

My Not Yet.

At—'My Not Yet.' To Prince Albert Victor, who landed on Ireland on Monday and departed on the following Thursday.

My not yet! 'Tis just the hour, O'ercome, with her visage fair, Shall spread abroad her wings of night, And from our eyes screen Freedom's light...

My not yet! Your festive cheer Is spread upon the nation's tier! And 'neath your dance o'er a grave, A shroud as gay aloft we'll wave...

My not yet! Your kindred's laws Shall open doors your prison's bars; Ob, stay and mark the calm disdain That makes your wrongs fall in vain...

Go not yet for years may see Before our shores again you'll see; A blinding Future may be met, You had not seen the people yet...

By Terror, Fraud, or Art. —United Ireland.

CHRISTIAN TEACHERS.

CARDINAL MORAN'S WELCOME TO THE CHRISTIAN BROTHERS.

Recently, in reply to an address of the Irish Christian Brothers, who had gone to his diocese, Cardinal Moran, of Sydney, spoke as follows: 'REVEREND CHRISTIAN BROTHERS:—With all my heart I welcome you to this diocese, and on the part of the zealous clergy and faithful people, as well as on my own, I may address to you the familiar words, 'Oad mille fallthe.' Your coming amongst us reminds me of those Celtic pilgrims who, mingling in a crowd of British mercenaries, sought the shores of France in the days of Charlemagne...

THE FATHER OF LATIN ELLUCENCE

declared that the source of Roman greatness was their devotion to religion; by this sole wisdom they subdued all nations and races. Every institution of which England is justly proud was fostered by religion. The statesman to whom the great republic beyond the Pacific owes its birth, in his farewell address to the American people, used the remarkable words, 'Of all dispositions and habits which lead to public prosperity, religion and morality are indispensable supports. A volume could not trace all their connection with the private and public felicity. Let it simply be asked, Where is the security for property, for reputation, for life, if the sense of religious obligation desert the oaths which are the instruments in courts of justice? And let us with caution indulge the supposition that morality can be maintained without religion.' The secularists of the present day would fain assign a new path to human science. But our Divine Lord does not proclaim the blessedness of men of bright intellect, or who should have laid up rich stores of worldly knowledge, but 'Blessed are the clean of heart, for they shall see God.'

LET THE YOUTH OF ABERDEEN

be educated without religion—what will we have gained? We will have a number of men, proud of their knowledge, disputations, puffed up with the wind of an unwholesome conceit, indolent, vicious and unbelieving. Experience teaches that without religion the highest culture of intellect and the most laborious accumulation of knowledge may co-exist with all the vices and disorders of the soul. The illustrious French philosopher, De Maistre, goes even further and writes that there is no degradation so low or so pitiable as that into which men of knowledge are precipitated when not guided and controlled by a spirit of religion. In order that education may be complete, the will should be directed whilst the heart is enlightened. The intellect may be said to see with the eye of the heart and of the soul, and for it to think or reason justly, these must be cleansed from all defilement. Two centuries ago the prince of English poets, Milton, laid down as a golden rule that 'the great work of education is to repair the ruin of our first parents, by learning to know God aright, to love Him, to desire to imitate Him as best we may, possessing our souls in true virtue, which, being united to true science, makes up the highest attainable perfection.'

THE HISTORIAN AND STATESMAN, GUIZOT,

who guided the destinies of France in difficult times, writes in the same strain,

