### aide the Prison Do

## mp, the Boys are I

ing." and the well known prises we estare, boys, once more, it us sing a stave to show ou light. The deniest man will follow.

for Ireland I" ery our ty s for Ireland I" say we all will say the land. Is finds her people stand intein the right whatever

tain. 1711 We taint and rale. scaffold or the jail. Chorus.

th belies their guile, bains belie their smile, h broken hope belies es res la famine graves, hildren pauper slaves. ren paulor the

t is with trial and the first who bi foe 's B ad decide th

may He who guides the spheres, se our hearts and chess our fears, ay He bind us re-united for the fray ; hat firm we may remain, Wath this cloring same at re-

THOS S. CLEARY, in United Ireland.

### UNJUST ASSERTIONS,

WITH AN EXHIBITION OF THE DEBT DUE THE CATHOLIC CHURCH.

Catholic Columbian.

Ostholic Columbias. It is truly wonderful how unjust non-Catholics are, when speaking of Catholic faith and practice. They may be ever so honest, and their expressions, in other matters ever so consonant with truth, yet the moment the Catholic Church, her faith and practice are mentioned, every hase calumny is reasserted and affirmed. Pre-judice is the school of youth, and they are soldom sufficiently weaned from it in after life. There is no reason to fear a loss of liberty from the growth of the Catholic Church and the extension of har principles, for they are from God. We have, in these United States, an example of how great a friend the Catholic Church is to the liberty of man. Religious liberty is granted to the subjects of the government.

is to the liberty of man. Religious liberty is granted to the subjects of the government. The first people in our country to take the initiative in granting freedom of con-science and Worship were those of Catho-lio Mayland. This colony was then amall and surrounded by religious bigotry and persecution. The Catholic pilgrim Fathers of Maryland were the founders of civil and religious liberty in America. "Let not the Protestant historian of America give grudgingly. Let him testify with a warm heart and pay with gladness the tribute so richly due to the memory of our early (Catholic) forefathers. Let their deeds be sushined in our house-holds. Let them be canonized in the grateful regards of the Americans; and handed down, through the lips of a living tradition, to their most remote posterity. "In an age of credulity, like true men, with heroic hearts, they fought the first graps, without reference to their faith, is now the inheritance, not only of Mary-land, but also of America." This is the testimony of the learned historian, Davis, a Protestant. "The Roman Catholics, who were oppressed by the laws of Eog-land, were sure to find a peaceful asylum in the quiet harbors of the Cheaspeake, and there, too, Protestants were abeltered

Makep of Gork, Irstand. He had three brothen who teak part in the strength for freedom. He is buried in St. Mary's Outholic cometary, Philadelphia, Pa. Catholic Poland gave us Pulanki, Kos-sinseo, and others were laid to rest with the tear of the soldier, and a sigh from the country of their adoption. Everyone mowe how the sons of France lifted the rooping heads of our long strongling prefathers, and infused into them new reagin, until liberty was crowned with readom. The most wealthy and willing place with his name all he owned in ake for the freedom of his country, was of atholic Charles Carroll, of Carrollton. "On i next to our glorious rebei chief

Oh ! her's to our glorious re And negt on the page of far tower of strength in build re Blands Oharles for build re

