginning.

St. Paul tells us that after three years of preaching in Arabia, he returned to Damascus, and then "went up to Jerusalem to see Peter," with whom he abode for fifteen days: (Gal. i, 18;) undoubtedly his purpose was to preserve the unity of the faith; and lest his preaching should be in vain, it was revealed to him afterwards that he should communicate the Gospel he preached to the Gentiles to them who were of reputation. (ii, 2).

The faith of St. Paul was therefore the faith of the whole Church. But there is not the least evidence that he preached in Britain—and it is not true that "many old authorities concur in the statement" that he did so. There is merely a somewhat obscure passage in St. Irenaeus that he preached the Gospel in distant lands; and this some Anglicans have interpreted as meaning Britain. But there is positively no evidence that a British Church was established until the reign of King Lucius in the second century.

"In the second century the British Church was fully organized." This is true; and it is true that there were three British Bishops at the Council of Arles, in 314. But at the Council of Arles these three British Bishops signed, in common with the Bishops of Italy, France, Spain, Germany and Africa, the address to Pope St. Sylvester, which said: "Yours is the most extensive jurisdiction, to promulgate decrees in all the Churches." This does not accord well with the Missioner's theory that the English Church was in rebellion against the Pope, like the Church of England of the present day.

It is acknowledged that St. Augustine was the emissary of a Pope. What is the sense, then, of telling us that St. Augustine received his episcopate from Lyons, and not from Rome? To the present day when the Pope nominates Bishops, he authorizes that they be consecrated by any Catholic Bishop. It is but seldom that he consecrates Bishops himself. It is not wonderful, then, that St. Augustine should have been consecrated by St. Germainus, of Lyons, after being selected by the Pope to be the Apostle of England.

St. Augustine found on his arrival that there were British Bishops in England before him, but these served their own countrymen in Wales, and did not unite with him for the purpose of converting the Saxons, the enemies of their race. Nevertheless, the establishment of the British Episcopal line was as much the work of a Pope—Eleutherius—as was the authority of St. Augustine. It was Pope Eleutherius who sent Fugatus and Damianus to establish Christianity in Britain at the request of King Lucius, whose correspondence with Pope Eleutherius is to be found in Bede's history. The successors to these Roman missionaries, equally with themselves, acknowledged the Pope's authority, as Bede tells us. We see, therefore, how contrary to truth are the remaining assertions of the Missioner, that there was "no Roman influence" during the "British period," and that during "the Anglo-Saxon period Romish influence developed."

The modern Anglican Church is in every respect an organization different from the ancient Church of England, by which name was always understood that portion of the Universal Church which was in England, but subject, like the Churches of other countries, to the Apostolic Roman See, the See of Peter. In proof of this it will suffice to adduce here the testimony of the thoroughly anti-Catholic historian Mosheim, who is compelled to acknowledge that in the third century "it is further to be noticed, as a matter beyond all dispute, that the Bishops of Rome, Antioch, and Alexandria . . . had a kind of pre-eminence over all others. . . . and with respect to the Bishop of Rome, he is supposed by Cyprian to have had at this time a certain pre-eminence in the Church; nor does he stand alone in this opinion."

It is true, Mosheim endeavors to make this pre-eminence as small as possible; but he then adds: "The pre-eminence of the Bishop of Rome in the Universal Church was such as that of Cyprian, Bishop of Carthage, in the African Church." This implies, to say the least, an authority over all Churches like that of the Archbishop of Canterbury in England. This is precisely what the Anglicans deny.

The British Church was established by Fugatus and Damianus, and the Saxon Church by St. Augustine, under authority from Popes Eleutherius and Gregory, and they were a portion of the Church Universal or Catholic. The modern Anglican Church was estab-

lished by Act of the British Parliament with the king for its head, a thing previously unheard of in Church history.

The doctrines of the ancient Church of England were those of the Christian Church of all nations. The modern Church of England is a purely local institution, with doctrines invented to suit the times or whims of kings.

It is usual for Anglicans to maintain that not till the reign of King John did the Church in England acknowledge the Pope's authority. But in the reign of King John, before that King's submission to the Pope, Archbishop Pandolph had his jurisdiction from Rome, as his signature to Magna Charta, as "Cardinal of the Holy Roman Church," sufficiently attests. The claims of the Missioner to a continuous Church of England, independent of the Pope, from the time of St. Paul, are not merely without historical foundation, but they are contrary to all the testimony of history.

TEACHERS' CONVENTION.

SEPARATE SCHOOL TEACHERS HOLD A MEETING AT WALKERTON.

Last week, for the first time in its history, the pretty town of Walkerton was the scene of a regular assembly of Separate school teachers for professional purposes. On that occasion there met all the School Sisters de Notre Dame teaching in Ontario, viz., from Berlin, Waterloo, St. Agatha, St. Clements, New Germany, Diemerton, Mildmay, Formosa and Walkerton—every teacher being present from each of these places to the number of some thirty in all, a matter which in itself proved the zeal and devotion of these ladies. The sessions were held in one of the spacious and handsome classrooms of the Separate school recently established there. Besides the Sisters themselves none were present but the Separate School Inspector, who gave a lengthy lecture, consisting of a general commentary on the work and duties of teachers. Along with other things, the purposes of a convention were dealt with *seriatim*, in order to emphasize the invaluable benefits that may be secured from these gatherings when regularly held and systematically conducted. It is hardly necessary to remark that all present manifested the deepest interest in the proceedings—a fact which is merely in keeping with the genuine professional spirit that has always characterized the School Sisters de Notre Dame. Before dispersing, preliminary arrangements were made for holding the next convention.

BIBLE REVISION IN GERMANY.

The German Protestants have for some years realized the fact that the translation of the Bible they have been so long using is as much in need of a thorough overhauling as was the King James' version, and even more so. The Supreme Council of the Church in Berlin has therefore had a company of scholars for some years at the work of revision. It was decided, however, that Luther's Bible should be the basis of the new version, and that none but absolutely necessary changes from Luther's words should be permitted.

It is notorious that Luther's Bible was full of inaccuracies; and many of these errors were made purposely in his translation so as to sustain his peculiar doctrines, especially the doctrine of salvation by faith alone without good works; and when brought to task for his falsifications, his only justification was that "St. Martin Luther will have it so."

Luther rejected the Epistle of St. James as an "Epistle of straw," because the teaching of St. James against his pet doctrine is so positive: "So faith without works is dead. . . . for as the body without the spirit is dead, so also faith without works is dead." (ii, 17, 26.)