'In order to make popular education truly good and socially useful,' he says, 'it must be fundamentally religious.' He adds: 'I do not simply mean by this that religious instruction should hold its place in popular education and that the practices of religion should enter into it, for a nation is not religiously educated by such petty and mechanical devices. It is necessary that national education should be given and received in the midst of a religious atmosphere and that religious impressions and religious observances should penetrate into all its parts. Religion is not a study or an exercise to be restricted to a certain hour; it is a faith and a law which ought to be felt everywhere, and which after this manner alone can exercise all its beneficial influence upon our minds and our lives.' Perhaps at no other period was it more necessary than at the present day that the education of our Australian youth should be quickened by religion. (Applause.) The spirit of the age is infidelity and atheism. There are many persons who endeavor to reject religion altogether as unsuited to the progress of our times. There are others who would make the Bible itself subservient to their lawless passions, and some would use it the better to spread their blasphemous and anti-social theories. Any one who takes a ramble through the city parks on a Sunday afternoon will soon realize how accurate is the statement which I have made. He will hear on every side the great truths of Christianity publicly assailed and travestied in the vilest way. All this makes it the more imperative that the rising generation should be well instructed in their religion, and imbued with an extensive and practical knowledge of the teachings of Divine Faith. Such shall be the knowledge imparted in these Christian schools. The child shall learn every branch of science suitable for his position in life, but religion shall be the basis of education, and his religious instruction will embrace whatever can contribute to mould the heart to virtue, to subdue the passions, to regulate the affections, and to prepare his mind for that world, full of danger, into which he shall so soon be obliged to enter. We welcome you, Brothers, coming as you do to strengthen our ranks in this great work of Christian education. But we welcome you also as coming from brave and faithful Ireland, the motherland of ages and of saints. (Applause.) At the present hour the eyes of the civilized world are fixed upon Ireland, her struggles, her aspirations, her triumphs, her triumphs. (Applause.) Her sons at home, with unquenchable ardor and unflinching firmness, but, withal, with genuine moderation and untainted loyalty, assert their inalienable rights, resolved never to relax their efforts until they at all have secured a full measure of self government, with all its franchises and all its privileges. (Applause.) But it is not to the political struggles of Ireland that I would now desire to call your attention. I would wish rather to commemorate her devotedness to religion, which can nowhere be surpassed; her faith, pure as the purest gold that comes from the crucible; her piety rivaling the brightest ages of the Irish Church; her charity, ever superseding in good works; her missionary zeal, winning souls to Christ in every quarter of the globe. (Applause.) Bright and peerless indeed was the aureole of Erin's sanctity in the first ages of her Christian history. It is no less bright, no less illustrious at the present hour, in the seventh century.

A Protestant's Testimony.

Mr. Stoecker, the chief Protestant minister of Berlin, writes in the Gazette Ecclésiastique Européenne. 'For years back we have seen the Catholic Church in Germany acquire a constantly increasing development, and even a real preponderance. Whilst our own Church threatens to go down under the pressure of indifference on the part of the enlightened classes, Rome has gained the sympathy of the nobles, the princes, the upper classes generally, as well as the peasantry and working people. The Catholics of Germany have done battle with the most powerful monarchy on the face of the earth, and are at this moment victorious. At the same time the Catholic Church has acquired a tremendous influence in all social questions. Active in word and work, she has arrested the triumphant march of Socialism. She is now regarded as the soul of every great economic reform, and the initiating principles of right relations between the social classes. Mr. Stoecker further develops these ideas and emphasizes the sympathy which the Catholic Church commands on all sides. 'It is incontestable,' he concludes, 'that the Catholic Church has far outstripped the Protestant Church. She is courted in the Courts, her influence is sought after in Parliament, she is loved by the people, she is a power on which people rely.'

A NEW LADY OF THE LAKE.

From the Messenger of the Sacred Heart. One day in July 18—, I was crossing Loch Katrine—the scene of Scott's Lady of the Lake—in Scotland. In the same boat was an English lady with her three daughters. Seeing that the sun was sinking, I withdrew to the stern of the boat and began to recite my office. The sight of my breviary excited the curiosity of the eldest of the young ladies, she mistook it for the Bible, and, deceived by the absence of my casket which prudence had told me to lay aside for the time being, she fancied that I was a Protestant minister. 'Do you belong to the High Church?' she asked.

'No, to the Low?'

'No.'

'What are you, then?' she asked, with a puzzled look.

'I'm a Roman Catholic priest.'

'Indeed I've never seen one. You adore the Virgin?'

'I do not adore the Virgin, I honor her. In doing so I imitate Jesus Christ Himself who as God and perfect man, must have possessed all the treasures of filial piety, and must still possess them, and constantly call them into action in His Mother's regard.'

'The proof that you worship the Virgin, is that you expect everything from her.'