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AT HONTE CLEMENO. NG THE BENEDICTINES OF THE PARE

THE CATEONCE THE

AMONG THE BRIEDIOTHER OF THE PARMET HOUSE-AFRENCE WRITHE'S VISIT. M. Engene de Vogne has said, in the Revue des Deux Mondes: I had read somewhere that there existed in the archives of Monte Casino, amongst many other unpublished tressures, manuscript lessons of Professor Cremonini, a friend of Galileo, who taught philosophy in the university of Padus towards the close of the fourteenth eastury. I had a know-ledge only of these first words of the open-ing of a treatise : "Mundus unaquam est, macitur semper et moritur," the world never is-being born and dying at every instant. That gave me a great desire to know something further in the matter. I falt curious to understand how a man so wise thought thus; how he professed three centuries before we had invented philosophy of Hegel, and discovered that of Cakya Mouni, the doctrine of perpetual mestimorphosis and of universal illusion. A faw days ago, finding myself at leisures and at the gates of Italy, I started ones morning to go to read at Monte Casino those follos of Cremonini. Next morn-ing, the train from Bome to Naples, from all time enforted, "infeodes," to the monatery which dominates the mountain above it and asrves as a chapel-of-see (uncurrale) in the plain. The bishop-abbots descended there and still descend, to hold THE OURTE OF THEE DIOCESSE. From Sau Germane, by a road rough and CE WRITER'S VISIT.

# THE CRUSADES OF OLD.

FE AND CAREER OF THE VENERABL PETER THE BERNIT, WHO DIED JULY 3.

at Cappes and at all their gardens of Magna Grands. The indulgent gods of the old world promined defence of theses in their last paradise. This inflamed the seal of the apostle and determined his choice. There was, 'tis said, upon Monte Camino a statue of Apollo which he destroyed with his own hands, and, on all occusions, reli-gions establishments occupy this summit from the remote antiquity. The inmates of the convent carried from places, upon hardles, fragments of cyclopean blocks attributed to Peles. St. Besedist built upon some of these conguered ruins the first house of his family. He next applied himself to the construction of the moral house-the rule for the order. I have read this Benedictine rule, which furnishes much ado and great showing about pay-chology ; these whom it interests ought TO STOPT THIS LITTLE BOOK, for it is a deep study. The men who PETER THE HERRIT, WHO DIED JULT 3. The wonderful history of the Orusades has long stirred the hearts of Christians. Unluckly in our own times school books and shallow writers have taken to travesty-ing this great event in the world's history. Most of all, Peter the Hermit, who ast the whole world in movement by his preach-ing of the first Grunde, has been made a subject of attack. It is well for Gatholies to know the story of his life, as told in their simple fashion by those who had spent their lives with him and his com-rades. Moreover, in many ways he is a true model of earnest perseverance to all who promote God's glory, and—may we not hope it 1—a patron in heaven. In-deed, through all the Church in Flanders where he belonged, he was long held in veneration and received the title of Blessed.

veneration and received the title of Blessed. In the year 1093, says the old chroni-cler, a priset named Peter and surnamed the Hermit, and who was such in deed as well as in name, a man born in the hingdom of the Franks, in the diocess of Amlena, undertook, out of fervent dero-tion and to have the happiness of praying at the tomb of Christ, the pilgrimage to Jerusalem. He was small of stature and of common appearance. But the fire of his looks and the eloquence of his words made known the ardor of his scal. When he came to the holy city he was obliged, like all the pilgrims, to pay the tribute which the Turks exacted of every Chris-tion before allowing him to pass the gates. He received hospitality in the house of one of the faithful, who had himself had the honor of suffering for the name of Jeaus Christ and who recounted to him all the persecutions exercised by the in-fidels.

Jesus Christ and who recounted to him all the persecutions exercised by the in-fidels. A gold ducat (in value more than fifty dollars of our money) was exacted of every pilgrim at his entrance into the city. Now, along the way to be passed over before reaching the end of their journey, the caravans were attacked beforehand and despoiled by the Tarks, so that, having absolutely nothing left on arriving, thousands of pilgrims, naked and without food, died from the heat of the sun. The native Christians in spite of all the efforts of their charity did not suffice —I say not to feed them, this was impos-sible—buit to give them burial. As to the few strangers who were able to pay the tribute and enter Jerusalem, their presence in the holy city became a new subject of terror to the Ohristian inhabitants. If they were not well enough escorted in their visits to the Holy Stations, the un-believers attacked them violently, spat in tofolowed. Stillowed. Manalfi, under the title of St. Mary of the Latias, with a hospice long ago founded by St. John the Almoner. The abbot and his religious devoted themselves to help-ing and gathering in the pilgrims, but their efforts and their zeal were insuffi-rescreely one was able to do without their escience. The situation of the native Christians was not much better. Death was hanging over their heads at all times. When they were not killed, they were anbjected to a sivery more cruel than dash itself. To bring their misery to its height, the dating the heads at all times. When they were not killed, they were and broken into by the unbelievers. These choes the moment when the Holy Sacrifice was cele-torating; they rushed in, their naked words in their hands, striking right and left, overturning the chalice and the sacred wasels, trampling them under foot, seat-ing themselves on the altar and breaking the marble of the sanctuary, and loading the clergy with blows. Once they dragged pathasels of the provement, and threw

