BY DION BOUCICAULT.

Mr. Dion Bouelesult is known to the world for many ambitious works; but the least as-suming of his productions have the miut stamp on them, as may be seen in the ex-quisite tenderness of this little poem:—

I'm very happy where I am, Far, far across the say, I'm very happy far from home In North Amerikay.

It's only in the night, when Pat Is sleeping by my side, I lie awake, and no one knows The big tears that I've cried.

For a little voice still calls me back To my far, far countrie. And nobody can hear it spake, Oh, nobody but me.

There is a little spot of ground
Behind the chapel wall;
It's nothing but a tiny mound,
Without a stone at all.

It rises in my heart just now; It makes a downy hill, It's from below the voice comes out, I cannot keep it still.

Oh, little voice, ye call me back To my far, lar countrie, But nobody can hear you spake, Oh, nobody but me.

craftily wrought declamations "to crush the infamous one." At the present time, this system is in disgrace, at least among those who judge according to proofs; to do it justice, it is sufficient to enunciate principles and facts. Most of the accusations in this matter

rests upon a confusion of the elements of the discussion; some abuses are con-demned and conclusions deduced from them which do not touch the real ques-tion. In this matter, we must first of all distinguish religious from civil toleration, take into account the constitution of the take into account the constitution of the society of the middle ages, so different from modern constitutions from modern constitutions, and consider the intervention of the Church and the temporal power; then we shall experience no difficulty in justifying, not particular abuses (where are there not abuses?), but the conduct adopted by the rules of the

Toleration may be understood in different ways; first, in the sense of a purely civil, and secondly of a religious toleration. Religiou, or dogmatic toleration, consists in approving all religions equally, and admitting all as indifferent forms of homage which the creature pays to the Creator. This is indifference in religious as incompatible with all positive religion. "The lawfulness of ecclesiastical intoler-"is above all discussion." truth is one, and if you possess it, it is absurd to admit as true what is contrary

From the fact that a man is born of parents living in error, or that a state is wholly, or partially, under the dominion of error, nothing can be deduced against the indefeasible rights of truth. The Church having received, by the positive will of God, the deposit of religious truths, is obliged to reject and condemn all that deviates from it. In the accom-plishment of this duty she knows neither mpromise nor concessions, nor does she

The purely interior practice of the acts of any religion whatever is a liberty on conscience with which no exterior authority can, or ought, to interfere. But the exterior manifestations of worship have never enjoyed, and will never enjoy, an absolute liberty without any restriction. Take the free States of our time, those founded upon the com-plete separation of the Church and the State to guard the foundations of that the security of States is closely nected with religious principles and tha Christian civilization can not, whatever Christian evaluation can not, whatever it may do, entirely repudiate this precious heritage. The society of the middle ages had established narrower limits; modern society has widened them; but these limits exist, even if they cause but little annoyance, and they cannot be withdrawn without exposing civilization to complete

Moreover, do not imagine that the innovators of the sixteenth century, while declaiming against the intolerance of Catholics, admitted toleration a mong themselves, either in right or in practice. Calvin, after having caused Michael Servetus to be burnt as a heretic, justified his conduct by the right of the sword. And see the conduct of Luther! Henry VIII and Elizabeth! princes and doctors so much the more blameworthy, because having rejected authority, they were in-consistent and unjust. Rousseau goes still further. Without admitting anything true in any positive religion, he declares that the State may establish a civil religion. "It belongs," says he, "to the sovereign to fix the article. Without being able to oblige any one to believe them, he may banish from the State who ever does not believe them. . . That if any one, after having publicly admitted That these same dogmas, conducts himself as if he did not believe them, he shall be pun-ished with death." And all that, note it well, without being able to oblige any one to believe them. Here in truth is the gentle toleration of 93! And this toleration is that of the humanitarian philosophers who, regretting that, at another period, they had been wanting in audacity, only waited for the occasion to pro-

to render its exercise absolutely and naturally impossible, and to bury it in the mud. These are the expressions of Quinet in his preface to the impious and filthy works of Marnix de Sainte-Aldegonde.

