

GLENCOE.

The measure of Glencoe remains an imperishable claim upon the emotions of King Willie at this date, as at the time of its occurrence. It admits of no palliation, and may as well be relegated to the theory of local depravity.

Mr. Galloway had all his life been on bad terms with his servants—though there was nothing surprising in that, for he was on bad terms with nearly everyone with whom he came in contact.

He gave the name of Dovers—James Dovers, and was a respectable-looking and somewhat taciturn man of about thirty. He said he had just come from Paris, where he had been, and still was, in the service of the Comte de Farcy.

Mr. Dovers bowed, and went on to ask would Mr. Galloway have any objection to his absenting himself for an hour or two occasionally for the purpose of seeing his lawyer, who, unfortunately, lived in the remote locality of Kentish Town.

tervals, for anything I care. When can you come?"

Mr. Dovers said he could come at once; and with that he was engaged. He commenced his duties on the following morning, and quickly proved himself a very competent servant.

It was the afternoon of Saturday, the 24th of January. Mr. Galloway, after announcing his intention of luncheon at his club, and giving Dovers leave of absence for a couple of hours, altered his mind—as he had once or twice done of late—and returned about one o'clock.

The consultation lasted a long time, and in the course of it, one of the men left the room for a quarter of an hour or more. On his return the door of the cupboard was thrown open, and Mr. Galloway was bidden to step out, and not to offer resistance on pain of instant death.

"What do you think about it?" asked Mr. Galloway at the conclusion of his story.

"Think! Why, I should say you have got a Fenian on the premises," said the Major.

"I know Lord Anerley," said Mr. Galloway, "so never mind the Comte de Farcy. Besides it doesn't matter much to me who you are, provided you know your work. If you're a thief—I don't say you are, but you may be—why, so much the worse for you. I am used to looking after myself."

quietly with a cigar and the Saturday Review. Dovers duly waited upon him, and having inquired whether he wanted anything further, withdrew.

At first sight there was not much to gratify his curiosity. The two travelling-boxes were locked, but the drawers were all open, and Mr. Galloway examined each of them carefully without finding anything suspicious.

"The cupboard door was open as we came past," said one of them, in a voice unknown to Mr. Galloway.

The words were spoken in a tone which at once persuaded Mr. Galloway of the earnestness of the speaker. He sprang back into the cupboard, silent and trembling visibly.

"There wasn't any fuse in the plate when I moved it," he said. "I should say it has burnt out and missed fire. Martha, you run and fetch a policeman."

"You see that," he observed, drily, holding the cakes up before Mr. Galloway's nose, "that's dynamite. This gentleman" (indicating Dovers), "Mr. Freeny, and myself represent for present purposes the executive of the Irish Republic."

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Situated in the midst of a rich silver mining district, Tasco, in the days of its prosperity,

were lighting a cigarette, applied it to the end of the fuse. He then, with a polite bow, wished Mr. Galloway good-night.

Mr. Galloway sat for some time completely stupefied with terror. He heard the two men go upstairs, and for a while buoyed himself up with the hope that they were not in earnest—that their design was only to frighten him into secrecy, or perhaps to extort money, or even plunder the house.

Was it a horrible dream? He looked down at the plate by his feet, which had very considerably been placed just near enough to give him the full benefit of an explosion, and far enough off to enable him to watch the progress of the fuse.

Mr. and Mrs. Tibbitt had let themselves in, and were about to close the door, when they were startled by the sound of a heavy fall upstairs.

With that he ran upstairs again. Mr. Galloway, following him cautiously, found him placing the three cakes in a bowl of water.

"Dynamite!" the policeman continued, addressing Mr. Galloway. "Why, look at it, sir. It's your patent blacking they're a-going to blow you up with!"

The mining town of Tasco is situated amid wild and rugged mountains in the State of Guerrero, in Mexico, and though well within the tropics (its latitude being about 18 deg. 30 min.), it enjoys a most healthy and delightful climate, owing to its elevation above the sea level and to the fine mountain air that surrounds it.

In spite of the rapid strides of irreligion in Mexico, Tasco has preserved its love for the Catholic Faith, and even for the outward pomp of the worship of God, and in defiance of the laws of reform, which forbid all processions outside the Church under penalty of severe fines, the inhabitants perform all their ceremonies as they learnt them in times when the Church was free.

The Belgian Chamber of Deputies now consists of 87 Catholics and Conservative members and 51 Liberals. This is the greatest majority the Catholics have ever had since Belgium became a constitutional monarchy.

was always a tempting prize for the lawless bands who, under pretence of upholding one political party or another, swept over the country, robbing and pillaging whatever they could lay their hands on.

A SAD STORY.

The roller rink and skaters' rink and the Blue-eyed Willie Donovan boy who by sheer grit and skating championship of Madison Square Garden arms of his trainer, "Himself," at the Putnam House, morning of the 12th o'clock. His death was a carditis following a pneumonia. Tom Davis cried when he reached the young hero's home.

On Holy Saturday, at the moment the Gloria in excelsis Deo is intoned, besides the ringing of bells and the playing of the organ and of all sorts of musical instruments, innumerable fire-works are let off all over the town, burning Judas in effigy.

In the procession of the Resurrection every available image is made to take part, and the people from the surrounding villages flock to the parish priest to ask leave to bring their images to join in the procession, and when it has been granted they next require the permission of the municipal authorities of Tasco, who invariably refuse it unless the written petition has received the sanction and signature of the parish priest.

It should be remarked that all these ceremonies are not confined exclusively to Tasco, though there and at Iguala they seem to be performed most completely. In other towns and villages a part of the Holy Week ceremonies is carried out, and it is worthy of notice that everywhere the same order is followed and the same names are given to the processions, from which it may be inferred that these are not merely local devotions and observances, but that they form a part of a general scheme of instructions, probably devised and established originally by the early Spanish missionaries.

During all Holy Week no strong drink of any kind is sold in the whole of Tasco, and even a bottle of wine is not to be had for love or money. This rule is kept most strictly, and under very severe penalties.

Thus these simple people keep up the traditions and customs which have been handed down to them probably from the time of the early Spanish missionaries. They seem to afford several lessons which may be studied with advantage; their firm adherence to their faith and traditions in spite of the severe persecution of their rulers; their self-sacrifice in paying the heavy fines which are the price they have to pay to keep up their old religious observances; their great spirit of mortification and their want of human respect in enduring in public such severe and protracted penances.

There are souls in the world who have the gift of finding joy everywhere, and of leaving it behind them when they go. Joy gushes from under their fingers, like jets of light.

The Worst Urethral S speedily cured by our methods. Pamphlet, reference two letter stamps. World's Medical Association, 663 Buffalo, N. Y.

The Catholic Record Published Weekly at 48 Richmond Street, London, Ontario.

Catholic Record. LONDON, SATURDAY, MAY 30, 1886.

THE FRENCH REPUBLIC. The Republicans of France profess themselves great sticklers for liberty and equality. A more tyrannical lot it were, however, almost impossible to find.

American voiced the world's opinion on the subject when it said: "France and Switzerland have both engaged in the expulsion of the Anarchists who have obtained refuge within their bounds."

THE CANADIAN PACIFIC RAILWAY.

The completion of the Canadian Pacific Railway from Montreal to British Columbia, is an event second in importance to the union of the Provinces on the 1st of July, 1867.

two days' journey of Montreal, the commercial capital of the east, is an event which even four years ago was only dreamed of as a remote possibility of the future.