Later Protestants, however, admitted the epistle of St. James, and it is to remain in the new translation. The books of the Old Testament which are rejected as apocryphal by the Protestants in English-speaking countries are admitted by Germans to a place in the Bible. We have thus the curious phenomenon that German and English Protestants are not agreed upon what the Bible is, though both alike proclaim as their rule of faith "the Bible, the whole Bible and nothing but the Bible." It was upon this point that a split occurred between the German and British Bible Societies, so that they will not co-operate with each other in Bible distribution. The German Bible has seven Books, besides twelve chapters of Daniel and Esther, which are not in the English Protestant Bibles.

A first edition, comprising the New

Testament only, as revised, was issued in 1870, and in 1883 a complete Bible was issued under the name of the "Proof Bible." It was intended that the opinions of learned men should be taken upon it, to be considered by the Prussian Educational Bureau. This was done, and it is now announced that the new Bible as finally revised has been published.

It has always been the case that the Protestant versions of the Bible have mutilated the original, and with all the work that was lavished on the English revision, a bias against Catholic tradition is manifest in it. It may be expected that the same undercurrent will prevail in the new German Bible, and that there will even be a leaning toward the new Latitudinarianism which is now almost universal among German Protestants, and is becoming more and more aggressive every year wherever Protestantism prevails.

THE DIVORCE EVIL.

Blackwood's Magazine computes that the number of persons divorced in the United States now amounts annually to 2 in every 2,072 of the population, making a total of 60,484 throughout the Union, with a population of 62,662,250. An advertisement recently appeared in a Chicago newspaper to the effect that "an experienced divorce lawyer will take cases at a reduced price." Enquiry showed that his charge was \$24, of which sum the court charges came to \$15, so that his professional services did not come to more than \$9. He was able to accept a reduced price because he got divorce cases in such numbers.

The facility with which divorces are granted has given rise to a new industry, at which many swindling lawyers do a lucrative trade. Besides the legal divorces, many bogus divorces are issued by these firms at prices varying according to what they can get their victims to pay; so that when it is remembered that the figures given above signify that there is one legally divorced family every year to each 414 families, there must be an accumulation of real and bogus divorces in every small community after the lapse of a very few years. The influence exerted by the presence of such a leaven must be extremely noxious, as the rising generation become accustomed to mingle with the children of divorced parents, especially when it is known that the parents of these children are living in the same neighborhood with other husbands and wives. Thus even young girls of virtuous families become accustomed, before they are out of their teens, to see the marriage tie disregarded by many of the families of their nearest neighbors, and it is a natural consequence that all conception of the duties to be fulfilled by parents to their children and to each other, and by children to their parents, is destroyed in their youthful minds.

This accounts for much of the precociousness of children in the United States, according to the writer of the article we have referred to. The divorces are, of course, confined to Protestant or non-Catholic families; but it is with difficulty that the teachings of the Catholic Church can counteract the force of the universal evil example; and it is to be feared that there will be a general lowering of the standard of morality in the coming generation.

There is a growing feeling that there should be a uniform law for marriage throughout the United States; but such a law cannot be made without an amendment to the constitution, which is a thing very difficult to be passed; and many of the States are utterly opposed to the enlarging of the powers of Congress, so jealous are they for the preservation of State rights. But it is extremely doubtful that even a uniform law would correct the evil; though it would probably check its present rapid growth. The fact that so many States have lax laws shows that the tendency of public opinion among Protestants is towards laxity of the marriage tie. Nothing will seriously check the evil until the Christian and Catholic doctrine of the indissolubility of marriage shall be recognized, and it certainly does not seem that this will be the case unless the country itself become Catholicized. Many Protestants recognize the danger, and some have recommended the adoption of the Catholic marriage law. But there is little likelihood of this taking place. The evil is a creation of Protestantism, and it seems that it must continue to increase as long as the country remains Protestant.

MINIMIZING CHRISTIAN DOCTRINE.

A committee of Methodist ministers which was appointed for the purpose of examining into the orthodoxy of the doctrine recently preached by Rev. Mr. Phillips of Toronto, regarding the atonement of Christ for the sins of mankind, has just reported that the doctrine is in accordance with the standards of Methodist belief, so that there will probably be no trial for heresy in his case.

It will be remembered that, in a public sermon, Mr. Phillips maintained that the death of Christ was not a real atonement for sin, but only a manifestation of God's love for mankind, the object of which is to excite our love for God in return. We must admit that the conclusion arrived at rather surprises us, as we were of the belief that Methodism had retained the doctrine of the atonement as one of the fundamental doctrines of Christianity; but from this decision it would appear that this is no longer to be considered as a doctrine of any importance, though certainly it would seem to be very essential in a sect which teaches that we have nothing more to do to attain salvation than to believe that we are saved through the sufferings of Christ, denying the necessity even of contrition.

If the need of a Redeemer to expiate sin is thus to be eliminated from the creed of Methodism, the need of Christ's Incarnation must disappear also, and it is a very easy step to Unitarianism, or the total denial of Christ's divinity.

The only reason given in Holy Scripture why God became man is that He should "blot out the handwriting of the decree that was against us, which was contrary to us, nailing it to His cross." (Col. ii., 14.) "For it pleased the Father that in Him should all fullness dwell; and having made peace through the blood of His cross, by Him to reconcile all things unto Himself." (Col. i., 20.)

If this reason is now to be rejected, or if we may be Christians while rejecting it, the Unitarians are more consistent than Methodists; for they maintain, as Mr. Phillips does, that atonement for sin by Christ is an impossibility, and they infer that as there is no other reason than this assigned for the incarnation, that the incarnation did not take place. It is, of course, a necessary consequence of this teaching that Christ was not and is not God.

We have long been aware that the present tendency of most of the Protestant sects is to Latitudinarianism; but we thought that Methodism had not gone so far in this direction as some other sects. We presume that it is the desire which is now being exhibited to unite the various Methodist organizations into a kind of confederacy, which is prevailing to reduce to a minimum the number of doctrines which must be believed. It is thought that the smaller the number insisted upon as essential, the more easy will it be to make a compromise and effect a union. We believe that this will indeed make a kind of union more possible, but the result will be Nothing-arianism, and not Christianity.

NEW SEPARATE SCHOOLS.

OFFICIAL VISIT OF THE GOVERNMENT INSPECTOR TO THE SEPARATE SCHOOLS RECENTLY ESTABLISHED AT WALKERTON AND CHEPSTOW.