But, since excesses do not justify excesses, let us resume the consideration of the true principles in this question.

of the true principles in this question.

Every society must defend its constitu tive principle. Now, by the admission of all, the society formed and civilized by the Catholic Church rested upon the principle of religious union. Therefore every act contrary to this union was a crime of tive principle. Now, by the admission of all, the society formed and civilized by the Catholic Church rested upon the principle of religious union. Therefore every act contrary to this union was a crime of high treason against society, and the repression of heresy was, necessarily, an organic law of the State. To this reasoning there can be only one reply; this is to question the legitimacy of the principle itself, and to say that society had no right to establish itself upon the basis of religious unity. But

to establish itself upon the basis of religious unity. But II.—The right, not to say the duty, of thus constituting itself, results from the divine truth of the religious principle which was sufficiently demonstrated to this society; and secondly, from the beneficent influence of this principle upon the most important interests of civilization. Seciety was therefore in possession of the interests of Catholicism. oh, nobody but me.

THE INQUISITION: SOME FACTS OF INTEREST.

From the Messenger of the Sacred Heart.

In the struggles which the Church had to sustain against the heresics of the twelfth and thirteen centuries, and later ones, her conduct has been assailed with extreme violence, and often through pure maliguity, without the least regard for the truth. Under the influence of Voltair and his school, "the phantom of the Inquisition" has been a bugbear to weak and prejudiced minds, and toleration a theme for craftily wrought declamations of Protest interests of Catholicism. The wars of religion have also served as at theme for the declamations of Protest at theme for the declamations of Protest and the members, even in the future, to maintain this truth; is it not the same to-day in regard to every fundamental truth? Does modern society destroy indicated in the influence of Voltair advance the principle of property, as some sophists do, at the present day; to assure the interests of Catholicism. The wars of religion have also served as a theme for the declamations of Protest ants and infidels. Nothing is easier, however, than to justify the Church in this truth; is it not the same to-day in regard to every fundamental truth? Does modern society destroy indicated in the principle of property.

Example 1 and 1 sophists do, at the present day; to assure sophists do, at the present day; to assure to every one the absolute, indefeasible liberty of raising himself above the fundamental truths acquired by society, is to provoke the destruction of the little that recedes from the complete possession of the truth, it secures or subverts its happiness or stability.

III.—In theory, as a social system, the wars there were cruel reprisals on the part

III.—In theory, as a social system, the fundamental principle of the middle ages is perfectly justified; what will be the result, if we consider the fact of its introduction into this society? This grand principle of religious unity did not originate from a constituent assembly, like modern constitutions; it was not established by decree; it existed in the ideas; it was the processory result of Christian. alt of Christian civilization. Good it is commonly said, are those that previo ously existed in time; could we not cite many co utions, or modern laws, which are the faithful expression of the ideas and necessities of

Society having the right to suppress the two parties; no one defends them, and heresies, it was the duty of the established it is bad faith that takes advantage of authorities to execute the laws enacted for them.

Consult "Protestantism and Catholicity their Effects on the Civilization of the consult of the consult in their Effects on the Civilization of the consult of the cons matters, and, implicitly, it is the negation of all religious truth. Such a toleration is not only condemned by the Catholic Church, but it is rejected by good sense, lished. The Waldebess and the Albigenlished. The Waldenses and the Albigen-ses, not content with spreading their errors, ses, no content with spreading their errors, had taken up arms and excited everywhere the spirit of revolt against the two authorities. The Church first tried to bring them back to their duties by instruction and persuasion. When these means were found to be powerless, the two powers weally meaned joined two powers, equally menaced, joined hands, one to establish the crime by the examination of the guilty, the other to apply the punishment.

In this way the Inquisition was an

In this way the inquisition was an ecclesiastical, rather than a civil institution. It was not the same with the Spanish Inquisition. This was a royal tribunal of which all the members, both ecclesiastics and laics, were nominated by the sovereign, and not under the authority of recoil before any power upon the earth.
This is a new proof of the Divinity of her hands of the kings of Spain, to cause the nstitution.