THE LATE FATHER LYNCH.

The Pembroke Observer, of May 15th, gives us some particulars concerning the death and obsequies of the late Father Lynch, of Allumette Island.

THE FRENCH ELECTIONS.

It has been finally decided that the French elections are to be held in October. One of the lamentable signs of the times is the proposed apathy, as to the result, prevailing throughout France.

The French elector ought not, it has been well remarked, with such an abundant room for choice, have any difficulty to find some shade of political opinion to tally with his own idiosyncrasy.

BY-LAW NO. 128.

We are glad to perceive that general attention is being directed to by-law No. 128, published in Friday's Free Press. The by-law begins by stating that the Municipal Council of the City of London having determined to dispose of the present Exhibition Grounds within the City of London, and to purchase other grounds instead thereof, and that several sites having been offered to the said Municipal Council, and that they being desirous of obtaining the opinion of the electors upon the question of the selections to be made,

THE VACANT ARCHBISHOPRIC.

The British government has for many long years worked unceasingly to divide the priests and people of Ireland. This policy has been pursued with unrelenting determination, as well out of hatred for Catholicity as out of purpose to rule Ireland through the dissensions of her clergy and people.

The candidate presented in the first instance by the Irish clergy, Dr. Walsh, has been absolutely rejected by the English Government. The Queen has not forgotten that when she sent, through Lord Spencer, her expression of sympathy with the Chapter of Dublin on the occasion of the death of Cardinal MacCabe, it was Dr. Walsh who opposed energetically the return of an address of thanks to the Royal message.

The sooner Errington leaves Rome for good the better; but, meanwhile, it is quite instructive to see the straits to which the enemies of Ireland and of her religion, some of these nominal Catholics, are driven. Dr. Walsh never insulted the Queen nor any one else in or out of authority.

At the meeting of the Diocesan Chapter the question was considered as to what action should be taken in reference to the facts thus mentioned in the Chapter by Dr. Donnelly. Lord Spencer's own letter having been fully acknowledged by the person to whom it was addressed, the only question to be considered by the Chapter, regarded the message of the Queen. There being no document of any kind, either from Lord Spencer or her Majesty, it was felt that no question arose as to the propriety of a written reply.

The Assistant Bishop, to whom the message had been conveyed by the Lord Lieutenant, was requested by the Chapter to express to his Excellency, in precisely the same form, the acknowledgments of the Chapter for the expression of her Majesty's sympathy.

REPLY TO A CORRESPONDENT.

We have received the following from a correspondent in the Maritime Provinces: DEAR FATHER.—A question was asked me the other day and I would like you to answer it through the columns of your valuable paper.

"We have already in these notices the vacillating conduct of the present government of Newfouland. Although enjoying for years the support of the great bulk of the Catholic population, the Premier did not scruple at the beginning of the session to let Catholics of the island a blow which he had at his disposal.

"To our mind, it is difficult to find a more contemptible position than now occupied by Sir William Wilfrid. Deserted by his allies of 1885, he is now fronted by an Opposition who are entirely disposed to show him no quarter. One of the most remarkable traits on record of what a sort of a principled politician he is, is a letter written by him for the purpose of ascertaining for the Editor of the Evening Telegram what he is prepared to do or say on the subject of the Premier's resignation.

"But Sir William is not judicious in his conduct as a public man, enjoining with a plethors of honor, and making himself a prey to the public opinion. He is the only man in what the Sun-General calls 'his prudent waiting and watching till the clouds pass'."

For its inconsistencies and betrayals of the true interests of the people of Newfouland, the government have been severely punished. Its lot has been a humiliating one. On the 9th of April it was put to a gross piece of jobbery in a law fanatical appeal called the McKeown case, which was kept in existence through libelous articles from the public chest. For Telgram we learn, that for many the greatest injustice had been done in the tax-payers of the country's maintenance of that unscrupulous, disreputable chest, and that the timing comes when patience ceased to virtue, and the moral welfare of the people demanded prompt and decisive action.

That the printing of the unfinished portion of the Journals, Appendix, and Miscellaneous papers for the remainder of the present session be done by F. W. D. MacCabe, the rate of his tender, laid on the table of the House of Assembly. The rate of his tender, laid on the table of the House of Assembly, was as follows:—The printing of the unfinished portion of the Journals, Appendix, and Miscellaneous papers for the remainder of the present session be done by F. W. D. MacCabe, the rate of his tender, laid on the table of the House of Assembly, was as follows:—

THE WHITEWAY GOVERNMENT.

We have already in these columns noticed the vacillating conduct of the present government of Newfoundland. Although enjoying for years the support of the great bulk of the Catholic population, the Premier did not scruple at the beginning of the session to strike the Catholics of the island a blow below the belt by his time-serving rider to the Penny Amendment in the Harbor Grace trials. His action on that memorable occasion led to the desertion from the ministerial standard of the entire Catholic delegation and the lines of the government have since been cast in hard places. The Evening Telegram thus defines the position of the weakly thing known as the Whitleyway government:

"To our mind, it is difficult to conceive of a more contemptible position than that now occupied by Sir William Whitleyway. Deserted by his allies of 1882, and confronted by an Opposition who are apparently disposed to show him no quarter, he affords one of the most remarkable illustrations on record of what a scoundrel, unprincipled political adventurer is ready to endure for the sake of office and the 'filthy lucre' it enables him to scrape together. As the late editor of the Mercury used to say, he is prepared to 'scrape, pare and do anything short of stealing' to accomplish his miserable, selfish object.

"Premier Whitleyway was a man of honor and independence, would be cringing receive the taunts and muds which are nightly hurled at him—and, in most cases, deservedly, too—by Opposition and Centre Party alike! Not much! Would he allow himself and the rag-tag and bob-tail of the penniless dynasty founded for him by Sir F. B. T. Carter and Sir Ambrose Shea, in 1873, to be kicked and cuffed about, from pillar to post and from post to pillar, to speak in common parlance, if he possessed anything like a fine sense of honor and manliness? Well, it is not very easy to see how he could!

"But Sir William is not, judging from his conduct as a public man, encumbered with a plethora of honor or manliness either. Therefore, it is the easiest thing possible for him to 'ander all this,' and to persevere in what the Surveyor General calls 'his prudent policy' of 'waiting and watching till the clouds roll away!'"

For its inconsistencies and cowardly betrayal of the true interests of the people of Newfoundland, the government has been severely punished. Its lot has, during this session, been one of bitterness and humiliation. On the 9th of April a term was put to a gross piece of jobbery whereby a law fanatical sheet called the Mercury was kept in existence through liberal subsidies from the public chest. From the Telegram we learn, that for many years the greatest injustice had been inflicted on the tax-payers of the country in the sustenance of that unscrupulous and disreputable sheet, and that the time having come when patience ceased to be a virtue, and the moral welfare of the people demanded prompt and decisive action, a motion was on March 31st introduced in the House of Assembly, striking at the root of the evil. The motion provided that assembly printing be put out to tender and was passed. The journals of the House of Assembly bear the record of the government's complete defeat on this question. For the continuance of the jobbery there voted:

Hon. Attorney-General, Hon. Solicitor-General, Hon. A. M. Mackay, Hon. Act. Rec. General, The Surveyor General, Chairman Board Works and Messrs. Penny, Rice, Bartlett, Thompson, Garland, Boyd.