him, and standing upright before him in all the splendor of His divine mejesty, and: "Poter, arise and follow out thy mission boldly; I will be with thee. The time is come when the holy places shall be purified, and I will come to the assist-ance of Mr assessment."

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be purified, and I will come to the assist-ance of My servants." Peter awoke at these words, full of courses and strength because he had seen the Lord. Hastily he made ready for the journey and, after the solemn prayers wont to be offered for the departing pil-grim, he reselved the patriarch's bleasing, had a lim fare well and set out for Antioch. Thence he came over happily in a mer-chant ship to Berlin Italy. In this place, where the remains of great St. Nicholas life, he began preaching by word and prov-ing by example the necessity for every Chittian to make the way of the cross which leads to Jerusalem. At Bome he found our Lord, the Pope Urban, gave him the letters of the patiarch, and set before him the wretched plight of the Christians of Jerusalem and the abominations done in the holy places by the urbailwers; and thus he fulfilled the first part of his mission faithfully and princes of the West. His zal was dearly inspired of God. The grace of peruseion was on his lips and he softened every beart by his arrations. Not alone to princes dimedit to great crowds in all the offerings heaved by such crowds, with such offerings besped upon him, and hailed as a saint by so many acclamations, that neves, I believe, was any mortal man the subting the poor, or used them to with bare feet, a woolen tunic and a covir treating besped upon him, and hailed as a saint by so many acclamations. What were treating from his shoulders to his heads in his least movements, in each of his was the costume of the Hermit. He atto owith have feet, a woolen tunic and a covir traching from his aboulders to his heads in his least movements, in each of his was the costume of the Hermit. He atto owith heave feet, a woolen tunic and a covir traching from his aboulders to his heads in his least movements, in each of his mit hand he earried a cross and head him in high esteem. His holines placed him high esteem. His holines placed him in high esteem. His holines placed him high esteem.

with Peter the Hermits own category. It is enough to say that one of the greatest works of all time—one which was pro-foundly to change the world—had been successfully set on foot by this coarsely-clad hermit of insignificant stature and

fiery eyes. It is no wonder that later enterprises, destined to affect the happiness of many in this world, should be fond of taking to themselves the name of crusades. Our <text><text><text><text><text><text><text><text><text><text> the marble of the sanctuary, and localing the clergy with blows. Once they dragged off the venerable Simeon, who was then patriarch, by his hair and beard, knocking his head along the pavement, and threw him into a dungeon, where he remained until his people had bought him out by weight of gold. One day when the stories of Simeon had been more than usually touching, Peter melted into tears and cried out: "Can we find no means of safety, and put an end to such frightful misfortunes ?" "Peter," snewred the humble pontif, "doubtless our sins have hitherto closed against us the merciful hand of the Lord. But if the strong and powerful nations of Earope would lend us their brotherly aid; if to their prayers before Jeaus our God they joined active intervention in our favor, our calamities would soon have an end. The Greek empire which is nearer to un by ties of blood, of religion, and by its neighborhood, in spite of the riches at its disposal, cannot come to our help. It searcely holds its own, and in these last year, as you. Brother, have beou, ht more than half of it under their sway." Peter reflected for a time in silence, and then said to the patriarch: "If the Roman Church, if the princes of the West, knew your situation just as it is, if they knew you down, doubt not, Holy Father, they would hasten to your aid. Write, there-fore, to our Lord the Pope and to the Rom:n Church, to the king and princes of the West, latters which you will stamp with your patriarchal ses. On my part, for the remedy of my soul, I am resolved to make these things known through all Europe. I will spare myself neither trouble nor wearines, will go through all the provinces, I will bear witness to the greatness of your sorrows, I will invite all Christians to arm themselves for your delivery." This proposal was accepted by the patri-arch and all bis faithful. They great

