Links With Heaven.

Our God in Heaven from that holy place To each of us an angel guide has given; But mothers of dead children have more grace— For they give angels to their God in Heaven

How can a mother's heart feel cold and weary.
Knowing herdearer self safe, happy, warm?
How can she feel her road too dark or dreary.
Who knows her treasure sheltered from the storm?

How can she sin? Our hearts may be unheed-

ing. Our God forgot, our holy saints defied: But can a mother hear her dead child pleading. And thrust those little angel hands aside? Those little hands stretched down to draw he

ever Nearer to God by mother love: we all Are blind and weak, yet surely she can never With such a stake in Heaven fail or fall.

She knows that when the mighty angels raise Chorus in Heaven, one little silver tone Is hers forever; that one little praise, One little happy voice, is all her own. We may not see her sacred crown of honor, But all the angels flitting to and fro Pause smiling as they pass—they look upon h As mother of an angel whom they know.

sings
A little chant to please them, slow and sweet,
Or smiling, strokes their little folded wings; Or gives them her white lilies or her beads
To play with; yet in spite of flower or song.
They often lift a wistful look that pleads.
And asks her why their mother stays so long.

CATHOLIC PRESS.

Catholic Columbian. Justin D. Fulton, preached a sermon memorial days at all, no statues to the in New York on the question: "Shall dead, no decoration of busts with Justin D. Futton, preached a section in New York on the question: "Shall dead, no decoration of busts with the Columbian Exposition be Romanized?" In the course of his address he predicted that in the near future a great war would be waged between Catholics and Protestants in the United we consider worthy of such special States, by which Catholicism would be States, by which Catholicism would be N. Y. Catholic Review. deeply buried, as was slavery by the

Boston Pilot.

will doubtless supplant even the canny pray to Him elsewhere. pennies where a Fulton once gathered dimes and a Joseph Cook talked against time until eternity seemed been healed if he had laved his sores

chose a Cape of Good Hope Hottentot lady for his third, and then, in due time, died. That was a year ago. Last week the House of Lords decided that the half-breed son of the late Earl is not the lawful heir, although his mother is the lawful downger Counters. mother is the lawful dowager Countess; tercession of the saint so honored is in consequently the earldon goes to another relative of the deceased. The colored Countess has a right to be presented at Court, and English society is in terror lest she may assert that right. There is nothing against the lady except her color; but Society must draw bone." "Then it is not true that 'in the line somewhere, and fortunately every country he that feareth God and for the upper circles it is drawn at complexion instead of at character.

One of the pleasing features of the to Westminster was an exchange of civilities between His Grace and the rabbi of the Jewish congregations in Manchester and vicinity. This gentle-Manchester and vicinity. This gentle-man wrote a courteous note of con-gratulation to the distinguished prelate upon the occasion of his promotion, and received a reply couched in the most friendly terms. Speaking of the Archbishop's response, the Jewish Chronicle said: "These words will be treasured up by Jews in all parts of the world as an entrucker, and com-

Boston Republic.

festo! English Jews will especially hail with satisfaction such eloquent evidence of the kindly feeling towards them with which the Archbishop of the control of the Lord. 'What Lord?' asked the porter. 'Why, the Lord Jehovah,' was the visitor's answer. 'Never heard of him before,' Westminister enters on his new sphere of work. In this respect, it is clear, he will carry on the traditions be-queathed to him by his reverend pre-decessor. Cardinal Manning's mem-ory will ever be gratefully cherished by the community whose appeal for by the community whose appeal for justice he supported so ungrudgingly. can compensate Jews for the loss of so true and powerful a friend, it is to be found in the conviction that they have

secured another equally true and

powerful in Archbishop Vaughan."

The Holy Family. One John McDonough lived and died in this city of New Orleans, and by close pinching accumulated a fortune, which he left the cities of New Orleans and Baltimore for educational purposes. Now, he was not extraordinarily good during life : on the contrary, he in character, disposition and conduct quite unlovable. But he has left a large sum to our Public schools, and now he has developed into a sort of Her very soon: meanwhile they are beguited to wait and listen while she tells them all A story of her Jesus as a child.

have established in his honor a founder's day and on it his bust is decorated with flowers; and we are to have a statue to his memory. We are not for each of the was working for Irish freedom by other than constitutional methods. The charge against Davitt for which he was kept in jail, and at penal servitude As saints in Heaven may pray with earnest particularly protesting against all of arms for an insurrection in Ireland. That eminent "patriot," the Rev. a little more consistent. Either no

deeply buried, as was slavery by the civil war. What is the use of a war, since the country has Dr. Fulton to safeguard its liberties and to "make Rome howl?" Please Doctor, don't kill us and we promise not to "Romanize" that was in this city for some time past. Why does a mother cut off a curl from the World's Fair. So there! treasure it and take it out of its cover-The most pronounced "Americans" in Chicago, as in Boston, are generally British or Canuck by birth. Concerning two worthies of the kind in the forner city, the Chicago Times says:

One Improvement importation with the dead back before her loss, the concerning two worths a regent importation will be a properly in the most of the loss, brings the dead back before her loss, the concerning the most of the loss of the mouth of Lord Salisbury.

Home Rule Echoes. former city, the Chicago Times says:

"Dr. Jamieson is a recent importation from Canada, and both he and Sheriff Gilbert, who came from Canada before the war, and only went back there to escape the draft, were brought up in a hot-bed of Orangeism, a sentiment similar to that which inspires the United Order of Deputies, but is tentimes stronger." It is sad, it is deplorable, but it is a fact, that the genuine native Knownothing is being driven out of his own especial field by the competition of imported pauper labor from Canada, Nova Scotia and Great Britain. But such are the inexorable laws of trade. By and by, as he becomes more assimilated and learns the very simple methods of that business, the enterprising Chinamen will doubtless supplant even the canny Buseness as areal as a region and recease the mind's eye and renews the memorry of the mind's eye and renews the memory of the purpose of events that are passed. "Yes, but you debate on the Irish Local Government Bill, praises Mr. Gladstone's vivacity, subtlety and infinite readiness, and working miracles," says one of our neighbors. That is not true—neither for the purpose of the true—neither for the purpose of the true—neither for the purpose of the true—neither of the Blessed working miracles," says one of our neighbors. That is not true—neither for the purpose of the true—neither of the Blessed working miracles," says one of our neighbors. That is not true—neither for the purpose of the true—neither for the purpose of the debate on the Irish Local Government Bill, praises Mr. Gladstone's vivacity, subtlety and infinite readiness, and says: "In many of his passages the ancient fire glowed undimmed."

In the course of the debate on Ball four's motion to pass the Government's lither to the mach with disease may expect in the presence of the leaves of the debate on the Irish Local Government's lither to the mother of the Blessed work which disease may expect in the presence of the debate on the Irish Local Government's lither to the mind's eye and renews the Bluenose as crusader against "Rome," respector of places and of persons. and under the banner of a newer and less expensive "Melicanism" rake in The Scriptures prove it. The in a measure, true

nigh.

Lord Stamford was a noble lord, a noble lord he was of high degree, and he determined to go abroad and take a wife to be his Number 3. As his first and second had been Caucasians, he chose a Cape of Good Hope Hottentet. voked, because then the Lord is be worketh righteousness is equally cepted of him." Yes, it true.

prayer in Heaven. To hold that prayer with the relic is apt to be more officacious than without it, is far from asserting prayer is useless without "a bone." "Then it is not true that 'in when making comparisons about the equality of the acceptability you must One of the pleasing features of the transfer of Dr. Vaughan from Salford also compare the degree of the right-to Westminster was an exchange of courses. It is the prayer of the righteous man that availeth much. It would be absurd to suppose that the prayer of a saint and the prayer of a tepid disiple would be equally acceptable, or that the prayer of St. Anne would not be more efficacious than the prayer of

the world as an outspoken and comprehensive exposition of the true Catholic policy. Nothing can be more significent than the declaration that justice to the Jew is the logical corollary of Catholic principles. Would that the other Catholic Church—the ary of Catholic principles. Would Lords not usually open to visitors. He that the other Catholic Church—the Greek Church—and that section of it, keeper, who explained that 'this hall keeper, who explained that 'this hall keeper, who explained that 'this hall the only open to Lords and their more especially, which is identified is only open to Lords and their with Russia—might 'read, mark and inwardly digest' this notable mani- with true Celtic humor, replied: "'I

In a servant of the Lord." What Lord's aked the porter. "Why the managed to secretary the service of the Lord of t We when he was working for Irish freedom John McDonough, why is it not equally proper for us Catholics to set aside a day, or days, in special honor of the Blessed Virgin or of St. Joseph; to erect their statues in our Churches and to decorate those statues with flowers?

We would like to see some of our friends a little more consists. will heaven may pray with earnest And pity for their weak and erring brothers:

There is a prayer in Heaven more tender still—The little children pleading for their mothers.

The little children pleading for their mothers.

Adelaide Proctor

subtlety and infinite readiness, and says: "In many of his passages the J. Bre

caused in Liberal and Irish ranks by the announcement that Sir William John Manners Tollemache, Earl of Dysart, one of the most promising and British peers capable of the younger has declared that he has been converted to Home Rule, and will no longer act with the Liberal-Unionists. The desertion of Lord Dysart, who is also lord-lieutenant of Rutland county, has caused a painful impression in the Tory ranks, as it is feared other desertions will follow.

Catholic Summer School. There arrived in Albany, recently, n a special Central-Hudson train, on a special Central-Hudson train, a distinguished party of clergymen and representative men of the Catholic Church en route to the Thousand Islands. Between New York and Utica the party was largely increased by many more distinguished persons. At Utica they were joined by Rev. Father Lynch, one of the most popular and brilliant lights in the Church. The purpose of this mission is the selection of a site for an extensive summer college and resort, where people can spend the summer and engage in the study of the languages and the higher branches of education and enjoy all the comforts and pleasures that usually attend a summer vacation. From Utica they will proceed to Clayton by way of Rome and Watertown railroad, and will make an investigation of the different sites and choose that which will appear most available. One of the Thousand slands has been placed at their disposal and it is for them to decide which they deem most advantageous. It is said that one lying nearly opposite Clayton is deemed not only the most appropriate but the most picturesque, possessing all the requisites for the stablishment of the proposed college

Leo XIII. is the son of Countes Anna Pecci, and imbibed a tender devotion to St. Anne. His mother had him called Joachim, the name of the Blessed Virgin Mary's other parent.

and summer resort.

man (Mr. John Leahy, the veteran treasurer of the township; Mr. J. M. Walsh and Mr. Mr. Moher; the members of the congregation.

His Lordship the Bishop having arrived at the cross, which marks he place where the high altar with a wested, sail the prescribed the reason of the control of the later is seen (presented by Mr. McGill, manager of Ontario Bank/Peterborough), and copies of the following newspapers: CAUTit, mass, Canadia, Star and Review and Excessioner, of Peterborough, were placed in the recess under the control of the later of the Most Adorable Trinity and under the patronage of St. Joseph; The beautiful silver troved used on the occasion was the gift of the congregation. The beautiful silver troved used on the occasion was the gift of the congregation of the object of the bis of the congregation of the construction of the following notices and basic of the congregation of the construction of t

ber heating apparents, each as will be be done will rise to the beight of 80 feet, will raise to will be beight of 80 feet, will an arcaded open befry. The beight of the coling at the beight of 80 feet, with an arcaded open befry. The beight of the coling at the begins of the walls exteriorly is rock faced Dummer incostom of splendid quality and dark, rich color, with cut dressings of Long-ford and the color of the walls exteriorly is rock faced Dummer incostom of splendid quality and dark, rich color, with cut dressings of Long-ford and the color of the walls exteriorly is rock faced Dummer incostom of splendid quality and dark, rich color, with cut dressings of Long-ford and the color of the walls exteriorly is rock faced Dummer incostom of splendid quality and dark, rich color, with color of the walls exteriorly is rock faced Dummer incostom of splendid quality and dark, rich color, with color of the walls exteriorly is rock faced Dummer incost of the walls are ground and the color of the

This proposal alone constituted a radical difference between the Irish Local Government Bill and the English and Scotch measures.

Mr. Gladstone next analyzed the joint committee's proposal, claiming that it was destitute of the popular element and favored the landlords, belping them to nullify all the acts of the County Councils. No such provisions exist in the English or Scotch Acts.

Continuing, Mr. Gladstone said that the bill throughout had the ban of injustice for Ireland. If the joint committees in England had one good point, it was the balance of the parties, there being seven county councillors and seven magistrates. The Irish bill ignored this equality.

After ridiculing the manner in which the checks on the actions of the County Councils would be applied, Mr. Gladstone commented upon the proposed protection of the minorities. According to the Government this meant putting the majorities into the hands of the minorities. Then it was held necessary to protect the large cess payers. If the Government wanted to protect the cess payers, why not put the power in their hands, instead of enabling the sheriff of a county to nominate a group of landlords who would look after the interests of their own class only?

The Bill conferred on the Liberals one great advantage as tending to a clear issue. It gave the people power to measure and determine exactly the value of the splendid Conservative promises of absolute equality with the laws of Great Britain. It was the one great compensation promised Ireland at the time of the union for the loss of her own Parliament. Where was the equality in this such evidence before them it would be their own fault. Was Ireland wrong, Mr. Gladstone of accepting a measure so stamped she were unworthy of the great men who had led her in times of adversity—unworthy of that happy, better destiny he trusted and believed she was about to accomplish.

NARD'S

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ir. J. Greten-rrible disease s advice, used n consequence tacks.—[From awa, Ill., April

en Nervous o any address, n also obtain of charge. v the Reverend since 1876, and v the cago, III. tle. 6 for \$5. o., Druggist,

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By Very Reverend Æneas McD. Dawson, V G., LL. D., F. R. S., etc. I.-THE OLD. Vetera transierunt; ecce facta sunt omnia

There's mourning in Sion; fast flow her tears; New terrors each day increasing her fears. Why weep'st, O city so fair, populous, grand, So long the glory of Judean land? Deserted our Teinple; no more shall rise Sweet dour of incense piercing the skies; Our offerings and sacrifices spurned. The great holocaust for sin never burned. Ah' Sion! who but thyself art to blame For thy ruin, cruel bondage and shame? To mercy, long time, thou often wert called: But mercy thou scorned'st, thy Prophets appalled Fled from thy walls, or were ruthlessly slain. Thine anger in vain, Heaven soothing their pain.

Thine anger in Vain, Heaven sooning, pain,
Ah t turn to the Lord, ye viperous race,
Oft hath He saved; 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 plenteous land He graciously nestowed
You His people to be solemn He vowed;
Your battles He fought, each enemy quelled,
Chastised and forgave as oft's ye rebeiled.