While against it voted, Messrs. Donnelly, Kent, Scott, Greene, Deakin, Parsons, Carby, White, Callanan, Tobin, Macdonnell, Veitch, Goodridge, Bradshaw, Peters, Winton.

The majority followed up their advantage and ordered that the public printing belet as follows:

"That the printing of the unfinished portion of the Journals, Appendix, Index and Miscellaneous papers for the remainder of the present session be done by William J. Horner at the rates mentioned by him in his tender, laid on the table of the Assembly.

"That the publishing of the debates of this House for the remainder of the present session be done by E. W. Bowden at the rate of his tender, laid on the table, namely, \$300.

"That the papers hereafter mentioned copy the debates at the same rates as formerly, viz.—Twilights Sun, Harbor Grace Standard, Advocate and Patriot.

The Mercury has, of course, ever since been shrieking itself into a frenzy over the whole affair, but it has no consolation to get in its desolation. It means evidently to die hard. To give our readers some sort of idea of the feelings that wreathed paper pandered to, we slip from its pages the following letter in defence of Head Constable Doyle, to whose part in the Harbor Grace troubles we have from time to time made allusion:

WHAT PROTESTANTS BELIEVE.

To the Editor of the Evening Mercury.

DEAR SIR,—The Advocate of Wednesday last, contains a lot of balderdash in re the Harbor Grace massacre, and to which I shall briefly reply, as follows:—

1st.—Every Protestant in the country believes that that cowardly and brutal outrage was a cold-blooded and premeditated one, for the purpose of uniting the young and old Irish Settlers, and that no Roman Catholic clergyman or layman, of note, have yet publicly said the murderers did wrong.

2nd.—Every Protestant, without exception, (and Roman Catholic too) honestly and inwardly believes that Doyle was unarmed; had no weapon of any description, and, therefore, could not possibly have shot Callahan.

3rd.—That the Mercury has been pun-

ished for its truthful and honest utterances against that disgraceful verdict of Not Guilty, by such Transparent Sham, as Goodridge, Peters and the Opposition.

4th.—That they vote, act and are in coalition with the Roman Catholics. That they are therefore a disgrace to the shrines at which they worship, and that they are unworthy the name of Protestants.

5th.—That Doyle is the unhappy victim of a most unholly and villainous conspiracy.

6th.—That Doyle has always been a loyal subject, that he has never proclaimed himself in sympathy or in favor of the Phoenix Park murderers, and never said he was "as good a Fenian as any of them."

Query.—Suppose he had been guilty of the latter, what effect would it have on the Police Force?

Answer.—Ask Constable Fahey.

Yours fraternally, Mr. Advocate, Heart's Ease, 1885. LOTALTY.

It is not at all unlikely that upon some such cries as these Sir William Whitleyway will go to the country in the coming elections. He may, in fact, by base appeals such as this obtain a rickety majority in the next assembly, but power obtained by such means is not lasting. We have had in Canada many proofs of the folly of such triumphs as are achieved by arousing religious fanaticism and sectarian hate. One of our great political parties owes its almost perpetual exclusion from office since 1854 to the shortsightedness of its leader, Mr. Brown, in this regard. He has, indeed, passed away, but the memory of his appeals to prejudice and hatred yet lives and works evil to the party of which he was so long the leader. It will be yet so, no doubt, in Newfoundland. The men responsible for the bitterness now prevailing there will yet be punished by the very men whose passions they have influenced, and their memory execrated by the country upon which they have wrought such evil.

ARCHBISHOP LYNCH.

SERMON BY HIS GRACE ON THE FESTIVAL OF ST. JOHN NEPOMUCEN, MARTYR OF THE SEAL OF CONFESSON.

The Church celebrates to-day the festival of St. John Nepomucen. It is celebrated with great pomp in Bohemia and through the empire of Austria. This saint was born in the year 1330, in Nepomuc, a little town in Bohemia, near Prague. He was the first martyr of the seal of confession. From his birth he appeared a child of grace and benediction. He was venerated for his mildness, simplicity and extraordinary piety and devotion: He was prepared for the priesthood by a lengthened course of studies and prayer. He was almost immediately employed in preaching. The whole city of Prague flocked to hear him preach. Many were converted by his fervor and eloquence with which he touched their hearts. He was made canon of the cathedral and was chosen to be preacher to the imperial court at Prague. He was offered a vacant bishopric but refused it from motives of humility; he also refused many ecclesiastical dignities. He accepted, however, one office, that of almoner to the king, in order that he might have an opportunity of assisting the poor. He was next chosen by the emperor to be her confessor. Her husband, the Emperor Wenceslaus, became jealous of her, though a very holy lady, and employed all the stratagems of flattery and threats, and even punishments to induce the holy confessor to betray the secrets of his wife's confession. Jealousy makes men crazy and consequently most unreasonably. Wenceslaus had besides a very corrupt heart, and suspected others of crimes that he would not scruple to commit himself. The holy confessor held firm. The emperor then began to put his threats into execution. He ordered the servant of God to be sent to prison and to be tortured inhumanly. He was stretched on a rack and burning torches were applied to his sides. He was burned over a slow fire and tormented in other cruel ways. Under his torture he pronounced no other words but the sacred names of Jesus and Mary. At length he was taken from the rack half dead. Our Lord was not unmindful of his servant and filled his soul with sweet peace and heavenly consolation. The Emperor was informed of the brutal treatment of her confessor, and by her tears and importunities, obtained the release of this servant of God, but it was only for a while. When he recovered from these tortures he performed his duties in the court with the same angelic sweetness and devotion as before. In one of his sermons he foretold the death, and also the evils that were shortly to fall on the church of Bohemia and on the whole Empire. This was verified some years afterwards. Coming down from the pulpit he took leave of the clergy, and begged pardon for any bad example which he might have given. From that day forward he gave himself up to prayer and mortification for death. Returning home one evening from a pilgrimage to one of the shrines, the Emperor saw him from a window of his palace. The sight of the holy man renewed the rage and indignation of the court Emperor. He ordered the priest to be brought before him, and gave him his choice, either to reveal the confession of the Emperor, or to die. The holy man made no answer, but calmly bowed his head. The Emperor, in a rage, threw his soldiers to take him off and ordered him into the river. It was night, and the Emperor's barbarous orders were obeyed immediately, so the holy man, with his hands and feet tied, was thrown off the bridge which joins the great and little Prague, into the river Muldaw, on the night of the Ascension, the 16th of May, 1383. The saint's soul fled joyfully to the God that he loved and served. His body was glorified, as a heavenly light appeared over it as it floated upon the river. Many people flew to the banks to witness the wonderful sight. The Emperor heard of the extraordinary light, and not knowing the cause, he ran to the river. The spectacle that appeared on the river. The Emperor was not aware of the murder of her confessor. The Emperor, struck with keen remorse, flew to a country palace, forbidding any one to follow him. The whole city flocked along the banks of the river and beheld the wonder. The body was taken up by the canons of the Cathedral and brought in grand procession to the church of the Holy Cross of the Penitents. The people resorted there to kiss the hands and feet of the glorious martyr and to recommend themselves to his prayers. He was buried with great honor. His epitaph was thus—

"Under this stone lies the body of the most venerable and most glorious Thaumaturgus, John Nepomucen, Doctor Canon of this church and Confessor of the Emperor, who, because he had faithfully kept the seal of confession, was cruelly tortured and thrown from the bridge of Prague into the river Muldaw, by the order of Wenceslaus IV., Emperor and King of Bohemia, son of Charles IV., 1383."

