My Lost Love.

My Lost Love.discover, is the total abolition of landlord-
ism as the cause of all the misery and
on all the branchespass final judgment on anybody; yet society
owes it to itself not to condone flagmant
immorality and shameless disregard of
laws, human and divine. The lives of
actors have not been such as Christians
aprove of this remedy, nor can I agree
would wish their children to imitate. To-
day the stage is not wholly deserving of
they support it. These are that landlordism
is a thing intrinsically bad and wrong in
isself or therwise the Catholic Church would
some walkenews with which
the prove foll the mests made a soft lining, for the
grass a covering.pass final judgment on anybody; yet society
owes it to itself not to condone flagmant
immorality and shameless disregard of
laws, human and divine. The lives of
actors have not been such as Christians
would wish their children to imitate. To-
day the stage is not wholly deserving of
the worst things that it censors have said
of it, but it deserves many of the worse
things that have been said of it. There is
some of the misery and
actors have and cannot be the case.

Since those happy days have vanished I've never felt the pleasure That vibrated through my senses when with me you pass'd the time; I've sadly felt your absence (as with ev'ry earthly treasure We most miss it when transported to another sunny clime). s a timing intrinsically bad and, wrong in itself. This is not and cannot be the case, for otherwise the Catholic Church would not have failed to condemn it, which she has never done. I cannot, then, as a Cath-olic and a priest, subscribe to the sweeping and unqualified condemnation of landlord-ism, as an institution intrinsically bad and. wrong in

We most miss it when transported to another sunny elime).
I lov'd thee in the summer, when the fragrane of the flowers, and the flowers, is an institution intrinsically bad and immoral in itself, nor join in those denundring backworks which landlordism, pure and simple, is assailed by some of the accredited agents of the Land League at public meetings called by that body. Did they confine themselves to the denunciation of bad landlordism. I could agree with them fully, for this I believe has been the bane of our country, the fruitful source of the

Shall be over, and the water of the water of the well drink.
No more in the bright moonlight will we walk and talk of places
That we never saw in presence, and we only knew in dreams.
And imagine the beauty of the grand and noble faces
Of those whose writings, of their soul-light, give only but the gleams.
The autumn came and found me with my
The autumn came and found me with my

Of those whose writings, of their give only but the gleams. The autumn came and found me with my heart weighed down with anguish, and my life without an object, and my soul oppress'd with peli; And for days in love's hot anger I did ponder, hate and languish, But for pride's reaction I think I would never smile again. the sout smooth language of a security and dread of connected in the improvements which it has created in the ism, then, by all means, be abolished, and this, I hold, would be for the interest of the good landlords, of whom, I am glad to believe, we have many still in Ireland. In other words, let the abuses of landlord-ism be swept away; let the relations of

bold and handsome stranger, And you thought he was perfection till by chance he roppid his mask,— And you parted with him sadly in time to aver the danger, And my love again you sought for-(you might save yourself the task!)

which should form the basis of any mu-tually onerous contract. This, I hold, can For Pride, the haughty demon, puts down For Pride, the haughty demon, puts down each soft enotion That would make me wish your ritendship And I drift adown Life's River to the Future's surging ocean.

and if drive advant life's River to the Future's surging ocean.
And may thoughts will be forever, "Oh, the joys that might have been!"
I forgive thee, I forgive thee, and wish thee all the blessings
That a mortal ever pray'd for in this vale of drage serings.
Make thy life as pure and joyous as the sing of a bird. *Boston Pitot.*A CATHOLIC BISHOP AND THE LAND LEAGUE.
Intonal man can see could not be effected without a revolution, for which this country is not prepared. For this and other reasons, which it would take me too long and amused the public, an outburst of grief follows him to the grave. A dead sint or a war-stricken hero could not rever, as I said before, these are my own personal options, which I place before you now to decide what action you are to take

The Bishop of Cloyne, at a meeting of the clergy held at Mallow on Wednesday evening, specially summoned, referring to the Irish Land League, said: Before we separate it would be well that we should take into consideration the at-titude we should assume in reference to the Land League activation which is now