Ever since January last when Separate schools began operations at these places as institutions duly recognized by the Government, all concerned have been expecting with interest the visit of the Departmental Inspector. In the course of last week Inspector Donovan arrived, spent a day examining each school, and having completed his work, sent reports to the trustees, of which the following is a summary:

WALKERTON. 1. The building is a fine, stately brick in excellent state of repair. The grounds are extensive, properly divided for the sexes, systematically laid out, and tastefully beautified. The out-houses are convenient and becomingly kept. The water supply is good and within easy reach.

2. The class rooms are simply large, situated commodiously, neatly decorated and possessed of the necessary facilities for good teaching, heating and ventilating. In the matter of equipments as desks, seats, maps and blackboards, all present requirements are well and fully supplied.

3. The pupils enrolled number one hundred and forty, with one hundred and twenty-four present, divided into three departments. The grades run from those of the first to those of the fourth form, and the work done includes all the branches enumerated in the Departmental programme of studies for Public Schools.

4. The general efficiency of the classes is fully up to the standard, in many cases above the average. There is no evidence of cram in any case, but a vigorous, natural growth throughout—the best guarantee of durable results. The orderly movements of the pupils in school and out of it, their close attention and lively interest in their work are sufficient proofs of the excellent system of discipline under which the business of the school is regulated. The teachers are School Sisters de Notre Dame, ladies almost invari-

ably remarkable for energetic professional success.

In addition this Commission takes the liberty of mentioning the Very Rev. Canon, the worthy pastor on the successful establishment of the school and the satisfaction which it is conducted.

CHEPSTOW. 1. The building and grounds occupied are only intended for use as being of most union. Preparations have been made for a new building, which are intended to be of brick, 42 feet long, 24 feet high, and equipped with new furniture and apparatus.

2. In point of numbers the school, having about one hundred and thirty on the rolls, only two teachers are employed, course, ample work is done. The pupils are of various ages (from 11 to 15) and the course of study prescribed by the Education Department is followed as far as the actual work concerned. The classes are satisfactory, and the pupils seem fully alive to their respective duties.

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THE CATHOLIC TRUTH SOCIETY, OTTAWA.

Its Aims and Objects.

TRADITIONS.—A PAPER READ BEFORE THE SOCIETY ON THURSDAY, 17TH DECEMBER, 1881, BY JOSEPH POPE.

My Lord Archbishop, Sir John Thompson, Ladies and Gentlemen:—

The subject to which I desire to invite your attention for a short time this evening, is "Traditions"—a wide word truly. But there are traditions of many kinds, and it is of only one class of these that I propose to speak.

I do not, for instance, intend to refer to the common law of England, by which we are governed, nor to the Constitution under which it is our happiness to live, both of which are great and venerable traditions, transmitted to us by our fathers, and held in equal veneration by all classes in the community. Nor shall I say anything here of that living stream which has flowed beside the Catholic Church for so many centuries; which connects us with every age, and us with the beginning of the Christian dispensation. Nor again, shall I dwell on that great tradition, which is the cornerstone of Protestantism, the denial of all tradition—the doctrine that the Bible is the sole rule of religious belief and practice, and that everything bearing on Christian faith and worship which is not to be found within its four corners is to be regarded as the doctrine and commandment of men. My concern is rather with certain historical traditions, which are tenaciously held by those who reject the claims of the Catholic Church, and which form with many persons a principal reason for such rejection.

There are, as I have said, many traditions. There are true traditions, and there are false traditions; and they are true or false, according to the truth or falseness of their origin. As no stream can rise higher than its source, and as the strength of a chain cannot exceed that of its first link, so the authenticity of any tradition must depend upon its first beginnings.

Now there are certain popular traditions held in our midst to-day which, in the cause of truth, I would fain see shattered. They are widespread. They have been implicitly believed for generations. They are received as absolute truth by thousands; and they form, among English-speaking people at any rate, an immense obstacle to the Catholic religion. So long as they are accepted as facts it is almost useless to look for the extensive spread of Catholicism amongst us. It is, therefore, all-important, in the cause of truth, that they be shown to be unfounded. Let us then make some enquiry concerning them.

The first tradition that I am going to examine is the belief, widely held among those who reject the claims of the Catholic Church, that, previous to the time of Martin Luther, the Bible was practically an unknown book, and would have continued to be so had it not been providentially discovered by Luther in the town of Erfurt, in Germany, about the year 1507. The circumstances of this discovery are set out in great detail in what I may call the authorized version of this tradition. A picture not infrequently accompanies the letter press. A monk is seen amid gloomy surroundings—emblematical, I take it, of the spiritual condition of his time, eagerly reading a large copy of the Holy Scriptures, which is chained to a desk. Wonder and delight are depicted in his countenance as he proceeds, and we are told that he read, I think, as far as the book of Samuel, on the first occasion of his meeting with the Bible, so charmed with this previously unknown treasure.

Many of you, I am sure, have no conception of the strength and vigor possessed by this tradition. It is a first principle with thousands; if you deny it you are set down as a very ignorant person, or a very untruthful one. Yet the story itself is by no means symmetrical. I recollect when ten years old, wondering how the authorities of the monastery could have been so imprudent as to leave the Bible right in Luther's path, and actually to chain it to a desk in a library so that it might not be taken away, but remain to be read by him, and any other passer by. My youthful intelligence struggled vainly to solve this difficulty. For, observe, my first principle was that the monk wished to conceal all knowledge of the book. The subject continued to have an attraction for me, and as I grew older I followed it up. I confined my reading exclusively to non-Catholic historians, but they were quite sufficient to solve my difficulty by showing me that my first principle was false. I found that the whole story was an absurd invention. That at the time Luther was said to have discovered the Bible, printed copies of that sacred book had been for many years disseminated throughout Germany, and that Luther himself must, as a monk, have been in the habit of repeating long passages from it every day of his life.