Civil tolerat on consists in permitting the Christian Faith over the plots of the Spanish nationality with the Christian Faith over the plots of the sallotted to health giving repose.

As a finale to all the merry man to practice his religion as he described by the constant of the sallotted to health giving repose.

The Ecclesiastical Inquisition was an institution unassailable from the point of view of the principles that governed society; if we consider the facts, it was a tribunal of reconciliation rather than of House of reconciliation rather than of severity. The regulations of Innocent III. and Gregory IX. tended specially to impress upon it this character, and to moderate the excessive zeal of temporal relief. We have repeated by the control of the severity o plete separation of the Church and the State, would they for example permit human sacrifices or polygamy? If the existence of such practices are suspected, would not the public prosecutor institute inquiries, that is, an inquisition? If you say that it is a part of the moral law for the State to guard the foundations of public order, you simply prove that all of Rome decree the execution of a death toleration has its limits: you also prove sentence. Thus, it is not to this tribunal sentence. Thus, it is not to this tribunal that the serious reproaches of cruelty and tyranny are brought, it is to the Spanish

In the question of the Spanish Inquisition the Church is not directly interested. Instead of acknowledging it as their work, the Popes protested against the usurpation of their rights, and against the severity of some inquisitors. Several times, they even delivered the accused from the In-quisition, either by summoning them to Rome, or by anticipating the judgment by a sentence of absolution. This question is, therefore, exclusively Spanish. But this is no reason to admit the calumnies of Llorente and Voltaire. The Spanish Inquisition was not "a tribunal of blood and carnage:" this calumny has been notoriously refuted by Muzzarelli (Inquisition), by the Count de Maistre (Lettres sur l'Inquisition), by P. Gautrel (La (Inquisition), by the Count de Maistre (Lettres sur l'Inquisition), by P. Gautrel (La Divinite de la Religion Catholique,) by Abbe Vayrac (Etat present de l'Espagne), and quite recently by Abbe Hefele in his His-

oure du Cardinal Ximenes.
These conscientious labors establish the

following facts: I .- The Spanish Inquisition proceeded according to rules, which carefully pro-tected the rights of the accused, rules drawn up in accordance with the demand of Isabella, by the celebrated Torquemada

himself, the observance of which the Popes constantly recommended. Can we say as much of the English Inquisition? II.—This tribunal did not withdraw men from the Faith of their fathers as the

ceed against Catholicism with blind force, to render its exercise absolutely and naturally impossible, and to bury it in the turally impossible, and to bury it in the soon afterwards menaced by Protestant-

ism, was obliged to use more vigilance.

III.—The number of those who are styled "the victims of the Inquisition," has been grossly exaggerated by Llorente, from suppositions whose falsity is evident. In this number are to be included not only apostates, but also usurers, adulter the constitution of the properties of the constitution of th

in many other countries?
V.—By this tribunal, Spain escaped the horrors of the religious wars which filled the rest of Europe with carnage, and it largely contributed elsewhere to save the

the revolutions have left us, is to return to barbarism. Every society should live by ous acts against person and property; they truth, and according as it approaches and were enemies of order and civilization,

of the Catholic princes is a fact to be de-plored, but very difficult to have prevented. It would be extremely unjust to impute these excesses to the Church, or to

religion.
IV.—It would be still more unjust to impute to her the acts of barbarism inspired by an inhuman political policy, such as the massacre of St. Bartholomew.

Gregory XIII. believed, upon the report of the Court of France, that the king had escaped from a conspiracy, and he returned thanks to God for his safety; but neither he, nor the clergy, took any part in this proscription. Such acts are explained by the fury which had seized the two parties; no one defends them, and

Compared, in their Effects on the Civiliza-tion of Europe," by Balmes; Le Tableau Historique et Pittoresque de Paris;" the tenth letter of Cobbett; and especially "L'histoire de la S. Barthelemy," by Audin. It will be seen, by the documents of the sixteenth century, that the numb of victims has been greatly exaggerated. that the number