A vast crowd of miracles soon attested the power of the holy martyr with God. His tomb became famous for miracles. The unhappy Emperor was dethroned by his indignant subjects in 1400, and died soon after of apoplexy, showing no signs of repentance. The Empire was torn with civil wars. This saint was canonized by Benedict the 13th in 1729. This glorious martyr of the seal of confession is a proof of his divine institution. God keeps the secret of the sinner, and so does the priest, his minister. He is

bound by all laws, human and divine, to say nothing of what he hears in confession. Without this indispensable secrecy the precept and obligation of confession would be useless, and this Sacrament, so salutary to the sinner and so useful to the public good, would be lost. There have been some bad priests; for if there were no wonder among the Apostles, it is still in the Church from time to time. Yet, through the providence of God, none of those unfortunate have ever disclosed the secrets of confession, though fallen into many sins, especially of drunkenness. The church is like a field where good seed has been sown, but the enemy cometh in the night and soweth tares. Yet, when the Master of the vineyard is asked if the bad seed is to be left up to the thorns, he says, "No, lest the good seed might be disturbed." Both were to be kept until the harvest time, and the good grain was to be put into the barns, but the weeds burned up. So with the good and the bad people. This is one of the great consolations that the sinner has—that no matter how he may disclose to his confessor, it is buried in his heart, and no use whatsoever can be made of it.

A book written by Mr. Pattison, has been commented on in the public papers of late. Mr. Pattison accuses the famous Dr. Pusey of having revealed some sin that he told him in confession, and says a mutual friend to whom he told it reproached and bantered Dr. Pusey on this sin to his very great annoyance. Now, it would be impossible for such a thing to happen to a Catholic priest; his mind is, I might say, miraculously guarded by Almighty God never to give a word or sign that would reveal a sin heard in confession. A certain Protestant thought he would get the secret out of a priest who was returning from a prison, after hearing the confession of a man who had confessed to the death. The Protestant gentleman said to him, "Oh, you are after hearing the confession of that murderer?" "O," said the priest, "I am after hearing the confession of the man that is accused of the adulterium." Had the priest answered in the affirmative, this Protestant gentleman would have concluded that the man was a murderer. It is true that confession is being introduced in the English High Church. We read in the book of Common Prayer this rubric, "that if the sick person have anything weighty on his mind he should disclose it to the minister;" and the minister is ordered to give him absolution in the very words marked in our ritual, which the Church of England has still retained in its book of Common Prayer.

I heard of a poor man who sent for a minister who happened to be of very low church principles. The sick man said to him that he wanted to confess something that was troubling his mind very much and he could not be at ease until he had confessed it. The low church minister strove to put him off, but the penitent sinner would not be dissuaded, and he went on confessing things, being a low church minister he rather unwillingly heard the confession. On leaving the lodging house where this poor man lay sick he said to the landlady and a few others that stood by, "Oh, what a villain you have kept up!" "Well, this minister of Christ, regularly ordained, should not have meddled with sacred things. In any case he was bound by all laws, human and divine, to keep inviolable the secrets confided to him.

This law of secrecy is so strict that if a priest knew by the confession of his house-keeper that she made free with his money that was lying loosely around he could not put it under lock and key. He could lecture the woman in the confessional on the matter but it must rest there.

A bishop or a superior of a religious order cannot govern his priests or community by anything that he knows about them by their own confession, so that if his priests or his subjects confess to him the secret of confession, or disclose the utmost importance must be given to the greatest possible precaution. The priest holds in his keeping the justice and mercy of God; His justice to withhold absolution from the unworthy because Christ has given the power to absolve the sinner; His mercy to what gratitude do we not owe to God for this loving stretch of his mercy and goodness. For what would become of the greater part of Christians if there were no absolution of sin through the Sacrament of Penance. How awful a burden would it be to carry all the sins which they committed during life before the judgment seat of God. His Grace concluded by exhorting his audience not to remain one hour in sin as life is so uncertain and the mercy of God inexhaustible in this life when the sinner truly repents.—Tribune.

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This law of secrecy is so strict that if a priest knew by the confession of his house-keeper that she made free with his money that was lying loosely around he could not put it under lock and key. He could lecture the woman in the confessional on the matter but it must rest there.

A bishop or a superior of a religious order cannot govern his priests or community by anything that he knows about them by their own confession, so that if his priests or his subjects confess to him the secret of confession, or disclose the utmost importance must be given to the greatest possible precaution. The priest holds in his keeping the justice and mercy of God; His justice to withhold absolution from the unworthy because Christ has given the power to absolve the sinner; His mercy to what gratitude do we not owe to God for this loving stretch of his mercy and goodness. For what would become of the greater part of Christians if there were no absolution of sin through the Sacrament of Penance. How awful a burden would it be to carry all the sins which they committed during life before the judgment seat of God. His Grace concluded by exhorting his audience not to remain one hour in sin as life is so uncertain and the mercy of God inexhaustible in this life when the sinner truly repents.—Tribune.

THE REV. FATHER DAWSON.

A GREAT OVATION TO HIM AT "NOTRE DAME" OF GLOUCESTER STREET.

On Sunday morning, 26th inst., at the Congregation of Notre Dame, Gloucester street, a grand reception in memory of the Rev. Father Dawson in year of his golden jubilee or 50th year of priesthood. After Mass, celebrated by the Rev. Father, during which the senior pupils sang in their usual happy style, the Rev. Father was conducted to the spacious and magnificent hall which was decorated with exquisite taste, and filled with the brightest and tinny maidens of the institution. Joy beamed on every countenance as they welcomed in their midst the devoted and holy priest whose name is synonymous with learning and sanctity throughout the Dominion. After a brilliant musical greeting on harp, piano, and organ, the hymn of praise, "Magnificat," told their gratitude and joy for the fifty years which had passed, wholly devoted to grand and glorious deeds for the cause of causes—the salvation of souls. Followed a very beautiful dialogue, in blank verse, from the pen of a gifted young lady graduate, written expressly for the occasion, and spoken by Miss French, Miss Street, and Miss Howlet with that elegant simplicity and grace for which the pupils of the congregation of Notre Dame are particularly distinguished. The Venerable Father responded in feeling terms, thanking the pupils for their many good wishes, the sincerity of which he doubted not. To quote his own words: "You have wished me many long and happy years. Now, in the evening of my days, necessarily near the close of a long career, I cannot hope to see many more years. May every moment of those given to me be employed wholly for the glory of God and the good of souls!" In the afternoon of the same day the Rev. Father gave the benediction of the Blessed Sacrament, before which he addressed the pupils, giving an eloquent exhortation from I. Peter, II., 19 and 20. "This is thankworthy, if for conscience towards God, a man endure sorrows, suffering wrongfully. For, what glory is it in committing sin, and being buffeted for it, you endure? But if doing well you suffer patiently, that is thankworthy before God." Before the "Tantum ergo" the Rev. Father was chanted in thanksgiving for the numerous graces vouchsafed to the Rev. Father Dawson during the long term of fifty years. This terminated a day that will well be recorded in golden characters in the archives of the congregation de Notre Dame of Ottawa.—Ottawa Sun, April 28.

Presented to the Rev. Father Dawson on the occasion of his "golden jubilee" or fiftieth anniversary of ordination, by the pupils of the Congregation de Notre Dame, Gloucester st., Ottawa.