The Rev. Dr. Maitland, a distinguished clergyman of the Anglican Church, and sometime Librarian of Lambeth Palace wrote a book a few years ago on the "Dark Ages," in which he shows pretty conclusively, it seems to me, that the dark ages were not so very dark after all. In this book he treats, among other things, of the condition of literature in mediæval times, and is thus led on to take up the story we are now considering. He makes a most patient and judicious examination of the whole subject, and here are his conclusions (the italics are the author's): "To say nothing of parts of the Bible, or of books whose place is uncertain, we know of at least twenty differ-

ent editions of the whole Latin Bible printed in Germany only before Luther was born. These had issued from Augsburg, Strasburg, Cologne, Ulm, Mentz (two), Basil (four), Nuremberg (ten), and were dispersed through Germany, I repeat, before Luther was born; and I may add that before that event there was a printing press at work in this very town of Erfurt, where more than twenty years after he (Martin Luther) is said to have made his 'discovery.' Some may ask, what was the Pope about all this time? Truly one would think he must have been not his guard in distant Rome, but in person, he might have found employment nearer home if he had looked for it. Before Luther was born the Bible had been printed in Rome, and the printers had had the assurance to memorialize His Holiness, praying that he would help them off with some copies. It had been printed, too, at Naples, Florence, and Placenza; and Venice alone had furnished eleven editions. No doubt we should be within the truth if we were to say that beside the multitude of manuscript copies, not yet fallen into disuse, the press had issued fifty different editions of the whole Latin Bible, to say nothing of Psalters, New Testaments, or other parts. And yet more than twenty years after (Luther's birth) we find a young man (Martin Luther) who had received 'a very liberal education,' who 'had made great proficiency in his studies at Magdeburg, Eisenach, and Erfurt,' and who nevertheless, did not know what a Bible was, simply because 'the Bible was unknown in those days!'

This seems conclusive as regards the Continent. Let us see how matters were in England. Again I shall quote an Anglican clergyman of repute—the Reverend J. H. Blunt, M. A. of Oxford, who in his work on the "Reformation of the Church" is constrained to say: "There has been much wild and foolish writing about the scarcity of the Bible in the ages preceding the Reformation. It has been taken for granted that Holy Scripture was almost a sealed book to clergy and laity, until it was printed in English by Tyndale and Coverdale, and that the only real source of knowledge respecting it before then was the translation made by Wickliffe.

"The facts are that the clergy and monks were daily reading large portions of the Bible, and had them stored up in their memory by constant recitation; that they made very free use of Holy Scripture in preaching, so that even a modern Bible reader is astonished at the number of quotations and references contained in mediæval sermons; that countless copies of the Bible were written out by the surprising industry of cloistered scribes; that many glosses or commentaries were written which are still seen to be full of pious and wise thoughts; and that all laymen who could read were, as a rule, provided with their gospels, their psalter, or other devotional portions of the Bible. Men did, in fact, take a vast deal of personal trouble with respect to the production of copies of the Holy Scriptures; and accomplished by hand, hands and heart what is now chiefly done by paid workmen and machinery. The clergy studied the work of God, and made it known to the laity; and those few among the laity who could read had abundant opportunity of reading the Bible, either in Latin or in English, up to the Reformation period."

Yet in spite of evidence such as this, the fable I speak of has had, and continues to enjoy, conspicuous success. But do not let us be too severe upon those who, without the learning of a Maitland or a Blunt, have never investigated the subject for themselves. It is no part of my business to apologize for them, yet there is this much to be said. One argument does exist for the tradition that Luther had no acquaintance with the Scriptures. It is simple, plausible, and it is one. That argument is himself, as depicted in his writings. Listen to one of his religious meditations, and then judge if it does not furnish some excuse for the belief that the author was a stranger to the gospel of Christ.

"I am sometimes so cold," writes he, "that I cannot pray. Then I stop my ears and say God is not far from me, and I must invoke and call on Him. Then I set before my eyes the ingratitude and abominable life of my contradictory Pope, his set and his vermin; that warms me up and I flame with rage and hate—so begin I hallowed Thy Name. That is how my prayer kindles. I have no better auxiliary than rage and passion; that refreshes my prayer, sharpens my spirit, and drives away all thoughts of discouragement and doubt."

Let us now proceed to examine into another tradition, which has even a stronger hold, if possible, than the one of which I have been speaking—upon the credulity of those who accept both with an unquestioning faith. I mean the tradition respecting the condition and influence of the Papacy during the middle ages. I do not think it exaggerate when I say that the ordinary, common, every-day belief of those among whom these traditions are rife, is that at the beginning of the sixteenth century the state of Europe was lamentable in the extreme—that religion had well nigh died out of the world—that ignorance and violence abounded; and that (and this is the point) the Papacy was largely to blame for the miserable condition of affairs—Rome was a centre of profligacy and corruption, and the Popes were among the vilest of mankind. Briefly, this is what is called by those who hold it, the orthodox view; and you are looked upon as either ignorant or disingenuous, if you say nothing of parts of the Bible, or of books whose place is uncertain, we know of at least twenty differ-

ent work, written in an admirable spirit, equally remote from levity and bigotry—serious and earnest, yet tolerant and impartial. "Leo X.," says Ranke, "was full of kindness and sympathy; he rarely refused a request, or if he did, it was in the gentlest manner, and only when it was impossible to grant it. He is a good man," says an observing ambassador to his Court, "very bounteous of a kindly nature."

Of Adrian VI. Ranke says: "It was long since the election had fallen on a man so worthy of his high and holy office. Adrian was of a most spotless fame: upright, pious, industrious, of such a gravity that nothing more than a faint smile was ever seen upon his lips, yet full of benevolence, pure intentions; a true minister of religion."

Of Clement VII., the successor of Adrian, he says: "Everything about his Court was conducted with prudence, and his own conduct, at least, was marked by blamelessness and moderation."

And so I could go on, but I think I have said enough to show you what, no doubt, you already know in a general way, that the Protestant tradition as to the effect of the Papacy upon Europe in the middle ages, and as to the lives of the occupants of the Papal chair, is a huge calumny. The truth is that the Church of Rome wielded great influence over the minds of men in the middle ages, and she exercised it always on the side of justice and morality.

"The spiritual supremacy arrogated by the Pope," says Lord Macaulay, "was in the dark ages, productive of far more good than evil."

And Lord Macaulay never said more in favor of the Church of Rome than he could here. So too with the occupants of the Papal throne. I do not for a moment pretend that, during the long course of nineteen hundred years, history does not represent some Popes as having been unworthy of their high calling, and that some things did not happen which Catholics might wish had been otherwise; but these were the rare exceptions, and I state my honest conviction when I say that the general tenor of the influence of the Papacy, in the times of which we speak, has been greatly for the advancement of human society. It has ever been less fierce than the nations, and in advance of the age. It has ever moderated the strife between contending monarchs, and promoted the spiritual and intellectual welfare of their subjects.

Who was it, coming ourselves to our own country, who excommunicated King John, because he oppressed his people, and forced him to accept an Archbishop of Canterbury whose name is foremost on the roll of Magna Charta? A Pope of Rome!

Who was always the determined foe of slavery, and caused its abolition in England? 15. The Roman Church! Who championed the cause of morality, and of the sanctity of the marriage tie, in the face of a proud and tyrannical King, whom Hume confesses, the Pope had the strongest motives to gratify? 16. Again a Pope of Rome!