# A SINGULAR INCIDENT.

Toward the close of the "forties" of this very eventful century, a group of wealthy and cultivated families arranged matters so as to meet at—, New York, to spend the summer holidays. That portion of the sea-washed coast was not then frequented by the general public. A plain hotel and a few vine covered cottages gave ample accommodation to the select little colony, who enjoyed in common the long drives, picnics, boating excursions, and all those rural recreations usually sought

As a finale to all the enerry-making, it was proposed to give a fancy dress bail to the juveniles of the roots. the juveniles of the party. Plans were accordingly adopted, and it was agreed manners offering a guarantee that all would be conducted with order and propriety. Mrs. T—— willingly accepted the general control of the proposed ball, on condition of being assisted by two other prominent ladies; she thought it would divert her mind from wandering too often to Mexico, for her only son, Lieut. T——, was with Gen. Taylor's army, at that time fighting there. Costumes were promptly improvised, and soon a score or two of youthful pages, minnesingers, and pilgrims, with fairnes, flowergirls, and shepherdesses for partners, were each and all in joyous anticipation of a very successful entertainment.

very successful entertainment. The day appointed came quickly, and e directress of the tasteful fete and her the directress of the tasteful fete and her aids agreed to make their own toilettes early in the afternoon, so that they might have leisure to survey the girls' costumes, and overlook the ornamentation of a tem orary assembly room, and the prepara ion of refreshments suited to youthful

palates. At 4 o'clock p. m., Mrs. T—— seated herself before a full-length French mirror, and her waiting-maid dressed her mis-tress's hair in stience. Suddenly a voice broke forth in the room, exclaiming, "Mother, I die a Catholie!" At the same instant Mrs. T— cried out, "My son is killed! Felicie, look there, in the mirror! Don't you see G——'s corpse laid out in a casket?"

"I see nothing," said the amazed girl.
"Why, his body lies there, plain as day, at my left hand, clothed in his uniform; his red sash on his breast!

"I see no such thing, Madame," replied the maid, assisting her mistress, who was half fainting, to the sofa. White Felicie was bathing her temples

and trying to calm her excitement, saying that her nerves were probably unstrung by too great anxiety, the lady inquired:
"But did you not hear some one say, 'I die

a Catholic'?' "Yes; I heard that plainly enough,' answered the maid; "but that is nothing neither the Lieutenant or any of yours are Catholic. You know the P——'s and a few others here are Catholics; probably some of them were reading or reciting aloud."

Overcome with painful misgivings, Mrs.

T—dismissed all thoughts of finishing the evening's toilette, and desired her maid to go and request the ladies engaged in the task of amusing the young folks to be kind enough to come to her parlor. To these friends she recounted what she had just heard and seen, but could not succeed in making them believe that it was anything else than the effect of anxiety and want of sound sleep. Mrs T—requested to be dispensed from her role, and her amiable assistants finally consented to assume the whole burden. The young recorded did not know why Mrs. T—did assume the whole burden. The people did not know why Mrs. T.

people did not know why Mrs. T—did not appear, and soon forgot their regret; the hilarity of the seniors, however, was greatly diminished by their sympathy with Mrs. T— in her painful conjectures. She refused to be consoled until there should be some news assuring her that her son was safe; and under this impression left the gay company to return to her elegant mansion in New York. The remaining parties of the colony dispersed a few days later.

News could not travel then as rapidly as now, so Mrs. T— did not immediations.

as now, so Mrs. T—— did not immediately receive information of her son, and her anxiety was thus renewed. How-ever, the expectation of hearing that he had fallen had done something towards preparing her for sad tidings. It was true: Lieut T— had been wounded in the side by an arrow from a band of hostile Mexicans that infested the frontier at that time. A second dispatch soon followed the first, announcing the arrival of the embalmed body of the young and distinguished officer, at Fort Hamilton. The Golonel of his regiment wrote to the light party of the state o Lieutenant's mother, eulogizing his bravery in combat and his lofty spirit of patriotism, and informing her that the would had not proved immediately fatal, but allowed the patient time to send her his last messages of filial affection. "His final moments were very peaceful, and full of Christian hope," added the sympathizing soldier; "your beloved son had become acquainted with the Rev. Father Rey, S. J., \* (the Catholic Chaplain provided for the army by the United States Government); and when he found that

Government); and when he found that death was near he asked to see that worthy priest. The kind Father administered all the rites of the Catholic Church to him, and he seemed to be particularly happy in the prospect of heaven."