Israel repent; open Mercy's gate; Even now repent, avert thy direful fate. Think of thy deeds:—My Prophets doomed

The earli, accus:—asy Frophets adoned to the death, The lifeless, fiendish idols serve no more; Drink, O my people, drink at mercy's store, Return ye whilst ye may seek now the Lord, No more scorning, reject His healing word. Flee, my fatthful, to the lone mountains fiee; The Lord your gracious Saviour e'er will be. Bread in the arid desert He will give, A banquet spread, and you shall happy live, Whilst unbelievers for my Prophets slain, Of want and famine shall endure the pain. Judah repent, e'er pass the favoured time, Dash from your contrite heart each damnin crime.

I dols crime.

I dols crime,
I dols cast down, restore the sacred Fane,
And yet for mercy plead: 'tis not in vain.
You will not: still your obstinacy show
Refusing ever your true Lord to know.
Will nought avail? Behold that dark'ning

of blood-stained dust! Like a direful death 'Gainst your walls it rolls, big with your sad

fate;
Resistance vain: it open throws each gate.
The sword with cruel famine now conspires
Your doom to seal; no healing thought inspires.
In thousands fall your sons, your temple grand
Destruction's power unable to withstand.
A crashing ruin to the dust is thrown.
No power of foe could save, though nobly
shown.

shown,
Not even a stone upon a stone is left.
Of heaven's aid the Temple all bereft.
Reigns desolation, and will ever reign
The ages through; its restoration vain.
Now know's how bad and bitter to forsake
The Lord of Heaven, and senseless idols make

Jerusalem that was we sing no more, Leaving it now to dark historic lore, An epoch new must now be joyful told. A splendid city we shall now behold. The crowned metropolis of every land. Both foes and time most more land to withstand Not made with hands, mind only can descry I's matchless leauty hid from mortal eye. John, the beloved, from body, to view Appeared the city decked with plories new. A vast square that city for heaving lories new. A vast square that city for world as for the average of the nations all to rule that could aspire. The structure to describe, what muse can Likedian?

Likedian? II .- THE NEW.

The structure to describe, what muse can claim?
Likened to precious things of greatest name,
The high walls thereof were of jasper stone;
The city all of gold, like crystal shone.
With precious stones was each foundation
bright.
Jasper, sapphire, showed their brilliant light,
Chalcedony and emerald brightly glowed;
Sardonix, sardius, chrysolite like showed
Respleudent; berry, topaz lent their sheen;
Chrysoprasus, jacinth, amthist were seen.
Built are the twelve city gates of pearls bright;
Of one pearl was each gate; and, more delight,
The city's street of purest gold was seen
Like to transparent glass, so rich its sheen.
No Temple there could holiest John descry.
Its unseen sacred Fane, the Lord most high.
And He, the Lamb, his life divine that gave
The lost world from Satan's fell grasp to save.
No need the city hath of sun, moon or star;
Its fadeless light much brighter is by far,
The glory 'tis of God pervading all;
The Lamb, for want of words, its lamp we call,
The nations all its glorious ligh shall guide,
Earth's kings shall bring their glory and their
pride,
Open its gaies all day; no night it knows;

open its gaies all day; no night it knows;
The glory of all nations forth it shows.
Nought that is stained can pass its sacred gates
Only the clean of heart, of happiest fates.

And now our care the City's people claim; All the wide world out o'er most high thei

All the wide world out o'er most high their fame.
Countless their number; men of every race Within its loity walls, secure, find place.
Their virtues, passing great, as well it's known, all earth around, win for them high renown. Unquestioning faith and love their merit raise; Grateful and devoted; hence equal praise. Powers mighty they possess, that promise give The people long shall in their city live; Their enemy lies conquered in the dust, Phey, undoubting, in the conqueror trust. Phus, in the ways of peace secure they dwell, Pheir happiness beyond all power to tell.

Their happiness beyond all power to tell.

Open ever are the blest City's gates,
And all may enter in whose happy fates
Incline to virtue, and most justly claim
The highest honors added to their name;
Glories new in the Book of Life receive,
In sight of all whose grace is to believe.
Are watchmen placed on the high city towers
Warning to give, timely, 'gainst hostile powers'
Of such there's need; forgotten ne'er 'twill be
In paradise of old to reach the tree—
The fatal tree—man's foe by stealth approached.
On happy Eden's loveliest ground eneroached;
By smoothest words, with deadly venom
fraught,
The parents of our race unheeding caught.
Like sorrow never, never can be found
Within the heavenly city's hallowed ground.
Thou weep'st, fair city: delgn to tell us why.
A momentary pain. Dash from thine eye
The falling tear: with sharpest hostile steel
The hating foe could only scratch thy heel.
Such incident could ne'er thy progress stay,
Nor ever snatch thy happiness away.

A priesthood to the favored city's given—

A priesthood to the favored city's given— A priesthood true, best gift of loving heaven, A faithful priesthood ne'er can erring stray And lead the city from the truth away. No marvel this; hath spoke the Almighty Lord. His promise solemn given and heavenly word That with his priesthood he should 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, evermore!

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 50 cts to the Winkelmann & Brown Drug Co., Baltimore, Md., or ask your druggist to order for you.

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JERUSALEM - THE OLD AND THE The New Man at Rossmere. CHAPTER XIX.

MISCHIEF-MONGERS.

The lower story of this court-house, which has been described with un necessary 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 head was wheezily rendering "Nearer, My God, to Thee, ' at the close of the long sermon by the sandy man, two men sat in the office just below it in earnest conference. "Recorder's carnest conference. "Recorder's Office" was painted in black letters on the dirty white door.

One of these men was large and

florid, with a profusion of dead red hair covering a well-shaped head. His deep blue eyes, set under red-brown, bushy brows, were keenly intelligent, but sinister in expression. He was a man of education, and possessed of an easy assurance of manner about him that enabled him to perform the duties of the recorder's office with stolid in-difference to the fact that he was a social outcast. The men of the com-munity accorded him the respect due his official position; the women ignored his existence absolutely and consist-ently. He was a carpet-bagger of the most obnoxious stripe. He had come no one knew whither, and had lifted himself into a fat office by ways that were dark and devtous. He was called Judge Upps; but no one knew the source of his official title. He was bold, self-sufficient, and shrewd. The

other man was small, pallid, and pinched, with cowardly eyes that never rested longer than one furtive second 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 their pregnant hinges in apology for sin of omission or commission. His hands and feet, hugely dispropor tioned 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 eccustomed to guard against pitfalls. In straight, lank masses his dingy 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 eye. 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 capac ity a certain amount of communica

tion with him was unavoidable, he too was a social outcast, endured by the haps 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 interby the chafed but high-principled Southerners. Hence it came about that while Judge Upps and Mr. Gays were

reaping golden harvests from the troubled condition of affairs that bred endless litigation, they were wounded in their tenderest sensibilities — selflove and vanity—by the haughty bearing of the men with whom they came

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

the morning in question it would have been the preference of each of these men to attend the services upstairs, for they came of a people much given to religious observance, and really missed what they regarded as Christian privileges. But it had be-come so well-established a custom for them to absent themselves from any gathering where the wives of the plant ers 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 themselve 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.

The vocal organs are strengthened by the use of Ayer's Cherry Pectoral.
Clergymen, lawyers, singers, actors,
and public speakers find this preparation the effective remedy for irritation and weakness of the throat and lungs

linard's Liniment cures La Grippe. POR 30 DAYS. In order to introduce our Crayon Portraits in your vicinity, and thus create a demand for our work, we make you the following bona side offer: Send us a good photograph, or a tintype, or a daguerroutype, of yourself or any member of your familty, living or dead, and we will make you use our facet LIPE-SIZE CEA YOU FORTH.

since in securing us future orders. This will be a sample portrait and worth \$5.00. Out this out and return it to us with your photographs, with your name and address back of photos, so we can ship your portrain to the property of the property of the property, address, your jetters to TANQUEREY FOR TRAIT SOCIETY, 741 Dekall AVE., BROOKLYN, N. Y.

Hence is 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 inmost 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, prob ably," Gays answered, rubbing his hands apologetically together, have said about 2 o'clock."

"And why?" "Because that is the universal din ner hour, and we would have been more secure from observation."

"Blast the universal dinner hour I intend that Favthliss shall be elected sheriff of this county, and you don't expect to carry this election against every white man in the country

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 laving 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 sleep ing dogs lie. I only want to let th 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

"His own color are a parcel of cow ardly 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-pin or a flask of whisky. 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 shoriff already. Give him half a chance to elect him, and you and I might as well seek fresh fields and

once aroused. I had Harris in my mind's eye when I suggested the pro priety of letting sleeping dogs lie,

pastures green.'

Gay 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 constitu-ency of free niggers, run to our rope's end, in the confident hope that when we get there the noose 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 lopers had fastened like barnacles. But, in the early eays 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 principals. 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 face en eye, "I'll be dashed If I know what to mistake. expect from you, or how far I can de-pend 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, you would apologize to him for gnawing a bone that had once belonged 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 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 conspicious in

"Conspicuous! By the eternal, I intend to be conspicious, and when these high-steppers find themselves saddled with one of their own exslaves 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 awestricken admiration of his bolder colleague. His own heart was steeped in the same unholy 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, but—" "Well, boss, how's you come on, bof'n you? Y'hers me — on time, hen't I?"

This boisterous interruption from no less a person than Mr. Fayth-liss. Mr. Gays left his protest incomplete to rise and offer a hand and a word of welcome to the ebon-hued candidate for the shrievalty of the country. Judge Upps contended him-self with shoving a chair toward his

rotege with his foot, saying:
"Sit down, Faythliss. You're late,

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

"I b'leeves yer, boss," he said, with general acceptance of the judge's state-ment, "but y'see Sundy's a sorter offday, and atter a nigger's been plow' hard all week he's mouty ap' t'over-sleep hisseff uv a Sundy. En den, y'see, he's got to git hisseff up a little extry, en dat 'sumes time.

high tragedy.

Mr. Faythliss shook out a highly perfumed handkerchief in testimon to the fact that he had gotten "his-seff" up a "lettle extry," laughed in an unembarressed, hearty way that showed his superb white teeth, rested his shining black hands on the knees of his new plaid trowsers, and signified by a nod that he was ready for business. "Jim Furniss, he told me dat you two gents wanted t'see me sorter 'tickler this mornin', en yer I is, accordin'

"Faythliss," Judge Upps asked, unging into the subject, "how would plunging into the subject, "how would you like to be sheriff of this country?" "Me! Sher'f! Sher'f 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 superabundant 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 inde-pendent activity of its own. "You'se pendent activity of its own. 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' know nuthin bout dat sorter work. Now, ef it waz t'run a gin fer ver, er t'brek er

yoke er steers—"
"You will have to learn, then," the judge interrupts, imperiously.

"Who gwine learnt me?

"Det's mouty 'commodatin' uv yer, boss, 'tis dat, sho. You 'low I could git 'long wid de w'ite folks? I ain' got nuthin' 'g'in de w'ite folks now, en dey ain' got nuthin' 'g'in me ; we gits 'long mouty peac'ble lak togedder, we does. How yer reckon it'd turn out ef I wuz

'git to be sher'f?"
"They would have to get along eaceably 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.

"I b'leevos yer, boss." The smile passed away as the poison took effect, and a sullen gloom overspread the broad features of the candidate who was having greatness thrust upon him somewhat in spite of himself. "Yer's somewhat in spite of himself. mouty right bout dat, boss-I ain' gwine back on yer dar."

"Who did you belong to, Mr. Fay-thliss, before the war?" Mr. Gay asked, in a voice brimful of apology for any illusion to such degradation.

"Ole Squire Thorn, en a tight un h wur, too," said Mr. Faythliss, with careless readiness. "But I ain' got

would be about as much as we on a leetle piece uv lan' w'ich b'longs to Lawyer Harris down here. Lawyer Harris, he's a fa'r man in all his deal in's. I'll say dat much for him 'fo' his face en 'hin' his back too. He is, en no

> "We don't doubt that for a moment Faythliss; of course he's a fair man. But he doesn't treat you quite like an equal now, does he? Doesn't invite you to sit down in his presence, and so forth, does he?"

> Judge Upps glanced significantly toward the chair Mr. Faythliss was then tilting back on two legs with social-equality grace and freedom, as if inviting a contrast between his own treatment of the colored men and Lawyer Harris.

"Well, jedge, you's right ag'in. I lay this nigger 'll have t' drap in his tracks of he wait for Lawyer Harris t ax him ter sot down in his presence, o ax nim ter sot down in his presence, or his parlor, ary one. But I ain' never laid that up ag'in him nuther. I ain' lay nuthin' up ag'in him. He's a fa'r en a squar' man, Lawyer Harris is."

Judge Upps paused long enough to take in the contents of a slip of paper Mr. Gays cunningly threw under his eye. He read it:
"Is not Faythliss rather below pa even with his own color? I think know a better man for our purposes

He hasn't a grain of ambition. Mr. Faythliss's education had been too entirely neglected for him to ob serve the manœuvre or resent the con veyance of an answer in a carelessly penciled line on the margin of a news paper :

"He is profoundly ignorant, bu shrewd, and altogether malleable. He is exactly the man we want.

This decision having been arrived at by the stronger of the two men, the weaker lent himself to the task of sow-ing the seeds of political aspirations in the virgin soil of Mr. Faythliss's brain The candidate gave them his most rapt attention while they detailed at

great length the glory and the profit that were to accrue to him when he should conquer the shrievalty against the votes and prejudices and wishes of "Sit down, Faythliss. You're late, but I suppose you've never learned the value of your own time yet"—a walking and talking throughout the

ordeal of a canvass. They convinced him that, aside from his own color, he had but two real friends, and they were both before him. He listened with un. affected humility to the directions for his conduct during the period of proba tion, and "enthused" to the extent of a very broad grin when they painted the glories of success to him in glowing colors.

And while they imparted and he ab-

sorbed, the wheezy melodeon upstairs panted out: "What shall the Harvest

What indeed?

TO BE CONTINUED.

SUPERSTITIOUS PRAYERS.

Some years ago we wrote in these columns of certain prayers which are chre of Our Lord, and which make extraordinary promises to all who make use of the formulas. We are reminded of the necessity of speaking of such things by the fact that printed copies of these and similar prayers are being sold quite extensively. Peddlers have been hawking about Italian and English copies which we have seen, and no doubt the prayers are to be found in other languages.

This is a miserable mercenary sham and can only serve to bring ridicule and contempt upon genuine devotion.

As if to forestall criticism or contradiction these prayers threaten all sorts of malediction upon any person who or value of the pretended devotions. And yet they are the baldest of forgeries as they are now sold! One of them printed in a tasty manner bears the signature of our late Bishop. The very manner in which the signature s presented shows forgery-"Rt. Rev. Bishop Gilmour, Cleveland, O.

Bishop Gilmour never signed his name in such a manner, and besides any person who knew would say at once that he never gave the least sign of approval, much less his signature to

any such prayer.