'I expect nothing from her, as from herself; she is a creature and lives like us by her own right; but do hope for every thing through her agency, for she is the dispenser of heavenly favors. God, who has given His son to us through her, wishes also to give His various graces through her; the accessory follows the principal, nothing simpler.'

'This is your opinion, not the teaching of Rome.'

'Catholics never held any other doctrine. The Holy Fathers say: 'Jesus is the vine; Mary is the cluster of grapes that refreshes. Jesus is the source; Mary is the fountain whence we draw.' Read the Litany of the Blessed Virgin, try and understand its true meaning, and you will find the same thing and hear a faithful echo of the Magnificat wherein Mary is the first to reveal her high destiny as instrument and mediator. Had I but the time I would lift the veil; I would show you how Mary, in the spiritual order, is like the ocean in the material. Yes, an immense and marvelous store-house of grace, she enriches and makes fruitful the souls of men, just as the ocean makes fertile and productive the fields of the plain; and in the exercise of her supernatural powers, she heralds the glory of her Creator more loudly than does the ocean by the condensation of its vapors into clouds that afterwards become rain and life-giving dew.'

'Whilst listening to me, the young English lady became more and more surprised. Her noble countenance, full of candor and expression, showed the various thoughts that were marching and counter-marching across her mind. It reflected the image of a soul that loved truth, yet there were visible a fear of being misled and the flush of suppressed anger, caused, doubtless, by the remembrance of those who had been able to fill her mind with false prejudice.'

THE SUPERIORITY OF THESE SCHOOLS

is doubtless in a great measure to be ascribed to the sterling personal influence exercised by the teachers over the pupils. In addition to this cause, the Christian Brothers who teach in these schools appear to have been remarkably well trained in the business of instruction—not merely that they are themselves good scholars, but that they have acquired great aptitude in the art of teaching and no ordinary skill in devising the most efficient methods for the organization and discipline of their schools. (Applause.) With such teachers coming amongst us to strengthen the ranks of the Marist Brothers and the other veteran religious teachers, may we not look forward with hope and confidence that some measure of success shall crown the great cause of Christian education in which we are engaged. (Applause.) No one can entertain a doubt as to the great future which awaits this fair Australian land. Its many natural advantages, its vast and varied resources, its untold mineral wealth, its splendid climate, its rich forests, its plains and farming soil—all mark out for it a glorious destiny. (Applause.) It is the school, however, that must prepare the rising generations for the destiny that awaits them. (Hear, hear.) Excellence must be the watchword of all Christian schools, for I am convinced that on this Christian education depends the strength and safety, the peace and happiness, of this great country.' (Cheers)

THE STRONG AND USEFUL SYMPATHY OF THE BRITISH DEMOCRACY FOR IRELAND.

Addressing the leaguers of Dublin on the 21st ult., jubilee day, Mr. Dillon spoke as follows: 'I am led to make an endeavor to compare the condition of the people of Ireland—I speak now, I should say, of the tenantry of Ireland threatened with eviction or eviction at the present time—with their condition in graver periods of distress. And to you who have read Irish history and live in Ireland, Bodke and Glenbeigh are no novelties. The men in England think Bodke and Glenbeigh are of unheard-of atrocity, but the single difference is that they have heard of Bodke and Glenbeigh and have not heard of what has gone before. They are to us simply the usual normal course of the history of eviction and landlordism, and what we, as practical and prudent men, looking forward to the future of our country—what we have to do is to consider what is the position of the evicted tenants of Bodke and Glenbeigh and of other places as compared with what it was in the last fifty or sixty years, when thousands and hundreds of thousands of Irish farmers shared the same fate. What was the position of Irish tenants, of whole estates of farmers who were cleared off in the years of evictions? They were thrown on the roads, with no resources, with no sympathy, except the pity of some neighbors nearly as bad off as themselves. (A voice from the ranks of the leaguers)—with no combination at their back, with no hope for the future, with nothing left open to them.'