I was busy. I was trying what offering worthy of thee they'll find. We would speak our love and praise, Our earnest reverence, and wishes kind. Half a century ago—the ear untaught yet, How long and shadowy may that period seem. But well we know how its days have vanished. For pass our years as a noontide dream. How far the world's dust has shone about thee, Gay beckoning to thee to come lest its wreaths seats of honor, fame's gracious laurels, And all most sought, most prized of earth. And how might'st thou, to its call responding. Hast thou chosen then some high brilliant way, From a fiftieth course, won the needy's blessing. Had the world's homage at thy feet to-day.

But another voice to thy spirit spoke too, "Gold of that changeful, better land; The voice which drew the world from chaos, And which heart of man may never stand. The self-same voice which of old so gently Called the rolling fishermen of Galilee, And which oft in the soul is heard yet, Saying 'Arise and follow me.' With what deep fervor thy spirit listened, How promptly answered that sacred call, When rising up, at the feet of Jesus,

the schools is undoubtedly a credit to both teachers and pupils. The conduct of the children in school was all that could be desired. Besides the usual branches the girls were examined in Domestic Economy, and in such matters as sewing, knitting and fancy work, in all of which they exhibited considerable skill. The Catholics of this mission have reason to feel proud of their Separate schools. The teachers, the Sisters de Notre Dame, are certainly to be credited with energy, perseverance, experience and good, sound principles of teaching, which can only be had at the expense of many years of hard and diligent study. The head himself a zealous leader in erecting the school buildings, inviting the Sisters to teach, inciting fervor into the minds of the pupils by frequent visits, extinguishing the hungry flame of debt, and gaining the love of his parishioners by his ever timely attendance at the hospital, the school has been a model of successful administration.

At Midland, last Sunday, First Holy Communion was administered to twenty-five children; the ceremonies were grand. A powerful and instructive sermon was delivered on the Holy Eucharist. The church was filled to its utmost capacity, over one hundred persons being unable to attend mass within doors. The whole presented an affecting scene, reminding us of that happy day when, as infants, ascended to the altar of God, and received strength and nourishment to fight the battle of life, so that, at the day of judgment, we might not be among the judged.

The following is Mr. Donovan's report of the school inspection:

- (1) State of repair of building, its windows, privies, outhouses, wall or other water supply, drainage, tree-planting, and other incidentals: Yard large and well-fenced. No school property sold or mortgaged.
- (2) Whether the extent of the accommodation is adequate for the number of pupils; but there are enough pupils for an additional teacher.
- (3) Standing of pupils examined: Highly creditable.
- (4) State of discipline, order and management in school: Excellent.
- (5) Whether the school is making satisfactory progress or not: It is decidedly so.

CORNELIUS DONOVAN, Inspector.

Thou didst lay thy heart, power, life and soul on this path by apostles trod; To see thee made a "Priest of God." And since that day what tongue can reckon, The dead of mercy, and of merit done; Or human mind may hope to picture, The dazzling glory of the crown thou'st won.

Ah! many long years still stretch before thee, Thy course of sanctity and grace pursue; Giving heart and courage to the weak and suffering.

Regarding all with a kindness true; Shedding, as 'twere, the light of Heaven, Through the misty byways of this "Vale of Tears;"

Yes, yes, with heart and soul we wish thee, Many long and happy years.

CATHOLIC PRESS.

Catholic Column.

We have often heard it said and read it likewise in type, that young men are prevented from marrying by the fear of extravagance on the part of a wife. We believe this to be a very frail excuse for now-a-days the young men are really the extravagant ones and the young women the contrary. There is a love of freedom and a desire to be unrestrained, a selfish feeling among the young men. In dress, dissipation and amusements they will spend twice the amount, probably, necessary to keep a family, and will denounce extravagance in their sisters, on the least pretext. The young man will have his pockets well filled with change with which to purchase occasional cigars, drinks, or play a game of billiards, or visit a theatre, and will think nothing of how fast the dimes may go during the day, whilst his sister or mother will count out the nickels for street car fare with the precision and care of a banker in arranging his thousands.

N. Y. Freeman's Journal.

We have noticed some rather flippant comments on the fact that a negro who was hanged for murder on Long Island very recently, became a Catholic at the last. A local Northern paper goes so far as to revive an old and favorite heading—"Yanked into Heaven." A beautiful and reverent phrase! When a criminal in the eyes of the law is attended on the scaffold by a Protestant clergyman, it is generally understood that, when the fatal noose tightens sufficiently, the soul of the criminal ascends at once. He is made very certain that he is to step into Heaven from the scaffold. According to the teaching of the Catholic waiting ministers, there is no middle state for the crime-stained sinner who has had no time or opportunity to make satisfaction for his sins. He prays, sings hymns, professes a change of heart, and, according to Protestant theology, he enters at once upon the waiting company of the unsatisfied. But it is observed that Catholic priests do not promise their penitents any such sudden transition. Purgatory is yet before the penitent before he can enter into everlasting joy. But Protestant ministers can only send their charge to Heaven or Hell, and they promise immediate Heaven to the poor, deluded wretch on the scaffold with a presumption that outrages truth and disgraces people of common-sense.

Pittsburgh Courier.

The "scientific fact," connected with the history of suicide and deduced from the statistics prepared on the subject, is this: That where religious faith is weak, or entirely extinct, the number of suicides increases; that in Protestant countries the number of suicides is, out of all proportion, greater than in Catholic communities, where suicides rarely occur. A hurried glance at the statistics will at once establish the truth of both propositions. In Protestant Prussia, Denmark, England, and the Protestant parts of Germany, the ratio of suicide to population is highest; in Catholic Spain, Italy, Austria, Belgium and France, the rate is much lower than in the Protestant countries named; while in Catholic Ireland, where it should be highest of all, according to the "struggle-for-existence" theory, suicide is a very rare occurrence. These facts are unquestioned. And the conclusion that we deduce from them is that, where faith declines and the sceptical or materialistic spirit enters, the number of suicides increases with alarming rapidity. This is the "scientific fact" that strikes the ordinary observer.

A Protestant Minister Becomes a Catholic.

An unusual ceremony brought a large congregation to St. Augustine's church, Kalamazoo, Sunday, May 3rd. It was the reception of the Rev. Henry Koehler, a Protestant minister, into the Catholic Church. Mr. Koehler is a graduate of the university of Bonn, a gentleman of fine attainments. He was a minister of the German United Evangelical Protestant synod, now the first district of the Evangelical synod of North America, for nearly 25 years. Two years ago doubts came to his mind, and to use his own words, he "did not think that these doubts could be settled in the Catholic Church," so in casting around, he thought he found bottom, and became a preacher and worker in the Second Adventist community. Since that time he has labored for them in different places, notably at Covington, Ohio. For the past two months he has been at work at Battle Creek. About two months ago he met Father O'Brien, from whom he received his first lessons in Catholic dogma, which resulted in Sunday's ceremony. While an evangelical minister his work was principally in Ohio and Pennsylvania. He has a son a minister of the Church of England, in active service in Scranton, Pa. Having given up his preaching appointment he goes to Detroit to find employment.—Kalamazoo Telegraph.

It is being quietly talked over that at an early day an assistant to the Most Rev. Archbishop Fagan of Chicago, will be appointed, and the ultimate division of the diocese is also being predicted.