Another printed sheet pretends to be a "Letter of Jesus Christ" and to contain revelations made by Him concerning His Passion. Even the language of this sheet is very bungling and suggestive of an awkward ignorant origin, but when we see it stated in black and white that this sheet was "blessed by His Holiness Pope Leo XIII. at Rome, the 20th of June, 1887." we recognize that those who disseminate such stuff have not even the excuse of innocent ignorance. They are malicious forgers preying upon the credulity and the pockets of the uninstructed.

Here is a quotation from this wretched print: "Those who do not believe that this letter is written by divine work, and dictated by the sacred mouth of God, and who will keep it hidden from other persons, will be cursed by God and condemned on the day of Judgment, etc." The author evidently appreciated the benefit of advertising and wanted it done

cheaply.

Apart from the external evidences of rank forgery, the intrinsic character of these pretended devotions ought to render them suspicious at once.

promise too much. The Church presents to us many authorized and valuable devotions and we ought to be cautious in accepting anything which does not bear the manifest approbation or toleration of ecclesiastical authority. Far from meeting with any malediction on aclence we can only deserve commendation and reward T. F. MAHAR, D. D.

Dr. William's Pink Pills contain in a condensed form the elements of building up the blood and nerve system. When broken down from overwork, mental worry, abuse or excess, you will find them a never failing cure. Sold by dealers, or sent on receipt of price-50 cents a box, 6 boxes \$2.50—by addressing Dr. Williams Med. Co., Brockville. Take no substitute. Dr. William's Pink Pills contain in a con

OCCASIONAL DOSES of a good cathartic like Burdock Pills are necessary to keep the blood pure and the body healthy.

Minard's Liniment is the Best.

"German Syrup"

Episcopal Church, Eufaula, Ala.:
"My son has been badly afflicted with a fearful and threatening cough for several months, and after trying several prescriptions from physicians which failed to relieve him, he has been perfectly restored by the use of two bottles of Bo-An Episcopal schee's German Syr-

up. I can recom-mend it without hesitation." Chronic Rector. severe, deep-seated coughs like this are as severe tests as a remedy can be subjected to. It is for these longstanding cases that Boschee's German Syrup is made a specialty. Many others afflicted as this lad was, will do well to make a note of

J. F. Arnold, Montevideo, Minn., writes: I always use German Syrup for a Cold on the Lungs. I have never found an equal to it-far less

this.

a superior. G. G. GREEN, Sole Man'fr, Woodbury, N.J.

NO BOCUS testimonials, no bogus Doctors' letters used to sell HOOD'S Sarsaparilla. Every one of its advertisements is absolutely true. GROWTH OF PIETY YOUNG THROUG SACRAMENT Messenger of the Sacr

JUNE 4, 1892.

It cannot be doubted t at the present day is Pilate and the soldiery spouse, as Herod and his ing the life of the chil indeed countries in which openly persecuted unto martyr's blood, but battle is raging again possession of the child. the great question of t. absorbing the deepest th and statesmen, of pa churches. The powers high places are straining to capture the young their souls the supernationand baptism. The universe is to withdraw the parent, who is answer tribunal of God for its as temporal welfare, to an irresponsible State q if not openly hostile to interests, and, Herodall Church influence ar It is not enough th from infidel or heretica and companions, but as

teaches in his beautifu the Christian Life, the its life must be sown seeds of such truth and grow up and ripen int tal and supernatural State education can The life of the child m a starving as well as a There is not a to day but has its sys sanctioned by law, and one which does not in ing, if not in princi parent and the priest portant work of the tion of youth. Thus Sacred Heart is defeat for which the Saviour His life and His bloc not frustrated. State education, hor only danger lurking

young. There are, be associations, art and le ments and all the ences of a civilizat more and more to pag Yet the Saviour v times : "Suffer little unto me," has prov safeguard against ev as His own young by the angel's whispe sleep, even as the you turies of Christianity were to the fright

ancient paganism, fo

a safeguard and a

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the fruit of a tree

preserve the bloom

outh ever fresh and We read in Fabio story of the illus which alone would n to live in the memo how the Christian ye and third centuries not only strong in re tions to evil that but also brave and ing and bearing crown. They wast to Heaven their pet day our daily bre that, they really pa provided for all I parents of their sor tribute to them ea the bread of the after eating this those youths and te rise from the b

executioner! The bread whi the tree of life v them with heaver every assault, a such as made the with admiration is the chaste gen for the memory with men.' Modern civiliza

breathing fire a

demons; that on th

should throw awa

tablets, and run

of Jesus, and lay

material progress paganism, and J arm once more the youth closer icy tracks of the which strove sp the young from Saviour's love, a manifestion of th confessional an daily becoming more frequented

who have their parents, teacher were practicall supreme efficac both for the edu has reached the the manly grov critical age wh multiply without of a divine ene from the breac

mental life the

In less than half an hour things

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,

capes, 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 even-

ing 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 im-

promptu meeting.
Gracious! What a reception O'Con-

nell 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

"Is your pocket handkerchief of

"Yes my pocket handkerchief is of

and this coat (buttoning it) is of Irish

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 Law-

rence, Mass., to lecture there in 1882,

for the Irish National Land League.

What a change in those few years! He

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

tached to the church, and contained

over six hundred children. Although the flames were burning fiercely, the children behaved admirably, and, ex-

cept 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

Monthly Prizes for Boys and Girls

SKINS ON FIRE

PLES, blackheads, red, rough, chapped, and oily skin cured by Cuticura Soap.

WEAK, PAINFUL KIUNETS,
With their weary, dull, aching, lifeless,
all-gone sensation, relieved in one
minute by the Cuticura Anti-Paia
Plaster. The first and only instantaneous pain-killing strengthening plaster. 85 cents.

NO OTHER Sarsaparilla posses-

Sarsaparilla Peculiar to Itself.

WEAK, PAINFUL KIDNEYS,

The school building was at

Irish manufacture?" asked a voice

Irish manufacture," replied the orator,

forehead.

York.

from the crowd.

Irish manufacture !"

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

Messenger of the Sacred Heart.

It cannot be doubted that the enemy which the Church of Christ has to meet which the Church of Christ has to meet at the present day is not so much Pilate and the soldiery crucifying her spouse, as Herod and his satellites seek-ing the life of the child. There are indeed countries in which the faith is indeed countries in which the faith is openly 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 bigh places are straining their utmost 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 parent par as temporal welfare, to hand it over to 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 plenteous 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 scare ly one which does not in practical working, if not in principle, hamper the parent and the priest in the most im-portant work of the Christian education of youth. Thus the love of the Sacred Heart is defeated, and the work

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 influ-

for which the Saviour of mankind gave

His life and His blood is thwarted if

ences 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 ear the fruit of a tree of life which will preserve the bloom of their spiritual outh ever fresh and renewed like the

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, 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. tribute to them each morning before the bread of the body. No wonder after eating this bread of the strong those 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 importal. 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 the youth closer to his Heart. The icy tracks of the heresy of Jansenius, 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 manifestion of the Sacred Heart. The fountains of supernatural life — the confessional and the Eucharist—are

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,

by His sacramental grace ex opere an irresponsible State quite indifferent if not openly hostile to its religious in interests, and, Herod-like, jealous of her gentle words and example to draw her child to frequent Ccommunion, 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 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 Archiepiscopal See of Westminster, has introduced a novel and very beautiful form of acknowledg-

ment 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 paper, fo envelope:

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

LET US PRAY. O Lord, Jesus Christ, Prince of Shepherds, make Thy servant Herbert, whom Thou hast chosen to be Arch bishop of Westminster, to learn of Thee to be meek and humble of heart. Give him light and strength to accomplish Thy will. Flood his soul with the Apostolic spirit. Enable him so to shepherd and feed the little lambs of the flock as that none of them shall pagish. Fill him with an overflowing 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 tions to evil that surrounded them, but also brave and courageous in seeking and bearing away the martyr's crown. They wafted every morning to Heaven their petition: Give us this day our daily bread, and more than that, they really partook of the daily that, they really partook of the daily bread, and more than that, they really partook of the daily that they shall pass, in ever increasing until they shall pass, in ever increasing the world, they may serve in holiness and justice before Thee all their days, until they shall pass, in ever increasing until they shall pass, in ever increasing the world, they have been the beavenly gate. multitudes through the heavenly gate which is opened and closed by Blessed Peter, to rejoice with Thee and with Mary and Joseph, and with all the Saints, for ever, in the bliss of the Adorable Trinity, one God, world with-

out end. Amen.
O most Sweet Mother of the Good Shepherd, remember England as thy special Dowry, pray for us, intercede for us with Thy Son, our Saviour.

TO ST. PETER.

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

A GREAT MEETING.

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

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 glace of the runaway altar

E OF THE BEST ANECDOTES OF HIS
LIFE — HOW HE OUTWITTED AN
ORANGE HOTEL-KEEPER AND OBTAINED A CONVEYANCE INTO BEL
who was also Archbishop of Armagh. ONE OF THE BEST ANECDOTES OF HIS TAINED A CONVEYANCE INTO BEL-FAST — HIS RECEPTION IN THAT CITY-EXCITING SCENE IN ST. PAT-RICK'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

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 ruse was necessary in order to deceive 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 carelessly about the news.

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

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

"Yes, sir; an ould agitator he is indeed; keeping the country in tur-moil, him an' his blasted repale 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 wont't forgot for many a day to come." "Serve him right," chuckled O'Con-

"An' our master has cautioned all aroun' here if he should come for A CHANGE OF HORSES

to refuse him, an' order him off the premises.

remises.

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

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

The couple of hours' 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 vying with each other in beauty and color; the clear atmosphere was tinged here and there smoke from the turf fires of the farm houses, sweet smelling and grate-

ful 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 allighting, 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 driver, taking off his hat and bowing a greateful ign. with all the dignity of a grateful jar

vey. "Now look here, my good man, said O'Connell, addressing the driver, "go home and tell your ould blather skite, measle-skinned, curmudgeon of a master that you are just after driving Daniel O'Connell, Esq., M. P., into Belfast. Do you understand now?"
"Great Gawd!" was the exclama

tion that greeted O'Connell's ears as he entered the hotel.

entered the notel.

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 troup 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.

have passed by and we can now consider the best protection against disease. There is unrestricted reciprocity of sentiment between all people in Canada in pronouncing Burdock Blood Bitters the very best blood purifier, dyspepsia and headache remedy, and general tonic renovating medicine before the public Next day being Sunday he was ex-pected to be at Mass in St. Patrick's chapel. Fortunately he was not. church was crammed to suffocation. There were hundreds outside, and when the people arose at the gospel there was a rush aud a panic! Women screamed, and those who didn't fainted by the score. The windows of the ground floor reached to within four With agonizing Eczemas and other Itching, Burning, Bleeding, Scaly, Blotchy, and Pimpiy Skin and Scalp Diseases are instantly relieved and speedily cured by the CUTICURA REMEDIES, consisting of CUTICURA, the great skin cure.

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To the strong language, but every word is true, as proven by thousands of grateful testimonials. CUTICURA REMEDIES are, beyond all doubt, the greatest Skin modern times. Soid everywhere.

POTTER DRUG AND CHEM. CORP., Boston.

POTTER DRUG AND CHEM. CORP., Boston. 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 peelers in the gallery, and when these heard the breaking of glass they befountains 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 supereme efficacy of the sacraments both for the education of the child that has reached the use of reason and for the manly 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 for 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

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: 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.

"One year ago I was taken ill with

Dodge, 110 West 125th st., New York.

"One year ago I was taken ill with inflaumatory rheumatism, being confined to my house six months. I came out of the sickness very much debilitated, with no appetite, and my system disordered in every way. I commenced using Ayer's Sarsaparilla and began to improve at once, gaining in strength and soon recovering my usual health. I cannot say too much in praise of this well-known medicine."—Mrs. L. A. Stark, Nashua, N. H.

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Dr. D. Marsolais, a renowned physical control of the control o manufacture "—a pause — then strik-ing his huge breast with his open palm he roared out in his rich Kerry brogue

-"and the man that wears it is of

Dr. D. Marsolais, a renowned physician of many years' practice, writes as follows:

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1 cannot do otherwise than praise the composition of times pills which you have made known to me. Containing no mercury, they can be taken without danger in many causes where mercurial pills would be quite dang rous.

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Lavaltie May fet 1887.

Dr. D. MARSOLAIS.

Lavaltrie May 1st 1887. Dr. D. MARSOLAIS. promised me to employ this story in his great lecture on "O'Connell," but he diedbefore the opportunity offered. For sale everywhere at 25 cts. per box.

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Mr. J. R. Allen, Upholsterer, Toronto, sends us 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."

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

Arrears must be paid in full before the paper an be stopped.

London, Saturday, June 4, 1892.

PENTECOST.

Whitsunday, or Pentecost, which occurs seven weeks after Easter, was His reason for the preference is that instituted to commemorate the de- except when the tongues are interscent of the Holy Ghost upon the Apostles in the form of "tongues of

The full account of this event is gift of speaking in various tongues given in the second chapter of the was permanently given to the Apostles Acts of the Apostles.

This miraculous occurrance took place in an upper room in the abode of Peter and others who dwelt with I. Cor. xiv., 18, thanks God that he 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 Trinity. But by this we do not imply about one hundred and twenty present. any inferiority to God the Father and

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 the Son co-operate with the Holy Ghost was one of the principal feasts of the in this work of sanctification and love; Old Law, and many Jews were accus- neverthless it is especially attributed tomed to come to Jerusalem from all to the Holy Ghost, because proceeding quarters to celebrate it.

Under the Mosaic Law, the feast of the reception of the Law on Mount Sinai, written by the hand of God on 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 quoted by St. Peter in his first sermon, though this fact is not essential to the modern Anglican Church was estab. A first edition, comprising the New Protestant.

predicted the miraculous effects which should sometimes accompany them:

"And it shall come to pass after wards 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. preted the practical benefit resulting from the gift of prophecy is greater. We may infer from all this that the and to many of the disciples who were commissioned to propagate the gospel through the world. Thus St. Paul, in had been endowed with that gift to a greater extent than any of his colaborers 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 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 from the love of the first and second divine persons, the Holy Ghost is to be Pentecost was observed in memory of regarded in a special manner as the fountain of love in the same way, as God the Son wrought especially our two tables of stone. The first fruits of 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 can."