There is yet another tradition I had in my mind to examine, and concerning which I feel I must say something, though I greatly fear that the limited time at my disposal will prevent me from dealing with so large a subject in anything like a satisfactory manner. I refer to the tradition, very general in its acceptance, which teaches that the Roman Church, in mediæval times, failed to gentry vices a spirit of savage and relentless cruelty—that is, the Church, as distinct from individual members thereof, persecuted with the utmost ferocity those whose only crime was a desire to worship Jesus Christ in the purity of His gospel, of whom the Lollards in England, the Huguenots in France, and the Anabaptists in the Netherlands were conspicuous examples.

Like the story of Luther, and indeed closely associated with it, this subject has always attracted me. The result of my investigation into it has been to lead me to believe: 1. That the acts of cruelty commonly laid at the door of the Church of Rome are, in respect of their number, and without regard to the question of responsibility, greatly exaggerated.

2. That the overwhelming majority of persons who really suffered according to this tradition, for conscience sake, were rebels against the governments to which they owed allegiance, and suffered for sedition and treason against the State, which offentimes they chose, for purposes of their own, to identify with rebellion in the spiritual sphere. 3. That the punishments inflicted on Lollards, Huguenots, Anabaptists and others were largely in the nature of reprisals, and were imposed by civil or military authorities, some of whom were actually at open war with the Papacy at the very time in which those things happened, for which it is now sought to hold the Roman Church responsible. 4. That the testimony of all history goes to show that in any event, it does not lie in the mouths of the spiritual descendants of the Reformers to accuse the Roman Church of persecution for conscience sake. I now propose briefly to indicate some of the reasons on which the foregoing conclusions are based, and I think our present purpose will be more effectually served by my doing so in the very words of non-Catholic writers. 1. First then, that the acts of cruelty complained of are, in respect of

their number, much exaggerated. There is, or there was for he died last year, a clergyman of the Anglican Church who had been a good deal quoted in Ottawa of late by certain high Protestant champions. These gentlemen in so doing betrayed their ignorance of the man and his writings as a whole, to the quiet amusement of those who were better informed. For it seems to me that, if there is one name in English literature which Protestantism would do well to avoid, it is that of Richard Frederick Littledale.

The subject of which we are speaking always had a fascination for him. A student from his youth, it was not long before he discovered the falsity of these and similar traditions. His blood boiled he tells us, when he reflected upon the monstrous fables with which his mind, and the minds of tens of thousands of English children, had been imbued, more particularly with regard to the lives and characters of the leaders of the Reformation in England. He gave himself heart and soul to the task of placing the true story of those times before his fellow-countrymen. The investigation cost him ten years of hard labor, but it was not in vain, nor did it benefit himself alone.

TO BE CONTINUED. 1. Maitland's "Dark Ages" Ed. 1880: pp 472-6. Note. 2. "The Reformation of the Church of England" by the Rev. J. H. Blunt, M. A. F. S. A. Ed. 1868. Vol. I. pp. 361-2. 3. "The Reformation of the Church of England" by the Rev. J. H. Blunt, M. A. F. S. A. Ed. 1868. Vol. I. pp. 361-2. 4. "The Middle Ages" as here used in its conventional sense, including the sixteenth century. 5. Bryce. Holy Roman Empire, Ed. 1869. p. 104. 6. Hume. "History of England," Ed. 1848. Vol. I. p. 525. 7. Hume. "History of England," Ed. 1848. Vol. 2. p. 51. 8. Hume History of England, Ed. 1848. Vol. 2. p. 51. 9. Vol. 3. p. 52. 10. Ranke's History of the Popes. Ed. 1847. Vol. I. p. 48. 11. Ibid. p. 48. 12. Ibid. p. 48. 13. Ibid. p. 48. 14. H. Eng. Vol. I. p. 9. 15. Macaulay, Hist. Eng. Vol. I. pp. 25, 24. 16. Hume Hist. Eng. Ed. 1848. Vol. 3. p. 66.

A REMINISCENCE OF BISHOP McDONELL.

Canadian American. A letter from our esteemed fellow-countryman, Hon. Freeman Talbot, of South Dakota, takes us back to the days when Ontario, then Upper Canada, was being opened up to civilization by Scotch pioneers. An article on "The Settlement of Glenora," which appeared in the Canadian American, awoke memories in Mr. Talbot's mind from the numerous pages of his scrap-book he took a couple of extracts that had been clipped from the Toronto Patriot fifty-six years ago.

Mr. Talbot says: Among other interesting statements relative to the progress of old, thrifty and loyal Glenora I read the following account of the good Catholic Bishop, Alexander McDonnell, who in my younger days was a shining light in the pathway of Canadian progress. In 1802 three vessels came from Fort William to Quebec emigrating 25 men. Among them were the disbanded soldiers of the Glenora Fencibles, a regiment that had been raised by Alexander McDonnell, for service in Ireland, in the repression of the rebellion of 1798. They were granted free land and accompanied by their chaplain, the Rev. Alexander McDonnell, Bishop of Kingston, the first Bishop of the Province, who died at the age of eighty years. Now that you have brought Glenora men to the fore, and I know a great many of them to be Catholics, permit me to introduce a short additional chapter, illustrative of public sentiment in Canada fifty years ago. Let the addresses below speak for themselves.

ADDRESS OF THE ORANGE BODY OF THE CITY OF TORONTO. To the Right Rev. Alexander McDonnell, D. D., Bishop of Regiopolis, etc. MAY IT PLEASE YOUR LORDSHIP.—We, the Orangemen of the city of Toronto, beg to approach Your Lordship with sentiments of unfeigned respect for your piety and loyal labor in the service of your Church and country during a long protracted life for the Christian liberty which you have ever evinced towards those of a different creed. We beg to reciprocate the charitable feelings breathing throughout Your Lordship's address to the electors of Stormont and Glenora—sentiments which bear deeply the impress of a mind noble and virtuous, raised above the mean and grovelling distinctions of party feelings or political rancor. Such feelings when disseminated, we trust, in an approaching contest for the maintenance of the British Constitution, may array Catholics and Orangemen side by side, and hand in hand, to achieve a victory more bloodless than any yet so glorious as that which they won on the emerald field of Waterloo.

We take leave of Your Lordship, with a fervent wish that Providence may grant the setting sun of your declining days with every blessing, and that Catholics and Orangemen all over the world may live united in the bonds of Christian fellowship, such as will tend to prevent the crafty agitator and renegade apostate from ever being able to sever that bond of union which we trust may ever exist between us, not only in our attachment to each other, but also in our attachment to our Mother Country.