1116, and he had now passed his sixty-second year. He was of those who had traily conquered the earthly Jerusalem before reaching the stornal blassedness of the Jerusalem in the heavens. His in the the Jerushem in the network. If epitaph, siter the quaint manner of the time, simply states of bim in the words o our Lord that—in his his he was a true Israelite, and therefore without guile. So that, wooderful as was his career, his life aitated by all.

AUG 20, 1987.

### THE MOTHER OF GOD.

What is Devotion, and What Idelatry

PULAR BRRORS OF NON-CATHOLICS CREATE DEVOTION TO HER. -- THE PRO TRETART IDEA OF DEVOTION TO THI

HIMSED VIRGES.
In the church of SS. Mary and Joseph, London, a series of doctrinal and contraversail lectures were recently begun by Rev. James Lawles, M. R., his subjectivity of the Statest I decorrection to the Blessed Virgin." Taking for his tort the words: "He who is not with He is against He' (St. Luke, xi 23), the reversal lecturer said in his opening discourse: In commencing this course of lectures can devolute the Blessed Virgin, I wish it clearly to be understood that if I have to be to a sortian extent courtorseries and evolution to the Blessed Virgin, I wish it clearly to be understood the off words and the second in the sound, at the most of any of my audience, let that word be contending feeling or sensitive-mess of any of my audience, let that word be contend in its sound, at the most time maintaining the truth. I must humbly beg our good God through the intercession of her whose cause I wish to give strength to my words and dooiling to your minds and hearts, that whilst I propinces hereafter.
The follow of the my words and dooiling to your minds and hearts, that whilst I propinces hereafter.
The source and your good God through the intercession of her whose cause I while to give strength to my words and dooiling to your minds and hearts, that whilst I propinces hereafter.
The source and the profess and believe, and where I blane Protestant is this is to often, instead of inquiring what is for source of all principle, morality and all solial independence. Take, for example, the deep-sected, absurd notions that have out how the stamped out how the stamped out to work while examinity.
The Actholic Bitury and disciple. Would not public opinion, the protestant mind with regard to convents, the confessional independence. Take, for example, the deep-sected, absurd notions that have out how do at stamped out how examining what he is and or profit by the discovery. This I would particularly recommend is the out have to finding out the truth, and to profit by the disco

land, were sure to find a peaceful asylum in the quiet harbors of the Chesapeaka, and there, too, Protestants were sheltered from Protestant intolerance." Bancroft, the learned and venerable historian, adds this word of honest praise. I The very first men of civilisation who went through the forests of this country and called the aborigines to the worship of the true God, were Catholics, priests, and laymen. Long before Elliot preached to the Indians, six miles from Boston, Catholic priests had made the forest re-sound with hymns of praise to God, had offered the Holy Bacrifice of the Mass throughout the length and breadth of this country.