When the casket arrived, and the extended the casket arrived, and the extended the casket arrived. rior wooden covering was removed, a glass set in the upper half of the lid revealed to the sorrowing mother the corpse of the young officer in his military costume, his red sash arranged in folds (just as she had seen it in the mirror), to cover the stain caused by the flow of blood when the arrow was withdrawn. In his joined

for the casket was hermetically sealed.

Mrs. T——, though a non-Catholic, rejoiced that her son's dying moments were consecrated by religion, and used to say that the young Lieutenant "warned his on his way to paradise, lest her grief might be too overpowering." He was her only son, and she was a widow.— Ave Maria

hands was placed a crucifix, and near that lay a cluster of brilliant moss-rose buds as fresh as when culled from the parent stem,

\*Rev. Father Rey was killed by some wretches soon after the fall of Monterey.

# THE HEART OF ST. TERESA.

Freeman's Journal, On the twenty-seventh day of August, in all Carmelite churches, and in all churches or chapels served by Carmelite Priests, the astounding mystery of the transpiercing of the heart of St. Teresa of Jesus, will be celebrated.

Jesus, will be celebrated.

Also, in all Redemptorist churches, or churches served by Redemptorists. For St. Alphonsus Liguori, Doctor of the Church Catholic, living nearly two hundred. dred years after St. Teresa,—was a devoted client of the Seraphic Virgin,—took her as a principal Patron of his Con-

publish the following, from the pen of one gifted with rare graces for authorship, and whose power is the more intensified because she never uses her pen except for the glory of God, of His Church, and of

THE TRANSPIERCING OF THE HEART OF ST TERESA,—THE GLORY OF CARMEL.
Those who were interested in the Third
Centennial of St. Teresa, and those especially who have read the "popular life" of St. Teresa as lately translated from the French and published by the Carmelites of New Orleans, will thank us for reminding them of the Feast of the Transverberation of the heart of St. Teresa, which oc curs on the 27th of August. The miracles wrought upon the heart of this Saint were not only spiritual miracles of grace, but corporal miracles, which are even more clear to us than to the contemporaries of the Saint herself; since the investi-gations made necessary in order to satisfy the demands of an intelligent veneration in regard to St. Teresa, will make known to the whole world what has been known, hitherto, only to few. Nor is this an exceptional case. On the walls of the small Bardi chapel, in Santa Croce, Florence, are depicted, by the hand of Giotto, the most striking events in the life of St. Francis of Assisi; ending with a represen-tation of the Saint as he lies on his bier, surrounded by his devoted disciples, who are kissing, with venerating affection, the mystical wounds in the hands and feet of the Seraph of Assisi. These wounds, which he had concealed with such care during the two years passed by him on earth after his transfixion, are now seen by many of his spiritual sons for the first time, and seen, too, in an ecstacy of faith and piety. But while this is going on, a certain learned man is carefully examining the wound in the side of St. Francis; examining it, too, as a man of science, not as a devotee. No doubt some of the immediate disciples of St. Francis were shocked at the coolness of this scientific investigation; but in the end this investigation was as much and even more for the clory of "the little man of Assisi," than their veneration, since the man of science was compelled to declare the wounds in the hands and feet and side of St. Francis supernatural, mystical, in a word, miracu-

The same with the heart of St. Teresa. While her spiritual daughters, and the grand old Order of Carmel, have been regarded as credulous and superstitious by

- dismissed all thoughts of finish- fully half of the Catholic, as all the Pro- At ten years of age he was confined to his nt world, men of science have given testant world, men of science have given in their testimony concerning the wound in the heart of St. Teresa in a manner to shame those Catholics who dread the charge of credulity more than that of irreverence. While they have smiled, on reading the life of St. Teresa, at the idea of an angel piercing her heart, the man of science finds in this heart, hundreds of vers after her death, a wound which years after her death, a wound which could have been given only in the man-ner described by the Saint, and which allowed her to live, against every law of

self, as if to show us that He who fashioned us out of the dust of the earth still claims us as His creatures and His ELIZA ALLEN STARR.