REPLY. GENTLEMEN.—Were I tell you that I passed four years in the most disturbed parts of Ireland, from 1798 to 1802, you will not be surprised that the flattering address of Orangemen, and the expression of their kind wishes to me, in my labors to promote the interest of the Catholic Church in Upper Canada, should fill my heart with joy and gratification beyond the power of language to express, and almost too big for my heart to contain. The explanation of the change which has taken place in the public feeling of your countrymen is found in the innate generosity and nobleness of the Irishman, who, when powerful motive of excitement is removed, returns to his natural disposition of benevolence and warm affection towards his fellow-countrymen.

In Canada no cause of difference or misunderstanding between Catholics and Orangemen exist. Irishmen look upon one another as fellow-countrymen and fellow-subjects, and they see the necessity of putting shoulder to shoulder, and standing forward in defence of the British Constitution and British liberty against a host of crafty and designing enemies who expect to achieve by cunning and delusion what they dare not attempt by open force. But let Irishmen unite and they will prove the invulnerable bulwark of their adopted country—the strong chain of connection with the Parent State, which no force can break. Let their motto be, "Quis Separabit?" That is how they dwell together in unity in Ontario in the good old days.

A continuation of the spirit shown in the address to a Catholic Bishop by the Orangemen of Toronto is necessary to the existence of the Dominion. Nearly every one needs a good spring medicine, and Hoel's Sarsaparilla is undoubtedly the best. Try it this season. There is nothing equal to Mother Graves' Worm Exterminator for destroying worms. No article of its kind has given such satisfaction.

1. First then, that the acts of cruelty complained of are, in respect of

How it is Non-Catholics go to Heaven.

Cardinal Manning, in the Review of the Churches, explained for the satisfaction of the reunionists of Christendom how it is that the Catholic Church admits non-Catholics can be saved. It is owing to "the Catholic doctrine of the universality of grace. They presuppose the doctrine of the visible Church, which has not only a visible body, but also an invisible soul. The soul of the Church is as old as Abel, and as wide as the race of mankind. It embraces every soul of man who has lived, or at least who has died, in the union with God by the indwelling of the Holy Ghost. Nearly thirty years ago I published all this in answer to my friend, the late Dr. Pusey, in a letter on 'The Working of the Spirit in the Church of England.' This letter has been lately reprinted by Messrs. Burns & Oates. Thus far, then, I can say lay a basis on which to write and to hope with all your contributors. We believe that the Holy Ghost breathes throughout the world, and gathers into union with God and to eternal life, all those who faithfully cooperate with His light and grace. None are responsible for dying unacceptably out of the visible body of the Church. They only are culpable who knowingly and wilfully reject its divine vision when sufficiently known to them. But I must not go on, for you are seeking union in agreements, and I have no will to strike a discordant note. You say truly, 'The controversies to which most of our churches owe their rise have lost much of their interest for us; some of them are hardly intelligible.' I have two great advantages. I can hope and embrace you in the soul of the Church, and I can rejoice in all, and gladly share in many of your good works."

There's Magic in it. What must be the satisfaction and gratification at so small a cost, of one who writes like this? Mr. W. Mason, editor of the Bedford and Gainsborough News, Bedford, Eng., says: "I had suffered from a sprained knee for twelve months, without being able to obtain relief from the pain when I rubbed the knee thoroughly for twenty minutes with St. Jacobs Oil. That night I traveled 200 miles by railway, the next day I walked 25 miles, and the pain had entirely disappeared. I have never had the slightest return of it since."

The Dreaded La Grippe. Following this course of humanity comes a train of evils in the shape of obstinate colds, coughs, lung troubles, etc. There is no remedy so prompt, and at the same time so effective and pleasant as Millburn's Cod Liver Oil Emulsion with Wild Cherry and Hypophosphates, which is the latest and best combination of anti-consumptive remedies. Price 50c. and \$1.00 per bottle.

Henry Clement, Almonte, writes: "For a long time I was troubled with chronic rheumatism, at times wholly disabled; I tried anything and everything recommended, but failed to get any benefit, until a gentleman who was cured of rheumatism by Dr. Thomas' Electric Oil, told me about it. I began using it both internally and externally, and before two bottles were used I was radically cured. We find it a household medicine, and for cramps, burns, cuts and bruises, it has no equal."

Advertisement for SURPRISE SOAP. Features include: 'Best on Earth', 'Washday', 'EVERY WOMAN', 'Cure half the bad washing you do', 'Softens the skin', 'Keeps the hair clean and fresh', 'Removes all dirt and grime', 'Leaves the skin soft and white', 'Does not crackle, but soft and white', 'Put your hands clean, but soft and white', 'It is the best soap for the face', 'It is the best soap for the hair', 'It is the best soap for the body', 'It is the best soap for the hands', 'It is the best soap for the feet', 'It is the best soap for the children', 'It is the best soap for the sick', 'It is the best soap for the old', 'It is the best soap for the young', 'It is the best soap for the whole family', 'It is the best soap for the whole world', 'It is the best soap for the whole universe', 'It is the best soap for the whole creation', 'It is the best soap for the whole of God's works', 'It is the best soap for the whole of God's glory', 'It is the best soap for the whole of God's kingdom', 'It is the best soap for the whole 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FIVE-MINUTE SERMONS.

Feast of Pentecost, or Whit-Sunday.

THE HOLY GHOST IN THE CHURCH. 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. (Gospel of the day.) On the day which we now commemorate, my brethren, the Holy Ghost came down, as you know, on the little company of Christians assembled in the upper room at Jerusalem, to prepare them for the great combat in which they were about to engage against the devil for the conquest of the world. He came down upon them to make of them the Church of God; to establish them in the truth, and to bring to their remembrance, as our Lord had promised, the faith which they had received from His lips. He came to give them not only the knowledge but also the courage and strength which would be necessary for them to persevere, to resist and overcome all the attacks of the enemy, and to weather all the storms which heresy, infidelity, and worldliness were about to raise against the one true faith. And He was to come, not only on them, but on those who have followed them as well, and for the same purpose. We have received Him, and He abides in the Catholic Church to day as He did in the times of the Apostles. The Holy Ghost is the life of the Church; it is His presence which distinguishes her from the human institutions which have appeared in the world with her and have one by one sprung up and passed away. It is His abiding with her that makes her life perpetual, ever the same and ever new. But how is the Holy Ghost in the Catholic Church? How is it that He is her life, and that He keeps now, as of old, in the one true body which all who will but clear the mists of prejudice from before their eyes can see is the one which Christ promised to form, and to which all His promises were made? In the first place, the Holy Ghost is in the Catholic Church by the gift bestowed on the successors of the Apostles in the Apostolic See, of infallibility in teaching the faith. In this way the truth is sure to be kept in the world; it cannot fail to be taught, while the Vicar of Christ remains to teach it. But it is not only in the Holy See that the Spirit of God abides. The Bishops throughout the world also teach the faith by His help and guidance; and this help is also given to the clergy who assist them. Nor does the work of the Holy Ghost stop here; He is also with the body of the faithful, enabling them also to recognize the truth when they hear it, and to distinguish it from error. "You have the unction from the Holy One, and know all things," says St. John; "I have not written to you as to them that know not the truth, but as to them that know it."