J. W. Mackey, the California silver king, has contributed the magnificent sum of \$100,000 towards the erection of a cathedral in San Francisco.

There are 800 Catholic Indians of the Kootenay tribe, scattered in British Columbia, Northern Idaho and Montana, under the jurisdiction of the Oblate Fathers.

CONFIRMATION AT INGERSOLL.

His Lordship the Bishop of London administered the rite of Confirmation in the Church of the Sacred Heart, Ingersoll, on Sunday last. The Bishop arrived at Ingersoll on Saturday evening, and at once proceeded to examine the candidates, fifty-five in number, prepared for the reception of this great sacrament. The examination was of a most searching character and proved highly satisfactory to His Lordship, as it certainly did great credit, as well to the parents, teachers and pastor of the parish as, of course, to the children themselves. At eight o'clock on Sunday morning His Lordship celebrated Mass and gave First Communion to the children prepared for that solemn and touching ceremony. At 10.30 a. m. a solemn High Mass coram pontifice was celebrated, at which His Lordship preached before administering Confirmation. There was an immense congregation present, including many non-Catholics. His Lordship's discourse, appropriate to the great feast of Pentecost and to the ceremony he had come to administer, occupied one hour in delivery and was heard with the most eager attention. In the evening at Vespers, the Rev. Father Northgraves delivered a learned, powerful and argumentative discourse on the "Apostolicity of the Church."

EDITORIAL NOTES.

Mr. Parnell has decided to contest at the next general election the Parliamentary division of South Tyrone.

Bradlaugh, the infidel, will stand at the coming elections for Northampton and for one of the divisions of London.

The Scott Act has been defeated in Kingston by a majority of 61, and carried in the County of Frontenac by a majority of 516.

All fears of a general Indian uprising in the North-West may be safely dismissed. Poundmaker's surrender virtually puts an end to the troubles in that country.

Our readers may be interested to learn that the Rev. Father Coffey, of this journal, is engaged in the preparation of a work on Catholic Canada, with special reference to the growth and progress of the Church in Ontario, which will appear in the course of a few months.

The expulsion by Germany of Russian Poles, from Posen and Silesia, is attended with the most cruel and heart-rending incidents. Many of the Poles thus driven out have been years settled in Germany and were thoroughly identified with local interests.

The opposition to the renewal of the Coercion Act in any form is gaining in volume and strength. In the Cabinet Mr. Chamberlain and Sir Charles Dilke are determinedly opposed to the measure, while many Tory members of the House are prepared to join the Irish Nationalists in their opposition to this Spencerian code.

The government and people of Canada would do well to take to heart the sound advice of the American, which hopes that Canada will make good use of its honorable success. The passions which led to these troubles should, it holds, be allayed by a substantial redress of grievances, adding that the "peace of the North-west has been sacrificed twice to the pedantries of a land survey system. Indians and half-breeds should have the assurance of a good title to their land just

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FIVE-MINUTE SERMON FOR EARLY MASS

By the Paralit Father. Preached in their Church of St. Apollo, Fifty-first Street and Avenue, New York.

And if man think himself too good to be a sinner, he is too good to be a Christian. My dear brethren, we see by the words that we have a rule to find out whether or no we deserve the name of Christians or not.

What is the first thing to be done in this way? To examine and see in what way we have committed the greater number of sins.

They are blaspheemies, curses, oaths, the retailing of our faults with delight and evident pleasure, bickering, constant reproaches for faults that are past, gone, and sincerely repented of long ago.

How common is it to find persons who are very kind to me by another's ear, hear of it, hurry to tell it to me!

Remember, then, that no one true Christian nor sinner keeps from sins by his tongue.

"Say, why is everything better at six or at seven? Probably, my dear nervous system, you are suffering from some disease peculiar to your sex.

Mr. R. N. Wheeler, Merchant, of London, was cured of a severe attack of inflammation of the lungs by Hagar's Balm.

What is Catarrh?

Catarrh is a dangerous disease which thousands are consciously or unconsciously suffering from. It is a mucopurulent discharge caused by the presence of a vegetable parasite in the lining membrane of the nose.

Many ingenious specifics for the cure of catarrh have been invented, but withstanding the exact nature of the disease, the only appliance which will permanently destroy the parasite, no matter how aggravated the case.

For further particulars apply to the Superior, or any Friend of the Disease.

CONVENT OF OUR LADY OF THE SACRED HEART

Location, in the City of Toronto, Ontario. This Institution offers every facility for those who wish to receive a solid, useful and practical education.

ST. MARY'S ACADEMY, WINDSOR, ONTARIO.—This Institution is pleasantly situated in the City of Windsor, Ontario, and combines in Windsor, Ontario, the best facilities for acquiring the French language.

URSULINE ACADEMY, CHATELAIN, ONT.—Under the care of the Ursuline Nuns, this Institution is pleasantly situated in the City of Chatelain, Ontario.

ASSUMPTION COLLEGE, SANDWICH, ONT.—The Studies embrace the Classical and Commercial Courses. Terms (including board) \$25.00 per annum.

J. BLAKE, BARRISTER, 50, Wellington Block, London.

DR. WOODRUFF, OFFICE—Queen's Avenue, a few doors east of Post Office.

B. C. MCCANN, SOLICITOR, ETC.—78 Dundas Street West. Money to loan on real estate.

M. DONALD & DAVID, SURGONS—Dundas Office: Dundas Street, east of Richmond Street, London, Ont.

CANADIAN HOMEOPATHIC PHARMACY, J. R. Cron, chemist, 235 Dundas Street, London, Ont.

IRISH BENEVOLENT SOCIETY—The regular monthly meeting of the Irish Benevolent Society will be held on Friday evening, 24th inst., at their rooms, Masonic Temple, at 7:30.

CATHOLIC MUTUAL BENEFIT ASSOCIATION.—The regular meeting of the Catholic Mutual Benefit Association will be held on Friday evening, 24th inst., at their rooms, Masonic Temple, at 7:30.

ROCKFORD WATCHES—Are unequalled in EXACTING SERVICE. Used by the Chief Mechanicians of the U. S. Coast Guard.

THE BEST—For all uses, the most reliable and durable are the Gilt and the Silver watches of the Rockford Watches Co.

CORPULENCY—Reduces and Notes how easily and rapidly corpulency is destroyed.

What is this Disease that is Coming Upon Us?

Like a thief at night it steals in upon us unawares. Many persons have pains about the chest and sides, and sometimes in the back. They feel dull and sleepy.

What is this Disease that is Coming Upon Us? Like a thief at night it steals in upon us unawares. Many persons have pains about the chest and sides.

John Archer, Hartill, near Sheffield.—I can confidently recommend it to all who may be suffering from liver or stomach complaints.

J. S. Metcalfe, 55, Highgate, Kendal.—I have always great pleasure in recommending the Curative Syrup.

Robt. G. Gould, 27, High Street, Andover.—I have always taken a great interest in your medicines.

N. Darroll, Clun, Salop.—All who buy it are pleased, and recommend it.

To gain the public confidence is essential to business success, and it can only be gained by a steady course of faithful dealing.

DRUGS, CHEMICALS, AND MEDICAL SUPPLIES.—To the Wholesale and Retail Dealers in all kinds of Medicines.

IF we were allowed to look into the future and see the fatal consequences that follow a neglected cold.

Dangers of Delay.—If we were allowed to look into the future and see the fatal consequences that follow a neglected cold.