It is not our custom to pay any at tention to anonymous correspondents, Anglicanism to antiquity, we shall oped.' 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. 696, 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 establishof the Anglican Church, even if it were proved that St. Paul had preached the faith in England. St. Paul did not central Apostolic authority. This precisely what the Anglicans deny. great Apostle preached in Rome; but

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 St. Irenæus that he preached the Gospel in distant lands; and this some Angli cans have interpreted as meaning Britain. But there is positively no evidence that a British Church was mony of history. 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. Germaus, 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 Fugatius and Damianus to establish Christianity in Britain at the request of King Lucius, whose corres pondence with Pope Eleutherius is to be found in Bede's history. The successors to these Roman missionaries. to us with the above heading, with the 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 but in the present instance, as the Roman influence" during the "British scrap consists of a terse statement of period," and that during "the Anglomost of the absurd pretensions of Saxon period Romish influence devel-

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 Univer sal 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 preeminence 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 ing the pretence of the independence of Cyprian, Bishop of Carthage, in the Bible is, though both alike prothe African Church." This implies, to establish churches independent of the of Canterbury in England. This is

The British Church was established he did so in union with St. Peter; and by Fugatius and Damianus, and the Bible distribution. The German Bible it is well known that these two Apostles Saxon Church by St. Augustine, under has seven Books, besides twelve suffered death on the same day during authority from Popes Eleutherius and chapters of Daniel and Esther, which a general persecution carried on Gregory, and they were a portion of are not in the English Protestant it seems that it must continue to inagainst Christians by the tyrant Nero, the Church Universalor Catholic. The Bibles.

with the king for its head, a thing issued in 1870, and in 1883 a complete previously unheard of in Church his Bible was issued under the name of

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 Pandulph had his jurisdiction from Rome, as his signature to Magna Charta, as "Cardinal of the Holy Roman Church, sufficiently attests. The claims of the merely a somewhat obscure passage in 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 testi-

TEACHERS' CONVENTION.

SEPARATE SCHOOL TEACHERS HOLD MEETING AT WALKERTON.

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 class rooms 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 regularly held and systematically conducted. It is hardly necessary to remark that all present manifested the deepest interest in the proceedings-a de Notre Dame. Before dispersing. preliminary arrangements were made for holding the next convention.

BIBLE REVISION IN GERMANY

translation of the Bible they have been so long using is as much in need of a fulfilled by parents to their children thorough overhauling as was the King and to each other, and by children to mes' 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 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 "I, Dr. 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 claim as their rule of faith "the Bible. say the least, an authority over all the whole Bible and nothing but the Churches like that of the Archbishop Bible." It was upon this point that a unless the country itself become British Bible Societies, so that they will not co-operate with each other in

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 festation of God's love for mankind, Bible, and that there will even be a eaning toward the new Latitudinarianism which is now almost universal among German Protestants, and is becoming more and more aggressive that Methodism had retained the docevery 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 secured from these gatherings when 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 ac fact which is merely in keeping with customed to mingle with the children the genuine professional spirit that has of divorced parents, especially when it always characterized the School Sisters is known that the parents of these children are living in the same neigh borhood 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 The German Protestants have for of the families of their nearest neighome years realized the fact that the bors, and it is a natural consequence that all conception of the duties to be heir parents, is vouthful minds. This accounts for much of the pre

cociousness 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 coun teract the force of the universal evil these errors were made purposely in 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 places as institutions duly recognized 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 trights. 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 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 it seems that it must continue to increase as long as the country remains Protestant.

His work, sent reports to the tridexectory of which the following is a summary:

WALKERTON.

1. The building is a fine, stately brick in excellent state of repair. The grounds are convenient and becomingly kept. The water supply is good and within easy reach.

2. The class rooms are amply large, situated commodiously, neatly decorated and within easy reach.

3. The public enrolling is a fine, stately brick in excellent state of repair. The grounds are convenient and becomingly kept. The water supply is good and within easy reach.

3. The publicant of repair. The grounds are convenient and becomingly kept. The water supply is good and within easy reach.

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3. The publicant of the water supply is good and within easy reach.

3. The publicant of the sexes, systematically laid out, and tastefully laid out, and tastefu they for the preservation of State of which the following is a summary: split occurred between the German and Catholicized. Many Protestants recog-

lished by Act of the British Parliament Testament only, as revised, was MINIMIZING CHRISTIAN DOC-

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 manithe 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 trine of the atonement as one of the fundamental doctrines of Christianity; but from this decision it would appear that this is not any 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." (Coll. 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." (Coll. 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 persume 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 Nothingarianism, and not Christianity.

NEW SEPARATE SCHOOLS.

OFFICIAL VISIT OF THE GOVERNMENT INSPECTOR TO THE SEPARATE SCHOOLS RECENTLY ESTABLISED AT WALKER-

TON AND CHEPSTOW. Ever since January last when Separate schools began operations at these 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,

In addition this co RECORD takes the li menting the Very Re

nell, the worthy pasto on the successful esta school and the satisfa which it is conducted.

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CHEPST and with an increased st this school will be still b Apart from the ins

as in the former case leave to congratulat Father Wadel, on th gress the affairs making.

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the Bible Society.

EDITORIA Some time since

all the officers res belonging to the Me tion. The grievan that the last named matters in such a w be able to control The person elected Secretary or manag odist; and as a sal this position, a go was manifested in the past few weeks have appeared in the Church of Engl the assault, and solutely defending We merely wish t battle gives much advise our separate truce and enter or tions as soon as know is a difficult both sides it may b commander-no c authority demand the power to enfor for the sake of pea trust the combata thought and sha bickerings among gospel are very u

On the 24th Ma wheeled into the I mons, bearing th 565 members of th and 101,406 me Protestant League inquire into the and monasteries dom. The race numerous.

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by Protestant cor that unity is no Church of Christ. is a kind of a institution, such "Dr. Tribulatio the books which brain, many, es ist organs, are w that such a Chri managed to c succeed in the commissioned H "teach all nati ever I have co from Rev. Dr. V recently been Methodist journ laments that the have imported sectarian animo home, and that ment to their w priests have a much as wha nationality, t "directorate." to get a union

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recognized concerned interest the Inspector. Inspector ay examing completed he trustees, summary: stately brick be grounds are for the sexes, tefully beautinvenient and supply is good

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ity.

In addition this commentary, the RECORD takes the liberty of complimenting the Very Rev. Dean O'Connell, the worthy pastor of Walkerton, which it is conducted.

which it is conducted.

CHEPSTOW.

1. The building and premises at present occupied are only intended for temporary nse, as being of a most unsatisfactory description. Preparations have been made for the construction of a new building on new premparation in October next. The building is to be of brick, 42 feet long, 30 feet wide, two stories high, and equipped throughout with new furniture and apparatus.

2. In point of numbers this is a very strong school, having about one hundred and fifty pupils enrolled, with an attendance of one hundred and thirty on the day of inspection. Only two teachers are employed, but there is, of course, ample work for three. All the Forms (I. to IV.) are regularly in operation, and the course of study includes all the branches of the programme of studies prescribed by the Education Department.

3. It is also a rigorous, energia eschool so far as the actual work of the class-rooms is concerned. The classes, as a whole, do good, satisfactory work, and both teachers and pupils seem fully alive to the importance of their respective duties. In the new building, and with an increased staft, the possibilities of this school will be still better brought out.

Apart from the inspector's remarks, as in the former case, the RECORD begs leave to congratulate the pastor, Rev. Father Wadel, on the satisfactory progress the affairs of his school are making.

EDITORIAL NOTES.

Some time since an election took place in this city to fill the offices of the Bible Society. Shortly afterwards all the officers resigned except those belonging to the Methodist denomination. The grievance appeared to be

Frozesiant League, and others, praying for the appointment of a committee in principle in the condition of convenience and amounted on the fact that a number of investment and amounted in the Carlo of Carlo is still first production. Arran at the effort in the United States, Program and the Carlo of Carlo is still first production of the Carlo of Carlo is still first production of the Carlo of Carlo is still first production of the Carlo of Carlo is still first production of the Carlo of Carlo is still first production of the Carlo of Carlo is still first production of the Carlo of Carlo is still first production of the Carlo of Carlo is still first production of the Carlo of Carlo is still first production of the Carlo of Carlo is still first production of the Carlo of Carlo is still first production of the Carlo of Carlo is still first production of the Carlo of Carlo is still first production of the Carlo of Carlo

head of the Church as appointed by Christ, which means unity with St. Peter's successor, Pope Leo XIII.

From the home of their friends and on the successful establishment of his co-religionists the Presbyterian and school and the satisfactory manner in Methodist preachers are just now receiving some attention in the way of ridicule. The Dominion census bulletin, giving the religious denomin ations of the Province of Quebec, has fallen like a wet rug on the shoulders of the Presbyterian and Methodist colporteurs. For years they have been telling their dupes in Ontario that the seed they were sowing in "benighted" Quebec was increasing one-thousand fold ; but cold statistics now stare them in the face and prove to demonstration that they have all along been receiving money under false pretences. Here is what the Protestant editor of the Toronto Daily News has to say on the subject. It is taken from the edition

of the 21st May:

"During the last ten years the number of adherents of the Methodist and Presbyterian bodies in the Province of Quebec increased by 2,800. It is safe to say that two-thirds of this number comes under the head of what may be termed natural increase, thus leaving less than one hundred a year to represent the gains won over from Roman Catholicism to these two Protestant bodies. It is, perhaps, not the province of a secular paper to advise in religious affairs, but it does seem as it a pile of good Ontario money was being spent in the Lower Province for little purpose. Would it not be wiser to spend this money in reclaiming from paganism the heathens at our own door and to leave the habitant to find his own way upward in the path trodden by his fathers?" of the 21st May:

Declarations, explanations and prog-

writer and an eminent archæologist.

THE Rev. Dr. Paul Van Dyke, the Professor of Church History in Prince- divisions and sects every day. ton Presbyterian Theological Seminary, has resigned his position because no man can be elected to a professorship in the institution with the full approval of the present teaching force unless he makes a distinct and unequivocal avowal that he accepts the standards of our Church in the sense that has always been put upon them by the Fathers, Founders, and former Professors of the Seminary, and that he will conform his teachings and utterances thereto, and that he will introduce no new departure in this respect." The Dr. declares that though he himself believes the Calvinistic theology to be the best which has been yet constructed he considers it to be incona test of orthodoxy. In this he refers especially to the Calvinistic doctrine of will be Gladstone's following. preterition, whereby it is maintained that God denies to a portion of the human race a participation in the graces which are needful to enable nostications would now be in order them to work out their salvation. He from Dr. McVicar, Dr. Douglass, Chiniquy, Widdows, and Edith O'Gorman, the Montreal Witness, the Lindsay at the presentday, and it destroys religious Warder, the Orange Sentinel and the work out their salvation. He declares that an obligation to accept the Liberal Federation and Operatives' Liberal Association, at Colston Hall, Bristol, England, on May 10, paid his respect as follows to Lord Salisbury's infamous threat of fomenting an Orange rebellion in the event of Ireland's being granted Home Rule; nostications would now be in order them to work out their salvation. He

who once represented Bristol—I mean Edward Burke (applause). The savage ferocity of the ascendency savage for creed, there can be little doubt that in the course of time most of these will adopt new creeds and new doctrines, unless they succeed in forming a union before their differences become considerable. There is not much prospect of a Confederation of sects into one United Christian Church while the principle of disintegration is operating so powerfully as to create new subdivisions and sects every day.

The following cablegram was published in the daily papers a few days ago: ably remarkable for energy, devotion and which will succeed is unity with the conferred. The members of the Senate of Faith; but as it is the tendency of of the University, the Sheriff and independent organizations to diverge Provost of the city and other distin- in creed, there can be little doubt that guished gentlemen were present on the in the course of time most of these will occasion, and Mr. Moody Stewart, adopt new creeds and new doctrines, Professor of Law, passed a high en- unless they succeed in forming a comium upon His Grace while intro- union before their differences become ducing him. He spoke of him as a considerable. There is not much prospublic-spirited citizen, a scholarly pect of a Confederation of sects into one United Christian Church while the principle of disintegration is operating

ago:

"The Belfast Telegraph publishes the promised plan of resistance to an Irish Parliament should such a body be established. The article was written by a prominent Unionist. It says the men of Ulster will not let elections occur. The election writs will be publicly burned by the Sherifs of counties. Judges and Magistrates taking their commissions from the new executive will not be recognized, with special constables sworn to replace the regular police. The regular taxes will be paid, but taxes levied by the Dublin Parliament will not be paid. The custom house will be selzed and held until the question is settled. Continuing, the article says: 'In the event of war the North will be in a better position, both as regards regular and geographical position, than the gards credit and geographical position, than the south. Belfast is unassailable, while Dublin is open to direct and immediate attack."

sistent with the spirit of Protestant know that the English electorate will liberty to insist upon that teaching as not be bullied in this fashion. The

tion to differe regimed except the belonging to the Methods demonstration. The gricovance appeared to the control of the companion of the organization of the companion of the organization. The promot decide to differe the control of the organization. The promot decide to differe the control of the organization. The promot decide to differe the control of the organization. The promot decide to differe the control of the organization. The promot decide to differe the control of the organization. The promot decide to differe the control of the organization. The promot decide to differe the control of the organization. The promot decide to differe the control of the organization of the control of the control of the organization. The promot decide to different the control of the c

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SALISBURY EXCORIATED.

SIR WILLIAM HARCOURT ON THE "REBEL SPEECH."

SIR WILL

Save Your Hair

BY a timely use of Ayer's Hair Vigor.
This preparation has no equal as a dressing. It keeps the scalp clean, cool, and healthy, and preserves the color, fullness, and beauty of the hair.

fullness, and beauty of the hair.

"I was rapidly becoming baid and gray; but after using two or three bottles of Ayer's Hair Vigor my hair grew thick and glossy and the original color was restored."—Melvin Aldrich, Canaan Centre, N. H.

"Some time ago I lost all my hair in consequence of measles. After due waiting, no new growth appeared, I then used Ayer's Hair Vigor and my hair grew

Thick and Strong.

Thick and Strong.

It has apparently come to stay. The Vigor is evidently a great aid to nature."

—J. B. Williams, Floresville, Texas.

"I have used Ayer's Hair Vigor for the past four or five years and find it a most satisfactory dressing for the hair. It is all I could desire, being harmless, causing the hair to retain its natural color, and requiring but a small quantity to render the hair easy to arrange."—Mrs. M. A. Bailey, 9 Charles street, Haverhill, Mass.

"I have been using Ayer's Hair Vigor for several years, and believe that it has caused my hair to retain its natural color."—Mrs. H. J. King. Dealer in Dry Goods, &c., Bishopville, Md.

Ayer's Hair Vigor, PREPARED BY

Dr. J. C. Ayer & Co., Lowell, Mass. Sold by Druggists and Perfumers.

nces of success with which they could

the chances of success with which they could oppose it."

Therefore if you think you can succeed, and if you do not like a law, you are at liberty to resist by force of arms, if you please. That is the good for the Protestants of the North, why is it not good for the Protestants of the North, why is it not good for the Catholics of the South? Gentlemen, I have never myself defended rebellion, nor ever extennated it. I have always declared against Fenian Home Rule, but I ame against of Salisbury applause.