EXCEPT SOME DESPERATE CRIME

that ended in the gallows and brought no good to the cause. But to day in every single case in Ireland where the people have adopted the plan that has been set before them by us, we have been able to observe every promise we made to them, and we are in a position to say that there is a real evicted in Ireland who has adopted it who has not been furnished with a house, with shelter, food and provisions for the future, with his farm empty instead of seeing it held by another man, with the knowledge that he has punished his landlord, and seeing the tyrant who endeavored to exterminate him deriving no profit from his cruelty and brutality. We have been able to place on the land, lords so virtuous a fine in the shape of empty farms and the expense of managing them that there is not a man who tries the game of eviction that does not run the risk of being turned out as a beggar on the road; while the men whom he has endeavored to exterminate are planted there with roofs over their heads, with provision for the future, and with the sympathy of the people. (A voice from the ranks of the leaguers)—South Africa, South America and Australia, who are organized by the mighty organization, without the supervision of which not one shilling would find its way to the evicted poor of Ireland. And I place these two pictures before the people of Ireland to-day, and I ask any intelligent man to say, has this policy done anything for the Irish race? Has it not almost reversed the condition of things, (for there is hardly a man among the landlords who will not be left a beggar if they pursue this policy); and has it not conveyed to the hearts of Irish peasant and farmer the knowledge which has saved him from despair that he has at his back the resources of one of the greatest political organizations in Europe; that so long as he abides by our policy he need not take refuge in the workhouse, but will be sure of food and clothing for himself and family, and that we will maintain him for five, six or seven years if need be, while nobody but some base and contemptible hireling will be set in his farm? These are the differences which the organization of the league and the policy laid before the people have brought; and although it is perfectly true that this policy demands at the hands of the people considerable sacrifices and a considerable display of courage, it is true, on the other hand, that it places before the people the great objects to be achieved and the great policy to be maintained and carried through. Now, this is one aspect of the question; but there is another aspect entirely different, and one I have before endeavored to bring before the people in meetings in Ireland—that while in past years the populations of England, Scotland and Wales were hostile to us and to the cause of the Irish farmers from ignorance of their condition, we have to day in England, I am convinced, a majority of the democracy of that country sympathizing in our movement as firmly as any man in this meeting. Only on Saturday last I addressed a great meeting in the colliery district of Northamptonshire of 4,000 English working men and women, and I don't think that in the 4,000 there were 200 Irishmen. When I described the scene at Glenbeigh and pointed out what these girls at Glenbeigh had done, I wish I could transport one of you there to hear the warm and

UNMISTAKABLE EXPRESSIONS OF SYMPATHY

that came from the workmen fresh from the English, who listened for three hours in the sun and thought that the best way they could spend their Saturday afternoon was in expressing their sympathy in the struggle of the Irish tenants. There are hundreds of thousands of people in England who to day have intense sympathy for the Irish tenants, and who managed it by putting their hands in their pockets. I never made an appeal to Englishmen and never will. Without a single appeal being made I started a committee of relief at Glenbeigh and received over £700 from Englishmen, and I am sure we would have received more only we thought that enough had been collected. On last Saturday an Englishman pushed his way through the crowd and asked me to take £5 for the Irish cause. 'And why shouldn't I?' she asked. 'Well, here's a picture; keep it in remembrance of me.' 'I accept it; my name is Sarah X—; I live in Liverpool, No.—, M—street. I am now twenty, and it is my wish to be good.' The following year I read this item in a Liverpool daily: 'To-day, Miss Sarah X—, with her mother and one of her sisters, made her adoration and was received into the Catholic Church.' My joy and gratitude may be imagined.

JOHN DILLON DEMONSTRATES.

THE STRONG AND USEFUL SYMPATHY OF THE BRITISH DEMOCRACY FOR IRELAND. Addressing the leaguers of Dublin on the 21st ult., jubilee day, Mr. Dillon spoke as follows: 'I am led to make an endeavor to compare the condition of the people of Ireland—I speak now, I should say, of the tenantry of Ireland threatened with eviction or eviction at the present time—with their condition in graver periods of distress. And to you who have read Irish history and live in Ireland, Bodke and Glenbeigh are no novelties. The men in England think Bodke and Glenbeigh are of unheard-of atrocity, but the single difference is that they have heard of Bodke and Glenbeigh and have not heard of what has gone before. They are to us simply the usual normal course of the history of eviction and landlordism, and what we, as practical and prudent men, looking forward to the future of our country—what we have to do is to consider what is the position of the evicted tenants of Bodke and Glenbeigh and of other places as compared with what it was in the last fifty or sixty years, when thousands and hundreds of thousands of Irish farmers shared the same fate. What was the position of Irish tenants, of whole estates of farmers who were cleared off in the years of evictions? They were thrown on the roads, with no resources, with no sympathy, except the pity of some neighbors nearly as bad off as themselves. (A voice from the ranks of the leaguers)—with no combination at their back, with no hope for the future, with nothing left open to them.'