Yes, the Holy Ghost is throughout the Church; He is her life, and is not only in her head, but also in her members. Were He not in the members, though the Pope indeed should remain to teach the truth, the faithful would not have remained faithful or attentive to the truth which he would teach. What a blessing, then, my brethren, is this light of the Holy Ghost, which is given in its measure to each one of us; which keeps us in the one fold, and which makes us, out of many, one body in Christ; which brings His words always to our minds, and which preserves us from the ever-changing doubt and confusion which is the lot of those who are separated from the one true Church in which He dwells! Let us, then, preserve this unspeakable gift; let us not quench the Spirit of God within us. And how is it quenched? How do we lose the light of faith which He gives? By sin, and never except by sin. Though instruction be indeed good and salutary, it is not the simple and the unlearned who lose the faith, but such as give ear to their passions, specially those of pride and impurity. All the heresies which have torn multitudes from the Church of Christ have had their roots not so much in ignorance as in sin. "Keep yourselves," then, my brethren, as St. John warns you, "from idols"; this is the only sure way to keep in yourselves the light of God.

Home Without Prayer.

A home without prayer, in which the father lifts up the family in its needs, its affections, its labors, its soul life to God, is an unorganized, incoherent group of persons. It lacks that unifying core that causes all things in the family life to radiate from one centre, as we have seen in great magnetic coils all particles of attracted metal standing out, each in its own line, but all having one fixed point of attachment. It is for the want of the binding, upbuilding influence of family worship that many families give an impression of disintegration, distraction, perhaps of jarring, inharmonious interests. Were we to unroof even many Christian homes in our land we might discover that God's place was vacant. What wonder that unrest and disappointment attend on such families!

The Wonderful Success

Of Hood's Sarsaparilla as a blood purifier entitles it to your confidence. No other preparation has such a record of Scrofula, Salt Rheum, Blood Poisoning, or other blood diseases. To try it is to know its merit. Be sure to get Hood's Sarsaparilla.

For a general family cathartic we confidently recommend Hood's Pills. They should be in every home medicine chest.

SIRS:—For five years I suffered from humors and could get no relief until I used Hayward's Yellow Oil, and must say I find no better remedy for it.

JOHN DESHERDAN, Sandwich, Ont.

OUR BOYS AND GIRLS.

How She Attracted Notice.

This little incident—it is a true story—occurred a few days ago in Philadelphia. The owner of a retail store gave a holiday to all his employees about the 1st of June. Cashiers, foreman, salesmen and women, cash boys and porters, all were invited to spend the day on the grounds of the country seat owned by their employer. Tents were erected, a beautiful dinner and supper provided, a band was stationed in the grove, and special trains were chartered to carry the guests to the country and home again.

Nothing else was talked of for weeks before the happy. The saleswomen, most of whom were young, anxiously planned their dresses and bought cheap and pretty muslins, which they made up in the evening, that they might look fresh and gay. Even the cash boys bought new cravats and hats for the great occasion.

There was one girl, whom we shall call Jane, who could not indulge herself in any pretty bit of finery. She was the only child of a widowed mother who was paralyzed. Jane was quick and industrious, but she had been but a few months in the store and her wages barely kept her and her mother from want.

"What shall you wear?" said the girl who stood next behind the counter. "I bought such a lovely blue lawn." "I have nothing but this," said Jane, glancing down at her rusty, black marino.

"But that is a winter dress! You'll melt, child. There'll be dancing and boating and croquet. You must have a summer gown or else don't go."

Girls of fifteen like pretty gowns. Jane said nothing for a few minutes. "I shall wear this," she said firmly. "And I think I will go. Mother wishes it."

"But you can't dance or play croquet in that!" "It is always fun to see other people have fun," said Jane, bravely. "The day came bright and hot, and Jane went in her heavy, well-darned dress. She gave up all idea of "fun" for herself and set to work to help the others find it. On the cars she busied herself in finding seats for the little girls and helping the servants with the baskets of provisions. On the grounds she started games for the children, ran to lay the table, brought water to the old ladies, and was ready to pin up torn gowns, or to applaud a good "ball"; she laughed and was happy and friendly all the time. She did not dance nor play, but she was surrounded by a cheerful, merry group wherever she went.

On the way home to town the employer, who was a shrewd business man, beckoned to his superintendent. "There is one girl here whose friendly, polite manner is very remarkable. She will be valuable to me as a saleswoman. Give her a good position. The young woman in black," and he pointed her out.

The next day Jane was promoted into one of the most important departments, and since that time her success has been steady.

The good nature and kindness of heart which enabled her to "find fun in seeing others have fun" were the best capital for her business. She had the courage, too, to disregard poverty and to make the best of life, a courage which rarely fails to meet its reward.

A True Martyr.

One of the most touching scenes in the history of the martyrs of Japan is the death of the Blessed Ignatius Giorgi, a boy four years old, who suffered martyrdom on September 10, 1622, together with fifty-four companions. Ignatius was a son of the Blessed Dominic Giorgi, who was beheaded for the faith in November, 1619. Born a few months after the imprisonment of his father, he received baptism almost immediately from the Blessed Father Spinola, also a martyr. His mother he consecrated him to God on the very day of his birth, with the hope that he would be received into the Society of Jesus as soon as he was old enough. The name of Ignatius was intended to be a constant reminder of his consecration. But Providence had other designs.

It is believed that God had revealed to this little Japanese boy, in some way suitable to his age, that he was to be a martyr. When his father shed his blood for the faith, little Ignatius was heard to say: "I shall be a martyr, and my mother also, but not my sister." It happened just as he said. When, according to the Japanese custom, he made some little presents to his friends, he would say: "Keep this carefully, for the day will come when it will be a relic." And if he was asked how that could be, he answered: "Because I am going to be a martyr." The most beautiful visions were accorded to him on this subject and were visibly stamped upon his countenance. When he saw some little swords, he cried out in the greatest joy: "One of these will some day cut off my head and make a martyr of me."