The Government have had the advantage of carrying out their own pad practice, so that you know what it Ralfour (hisses) claims as a complete and admitted success; but is that the verdict which the English nation has given everdict which the English nation has given everdict which the English nation has given everdict which the calls in the future shall be governed as it has been governed in the past? The Unionists claim that they have all the virtue, all the intelligence, all the rank and all the wealth of the nation on their side. We know well enough that the rank, the wealth of the nation is against us. We have fought them and we have beaten them (applause). We will admit, if they please, that we are devoid of intelligence and destitute of virtue, but why, then, have they not swept us from the field? Their cause is better than ours—so they say (laughter). Why, then, in election after election, are our men and our cause preferred to theirs? (Cheers) Do they believe that the majority of Irishmen, are the hereditary and irreconcilable enemies of their own country? They know very well that their cause is doomed. That is why they are instigating Ulsterio rebel. These are the implements by which they hope to overpower what they know to be the voice of the poople.

are the implements by which they hope to overpower what they know to be the voice of the
people.

The summarizing the Tory theory of defeating. Home Rule by means of the House of
Lords, the speaker continued:

Gentlemen, I denounce these doctrines upon
which they are endeavoring to set up the right
of the House of Lords against the House of
Commons (applause), as treason to the Constitution of this country, as a degradation, as it is
intended to be, of the rights and of the authority of the House of Commons (applause). In
the case of the union the people of Ireland were
never consulted. The people of England were
never consulted. The people of England were
never consulted upon the union. The whole
change was effected and one hundred new members were added to the House of Commons without any dissolution, and without the opinion of
the country being taken upon it. Therefore,
you will see that this pretence of sending an
organic change to the people is a mere Tory
dodge in order that they may defeat a Liberal
majority and have power to carry out whatever
reactionary schemes they like themselves. We
absolutely and entirely reject the claim of the
hereditary House to determine what questions
the representative House of Parliament shall or
shall not decide (cheers). What is it that the
Torles offer you if you renew to them the lease
of their power? As for Ireland, their policy, I
think, may be summed up in a sentence—It is
of religious strife, race hatred, class ascendency, coercion of the majority in the past, rebellion by the minority in the future (cheers).
That is their programme. These are Tory prin-

race, conciliation and justice to an people found cheers.

Sir William Harcourt resumed bis seat after speaking an hour and twenty minutes.

A resolution was passed expressing the conviction of the meeting that the general election will send Mr. Gladstone into power to carry out his scheme of Home Rule for Ireland.

ARCHDIOCESE OF KINGSTON.

Archbishop Cleary blessed and laid the corner-stone of the new Church of St. Charles Borromeo, in Read, on May 22 in presence of a full congregation of parishioners and numerous visitors from Belleville, Napanee and other places. At the conclusion he addressed the multitude and called for a collection. At the conclusion he addressed The offerings in cash amounted to \$3,100. On this success he congratulated all present. The parish is supposed to be poor, but the generosity of the pecple is great.

NEW BOOK.—We have received from the office of the Ave Maria. Notre Dame, Indiana, a little volume which will prove a valuable addition to the literature of the religious institutions. The title is "The Battle of the Books," a Play for Little Girls, by a member of the Congregation of the Sisters of the Holy Cross, St. Mary's Academy, Notre Dame, Indiana.

PERSONAL—Mr. Chas. G. Harper, who has for some years held the position of teller in the Merchants Bank in this city, has been promoted to the position of accountant in the branch of that institution at Perth. Mr. Harper was highly respected in London, and his many warm friends will be pleased to hear of his well-deserved advancement. We wish him every happiness and prosperity in his new home.

We particularly request subscribers who change their places of residence to send notice direct to this office without delay.



general grounds, to differ from those who hold these extreme views as to the 'darkness' of the middle ages. 4. I

question very much if our ancestors were so far behind us as is commonly

them from history, and our histories, as a rule, are greatly abridged, being

largely a record of seiges and battles

nurders and court intrigues, and pop-

According to them, people in past times seem to have been doing little

else than killing each other. When we put down our book, we do not

always reflect that our guide, in order

to survey the course of centuries in a

few pages, necessarily has had to con-fine himself to recording only the

great and exceptional events of those

times. The historian dwells on these things because they are dramatically

interesting, but if we want to ascer-

tain what manner of men our forefath

ers were, and how they thought, and worshipped and lived and worked, and

amused themselves, we must go deeper than most histories take us.

Opinions will differ as to the condi-

life was not without a certain charm. Steam, electricity, the daily news-paper, and all the mechanical develop-

ments of our modern civilization are

very convenient things, but after all, their enjoyment is not the summum

bonum of existence. If we want ex

is in the middle ages we must seel them. Who were the greatest poets

who the most famous painters? who the most skilful architects? who the most

renowned sculptors? who the most pro

found thinkers that have adorned

numanity? Were they not of tha

period contemptuously spoken of as the 'dark ages,' or of the still more distant

But the point of the tradition that w

are examining is not so much that the

middle ages were ignorant and dark,

ignorance was the Church of Rome, whose ecclesiastical system oppressed

and deceived mankind. That is the

popular tradition. Let us see how

much truth there is in it.

In order to show that the Holy Scrip-

tures were widely known at the time of Luther, I quoted two distinguished

Anglican clergymen. I now propose

Professor Bryce, whom you know a

a leading member of the Imperial Par liament, and the author of the "Ameri

can Commonwealth," says, in his scholarly work on the "Holy Roman

Empire," in speaking of the middle

ages:
"Now of the Visible Church the em

blem and stay was the priesthood; and it was by them, in whom dwelt what-

ever of learning and thought was left

in Europe, that the second great idea,

have been a violent opponent to every

Hume in his History of England, speaking of those early times, "that

the influence of the prelates and clergy

"To the Catholic clergy is altogether

to be ascribed the pure and truthful

many ancient historians of good credit,

as well as many historical monuments

and it is rare that the annals of so un

cultivated a people as were the English, as well as the other European

nations after the decline of Roman

learning, have been transmitted to

posterity so complete, and with so little mixture of falsehood and fable. This

advantage we owe entirely to the clergy of the Church of Rome." 8.

Rome being a bar to civilization, it is a fact, vouched for by Hume himself

that those who cry out the most against

her influence in the middle ages, actu-

ally owe it to the Catholic Church that

they have any accurate knowledge of

the middle ages at all. So much for

the general question.

Now for the Popes. What manner of men were they? Were they rapaci-

ous and profligate and cruel, as asserted by the holders of these tradi-

St. Peter, I presume will pass muster.

So also will St. Clement, of whom St. Paul says that his name is in the Book

It is, I think, fair to assume, on the

principle that it is darkest just before

dawn, that Papal corruption was at its

height in the times immediately pre-ceding the Reformation. Indeed we

are told this again and again. Let us

then take Pope Leo X., who was the contemporary of Luther, and as we

have quoted from Hume, let us see what that hostile critic would say of

"Leo X," writes Hume, "was one

of the most illustrious Princes that ever

sat on the papal throne. Humane, benefit, generous, and affable; the patron of every art, the friend of every

virtue." 9.
And of his successor, Adrian VI., he

says:
"His character was distinguished

But we cannot go through

tions? Let us see.

the whole list

So that, so far from the Church of

And listen to him once more—7.
"This Island (Britain) posses

was often of great service to the pub

"It must be acknowledged," says

etc., etc.

thing Catholic.

Again:

transmission of history.

o take a high Scotch authority

them.

ular discontents, and such

We form our opinions

Feast of Pentecost, or

THE HOLY
The Holy Ghost, whom the in my name, he will teach y bring all things to your mi shall have said to you. (Gosp On the day which we orate, my brethren, the

came down, as you kno company of Christians as

apper room at Jerusale them for the great co

they were about to enga devil for the conquest He came down upon them the Church of Go

them in the truth, an

their remembrance, as

promised, the faith wh had received from His 1

to give them not only

but also the courage which would be necess

persevere, to resist an

the attacks of the

weather all the storms infidelity, and worldlin

to raise against the one

them, but on those wh

them as well, and for th

We have received Him

in the Catholic Church

in the times of the

Holy Ghost is the life

it is His presence whi her from the human in

have appeared in the

and have one by one passed away. It is I her that makes her life

the same and ever new But how is the He

Catholic Church? Ho

her life, and that He

old, in the one true bo

will but clear the m

from before their eye

one which Christ prom to which all His pron

In the first place,

stowed on the successo

in the Apostolic See,

it cannot fail to be

Vicar of Christ remai

that the Spirit of C

Bishops throughout teach the faith by H

ance; and this help is

clergy who assist ther

work of the Holy Gl

is also with the bod

enabling them also

truth when they hear

guish it from error.

unction from the Ho

all things," says St. not written to you

know not the truth,

the Church : He is h

though the Pope ind

to teach the truth,

not have remained f

What a blessing, is this light of the H

given in its measure

which keeps us in

body in Christ: which

always to our min

serves us from t

doubt and confusion

of those who are some true Church in

Let us, then, pres able gift; let us no

of God within us.

of faith which He g

Though instruction

salutary, it is not

unlearned who lose

as give ear to their

those of pride and

heresies which ha

from the Church

had their roots

ignorance as in

selves," then, my John warns you,

the only sure wa

selves the light of

Home Wit

By sin, and ne

Yes, the Holy GI

Were He not

know it.

But it is not only

teaching the faith.

And He was to com

THE HOLY GHOST IN T

THE CATHOLIC TRUTH SOCI- ent editions of the whole Latin Bible ETY, OTTAWA.

Its Aims and Objects.

TRADITIONS. -- A PAPER READ BEFORE HE 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 com-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 and them with the beginning of the Christian dispensation. Nor again, shall I dwell on that great tradition, which is the corner-stone 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 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 prin-cipal reason for such rejection.

There are, as I have said, many tra-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 tra ditions 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 generations. 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 use less 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 un-founded. Let us then make some en-

quiry 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 cir cumstances of this discovery are set out in great detail in what I authorized version of this tradition. A picture not infrequently accompanies the letter 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 Wonder and delight are depicted in his countenance as he proeeds, and we are told that he read. I think, as far as the book of Samuel, on this 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 essed 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 symmet I recollect when ten years old. wondering how the authorities of the monastery could have been so impru-dent as to leave the Bible right in Luther's path, and actually to chain it 40 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 monked wished to conceal all knowl edge of the book. The subject continued to have an attraction for me. and as I grew older I followed it up. confined my reading exclusively to non-Catholic historians, but they were quite sufficient to solve my difficulty by showing me that my first principal was 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 pas-sages from it every day of his life.

The Rev. Dr. Maitland, a distin-guished 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. 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. makes a most patient examination into the whole subject, and here are his con-clusions (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-

printed in Germany only before Luther was born. These had issued from the picture.
Now, in the first place, I venture on 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 off his guard; but as to these German performances, 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 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 withthe 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!' 1

This seems conclusive as regards the Continent. Let us see how matter 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 fool

ish writing about the scarcity of the Bible in the ages preceding the Refor It has been taken for grante 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 mad

"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 reciition: that they made very free us 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 head, 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." 2. 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 upor 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 Listen to one of his religwritings. ious 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 contra dictors, the Pope, his set and his vermin; that warms me up and I flame with rage and hate-so begin Hallowed be 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 discourage ment and doubt." 3.

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 I 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 six-teenth century the state of Europe was lamentable in the extreme-that religion had well nigh died out of the world 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 profligancy 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 disingenu-

by integrity candor, and simplicity of manners.' 10. authority on the subject, whose opinion ought to be of weight. I mean Leopold Vou Ranke, the author of the History of the Popes, concerning which Lord Macaulay says that it is "an ex-

ous, if you question the faithfulness of cellent work, written in an admirable spirit, equally remote from levity and bigotry — serious and earnest, yet lerant and impartial.'

"Leo X.," says Ranke, "was full of kindness and sympathy: he rarely re-fused a request, or if he did, it was in the gentlest manner, and only whe it was impossible to grant it. good man' says an observing ambassador to his Court, 'very of a kindly nature. Of Adrian VI. Ranke says:

'It was long since the election has fallen on a man so worthy of his high and holy office. Adrian was of a most spotless fame: upright, pious, industri-ous, of such a gravity that nothing more than a faint smile was ever seen upon his lips, yet full of benevolent, pure intentions; a true minister of religion." 12.

Of Clement VII., the successor of "Everything about his Court was conducted with prudence, and his own conduct, at least, was marked by blame

essness and moderation."

And so I could go on, but I think have said enough to show you what, no loubt, 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 Papa chair, is a huge calumny. The truth is that the Church of Rome great influence over the minds of mer in the middle ages, and she exercised it always on the side of justice and amples of the highest types of human intelligence and industry and skill, it

morality "The spiritual Supremacy arrogated by the Pope," says Lord Macaulay, "was in the dark ages, productive of far more good than evil." 14. And Lord Macaulay never said more

n favor of the Church of Rome than he could help.

So too with the occupants of the Papal throne. I do not for a moment pretend that, during the long course of ineteen hundred years, history does not represent some Popes as een unworthy of their high calling and that some things did not happen which Catholics might wish had been otherwise: but these were the rare ex ceptions, and I state my honest convic ion 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 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

A Pope of Rome! Who was always the determined for of slavery, and caused its abolition in England? 15.

And if he be not sufficient, let us The Roman Church! take Hume, who is generally known to

Who championed the cause of moral ty, and of the sanctity of the marriage tie, in the face of a proud and tyranni-cal 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

n my mind to examine, and concern ing which I feel I must say some hing, though I greatly fear that th limited time at my disposal will pre-vent 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 joined to gentler 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 ex-

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 load me to believe:

That the acts of cruelty com monly 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 govern ments to which they owed allegiance, and suffered for sedition and treason against the State, which oftentime they chose, for purposes of their own to identify with rebellion in the spirit

ual sphere.
3. That the punishments inflicted on Lollards, Huguenots, Anabaptists and others were largely in the nature of reprisals, and were imposed by civi 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 escendants of the Reformers to accuse the Roman Church of persecution for

I now propose briefly to indicate some of the reasons on which the fore-going conclusions are based, and I think

their number, much exaggerated. There is, or there was for he died last year, a clergyman of the Anglican Church who has been a good deal quoted in Ottawa of late by certain high Protestant champions. These gentle-men 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 speak-ing 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 beer imbued, more particularly with regard to the lives and characters of the leaders of the Reformation in England. gave himself heart and soul to the task of placing the true story of those times fore 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. Mantanda & Data Ages Ed. 1885 Pp.
2. "The Reformation of the Church of England" by the Rev. J. H. Blunt, M. A. F. S. A. Ed. 1878. Vol. I. pp. 501-2.
3. Oper. Luther, Ed. Walch, XXII. 1237. Quoted by the Reverend S. Baring Gould, M. A. in his lecture on "Luther and Justification" delivered in 1871.
4. The term "Middle Ages" is here used in its loose, conventional sense as including the sixteenth century.

eenth century.