LET ENGLAND LOOK TO IT.

United Ireland. At this hour the danger to the people of England is greater than to us. For one thing, they have more to lose. If the Irish quarrel were with the people of England; if vengeance on England were the master-passion of the Irish, they might rest satisfied with the degradation to which, in the vain effort to crush our National aspirations, the proud Imperial Parliament of Great Britain has been subjected. Closure has struck a more deadly blow at their rights, privileges, and prospects than the Coercion Act will ever inflict on ours. King Charles the First lost his head for attempting to crush the liberties of the people with placid impunity. We have but scant reason to be concerned about the dignity or efficiency of the Imperial Parliament. Hitherto, we Irish have received but little at its hands save insult, injustice and oppression. But the people of England behold in the House of Commons the glorious instrument of their freedom, the instrument which has permitted them to keep their Gladstone in the gap through which the English democracy strive in vain to enter. We can well understand that the present position of things has special charms for the party of privilege and prosperity by whatever title they call themselves. Through the treason of those whom the people trusted the Tories have for once substituted and served majority in the House of Commons; they have, of course, an overwhelming and perpetual majority in the House of Lords. Their desire is to secure their position, not to alter it. They have no wish at all for a new party or a new policy. Let Mr. Chamberlain prate about a National combination and Lord Randolph Chamberlain prate about a Liberal Unionist combination, they are both outside the Cabinet and naturally a bit impatient, but the Government are very comfortable as they are. They have no desire and no intention to move, for five years anyhow. So long as Lord Randolph and Mr. Chamberlain do what they are told they may say what they please. Joseph and his brethren could not will the Government if they dared, and dare not if they could. Their own political existence would be sacrificed by a dissolution. Lord Randolph, the Conservatives have learned, is a bad master, but a good servant. They mean to profit by the lesson and keep him in his place. Not one single faithful subject was found to follow the arrogant little dictator into exile. The fanatics of the Churchill-Chamberlain combination, we take it, affect the Government not at all. They are satisfied to monopolize the power and privilege while they have a Liberal Unionist staff of servants to do the dirty work and bear the blame. Their real danger was of discussion in the House of Commons. In the division lobby they were omnipotent, but there was danger in debate. While they voted, the Opposition spoke and the public read and thought. The debate on the Coercion Act, which they were pleased to stigmatise as obstruction, was as withering an exposure of blind, brutal ignorance and incompetence as it is possible to conceive. The Government unwittingly admitted as much at first; they admitted it by allowing the first clause of the Bill to be amended out of all recognition; they admitted it by consenting to drop the principal provisions from the second clause. Then they began to recognize the absurdity of denouncing as obstruction a debate which was productive of such results. From that good hour forward the most obvious and the most necessary amendment was met with a stolid refusal. As some one said in the course of debate it was hopping balls in the mud to discuss amendments with the heavy, unintelligent, and unyielding majority. The wholesale closure came none too soon for the Irish Party. It relieved them from a duty neither pleasant nor profitable. The Coercion Act was bound to pass, and the more naked and unconstitutional the method of its passage the better. But the party of progress in England will hardly fall to appreciate the true meaning of the action of Mr. Smith. It is the establishment for the time being at least of an absolute and unrestricted Tory despotism in England. The House of Commons is no longer the centre of