His mother, Isabella, remarking the supernatural spirit of her son, considered her own and Ignatius's death as certain, and kept herself constantly prepared for it. The prophecy of the little saint was soon fulfilled. He and his mother, together with many other Christians, were cast into prison, and on the 10th of September (1622) was fixed upon for their death. Isabella, in token of her joy, adorned herself in her richest attire, as for the grandest festival of her life. In one hand she carried the crucifix; in the other, her rosary. Little Ignatius walked by her side drawing to himself the eyes of everybody; he was also decked out in

THE WICKED LORD LEITRIM.

How He Met His Doom.

A REVELATION FROM THE GRAVE. A few days ago there died in Cambria County, Pa., an Irishman known as Hugh Boyle. He was about fifty-two years old, and although only an ordinary laborer, was much respected for his temperance, integrity and industry. About the same time the English journals announced the decease of Robert Berningham Clements, Fourth Earl of Leitrim, in the county of Donegal, Ireland. The connection between the peer and the laborer is due to the tragic fact that Boyle was the last survivor of the men who, in 1878, shot to death the Third Earl, by whose removal Robert Clements, then a poor lieutenant in the British navy, was raised to rank and wealth.

It is a fact that even the Protestant gentry of the North of Ireland, who are the first to denounce agrarian crime, regarded the killing of the "Wicked Lord Leitrim," as he was usually styled, as the inevitable result of his evil life and character.

Boyle's right name was Stephen, and he belonged to a family of yeomen peculiar to the North—sturdy, law-abiding and industrious—rigid Presbyterians, whose strongest motive in life is to maintain the Tenant-right of Ulster; which secures to them a settled tenure in their land and freedom from the tyranny that oppresses their Catholic brethren in the South.

For thirty years the Earl of Leitrim had been at strife with his tenants; he had ninety thousand acres of land stretching across three counties and giving him a rental of over £9,000 per annum, and he spent the best part of this in harassing his poorer neighbors by suits at law; but his worst trait was shown in his brutal and lustful attempts to dishonor the wives and daughters of his tenants, and to accomplish this his influence as a peer and magistrate, and his power as a landlord, were used without fear or restraint—in fact, there was not a worse scoundrel in Europe, and it was with truth that his taking off was described as "a wild act of natural justice."

Hugh Stephens had served in the British army for five years, and with an excellent record as a soldier. On his return home he rented a small place and commenced life as a farmer. One day he met his landlord driving on the road and was ordered to ditch his little cart so as to make room for the peer's coach, and this command was enforced with a horse whip; and this Stephens resented with a cudgel, the Earl getting much the worst of it. This was the beginning of trouble for Stephens—he was evicted and ruined by litigation, and his sister, a beautiful and intelligent girl, was assaulted by a ruffianly retainer of his landlord,

and her character assailed. Some of the neighboring gentry took this up, the man was arrested, tried, and sentenced to ten years' imprisonment. Leitrim was furious, and swore vengeance on all concerned. In March, 1878, a dozen of the tenantry met at a rath in the mountains overlooking Lough Foyle. One of the oldest and most respected of the men on the estate said a few words to the effect that the tyranny of their landlord was more than they could endure, and it was now necessary to resort to the last means in their power to preserve their lives and the honor of their daughters and wives; and all swore to be true to the cause in life or death. A sum of £90 was raised. It was resolved to act at once, and six men were chosen as the instruments of justice and vengeance. They had brought themselves to believe that in the removal of a tyrant they were doing right. Stephens was their leader and he procured the necessary arms.

One of their most active and trusted agents was a woman servant at Leitrim Castle; her sister had been brutally treated by the Earl, and it was her revenge to keep the assassins fully informed of their victim's movements. On the 2d of April he left Manor Vaughan to go to Milford, en route to Londonderry. He was attended by a bailiff named Meehan, who sat on the car by his side, with the driver in front. There was a second car containing his valet and another bailiff. All were well armed. The day was beautiful but rather misty.

Stephen and his party stationed themselves behind a clump of low thorn trees, close to the road, armed with double-barrelled guns. From the roof of a cabin, four hundred yards away on the hillside a white cloth was displayed. This was the signal that the Earl was coming. His indifference to danger was manifested by the manner in which he divided his party. The second car was one hundred yards away and entirely hidden by holly in the road. A short time before Lord Leitrim had evicted an aged widow named Algie, and opposite her ruined cabin he fell.

Three of the party had been soldiers and were good shots, and each brought down his man. One of the guns, a rude weapon, burst and blew the holder's thumb off. The driver was killed on the spot. The bailiff ran back to the hind car and dropped dead in the road; but the Earl was alive when his enemies surrounded him. While making an effort to draw his pistol he received three loads of swan shot in the body, and when the party behind came up he was dead, and save the ruins of the gun and an old horse-pistol, nothing was left to indicate the identity of his slayers. Nor were they ever traced.

Two of the men died in Australia, two in the Boer war in South Africa, while Stephens came to this country and lived a blameless life until he died. Eight years ago he gave this narrative, intended to exonerate another man, and with the stipulation that it be kept secret until his death.

Father Van Rensselaer, a young Jesuit priest of St. Francis Xavier's parish, New York, has just organized a club for Catholic young women, to be called the Notre Dame Club. The new organization will combine the popular features of the Association of Working Girls Clubs, the Young Women's Christian Association and some of the features of the Xavier Club for Young Men. There will be a pleasant club house, with piano, newspapers and magazines, games and other pleasant recreations, where young women may spend their evenings in congenial company and refined surroundings. As soon as the club is properly established there will be classes in languages, music, type-writing, shorthand, book-keeping and other studies for the special benefit of young working women whose time is occupied during the day.

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Mrs. M. Stephens, of Albany, N. Y., writes us as follows: "My stomach was so weak that I could not eat anything sour or very sweet, even fruit at tea-time would cause heartburn, fullness or oppression of the chest, short breath, restlessness during sleep and frightful dreams of disagreeable sights. With the use of Northrop & Lyman's Vegetable Discovery this unpleasantness has all been removed, and I now can eat what suits my taste or fancy."

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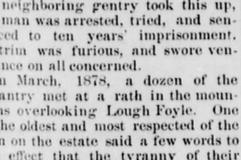
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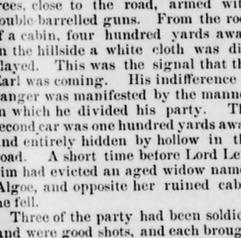


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