5. Bryce. Holy Roman Empire, Ed. 1863. p. Hume. "History of England," Ed. 1848, Vol.

Hume, "History of England," Ed. 1818. Vol. Hume History of England, Ed. 1848. Vol. 581. Ib. Vol. 3, p 32. Ranke's History of the Popes. Ed. 1817.

11. Ranke's History of the Popes. Ed. 1941.
701. 1 p. 48.
12. Ib. p. 63.
13. Ib. p. 67.
14. Hist. Eng. Vol. 1, p. 9.
15. Macaulay, Hist. Eng. Vol. 1, pp. 23, 24.
16. Hume Hist. Eng. Ed. 1818. Vol. 3, p. 69.

A REMINISCENCE OF BISHOP Me-

Canadian American

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 Glengarry," that appeared in the Canadian American, awoke memories in Mr. Talbot's mind and 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 Glengarry I read the following account of the good Catholic Bishop, Alexander McDonell, who in my younger days was a shining light in the pathway of Canadian progress. In 1802 three vessels came from Port William to Quebec emigrant laden. Among them were the disbanded soldiers of the Glengarry Fencibles, a regiment that had been raised by Alexander McDonell, of Glengarry, 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 McDonell, afterwards Bishop of Kingston, the first Bishop of the Province, who died at the age of eighty-years. Now that you have brought Glengarry 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 To the Right Rev. Alexander McDonell

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 pious and loyal labor in the service of your Church and country and during a long protracted life for the Christian liberality which you have ever evinced towards those of a different creed.

We heg to reciprocate the charitable feel-

try and during a long protracted life for the Christian liberality 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 Glengarry—sentiments which bear deeply the impress of a mind noble and virtuous, raised alike above the mean and grovelling distinctions of party feelings or political rancor. Such feeling when disseminated, we trust, in the approaching contest for the maintenance of the British Constitution, may array Catholics and Orangemen side by sile, and hand in hand, to achieve a victory more bloodless than, yet as glorious as, that which they won on the empurpled field of Waterloo.

We take leave of Your Lordship, with a fervent wish that Providence may gild 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 our Mother Country.

REPLY.

GENTLEMEN — When 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 betwevolence and warm affection towards his fellow-countrymen.

In Canada no cause of difference or misunderstanding between Catholics and

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 nemies, 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 impenetrable 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 dwelt 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.

How it is Non-Catholics go to Heaven.

Cardinal Manning, in the Review of . the Chnrches, explained for the satisfaction of the reunionists of Christendoin how it is that the Catholic Church non - Catholics can be
It is owing to "the Catholic admits 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 indwel ing 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 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 Ghos breathes throughout the world, and gathers into union with God and to eternal life, all those who faithfully co operate with His light and grace None are responsible for dying inculpably out of the visible body of the Maitland's "Dark Ages" Ed. 1889: pp Church. They only are culpable who knowingly and wilfully divine voice 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 discord ant 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,

> share in many of your good works There's Magle in it.

and I can rejoice in all, and gladly

There's Magle in it.
What must be the satisfaction and cation at so small a cost, of one who like this? Mr. W. Mason, editor Retford and Gainsborough News, being, say: "I had suffered from as knee for twelve months, without being obtain relief from the pain when I the knee thoroughly for twenty in the knee thoroughly for twenty in the Lagonso oil. That night It 200 miles by railway, the next day I 25 miles, and the pain had entirely peared. I have never had the slighturn of it since."

The Dreaded La Grippe.

The Dreaded La Grippe.

The Dreaded La Grippe.
Following this scourge of humanity et train of evils in the shape of obstinate coughs, lung troubles, etc. There remedy so prompt, and at the same effectual and pleasant, as Milburn Liver Oil Emulsion with Wild Chern Hypophosphites, which is the latest at combination of anti-consumptive ren Price 50c, and \$1.00 per bottle.

Henry Clement Almonte, writes:

Henry Clement, Almonte, writes: "For long time I was troubled with chronic heumatism, at times wholly disabled; I tried 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' Eclectric 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 croup, burns, cuts and bruises, it has no equal."





Loan & Savings Company

ESTABLISHED 1864 Subscribed Capital, - \$2,500,000 Paid up Capital, - - 1,300,000 Reserve Fund, - - - 602,000

J. W. LITTLE, Pr siden DEPOSITS of \$1 and upwards received at highest current rates.

DEBENTURES issued, payable in Canada or in Eng'and. Executor, and trustees are authorized by law to invest in the debentures of this company. MONEY LOANED on mortgages of real

MORTGAGES purchasel.

G. A. SOMERVILLE, MANAGER. A home without the father lifts u needs, its affection life to God, is an herent group of pounifying core that the family life centre, as we have netic coils all p metal standing o

line, but all havin attachment. It is binding, upbuil give an impression distraction, perha monious interests roof even many C place was vacant. unrest and disap such families!

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LLE. IANAGER.

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 commen-orate, 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 promised, the faith which 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 the release against the one true faith. 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 ance; 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 guish it from error. 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 though the Pope indeed should remain and he pointed ner out.

The next day Jane was promoted into one of the most important depart-

to the truth which he would teach. What a blessing, then, my brethren, is this light of the Holy Ghost, which is which makes us, out of many, one best capital for her business. She had body in Christ; which brings His words the courage, too, to disregard poverty 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 unspeakble gift: let us not quench the Spirit the death of the Blessed Ignatius between the spirit the death of the Blessed Ignatius between the spirit that death of the Blessed Ignatius between the spirit that the death of the Blessed Ignatius between the spirit that the death of the Blessed Ignatius between the spirit that the death of the Blessed Ignatius between the spirit that the death of the Blessed Ignatius between the spirit that the death of the Blessed Ignatius between the spirit that the courage, too, to disregard poverty usually styled, as the inevitable result organization will combine the popular of his evil life and character.

Boyle's right name was Stephen, and he belonged to a family of yeomen abiding and industrious—rigid Presentence of the Notre Dame Club. The new organization will combine the popular of his evil life and character.

Boyle's right name was Stephen, and he belonged to a family of yeomen abiding and industrious—rigid Presentence of the Notre Dame Club.

The new organization will combine the popular of his evil life and character.

Boyle's right name was Stephen, and he belonged to a family of yeomen was Stephen, and the Notre Dame Club.

The new organization will combine the popular of his evil life and character.

Boyle's right name was Stephen, and he was called the Notre Dame Club. 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 multitudes heresies which have torn from the Church of Christ have had their roots not so much in ignorance as in sin. "Keep yourignorance as in sin. "Keep your-selves," then, my brethren, as St. John warns you, "from idols"; this is the only sure way to keep in your-selves 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 mag-netic 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 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 unmonious interests. Were we to un-roof 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 cures of Scrotula, 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.

Since No. Sandwich.

Sandwich.
Sirs,—For five years I suffered from lumbago and could get no relief until I used Hagyard'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 Philadel-phia. 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 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

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."

Jane said nothing for a few minutes. "I shall wear this," she said firmly.
"And I think I will go. Mother

"But you can't dance or play croquet

in that ! "It is always fun to see other people

The saways turn ose 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" is bravel for dear the best to be a state of the same transfer of the for herself and set to work to help the others find it. On the cars she busied herself in finding seats for the little that the Spirit of God abides. The Bishops throughout the world also teach the faith by His help and guidgrounds 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 re-markable. She will be valuable to me as a saleswoman. Give her a good position. The young woman in black,' and he pointed her out.

ments, and since that time her success has been steady.

The good nature and kindness of given in its measure to each one of us; heart which heeps us in the one fold, and in seeing others have fun " were the

able gift; let us not quench the Spirit of God within us. And how is it quenched? How do we lose the light suffered martyrdom on September 10, 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 lew months after the imprisonment of his father, he received baptism almost immediately from the Blessed Father Spinola, also a martyr. His mother 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 de-

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 when, according to the 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 the will be a relicated by the same and the custom to the custom the same was the custom to the custom to the custom the custom to the custom the custom to the cust 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 the 10th of September (1622) was fixed the 10th of September (1022) 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

awaited him. When the executioners the neighboring gentry took this up, entered the place of execution, Isabella the man was arrested, tried, and sen-

bowed to her spiritual father, Blessed Spinola, and bade him her last fare-well. He returned her greeting gance on all concerned.

In March, 1878, a dozen of the tenantry met at a rath in the mountween them he asked her: "Where is my little Ignatius?" She answered: "He is here by my side," and took him up in her arms, saying to him: "Look at the Father, who has inquired for landled was more than they could enter the sound of the content of the state and a few words to the effect that the tyranny of their at the Father, who has inquired for landled was more than they could enter the spinor of the same and the

blessed him, showing that he was touched to his very soul by the sight. once, and six men were chosen as the instruments of justice and vengeance.
They had brought themselves to be

The mother, pointing to her instruments of justice and vengeance. child, said to the priest:

"This, Father, is the most precious offering that I could make to God, and therefore I make the sacrifice most their leader and he procured the necessbesself." cheerfully." As the executioners then approached, with drawn swords, the One of their most active and trusted

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.

His soul took its flight to the regions of glory, to join those who always follow 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 are thereby freed from all stain, and double barrelled guns. From the roof of a cabin, four hundred yards away

mb of God.

Blessed Ignatius, pray for us, and rim had evicted an aged widow named lamb of God.

days of our life !

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 in-About the same time the dustry. English journals announced the decease of Robert Bermingham 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 secret until his death.

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

byterians, whose strongest motive in house, with piano, newspapers and life is to maintain the Tenant-right of Ulster; which secures to them a settled enure 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 harrassing 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 accom plish this his influence as a peer and magistrate, and his power as a landland, were used without fear or re-straint—in fact, there was not a worse scoundrel in Europe, and it was with truth that his taking off was described is "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 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,

his best, well aware of the paim that and her character assailed. Some of

at the Father, who has inquired for landlord was more than they could en you. Bow, and ask him for his blessing." The child did this most heartily. sort to the last means in their The Father, whose hands were tied, power to preserve their lives and could not raise them to give the blessing; but he looked up to heaven and then at the boy, as a sign that he cause in life or death. A sum of £90

approached, with drawn swords, the heroic mother took her last farewell of the Christians and presented her head to the blade. When his mother's head rolled to the feet of Blessed Ignatius, the child displayed the supernatural courage that filled his soul; he knelt down, crossed his little hands on his breast, and quickly bowed his nead which was cut off at one blow. But his soul took its flight to the regions of glory, to join those who always follow the driver in front. There was a

are thereby freed from all stain, and double barrelled guns. From the roof are at once admitted to the beatific vision of God. To their mortal remains the holy Church shows special honor, preserving them in her altars, whereon the adorable Sacrifice is offered up. The holy martyrs are specially powerful by their intercession, because they are in a special manner like the lamb of God.

A short time before Lord Leit-A short time before Lord Leit-

obtain for us grace to love our holy religion, and practice it faithfully all the 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 and 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

> 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 parrative intended to exonerate another man, and with the stipulation that it be kept

horse-pistol, nothing was left to indicate

the identity of his slayers. Nor were

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 magazines, games and other pleasant recreations, where young women may spend their evenings in congenial company and refined surroundings 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.

A Fashionable Drink.

Menier Caocolate is a fashionable drink. Did ou ever try it? Send postal card for samples and directions to C. Alfred Chouillou, Montreal.

and directions to C. Alfred Chouillou, Montreal.

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, so that I would often dread to go to sleep. With the use of Northrop & Lyman's Vegetable Discovery this nupleasantness has all been removed, and I now can eat what suits my taste or fancy." ny taste or fancy.

my taste or laney.

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LOW'S SULPHER SOAP is an elegant toilet article, and cleanses and purities the skin most effectually.

ALWAYS TRUE.



RHEUMATISM.—Col. DAVID WYLIE,
Brockville, Ont., says:
A Laufferd intensely with rheumatism in my ankles.

ST. JACOBS CIL. In the morning I walked without pain." NEURALCIA. MR. JAMES BONNER, 158 Yonge St., Toronto, Ont., me of Leuralgia, and it effectually cured me."

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C. M. B. A.

New Branch.

New Branch.

District Deputy Charles Stock, assisted by Chancellor E. O'Flaherty, of Branch 13, Stratford, organized Branch No. 175 at Kinkora, Ont., on April 25. The Branch starts with seventeen charter members. The following is the list of officers:
Spiritual Adviser—Rev. J. O'Neill President—Henry Foley First Vice President—Patrick Lahey Second Vice-President—John Kelly Treasurer—Edward Brown, Financial Secretary—Patrick J. Finnigan Recording Secretary—James Stock Assistant Secretary—P. H. Kelly Marshal—John Walsh Guard—Patrick H. Whalen Trustees—Jeremiah Crowley, Patrick Carty, Michael Crowley, William Harrigan, and Francis Jordan
Representive to Grand Council Convention—Patrick Lahey
Alternate—Jeremiah Crowley.

Address of Branch 26, Montreal, to Mgr. Emard.

Mgr. Emard.

St. Patrick's Branch, No. 26, was honored at their last meeting by the presence of Mgr. Emard, Spiritual Adviser of the branch, who was scated on the right of President J. L. Jensen, and Rev. Father Donnelly, First Spiritual Adviser of the same branch, now of Branch 50, occupied a seat on the left of the President. The Bishop was presented with a purse of gold by the President, who called upon the Recording Secretary, F. C. Lawior, to read an address, which he did in a clear and distinct voice as follows:

which he did in a clear and distinct voice as follows:

To Mgr. Emard, first Bishop of Valleyfield,
P. Q., Spiritual Adviser of St. Patrick's
Branch, No. 26, C. M. B. A.:

MAY IT PLEASE YOUR LORDSHIP, VERY
REV. DEAR SHEAND BAOTHER—St. Patrick's,
the present Branch No. 26 of the Catholic
Mutual Benefit Association, of this city,
assemble in presence of Your Lordship this
evening with a two-fold feeling of pleasure and
regret at the same time—pleasure, in the first
place, because, instead of meeting you only as
our Spiritual Adviser, we gather around you to
welcome you as a Bishop, and to express, as
best we can, our heartfelt joy in seeing you
raised to the dignity of a Bisnop of Holy Mother
Church, and claiming Your Lordship as our
Spiritual Adviser and Rev. Brother of Branch
26 of our grand association; we regret, in the
second place, because of our not being able to
present you with some substantial proof of the
rejoicing of our hearts at your grand and dignited elevation.

And now Your Lordship, we must pause and

present you win some as a sour grand and dignited elevation.