the constitutional system. It is the silent registering machine for the dictates of Lord Salisbury. The mechanical majority of the House of Commons is declared omnipotent—the minority are stripped of every vestige of power or privilege. They may go into the division lobby for the empty formality of a vote; if they don't care for that they may leave. The Tory majority is now armed by power and precedent with the right to closure every debate the moment it becomes inconvenient. It cannot be argued that they will not abuse the power. They have abused it. Who could have fancied when the first mild modicum of closure was introduced against a score of Irish malcontents that so soon the entire Liberal party, including the Chairman of Committees, would be themselves closure, an ex-Cabinet Minister cut short in the middle of a sentence, and a Bill of momentous importance and unparalleled brutality rushed through the Committee stage in twenty minutes? It is the Liberal party in the House and country that has to dread this monstrous innovation. Progress has no reason to fear debate or crush minorities. Every reform has begun with a minority. Debate is the lever by which abuses are removed. It is manifestly the interest of the mechanical majority of reaction to stifle debate and extinguish minorities before they grow formidable. It is an idle hope that the weapon now used for oppression will be available for reform. A mechanism which is unchangeable in the Liberal party. No Liberal Premier could lead a united party to the merciless slaughter of free speech. A Liberal measure rushed through Parliament by wholesale closure would be contemptuously rejected by the House of Lords. It is in the interest of the English Parliament, as degraded and the Irish Parliament refused. The time is deliberately wasted on Irish oppression that none may remain for English reform. The Tories are in no hurry. Their traditional policy is to do nothing and go nowhere. But the English people are impatient. They are Liberal, not Tory. It was a Liberal, not a Tory, Parliament that passed the Liberal programme of reform on which they voted. Sophisms will not long hide from them the fact that a Tory party is in power and a Tory policy pursued. Their rights are delayed that ours may be refused. Their liberty is diminished and endangered that ours may be destroyed.

THE LAITY AND THE PASTORS.

Church Progress.

We have some times referred to the lack of assistance by our Catholic laity in advancing the interests of religion. The whole burden of each congregation is allowed to rest on the shoulders of the pastor, and if, through inability or too great pressure of official duties, he is unable to cope with the various duties incumbent upon him, too many are added to find fault and pass judgment without mercy. Now, if we take a serious view of the onerous duties that every pastor has to perform, either we should forego our censure or should advance to lighten his burdens and render him mutual assistance in the administration of the affairs of the congregation. Too many are wont to suppose a pastor's life is one of ease and comfort, surrounded with luxuries only to be enjoyed, but a peep beneath the surface will reveal a life of hardships, of burdens, of self-abnegation that none else could bear except the man of God, who is called as Aaron was to do the work of saving souls. No layman would, for one month, undertake to perform the pastor's duties without protest. Fancy his position. Not one hour of the day or night he can call his own. He stands subject to every call, and is bound by all laws of conscience and charity to attend to the wants of his people in sickness and trouble. In our large congregations, while others are enjoying nature's slumber, he alone and unattended proceeds on his way to the home of the sick to carry consolation to the departing soul. The disease may be contagious but with death staring him on his journey he flinches not in the performance of his duty. His silent hours in the confessional, healing the spiritual wounds of sin, are not equalled in severity by any known employment. His duty to God, himself and the penitent weighs heavily on every confessor and only knowledge, acquired from deep and serious study can enable him to do justice between the penitent and God. Another of the very oppressive duties that weighs heavily on the pastor is the maintenance and support of parochial schools, a minute superintendency is necessary to their proper care. He is in fine, servant and master to his people, subject to every call at every hour, regardless of the weather or the time, day or night. All this he does, not for any material benefit to himself, but for we consider his salary, it is nothing more than the average paid for common labor, while often all above the mere necessities of life goes to help the church or school. Considering this state of affairs would it not be well for prominent members of the congregation to take some interest, by advice and assistance, in rendering the life of the pastor a little more pleasant. In Protestant congregations men and women too, do the chief work of the church; they teach Sunday school; care the finances; pay the preacher regularly, and in fact, perform much of the work that priests in their congregations have to do. A more active participation in Church and school matters by some of the laity would redound to the progress of both and considerably relieve the anxiety of the pastor who is often crushed by his individual efforts to meet the obligations incumbent on the congregation through debts of church and school. Instead, then, of censuring the shortcomings of the pastor, because every thing is not done to suit every body, let any considerate man place himself in the pastor's place and see how long and how successfully he will accomplish the same work. DANGEROUS FITS are often caused by worms. Freeman's Worm Powders destroy worms.