offered the Holy Sacrifice of the Mass throughout the length and breadth of this country. The fathers who settled with their people on the Canadian shores, and those priests who planted the cross on the Pacific slopes, led by divine widdom and love for the salvation of sonls, grasped the friendly hands of each other in the wilds of Texas, and there knelt together before the same altar. These sanctified our rivers and mountains, our brocks and hills, by giving to them names memorials of God, the Blessed Virgin, the angels and the saints. The pathway trodden by them is marked by the mile stomes of holy names, which the love of God and zeal for the glory of His Church put into their mouths. These are facts of history, which no honest man can deny. "The friend in need is a friend indeed;" and Catholics, when the great stuggle for the inde-pendence of the colonies began, were all on one side. From the private in the ranks to the very first assistants and counsolors of our great chief, Catholics could be found, but among them all, no trator Washington's life guard was largely Catholic. Catholic nations gave their aid and contenance in favor of the struggle for independence. The Lexington of the seas was fought and won by Jer. O'Brien and his four brothers, in Machias Bay, Maine, on May 11, 1775. Commodore Barry, the father of the American navy, trained Murry. Decatur, Dale and St-wart. He died at the head of this ser-vice and his remains lie in the graveyard autecned to St Mary's Catholic Church

Stewart. He died at the head of this ser-vice and his remains lie in the graveyard attended to St Mary's Catholis Church on 4th st above Spruce in Phila, Pa.

"But never yet on a braver Our starry banner bore, Than saucy old Jack Barry the Irish commodure."

the Irish commodore." The Irish were the first people in Europe to sympathize with America in her battle of freedom, and this was given ing political and religious enfranchise-ment to the Irish people. Gen. Moylan, was the brother of Rt, Bay. Dr. Moylan, was the brother of Rt, Bay. Dr. Moylan, tervibled. The medicine is worth its weight in gold," Tillie White, Mani-towaning, Ont. FREMAN'S WORM PowDERS are safe, ure and speedy to remove worms from children or edults. Low's Surgers Soar should be found with every tollat. It is cleaning and healing.

two questions, I have carefully gathered from statements made by Protestants themselves, now happily converted to the Catholic ehurch. Protestants are under the firm conviction, to say the least, that Catholics pay too much veneration to the Blessed Virgin, or, as they call ber, the Virgin Mary. In fact, they call Catholics worshippers of her, understanding by the word worship that which they themselves give to Jeans Ontst. They further assert that we Cath-olics, believe that BHB IS THE QUERN OF HEAVEN, in the sense that she can do more for us than Jeaus Christ himself, and that abe can command Him in all things, He being entirely and compistely subject to her in everything. Some of them go so far as to declare that certain foreign Catholics have tried from time to time, to do away with Jeans Christ altogether, and to eatab-lish what they call an ege of Mary, in which she was to be the sole center of worship and the source of all good to mankind. Again, we are called wor-shippers of idols in this that we bow down before images of the Virgin in our churches, and that if we burn a candle before these images, and put some money in a box, and count so many "Hail Marys" on beeds, we will have our friends torgiven. Further, that we look upon these beds as a sort of charm to drive sway the devil, and that as such we wear them about our persons, as certain superstitions people wear a piece of scaling wax to keep away the fairies, or write their names around the ring worm to dispel the disease. This, as I have described it, is the Low CHURCH AND DISEMITING NOTION of Catholic devotion to the Blessed

the ring worm to dispel the disease. This, as I have described it, is the Low CHURCH AND DISENTING NOTON of Catholic devotion to the Blessed Virgin. The high church body in the Church of England in the estumate of our Catholic devotion are not quite at aromeous. They are quite willing to concede that many falsehoods have been virculated about Catholics and their de-votion to the Virgin; but at once drift into the conclusion that there are two opposing streams of thought in the Cath-olic church; one party wishing to use re speciful devotion to Mary as the mother of Jesus Christ, and to ask her prayers the other making her practically is goddess, and breaking away from al moderate veneration of har as the mother or the Sevieor, and giving her fanciful and extravagant titles which sconer or lates are bound to lead the less cultivates portion of the population into groot dolatry. Not, they continue, that w thisk this latter phase of devotion to th Blessed Virgin to be regarded as a part o but as an extravagent developed mainly is