And now, Your Lordship, we must pause and say we cannot allow this important event to pass without also giving respectful expression to our unqualified joyful thanks, which we would ask to beloved and saintly Archishop Fabre, membering, as we do, how kindly he received and saintly Archishop Fabre, membering, as we do, how kindly he received as on our first organization in 1883, and and in on a second occasion, and even on a third occasion, further proved his kindness and love of heart for all Catholic societies when once satisfied that their objects and aims were good, and in keeping with the Church, by appointing yon, Rev. Father, whom we now respectfully venture to ask you.

pointing you, Rev. Father, whom we now rejoice to call Bishop, as Spiritual Adviser of
Branch 25.

We now respectfully venture to ask you,
Very Rev. sir, as our Bishop, Spiritual Adviser and Rev. Brother, to be pleased to accept
from our worthy and esteemed President, Bro.
J. L. Jensen, on behalf of Branch 25, Montreal,
our little offering, simply to mark our gratification at the high dignity conferred upon our
Reverend Spiritual Adviser and beloved
Brother, and to which we will add: "That
Almighty God, who has so kindly bestowed
upon you, through His Holiness the Illustrious
Tope Loo XIII., the rank and title of Bishop of
Holy Church, may grant you His choicest
blessings" is the humble but earnest prayer
of your devoted and rejoicing children, and
kneeling, we humbly ask Your Lordship to
bless your branch collectively, and your loving
Brother members individually, and we now respectfully sign, on behalf of Branch 26, Montreal, and have the honor to remain.

treal, and have the honor to remain.

T. J. Finn, James Meck, J. P. Nugent, Chancellors; J. L. Jensen, President; P. Kelly, First Vice-Pres.; Wm. Kerr, Second Vice-Pres.; F. C. Lawler, Rec. Sec.

Resolutions of Condolence.

Resolutions of Condolence.

At the last regular meeting of Branch No. 91
Alliston, on motion of Brother Hart, seconded in Brother Kelly, it was Resolved, that the members of this Branch desire to offer Chancellor O'Callaghan an earnest expression of their serrow on account of the heavy affliction he has sustained in the death of his promising son. That the youth removed by death for a time from a loving family circle, was a sweet, mild mannered boy, making it all the harder for the bereaved parents to bear their heavy burden.

To Chancellor O'Callaghan and the mother of

At a meeting of Branch 124, Biddulph, the following resolutions were unanimously adopted:

Whereas, it has pleased the Almighty Gol, in His infinite wisdom, to remove the infant son of our worthy Brother and Treasurer, John Dorsey, by the unsparing hand of death; therefore be it

Resolved, that we bow with humble submission to the just and merciful way of Divine Providence, Who tempers the wind to the shorn lamb and Who alone has the power to give and take away and orders all things for the best.

Resolved, that we deeply sympathize with

for the best.

Resolved, that we deeply sympathize with our good Brother and family in their affliction for the loss of one who was dearer to them than life.

Resolved, that a copy of these resolutions are the second of the se

Resolved, that a copy of these resolved, that a copy of these be presented to our esteemed Brother, one published in the CATHOLIC RECORD and one placed on the minutes of this branch.

S. K. PATTEN,
Chairman of Committee on Resolutions.

WM. TOOHEY, Rec. Sec.

PORT DALHOUSIE.

From our own Correspondent.

The other day I made up my mind to cross the lake and visit Port Dalhousie. I boarded the "Lakeside" in the afternoon, and although a stiff gale was blowing from the west the little steamer behaved herself admirably and did not roll very much, for which I was devoutly thankful. Port Dalhousie is picturesquely situated on a miniature promontory between the canal and the lake. The business portion of the village borders on the harbor, which is an enlargement of the entrance to the canal. The private dwellings, for the most part, occupy the eminence. As evening drew on I ascended the hill and wandered along the quiet streets. After having spent some months amid the din and tumult of Toronto, the contrast here afforded was restful and refreshing. The flower-laden air, the soft green of the verdure, the stillness of the evening, all tended to subdue the mind and stir the fancy. It made one think that here would be a fitting retreat for one of those sensitive poetic souls to take refuge in and sing his songs undisturbed by a too practical world. During my walk I passed a neat stone church. The cross on top showed that there were a number of Catholic people living in the neighborhood. On making inquiries I learned that there are about forty families whose spiritual wants are attended to by Rev. Father Allain of the western hill, St. Catharines. I was told that since he became pastor he has worked unceasingly to raise the religious and moral status of the people, and that he has been eminently successful. Although there is no Separate school, the children, nevertheless, are thoroughly grounded in the doctrines of holy faith, there From our own Correspondent.

being a well-attended Sunday school under the supervision of Dr. Considine. The Toronto Rubber Company opened a factory in the village last summer which gives employment to over a hundred people under the efficient management of Mr. Sheehan. Since the establishment of this tactory the Catholic population has increased somewhat, and more families are coming in.

The Catholic people of Thorold, a town about six miles farther up the canal, are looking forward to the 19th of June, on which day their beautiful new church is to be opened and will also be consecrated, as it is entirely free from debt. "The cathedral of the peninsula," as it has been appropriately called, is a fine large structure built of brown stene, the same kind of material as is in St. Peter's cathedral, London, and designed by the same architect, Mr. Joseph Connolly, of Toronto. A handsome new residence for the priest has also been erected, and is likewise free from debt. The good people of Thorold and their worthy pastor, Rev. Father Sullivan, are to be congratulated for having their parochial affairs in so satisfactory a state.

"RICHELLEU."

"RICHELIEU."

A MERITORIOUS PERFORMANCE AT THE OPERA HOUSE LAST NIGHT.

St. John, N. B., Sun, May 19.

The Shamrock Amateur Athletic Club have every reason to be satisfied with the exceedingly liberal patronage extended to their presentation of Richelieu at the Opera House last night, and the audience with the manner in which Bulwer Lytton's great historical drama was enacted. The east was as follows:

Julie De Mortemar, Cardinal Duc De Richelieu. Chevalier De Mauprat Count De Baradas, Joseph. The Monk. Louis XIII. Steur De Beringhen Gaston, Duke of Orleans.

Cardinal's 1 John Kiervin Pages 1 John Kiervin Pages 1 John Kiervin Pages 2 John Kiervin Pages 2 John Kiervin Pages 2 John Kiervin Pages 3 John Kiervin Pages 3 John Kiervin Pages 4 John Market Pages 4 John

OBITUARY.

the harder for the bereaved parents to bear their heavy burden.

To Chancellor O'Callaghan and the mother of the dear boy whom God in His infinite wisd mas called to his reward, the members of this Branch convey their profound sympathy.
The loss they have met is a great one, and as yet they are perhaps unable to trace the merciful designs of Providence, but "the Lord loveth whom He chasteneth," and Brother O'Callaghan and his amiable spouse, in their well-founded belief in the beatific visions on which their dear one's sight is now feasing, may well exclaim "He doeth all things well."

Resolved, that the Cartholto Record and the Irish Canadian be asked to publish this motion and that a copy of it be spread on the minutes of this meeting and also sent the afflicted parents.

Mr. Thomas Gleeson, Montreal.

We regret to announce the death of Mr. Thomas Gleeson, of Montreal, which occurred on the 22nd May. Deceased was a native of on the 22nd May. Deceased was a native of on the 22nd May. Deceased was a native of this country in the year 1853. Since that to this country in the year 1853. Since that this head of the city in which be died. He was a staunch Catholic and a true has been a resident of the city in which be died. He was a staunch Catholic and true has been a resident of the city in which a similar hard true has been a resident of the city in which of this country in the year 1853. Since that to this country in the year 1853. Since that the died. He was a staunch Catholic and true has been a resident of the city in which on the 22nd May. Deceased was a native of this country in the year 1853. Since that the died. He was a staunch Catholic and true has been a resident of the city in which on the 22nd May. Deceased was a native of this country in the year 1853. Since that to this country in the year 1853. Since that the died. He was a staunch Catholic and true has been a resident of the city in which as the first of this country in the year 1853. Since that the wild have a staunch Catholic and true has been

Mrs. Michael Langan, Plympton.

It is with deep regret I annoance the death of Mrs. Langan, of the township of Plympton, which occured on Friday, 13th of May, at the age of thirty-seven years, after an ilines of about five months. She suffered through her iliness with great patience and without a murmur. She died as she lived, in the bosom of the Church. She received the last rites of the Church shortly before, she died. She passed away in the midst of her friends, being conscious to the last. She leaves a husband and four children and many friends to mourn her loss. She was a faithful wife, kind mother and good neighbor. Her remains were followed to the church by one of the largest funerals ever seen in this locality. Requiem High Mass was celebrated for the deceased by the worthy pastor, Father Gnam. About three fourths of the people who attended the funeral were non-Catholics, whom Father Gnam thanked very much, on behalf of the bereaved family, for the sympathy they showed towards them, and was glad to know that bigotry was fast dying out. He then explained to the people in a firm and satisfactory way why Catholics so frequently pray for the dead, and spoke for a while on the loss the family had sustained until the people were moved to tears. The remains were then taken to the family plot in the cemetery. May her soul rest in peace!

Mrs. Margaret Dunn, Woodstock.

Mrs. Margaret Dunn, widow of the late Denis Dunn, of Woodstock. died suddenly at the residence of her son, Michael Dunn, of St. Thomas, on the morning of Friday, the 2-th ult. The deceased lady was in her seventy-fifth year of age, and enjoyed comparatively good health all through life. About one year ago she suffered from a severe attack of influenza, from which, although at times apparently well, she never rallied completely. On the evening of last Thursday it was deemed advisable to call in the family physician; but he declared there was no danger whatever, left some medicine and promised to call in the morning. Her daughter-in-law sat up until past midnight, ministering to her according to the doctor's prescription, and then retired leaving her quite easy and sleeping. Her first thought on awaking next morning was to send for the priest, but on entering the room of the invalid she found her past all human sid; the old lady had passed away quietly, it is surmised, from heart failure. From the warmth of the body it was evident life was not long extinct. Although Mrs. Dunn's sudden death could not have been foreseen, it must be gratifying to her surviving relatives to know that on the Sunday previous to her demise she attended Mass at her parish church and received holy Communion. The funeral obsequies took place on Sunday morning from the church of the Holy Angels. Rev. Father Flannery sang Requiem High Mass and preached an eloquent sermon on the suddenness of death and the necessity of living always prepared. A very large concourse of sympathizing friends attended the funeral to the Catholic cemetery. R. I. P. Mrs. Margaret Dunn, Woodstock.

George Kavanagh, Yarmouth. George Kavanagh, age twenty-three years, son of Denis Kavanagh, South Yarmouth, county Elgin, was killed by the fall of a tree on Monday, the 3rd ult. This promising young man, with his unmarried sister, Mary, lived on the old homestead, and was the sole support of his aged father, who is now an octogenarian. On

Mr. Thomas Brady, Port Stanley.

On Monday evening, the 23rd ult., one of the oldest and most practical standard bearers of Catholicity in the county Eigin passed away to a better life: Thomas Brady, of the Lake Shore road, east of Fort Stanley, died from a attack of paralysis, at the venerable as of eighty-one years are county. Westmeath, Treland, and we have a county Westmeath, Treland, and we have the venerable of the venera Mr. Thomas Brady, Port Stanley

Daily Journal, May 13.

At the forenoon service in St. Catherine's Church yesterday Very Rev. Dean Harris preached a most eloquent and interesting sermon, taking his text from the words of the Gospel for the day.

Tho Canadian Freeman, Kingston, says: "Workingmen are flocking around the old Regiopolis College in expectation of getting a job of some kind. Archbishop Cleary has created more work for the poor workingman and mechanic since he first came to Kingston than all the other denominations and members combined. A glance at the immense structures just about completed will readily convince any one of the fact. His Grace is indeed a true friend of the mechanic and artisan." For the same reason one may truly say that the Very Rev. Dean Harris, of this city, is "indeed a true friend of the mechanic and artisan."

Services in connection with the opening of the new St. John's Catholic church in East Toronto village were held yesterday. Father Reilly celebrated Mass, and His Grace Archishop Walsh delivered the sermon. He congratulated Father O'Reilly as well as Catholics and Protestant friends who had assisted in building the church, which was a credit to the eastern part of the city. Amongst the residents present at the church were: Mayor Stephenson, Councillor Morton and Messrs, Rogerson, Murray, McLaughlin and Lynch. Several prominent people from the city also attended, viz., James Murray, of W. A. Murray & Co.; J. J. Cosgrove, deputy collector of Inland Revenue, Angus Kerr and James McGuire. The choir of St. Joseph's church, of Leslieville, looked after the musical part of the service and acquitted themselves creditably. — Toronto Empire, May 23.

following resolution of condolence was passed:
Whereas, Almighty God in His infinite wisdom has been pleased to remove from our midst, by the hand of death, Mr. Patrick Kelly, and Mr. Michael Kelly, brothers of our respected Brother, William Kelly, Resolved, that while we bow in submission to the will of God, we feel it is only just to nay a tribute to the memory of the deceased. The members of this Division sincerely sympathize with the family in the sad loss they have sustained.

Resolved, that a copy of this resolution be sent to Brother Kelly and forwarded to the CATHOLIC RECORD and Irish Canadian papers for publication.

GEORGE J. OWEN, Rec. Sec.

Address and Presentation. Last New year's Miss Annie E. McKeon, of Windsor, was engaged to preside at the organ and lead our choir. The success she has had may be learned from the following address, which was read to her last Monday evening, at a banquet given in honor of the choir.

banquet given in honor of the choir.

To Miss Annie E. McKeon, organist of St.
John's Church, Woodslee:

DEAR Miss McKeon—We, the members of
Woodslee church choir, feel that we cannot
afford to let the present opportunity pass withuntestifying in some small measure our high
ppreciation of your services as our leader. It
s true, not many months have passed since the
socile of our parish had their first opportunity
f hearing auricular testimony to your may
and high attainments in the musical art, or we
f taking copious draughts from that founder
f musical knowledge which your presence
laces at our disposal; but in that short period
ow much has been accomplished:

Murphy,
Miss McKeon felt very much flattered to
think her slight efforts had merited such tokens
of regard as was manifested by all, particularly
by the members of the choir, since her coming
to the hospitable town of Woodslee-at least to the hospitable fown of Woodstee-A. leas-these were the sentiments expressed in her behalf by Mr. Hogan. The umbrella itself is a magnificent piece of workmanship, and will, in all probability, shield the fair owner from storm and sunshine for many moons. NED. Woodslee, May 21, 1892.

A BIG DEAL.

8250,000 paid for a Half Interest in the Trade Mark of Dr. William's Pink Pills for the United States.

ALL SUMMERS OF THE SECRETARY SECTIONS AND ASSESSMENT

William's Pink Pills, as we may be sure that the American capitalis's, before venturing so large a sum in the half interest of the trade mark, fully investigated and verified the claims made for the remedy. It is a tribute, too, to Canadian medical science, which has brought to perfection this remarkable medicine.

A TRENTON SENSATION.