THE TRUE PHILOSOPHY OF MEDICATION is not to do for symptoms, but to root out the cause.

USE PROF. LOW'S SULPHUR SOAP for Prickly Heat, Nettie Rash, Scap Eruption, Itch, and all diseased conditions of the skin.

THE TRUE RELIGION.

IN WHAT IT DIFFERS ESSENTIALLY FROM ALL OTHER RELIGIONS. The comparative history of religions is a new science, which some people are trying hard to use against the true religion.

St. Philip Neri.—By an unidentified exchange we are reminded as follows of a young man with the nothingness of worldly ambition.

Francisco Zazzara, who was studying law with an absorbing interest that he might make his way and obtain advancement in Court.

Lambert on Ingersoll.—We have just read "Notes on Ingersoll," by Rev. L. A. Lambert, of Waterloo, N. Y.

Generous John McCullough.—A few nights ago John McCullough sat in the corridor of the Sturtevant House, with his hands listlessly crossed before him.

It astonished the Public to hear of the resignation of Dr. Pierce as a Congressman to devote himself solely to his labors as a physician.

South's Emulsion of Pure Cod Liver Oil with Hypophosphites, in acute Pulmonary Troubles.

IN DARK DONEGAL.

A PEOPLE WHO LIVE A LIFE OF PRAYER IN THEIR HOMES AND AT THEIR ORDINARY OCCUPATIONS—MODERN IRISH ART.

There is, in the Alpine region bordering the northern portion of the bay of Donegal, a valley which, for wild picturesque views, rivals any of those of Switzerland or Tyrol.

THE SADLY DESTITUTE WEST, amid whose sublime scenery I was born, our people entertain a singular affection, mingled with reverence for the mountains.

THE CAPITAL OF THE SOUTH of Ireland has always maintained a deserved reputation for high literary culture, artistic taste and industrial enterprise.

MOST BEAUTIFUL ALTAR AND BALDACHINO in the world is in the city of Italy. It is in the keeping with the altar, and the pulpit is in the keeping with the altar.

SEEK FOR HOSPITALITY, at his house in his absence. But the curate soon removed my scruples by telling me that, as he was going to officiate in the Catholic church in the morning.

Balls, blotches, pimples, and all skin diseases, are quickest cured by cleaning the blood with Ayer's Sarsaparilla.

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FIVE-MINUTE SERMONS FOR EARLY MASSES

By the Fanlist Fathers.

Preached in their Church, St. Paul the Apostle, Fifth Street and Ninth Avenue, New York.

FIFTH SUNDAY AFTER EASTER.

"And if man think himself to be religious, but his religion is vain, it is not his own, but God's." My dear brethren, we see by these words that we have a rule by which to find out whether or no we deserve to be called sincere Christians or hypocrites. In order to be a sincere Christian, what has a man to do? He has to get control of himself; to get his soul and all its desires subject to the law of God; to get all pride, covetousness, lust, anger, envy, gluttony and sloth under the control of his own will; to get that will subject to and one with the will of God; and, what is more, he must keep himself in this state of mind at least so far as to restrain himself from committing mortal sin and the graver venial sins; he desires sincerely to keep his soul well out of danger. He who acts thus is a truly good man, and that man's religion is not vain.

What is the first thing to be done to begin to live in this way? It is to examine and see in what way a man commits the greater number of sins. One will soon find that the tongue of man is the means by which a man sins most frequently in the most devilish manner. For, says St. James, "And the tongue is a fire, a world of iniquity... defileth the whole body... being set on fire by hell." We see from this how dangerous to the soul is the tongue of man. As we do see this, are we not bound to keep in check, at all costs, this source of evil and sin? Any one can see that if he does not bridle his tongue, that man's religion is vain indeed. In fact it is nothing but a merely outward show. It is hypocrisy of the worst kind. But what are the sins of the tongue we most often hear of?

They are blasphemies, curses, and oaths, the retelling of our neighbors' faults with delight and evident pleasure; quarrels, bickerings, constant reproaches for faults that are past, gone, and even sincerely repented of long ago; immodest and impure conversations with jokes and stories a heathen feels ashamed to begin; hints and little words that seem almost nothing, yet they injure seriously the reputation of some one, separate friends, and make even those near and dear to each other by every tie, cold and distant for a long time, if not for the rest of their lives. God deliver us all from the evil tongue! It works in our very homes. The husband becomes by it bitterness and gall to his wife and family. The wife becomes a torture to husband and children. Both by it make home a curse instead of a blessing, and separate those of whom the word of God declares, "Whom God hath joined together let no man put asunder." Too often do we see sad examples of this kind. Too often do we find such a husband, who is like a roaring wild beast in his home, and a wife whose tongue, once set going, even for a slight cause, is like a clock running down, or like the mill clapper, so often used as a figure of an unruly tongue. The bad tongue of a child is the ruin of all in the house. That child is a talebearer and a traitor against those he begot him. The most detestable habit of the evil tongue is, in the words of St. Paul, "damning our neighbors with faint praise," or, in other words, praising him highly even to the skies and putting in a little word of evil that destroys him all the more surely. One will excuse himself by saying, "But, after all, I spoke well of him. It can't do any harm!" Yet he knows in his inmost soul he has ruined or seriously injured his neighbor. How would I feel if I were spoken of in this manner? Is the question one should have asked himself before he said a word.

How common is it to find persons the moment they see anything wrong done by another or hear of it, hurry in great glee to tell it at once! Do we not know, my dear brethren, that such a one is a scandalizer of men, and that the Christian rule requires us to be silent then under pain of mortal sin? But the greater the evil done, the more delighted are they to tell it. It should be just the other way. Never reveal to any one the sin of your neighbor, unless to save an innocent person or another from damage of some kind. This damage must be serious to oblige one to tell, even then, the sin of another, for he is equally obliged by God to tell it under ordinary circumstances. Remember, then, that no one can be a true Christian nor save his soul from eternal death unless he keeps from these sins by bridle his tongue. "Otherwise," as the text declares, "this man's religion is vain."

"Say why is everything either at sixes or at sevens?" Probably, my dear brethren, because you are suffering from some of the diseases peculiar to your sex. You have a "dragging-down" feeling, the back-ache, you are debilitated, you have pains of various kinds. Take Dr. R. V. Pierce's "Favorite Prescription" and be cured. Price reduced to one dollar. By druggists.

To lessen mortality and stop the increase of disease, use Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure. For all diseases arising from Impure Blood, such as Pimples, Blisters, Blisters, Indigestion, etc., it has no equal. Mrs. Thomas Smith, Elm, writes: "I am using this medicine for Dyspepsia. I have tried many remedies, but this is the only one that has done me any good." Sold by Harkness & Co., Druggists, Dundas St.

This is Reliable.

R. N. Wheeler, Merchant, of Everton, was cured of a severe attack of inflammation of the lungs by Harkness's Pectoral Balm. This great throat and lung healer cures weak lungs, coughs, hoarseness, bronchitis, and all pectoral complaints.

Mr. Wm. Boyd Hill, Coburg, writes: "Having used Dr. Thomas's Electric Oil for some years, I have much pleasure in testifying to its efficacy in relieving pains in the back and shoulders. I have also used it in cases of cramp in children, and have found it to be all that you claim it to be."

MORAL CHARACTER OF THE POPE.

Of the two hundred and sixty Popes, seventy-nine have been canonized by the Catholic Church as saints, pre-eminent for their holiness.