#### ST. ANNE DE BEAUPRE.

Boston Globe QUEBEC, Aug. 12 -Standing upon Dufferin terrace, the most magnificent promen-ade of its kind in the world, and casting the eye northward, to the left of the beautiful Isle of Orleans, and over the expansive bay formed by the estuary of the St sive bay formed by the estuary of the St. Charles, the vision is arrested by the pale blue outline of the Laurentian mountains—those "everlasting hills," possessing so much significance for the hundreds of scientists daily arriving here to attend the meeting of the British Association in Montreal, and declared by geologists to be the oldest known form of rock formation. Let the eye run down the slowly ascend-ing range seaward until it rests upon the promontory, which, jutting out into the north channel of the St. Lawrence, bounds the vision, and you have before ST. ANNE'S MOUNTAIN.

rocks, as armed with microscope and ham-mer he pronounces upon their azoic or aurentian or huronian formation, is not one whit stronger, dogmatic though he be, not one-half as touching as the simple faith of thousands of Canadian and American pilgrims in the efficacy of intercession with "La Bonne St. Anne," at her shrine at the foot of yonder mountain, in the production of such superhuman results as the miraculous cure of all those ills to which flesh is heir. There are several parishes in Canada called after the good mother of the Virgin Mary, but this one is officially known as "St. Anne de Beaupre," "Pre," in French, signifies "meadow," and all who have visited the land of Evangeline will readily trace in the extensive grass plain surrounding the bay of Minas the derivation of the name of the village of Grand Pre. The name 'Cote de Beaupre," or "the beautiful meadowy side of the river," aptly describes the slope of the country between the St. Lawrence and the hills beyond, and marks the con-trast existing between it and the character of the land at the opposite side of the mouth of the St. Charles, the site of the rock girt City of Quebec. Twenty miles or so of a pleasant drive along the Cote de Beaupre brings the tourists to St. Anne de Beaupre—Commonly called here, in the language of affection, "La Bonne St. Anne." language of affection, "La Bonne St. Anne."
Pilgrims generally go from Quebec by
steamer, but sometimes on foot. On
Sundays the pilgrims visiting St. Anne's
frequently fill five or six steam boats.
Two boats make daily trips to the shrine,
and frequently there are others from different points on the river. It is usual for almost every Roman Catholic congregation and religious society in the province of Quebec to make its annual pilgrimage to St. Anne's. Then there are frequently pilgrimages from Ottawa and other parts of Ontario, and from the French-Canadian shrine of the New England States. The shrine of St. Anne dates from 1658, when that was built in the northern parts of Quebec with a piece of ground on condition that the erection of a church should be at once commenced. Tradition relates a number of miracles said to have been wrought during the construction of the building, of which the foundation stone was laid by the French governor, D'Ar-genson. A devout resident, who had been ame for years, was instantly cured upon laying three of the foundation stones; and so was a woman, who had been bent double for three months. The whole country soon resounded with the praises of St. Anne, and it was for a long time ustomary, says Dr. Beers, for vessels passng up the river to fire a salute when passing her shrine. Occasional miracles have ever since been reported, but this year there appears to be an immense THE GOOD SAINT'S EFFICACY

or good will, and scarcely a day, certainly not a week, passes without reports of further manifestations of her power. The miracles are invariably wrought in the church, and generally during the veneration of the saint's relics, or while the subject of the cure is engaged in prayer or in receiving communion. The existing church is of modern date, and is erected on the site of that which was built two and a quarter centuries ago. Neither in exterior nor in-terior does it differ much from the average Canadian parish church. The most striking object inside is the pyramid of crut-ches, over twenty feet in height, left in thanksgiving to the saint by the lame and the halt who have been cured, or fancied themselves to have been cured, of their infirmities. These curious mementoes are of every size and style. The church also possesses a much-prized relic in the shape of a broken and partially decayed bone in a small glass case, said to be the bone of a forefinger of the Virgin Mother. As the pilgrims kneel at the altar railings of the church the relic is held by the officiating priest for each of them to kiss in turn, and it is not infrequently that at the hour of venerating the relic miraculous cures are effected. Of the numerous miracles reported, the following, all which date from within the last week, may be taken as