Remarkable Cure in a Case Pro-nounced Hopeless—An Estimable Young Lady Raised from a Denth-bed after being given up by Several Doctors—A Simple Statement of Facts.

Some and any statement of the control of the contro At intervals during the past year the propri-

Miss Fleming had been before this recommended by a friend in Toronto try Pink Pills, but declared she had no faith in them. Now, however, to please her friends she consented to take the Pink Pills; on the seven to have a sale to walk down stairs, and has not gone back to a sick bed since. The effect upon her system was truly marvelous. Her appetite was gone, strength gone, prostrate upon her supposed death bed, in seven days she was able to walk down stairs, teeling renewed strength a walk down stairs, feeling renewed strength as a better appetite than ever pelor that sile the strength gone in the first properties and the strength gone in the seven days she was able to take part in the household duffer walk paining health and strength until she was able to take part in the household duffer which the least in jurious effect. Miss Fleming still town feels as well as she ever did in her life. She feels truly grateful for what this great remedy has done for her, and only a sease of gratitude enables her to overcome her my dest grupped of Dr. William's Pink Pills for Fale People.

Miss Fleming has recommended Pink Pills to a number of lady friends who say they are doing them much good.

A further luvestigation revealed the fact that Dr. William's Pink Pills are not a patent medicine in the sense in which that term is usually understood, but are a scientific preparation successfully used in general practice for many years before being offered to the public generally. They contain in a condensed form all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are an unfailing specific for such diseases as locomotor staxia, partial paralysis, St. Vitus dance, sciatica, neutraliga, rheming from mental worry and over-well diseases as sconding, chronic erystelass, te. They build up the Hood and restore the glow of health oppon vitiated humors in the blood, such as scrofila, chronic erystelas, etc. They build up the Hood and restore the glow of health oppon vitiated humors in th

Rev. John McLaughlin, author of "Is One Religion as Good as Another?" at Coatbridge, Scot., recently closed a three weeks' mission, which was attended by extraordinary success and enthusiasm. During the last week of the services over five hundred persons received Holy Communion daily, and over a dozen priests assisted Father McLaughlin in confessional work. The distinguished missioner, at the closing service, said that in all his experience he had never witnessed so successful a mission outside of Ireland.

The Sisters of St. Francis says a Catholic.

THE TELEPHONE DEAL.

THE BELL PEOPLE ACQUIRE THE ONTARIO STOCK ON TERMS SATISFACTORY TO THE SHAREHOLDERS.

Peterborough Examiner, May 18, 1892. Peterborough Examiner, May 18, 1892.

The telephone deal, by which the Ontario Telephone Company is to be absorbed by the Bell, was practically consummated last night at the annual meeting of the former. There was a good attendance of shareholders, and President Kendry's report, which we give be low, placed before the meeting in a very concise way the present position of the company and the reasons for the deal in which the Directors are leading.

President Kendry's report, which we give below, placed before the meeting in a very concise way the present position of the company and the reasons for the deal in which the Directors are leading.

After a very full and frank discussion, with explanations from the President and members of the Board, the report was unanimously adopted. The following is the full text of THE THE INDEXENT'S REPORT.

To the Shareholders of the Ontario Telephone Company:

Gentlemes—In presenting to you the first annual report of the transactions of our company. I regret that I cannot congratulate you on the result of last year's operations. The estimates furnished us by the gentlemen who undertook the construction of our system proved altogether urpeliable. The plant instead of costing us 89,000, as was promised and anticipated, cost us nearly, if not quite, double that amount. To this one fact alone we can lay the whole blame of our present position, for it is easy to understand that the rate which was calculated to yield a dividend upon an investment of 19,000 is altogether insufficient under existing circumstances.

Your directors during the past year have devoted many hours weekly to the management of the company and have further carried the concern entirely on their own personal credit with the banks. In addition to the heavy load, as you know, to fight against the strongest possible competition from the Bell Company. The result, as I said before, has not heen encouraging, and your directors feel that they cannot longer devote the time and money to a proper management of feel that they cannot longer devote the time and money to a proper management of the business and the operation of the exchange.

Under these circumstances the board feel that the present opportunity to dispose of their slock to the Bell Telephone Company should be accepted. Many of such as a languagement of the business and the operation of the exchange.

Under these circumstances the board feel that the present copportunity to dispose of their slock to the Bel

ieen months they have given the public an excellent service.

In conclusion I ask that every shareholder
will investigate for himself the reasons which
have led to the present surrender, and will
openly and above board make any reflections
they may see fit to cast on the management of
the Company. If this is done there will be no
difficulty in satisfying everyone that the present step is the only one to take under existing
circumstances.

The balance sheet and auditor's report, which,
I regret to say, are so unfavorable, are submitted herewith for your inspection.

Jas. KENDEY, President.

mitted herewith for your inspection.

In regard to the future policy of the Bell Telephone Company, nothing has been decided nor will be done until the meeting of the Board. Those who understand the inside working of the local telephone company know that President Kendry and his board of directors have fought a good fight, and that if success had been possible they would havegained it. While the officials frankly give expression to their belief that the fight is over, they retire not without honors. The public will echo their congratulations that they have given their patrons an excellent service, and that in trying the experiment of cheap telephone service they have given it every chance of success, and the result is not due to any fault of theirs. The arrangement is an amicable one and as such will be hailed with very general satisfaction.

MARKET REPORTS.

London, June 2nd, 1802.

There was a large market to-day, and a great quantity of produce came, so much so that the narket square was filled with teams and the alpining streets as well. Grain deliveries were good, and wheat was steady at \$1.89 per cental. No change in peas and barley. The meat market had a large supply, and beef was easier, at 50 50,59 per cwt. Mutton steady, at \$8 cents a pound. Veal, 4 to 6 cents a pound by the carcass. Pork was scarce, at \$5.50 cwt. The poultry supply was large, and spring chickens went down to 50 and 70 cents a pair. Turkey, 10 to 21 cents a pound. Butter was cheap, at 12 to 15 cents a pound. Eggs were more plentiful, at 10 to 12 cents a dozen. Potates went dull, at 55 to 40 cents a pound. Eggs were more plentiful, at 50 to 40 cents a bag. Green vegetables at our quotations. A few apples sold at \$1 a bag. Young pigs, \$2,59 to 50 apair. Milch cows, \$35 to 50 apiece. Hay, \$10 to \$1,59 a ton.

GRAIN—(per cental) Red Winter, \$1,38 to \$1,42 cents. \$65 to \$1.09; per, \$1,29 to \$1,25; barley, mait, \$95 to \$65; pairely feed, \$65; oats, \$96; to \$25; peas, \$95 to \$65; peans, bushel, \$1,67; cheese, wholesale, 91c to 10°C. CATTLE.—The market was weak all round.

CATTLE.—The market was weak all round there being no improvement from last week head. Choice animal Sec in as seed busine, \$1.50. Cheese, wholesare, \$20. to 1°C.

CATTLE.—The market was weak all round, there being no improvement from last week's drop. Exporters were off from \$4 to \$5 per head. Choice animals moved fairly well, but dealers were not inclined to move with a vim, and a good deal of stuff was left over at the close. Practically the highest figure reached for export cattle was 5c per pound, athough some dealers quoted at \$c\$ higher for one or two extra fancy lots. A number of loads were bought at \$4c\$, and the range was from \$4c\$ to \$4c\$ per pound for the bulk of the stock taken.

Milch Cows and Sringers—Business in this line is still somewhat draggy. Choice backward springers for export self fairly well at from \$40 to \$50 per head. A few head were taken at a fraction higher than the latter figure. Milch cows found only a slow sale, those with calves at heel being most in demand for local dairymen. These brought from \$50 to \$5.50 per head, according to quality. A carload of sheep was sold for the former figure. Yearlings are most in demand. Spring lambs were a little more ilentiful, but the demand was not extra brisk. These sold at from \$5.50 to \$5.50 per head, according to size and condition.

CALVES—There is nothing to note toward improvement in this line, the general dullness of the market pervading everything. One or two extra choice veals brought that shigh as \$0\$ to \$5.50, but most of the sales were made at figures away below this. A bunch of nineteen \$2\$ to \$4\$ per head was paid for some inferior stuff, scarcely worth handling at all.

May 30—There was a large attendance at

ior stuff, scarcely worth handling at all.

LONDON CHEESE MARKET.

May 39—There was a large attendance at the cheese market to-day, and 22 factories were boarded. One thousand and seventeen boxes were sold at 92 per pound; 26 boxes at 9 3-16c and 120 boxes at 99 per pound; 26 boxes at 9 3-16c and 120 boxes at 99 per pound.

Montreal, May89—Grain—A walk around the merchants this morning proves that there is nothing new and that grain is moving slowly. We quote:—No. 2, hard Manitoba wheat, 94 to 97 c; No. 3, do. 8t to 87 c; peas, per 36 lbs in store, 19c, to 77 c; affoat, 78c to 79 c; oats, No. 2, per 31 lbs 35 cto 35 c; No. 3, 34 c; feed barley, 12 cto 43 c.

store, 76c, to 71c; affoot, 78c to 79c; oats, No. 2, 42c to 43c.

FLOUR—During the week many telegrams have been received asking for quotations. There have, however, been few sales of any importance. Newfoundland advices are still hope ful. To-day's prices are quoted at: Patent spring, 84.50 to 85.10; patent winter, 84.50 to 84.50; straight roller, 84.55 to 84.50; straight roller, 84.50; standard in bbls, 83.70 to 83.85; do, in bags, 81.95; standard in bbls, 83.70 to 83.85; do, in bags, 81.85 to 81.85.

FEED—The only call is for bran and shorts. To day's prices are Bran, 84.50 to 83.50; shorts 84.50; straight roller, 85.50 to 85.50; straight roller, 85.50; straight roller, 85.50 to 85.50; straight roller, 85.50 to 85

Rev. William Maher, D. D., chancellor and secretary of the Diocese of Hartford, Conn., has been invited to deliver a lecture before the students and faculty of Yale College, He has accepted and a date has been fixed.

The brilliant reputation achieved by Dr. William Pink Pills in Canada has not only extended to the United States but has led to an important business transaction. One of the best known American proprietary medicine houses, the head of which is the president of a leading National Baak in New York state, has recently purchased a half interest in the trade mark of the Dr. William's Medicine Co. for the United States only, for which, we understand, the consideration was \$25,000. This sale is probably the first instance in which an American institution has purchased an interest in a Canadian remedy, and offers the very best proof of the sterling merits of Dr.

Canon Hobson, of Exeter, England. has made an amusing and effective re-futation of charges by Miss Cusack against the Catholic Church. He has against the Catholic Church. He has taken the 'Life of the Blessed Virgin," by "Sister Mary Francis Clare," in 1880, and culled from it passages dealing with Miss Cusack's charges. On every point the refutation is complete, the nun denouncing in the warmest language the accusations now made by the ex-nun.

Something for Nothing

is a thing we cannot give you, and no other house can, but we can give you first-class dry goods at 45c on the dollar, and no other house in London can. The spring and summer portion of the bankrupt stock of Ralph Long, of Woodstock, has just been opened up for sale at our store, which means dry goods at London and surrounding districts. Never before did we have such bargains to offer all eys than wholesale prices to the ladies of London and surrounding districts. Never before did we have such bargains to offer all over the store. It's not one thing cheap and the profits made on the next. Everything at less than wholesale prices, and with our extrast at less than wholesale prices, and with our extrast goods, so if you don't want to buy come right in and look, and when you want to spend money you will not have much trouble decialing where to buy. In our store you will find 50c, 60c, 75c and 81 dress goods, all wool, 41 inches wide, in serges, tweeds, clothes and 25c and 30c dress goods selling at 5c a yard. You will find 81 lace curtains selling at 5cc a yard. You will find 81 lace curtains selling at 5cc and 42rk colors selling at 5c a yard. You will find 81 lace curtains selling at 5cc and 42rk colors selling at 5cc a yard. You will find 81 lace curtains selling at 5cc and 42rk colors selling at 5cc a yard. You will find 81 lace each. You will find 81 top shirt selling for 5cc. In fact, everything is marked to sell at prices that will make yo stare and wonder how goods can be sold for anything like the prices we ask. See that you get into the store with the marble flow which is

THE LONDON BARGAIN STORE, 136 Dundas street, opposite the Market Lane.

C. C. RICHARDS & Co.

Gents,-I sprained my leg so badly that I had to be driven home in a carriage. I immediately applied MINARD'S LINI-MENT freely and in 48 hours could use my leg again as well as ever. JOSHUA WYNAUGHT.

Bridgewater, N. S.

That string on your finger means "Bring home a bottle of MINARD'S LINIMENT."

"How are you?" "Nicely, Thank You," "Thank Who?" "Why the inventor of

Which cured me of CONSUMPTION.' Give thanks for its di

does not make you sick when you take it.

Give thanks. That it is three times as efficacious as the old-fashioned cod liver oil.

Give thanks. That it is such a wonder-

ful flesh producer.
thanks. That it is the best remedy

Give thanks. That it is the best remeay for Consumption, Scrofula, Bronchitis, Wasting Discusses, Coughs and Colds. Be sure you get the gennine in Salmon color wrapper; sold by all Druggists, at 50c. and \$1.00.
SCOTT & BOWNE. Belleville.



Epileptic Fits, Falling Sickness, Hysterics, St. Vitus Dance, Nervousness, Hypochondria, Melancholia, Inebrity, Sleeplessness, Dizziness, Brain and Spinal Weakness.

This medicine has direct action upon the nerve centers, allaying all irritabilities, and increasing the flow and power of nerve fluid. It is perfectly harmless and leaves no unpleasant effects.

Diseases sont free to any address and poor patients can also obtain this medicine free of charge. This remedy has been prepared by the Recence Paster Recuist, of Fort Wayne, Ind., since is and is now prepared under his direction by the

KOENIG MED. CO., Chicago, fil. Sold by Druggists at \$1 per Bottle. 6 for \$5. Farre Size, \$1.75. 6 Bottles for \$9. Agent, W. E. Saunders & Co., Druggist, London, Ontario.



TO CONTRACTORS.

SEALED TENDERS. ADDRESSED TO
D the undersigned, endorsed "Tenders for
Works," will be received until noon on fuesday, 8th June, 1822, for the following works:

(1) Annexes at London Asylum; (3) Warenesset condon Asylum; (3) Warenesset condon Asylum; (4) Endorse with the strip and Hot ville Institute; (5) Hot Water Heating and Hot ville Institute; (5) Hot Water Heating and Hot ville Institute; (6) Hot Water Heating and Hot Institute; (7) Hot Water Heating and Hot Institute; (7) Hot Water Heating Hot Institute in Hot Institute; (7) Hot Institute in Hot Institu

VOLUME XIV.

The Shewer

FAITE AND MIR if we be made comen-

not suite with what we can

but content with what we

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God,"- and we have the angher eminent Protesta the smement that " Pain faculty than reason."
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