Some of the remainder have been variously accused of immorality, political ambition and criminal intrigue. It is noteworthy that the characters of several, thus charged, have been ably vindicated by Protestant biographers. Veight, in his Life of Gregory VII, Hurley's Innocent III, Eichhorn, Luden, Mueller and Leopold Ranke, have cleared up much fiction and partisan tradition reflecting upon the moral character of a dozen Pontiffs.

An instance of the absurdity of most of these fables is found in the story of Pope Joan. A learned woman, disguised as a man, succeeded, so the narrative runs, in deceiving the churchmen and securing her own election to the Roman See, which she occupied for nearly three years. This story is traced back to within two hundred years of the alleged date of the female Pope's pontificate. It is found wanting in a single element of authenticity, and no modern historian gives it any credence.

The tenth century furnishes us the most certain instances of immoral or bad Popes. Society was then in a transitional state. Rome was described as the "hottest of nations." The "bad Popes" are variously estimated by Catholic writers as from six to twenty. "We have forty-three virtuous to one bad Pope," says Archbishop Gibbons, (Faith of our Fathers, Chap. XI.) "while there was a Judas Iscariot among the twelve Apostles."

Protestant writers, like Leopold Ranke, (History of the Popes) describes the Roman Pontiffs of the first ages and of later times (since the rise of Protestantism) as irreproachable in their moral character.

Voight (Gregory VII, Vol. II, 98), says: "The Holy See was the only tribunal that could set any limits to imperial despotism as a second defender of humanity."

Roscoe (Life of Leo X, Vol. I, 53), says: "The Popes may in general be considered as superior to the age in which they lived."—*Milwaukee Sentinel*.

The Young Infidel.

A young libertine, traveling one day in a steam carriage, made an open avowal of infidelity, by asserting that man had no soul, but, like other inferior animals, was nothing else than matter. "Who has ever seen a soul?" he asked. Some who were in the carriage with him laughed out, and apparently approved of the sentiment; but the greater number did not conceal their dislike both of him and of his opinion. Two there were who seemed to urge the point. "If," said one, "we have no soul, we are then merely a lump of flesh; but I can never be persuaded that mere flesh and blood can think, reason, feel, judge, suffer, experience pleasing sensations, love, hate, fear and desire." "There is no necessity in disputing the question with the gentleman," sarcastically observed the other, "he has satisfactorily proved to us that he is only a beast." The sarcasm told; the young infidel hung down his head and said no more.

An Incident of Travel.

"Will you be kind enough to take that grip-sack off that seat?" said a countryman who got on a train at Lauling, according to the chronicle of Texas Sifting.

"No, sir, I don't propose to do anything of the sort," replied the drummer, who was sitting on the other side of the seat.

"Do you say that you are going to let that grip-sack stay right there?"

"Yes, sir, I do."

"In case you don't remove that grip-sack I shall be under the painful necessity of calling the conductor."

"You can call in the conductor, the engineer and the brakeman if you want to. Perhaps you had better stop at the next station and send a special to old Jay Gould about it."

"The conductor will put you off the train."

"I don't care if he does. I am not going to take that grip-sack from that place where it is."

The indignant passenger went through the train and soon returned with the conductor.

"So you refuse to remove that grip-sack, do you?" asked the conductor.

"No."

"Great sensation."

"Why do you persist in refusing to remove that grip-sack?"

"Because it's not mine."

"Why didn't you say so at once?"

"Because nobody asked me!"

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Great Western Railway Going East—Main Line.		
Hullway P. O. Mails for all Places East of London and Eastern Railway	5:00 1:00	8:00 1:30
New York, etc. (Thro Bags)	5:00 1:00 10:30	8:00 1:30 6:30
Quebec (Thro Bag)	5:00 1:00	8:00 1:30 6:30
Quebec, Hullway P. O.	5:00 1:00 10:30	8:00 1:30
Montreal, Kingston, Ottawa	5:00 1:00 10:30	8:00 1:30 6:30
G. T. R. East of Toronto, Main Line	5:00 1:00 10:30	8:00 1:30 6:30
For Hamilton	5:00 1:00 10:30	8:00 1:30 6:30
G. W. R. Going West		
Thro Bag—Boston, Gloucester	5:00 1:15	8:00 1:45
Hullway P. O. Mails for all places West of London	5:00 1:15	8:00 1:45
Thro Bag—Boston, Gloucester	5:00 1:15	8:00 1:45
Thro Bag—Western States	5:00 1:15 8:45	8:00 1:45 6:30
Thro Bag—Winnipeg	5:00 1:15	8:00 1:45
Thro Bag—Chicago	5:00 1:15 8:45	8:00 1:45 6:30
Elmhurst	5:00 1:15	8:00 1:45
St. Brigid	5:00 1:15	8:00 1:45
Newbury	5:00 1:15	8:00 1:45
Windsor	5:00 1:15 8:45	8:00 1:45 6:30
St. Charles, St. E. R.		
Thro Bag—Sarnia	5:00 1:15	8:00 1:45
Thro Bag—Petrolia, Watford & Wyoming	7:00 1:15	8:00 1:45
St. Clair Branch Railway all places West	7:00 1:15	8:00 1:45
Strathroy	7:00 1:15	8:00 1:45
Canada S. R. L. & P. S. & St. Clair Br. Mails		
St. Stanley	8:00	8:00 1:45
Wilton Grove	8:00	8:00 1:45
Canada Line Railway	8:00	8:00 1:45
St. Thomas, and	8:00	8:00 1:45
Bruce and Orwell	8:00	8:00 1:45
C. S. R. W. Mails	8:00 1:15	8:00 1:45
London and Amherstburg	8:00 1:15 5:00	8:00 1:45
St. Thomas, etc.	8:00 1:15	8:00 1:45
St. Thomas	8:00 1:15	8:00 1:45 6:30
St. Charles	8:00 1:15	8:00 1:45 6:30
Port Dover & L. H. Mails—All places along line, and London, Huron & Bruce—All places along line, and Essex, Kingsville, Windsor, Wyandotte, St. Catharines, Niagara Falls, Cayuga, and	7:00	8:00 1:45
Alisa Craig	7:00	8:00 1:45
St. Charles and Bruce only to Centralia, Crediton, Hensall, Lucas, Exeter, Clinton, Elgin, Windham, Lucknow and Kincaid	7:00	8:00 1:45
W. G. & B. South Extension	5:00 1:10	8:00 1:30 6:30
G. T. R. West of Stratford	5:00 1:10	8:00 1:30 6:30
G. T. R. West of Stratford, Toronto	5:00 1:10	8:00 1:30 6:30
G. T. R. between Stratford and Lake Erie Division	5:00 1:10	8:00 1:30 6:30
St. Mary's	6:30 12:40 4:40	8:45 1:00 6:30
Thro Bag—Goderich and Mitchell	6:30 12:40 4:40	8:45 1:00 6:30
Flower Mills (Tuesday and Friday)	6:30 12:40 4:40	8:45 1:00 6:30
Thro Bag—The Grove and Seaford	6:30 12:40 4:40	8:45 1:00 6:30
Thro Bag—Seaford	6:30 12:40 4:40	8:45 1:00 6:30
The Mails for Australia, New Zealand, New South Wales and the Fiji Islands, leave San Francisco on the 11th April.		
The Mails for Sandwich Islands will leave San Francisco on the 11th, 15th and 19th.		
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