SPECIMENS : On Thursday last a thirteen-year old son of Mr. Elizear Vincent of this city, On Thursday last a thirteen-year old son of Mr. Elizear Vincent of this city, master printer and city councillor, made a pilgrimage to La Bonne St. Anne, for the purpose of being cured of lameness. Burlington, Vt. Sample Card, 32 colors, and book of directions for 2 cent stamp.

bed for six months, with an affection of the leg, which was accompanied with intense pain. On rising he was unable to move about without the aid of crutches, and continued lame until his recent visit and continued lame until his recent visit to St. Anne's, when the lameness left him while partaking of the holy communion, and he arose and walked without the aid of his crutch. The fact that young Vincent has not walked without crutches for three years, and he now walks well with-out them, is fully authenticated. Almost ner described by the Saint, and which allowed her to live, against every law of nature.

Like the feast of the Stigmata of St. Francis of Assisi, the feast of the Transverberation of the heart of St. Teresa is one to recall us from the fields of natural science, so alluring to man in all ages; to a consideration of those wonders in the supernatural order which have been wrought upon the saints by the hands of angels, or even by the finger of 3od Himself, as if to show us that He who fashioned us out of the dust of the earth arly cured of lameness, after prostrating himself for twelve days in succession before the shrine of St. Anne with his before the shrine of St. Anne with his mother, who had brought him for the purpose all the way from Michigan. Tourists as well as pilgrims are flocking to the shrine of the saint, where, if they do not become witnesses of miracles, they may at least feast their eyes upon a scene that will well sense the journey.

### ENGLAND AND ST. PETER

will well repay the journey.

THE ANGLO-SAXONS IN ROME-THEIR DEVOTION TO THE HEAD OF THE APOSTLES-DISCOURSE BY VAUGHAN. London Universe, Aug. 9th

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The Right Rev. Dr. Vaughan, Bishop of Salford, on Sunday evening last preached to a crowded congregation in the Church of St. Teresa, Birkdale, near Southport, which had been solemnly opened that morning. He took his text from the 21st chapter of St. John's Gospel: "Peter, lovest thou Me more than these?" In a discourse characterised by vigorous language and great force of than these?" In a discourse characterised by vigorous language and great force of argument his Lordship showed why Catholics should pay a special devotion to St. Peter. He pointed out that our Lord had singled out Peter to enter on a special relationship with himself during life and had placed him at the head of His Church, which He had instituted for the averestiction in the world of truth and of The confidence of the geologist in the precambrian origin of those crystalline perpetuation in the world of truth and of grace. Having referred to texts and incidents in support of this contention. the Bishop went on to say that a great love for St. Peter was for many centuries a mark of the people of this country. Our forefathers loved St. Peter with a love which was simply enthusiastic in its manifestation. In the seventh and mannestation. In the seventh and eighth century it was they who instituted that which was known as "Peter's Pence"—small sums being contributed among every household in the country and sent to Rome. And they called it Peter's Penny because it went to the office of Peter to maintain the shrine of St. Peter and to assist those Anglo-Saxons who made pilgrimages to Rome and formed themselves town around the shrine of St. Peter itself From many other lands did pilgrimages go to Rome in the eighth, ninth, and tenth centuries. The Phrygians and the Germans and others went to Rome and had their quarters there; but that which distinguished the Anglo Saxons from all others was their own special devotion to St. Peter so that when they visited Rome. St. Peter, so that when they visited Rome, instead of taking up their quarters in the inhabited and most fashionable part of it, they went to reside in a locality which was practically outside the city, and it was called the Anglo Saxon Burgh—a title which had been retained by the Romans in the name borgo, so that that part of Rome was now called the Saxon borgo. They read that for centuries the roads to Rome were continuously being traversed by men and women from this country, who wished to show their devotion and love for Saint Peter. And for several districts of the New England States. The generations in the early ages every church that he began to dedicate churches to other saints—principally St. Aune. In the sixteenth century there were 1037 churches bearing St. Peter's name in England land, which probably contained at that time not more than three millions of a population, thus showing the great devotion entertained by the people of this country down even to the sixteenth century towards the greatest of the apostles. They evidently thought that St. Peter bore a special relationship to them. They evidently realized that the doctrines of faith and the Sacraments of grace which were founded by Jesus Christ and given to the world, were placed in the hands of to the world, were placed in the hands of Peter in a way in which they were not placed in the hands of any other person. They looked upon Peter as so intimately and closely bound up with the work and office of Jesus Christ in the Church that they selected him, above all others, as the persons of their above. patron of their churches. Paul might have been a greater preacher, and John might have had greater revelations, and other apostles might have suffered more terrible torments in their death than Peter, but Peter was the first in the heart of our Anglo-Saxon forefathers, because they saw in him the person of Jesus Christ in the foundation and growth of the Church. His Lordship urged his hearers to cultivate a particular love not only for the office but for the person of Peter, who reigned

> was not a love for Peter's person. DIAMOND DYES WILL COLOR ANY-

in his successor the present Sovereign Pontiff. As soon as England declared that the Pope had no power in this land, as soon as Henry VIII, and his creatures said that the Pope had no spiritual supressid that the same same than the same than th

macy here, as soon, in other words, as the office of Peter was cast out of England, so

soon was the love of Peter's person cast out of the hearts of the people of this country. During the time of Henry VIII. and Elizabeth, the name of St.

Peter was taken from a number of churches which were then, as it were, re-

named. Thus was it proved that if there

was not a love for th

The delegates to the vention of the Irish gan to assemble in at half-past elever morning. By noon was pretty well fille and the galleries we tators. Among the tors were a great return being represent them being represent cently established Throughout the bo many gentlemen w The hall was profe the centre of the anditorium scores of green streamers ext ties of the walls. stage, behind the s green and gilt are "Right will triumpl was surmounted by American colors, u was a gilded harp were covered with g of the arch was dra falling gracefully as of the arch was a mounted with flags. was the date "1782;"

scribed the names Swift, Molyneux, G the other was the dat of Flood, O'Connel Hanging from the numerous Americ which hung a bann tion in Irish, "More land." Streamers r of the lofty galleri were alternately ha ican shields. In the flanking the left air surmounted by shi the inscription, "Th try belongs to the p Another immense hall, covered with flags, bore the mott icans, England for for Irishmen." The elaborately decorate were displayed prothe hall, bearing blanches ground and design the delegations fr and the British pro delegation occupie

AUGUST 30, 18

THE BOSTON

GATES ASSEMBLI

New Yor

FOUR HUNDRED NAT

the centre aisle. Tuesday night secret meeting w midnight. The practed was the defin should govern the Convention. The nnanimous in fav liscussion, in any

At half-past twe der Sullivan ente upon the arm of J appearance was the peated when the ward took his pla Hats and handker the delegates rose enthusiasm. Who enthusiasm. Mr. Sullivan adv table and called th He spoke as follo GENTLEMEN OF the name and by t National League fulfil the requirem to convey to our our steadfast deve ambassadors who sioned to acquain their struggle for memorable Phila ganized the Irish America. It is t National League all the hopes, an than the aims of which lifted the earth to his feet,

> on the earth. THE SPEC The Land Leag of woe, when th peared, summon God withering t English Governu fleets, with pris felon ships, with stabulary, it enal hold, until pure the food the peo own labor out of nay humble, as y Land League, it because the Eng that from the br spring the spirit tional League, w purpose is the purpose is ereignty of the embodimen It cannot be si immortal. It is life of a race.

tem of landlordis

THE TEAR The shamrock dewed in its na homes, separate continents, unit of a race to ach nation. As the represents the of an entire pe and share the the Irish peop who participate the sacrifices, a earnest support League. We League. We chief object of achieved—Nat their own po National Leag duction of res from idle prop tors, but at

national life a