The Bishop of Cloyne, at a meeting of the clergy held at Mallow on Wedneslay bether trish Land League, said: Before we separate it would be well that we should take into consideration the ata itude we separate it would be well that. The following resolutions were than be that many of you, perhaps all, may be reated again to the truth and the priest pre-sent pledging themselves to take the priest pre-ter than vice are not averse to the pri-ter than vice and vicine should be let at ait and reasonable rents, such rents to below the stant tere were is almost as in-ting transport to the trume should be let at ait and reasonable rents, such rents to below the stant of the actor is almost as in-ter and vice and vicine. It is admitted that the interpretation of the actor is almost as in-the vices and most prident course to be pre-side the torus of reading. Hamlet varies the stant the deal of the priest of the priest of the stant to due the sect the senants to become pre-senantion of waste lands, to fue terms and most prident course to be pri-see of locating or the pre-presson difficulties and most prident course to be pri-senantion of waste lands. The priority by the prives and the prise pris the fleat or the prises of the prime-pre of their country. Indeed, they have always held a foremost place in every movement of this kind. Our people know this, will, I am sure, admit it readily. would also give us credit, I am equally certain, for our disposition and willingness to stand by them in the present and in the future, as we have done in the past, in every careful movement that has for its object the amelioration of the condition, or the removal of the grievances under which they suffer. They will naturally look up to us then for guidance, and dis cretion, and direction in the present crisithrough which our country is passing, a crisis fraught with consequences of great good or evil, according as it is used. What that guidance should be it is the object of our present conference to determine and I present conference to determine, and I think we may be perfectly satisfied that our people will give us credit for being animated with an honest and ardent desire to consult for their best interests, spiritual and temporal, in any decision we may ar-rive at, and in this they will be perfectly I can say for myself with the most perfect truth, and am sure also equally for you, that the strongest desire, the most ardent aspiration of our hearts, after the sanctification of our people, is to do everything in our power to improve their tem poral condition, to make them prosperou poral condition, to make them prosperous, contented and happy in the land of their birth. And we would be unworthy the name of priests and Irishmen if it were athennic. Explored on the For what class of the communotherwise ty, let me ask, is more deeply, aye, even onade and the pleasant peanut, it has been observed with the prosperity and known to heal family quarrels and lead to ity, let me ask, is more deeply, aye, even happiness of our people as we Irish priests? We are of themselves, we have co-operate with them as far as we consc tiously can, bearing in mind our higher duty to God and to His holy law in the efforts to obtain the redress of those crying grievances and wrongs to which they have been so long subjected by the harsh and oppressive operation of those laws which remedy is to be applied, and it is on these points that I wish to have your opinion, and to be aided by your advice. The rad-ical remedy they propose, as far as I can ings. Not that the world has a right to

THE CATHOLIG RECORD.

discover, is the total abolition of landlord- pass final judgment on anybody; yet society

owes it to itself not to condone flagrant immorality and shameless disregard of laws, human and divine. The lives of

many cases, and yet open honesty of life when found among actors is acknowledged even by a public which is notoriously pru-

rient in matters that concern the minic world. And yet the leading ladies who change their husbands with the fashions

can hardly plead that they are calumniated.

It is natural that young persons should admire the glittering beings who flutter for a night amid the bright surroundings of the

theatre. It is natural-since young peo-

and amusements of their elders-that they

should take a deep interest in all that con-cerns the brilliant world of the theatre.

They read the papers, and they soon inform themselves regarding the personality of these fascinating beings who carried them

into new realms of thought and imagina-

tion. And they learn that vice may seem beautiful, that shameless lives do not earn

the condemnation of public opinion, and that the degradation of the personality-

and this is as false as that thistles can pro-

tion of the daily papers—to be not only in the world, but of it, an antidote to the false views which such honors give should

but openly

duce figs—does not affect the greatness the art. Lately a beautiful, but oper

vicious woman of the theatre, died;

ple in our time share in the

ROBERT INGERSOLL THE JESUIT FATHER WENINGER ON THE

NOTORIOUS INFIDEL.

CHICAGO, September 28.-Ingersoll is regarded as one of the most audacious blas-phemers against religion and revelation. But reviewing his last lecture, "What must we do to be saved ?" his blasphemies and things that have been sup of the scarcely a well-known player to whose name some scandal is not attached. The coldness of ice and the chasteness of snow nsults against logic and against charity are will not enable them to escape calumny in

insults against logic and against charity are by far more audacious and conspicuous. To prove this assertion, we shall point out the following contradictions and cal-umnies contained in it. The reason why we confine ourselves to an exposition of his utter disregard of logic and the shame-deenose of his calumnies and not to discuss lessness of his calumnies, and not to discuss at length the intrinsic weakness and wandone. same, "I don't know." When considering his logical blunders we had to say to ourtonness of his arguments, is his incredible ignorance of historical facts, and the surselves repeatedly, "Poor fellow ! poor log-ican !" But, considering his calumnies, we were forced to exclaim, "Infamous fellow ! rising deficiency of study on the topics of How far this, his ignorance of historical

facts goes, appears at the very outset of his attacks against the authenticity of the Gospels. His argument is that the books Gospels. His argument is that the books of the New Testament were not written in Hebrew, and are therefore spurious; evi-dently supposing that, at the time of Christ and His Apostles, the language of the Jews was Hebrew. But any scholar whe hes her to tak with his line the start who has but tasted with his lips the study of history knows that at the time of Jesus and the Apostles the Jews did not speak Hebrew, but Chaldaic. The reason why the Apostles wrote in

Greek and not in Chaldaic was because, according to Cicero and others, Greek was

vicious woman of the theatre, died; and immortells, tears, and praise fell over her grave. She was the heroine of the mo-ment. Her life had been shameless and her art meritoricious, yet your children

FATHER BURKE ON IRISH CHAR-ACTER.

site views, he simply denies the truth op-posed to him—a manner of acting which, according to the known axiom of the schools, was always held in ridicule by the Father Burke, the distinguished friar canon: "Plus protest unus asinus negare, quam centum doctores probare"—one jack-ass may deny more than a hundred of and orator of the Dominican order, on Tuesday night delivered a lecture in the learned men can prove to be true. He incessantly repeats his stupid trisa-League Hall, Cazneau street, Liverpool, He incessantly repeats his stupid trisa-gion, "I don't know," "I don't under-stand," "I deny it." The people applaud and cry, "Good." Poor logicans. The atrocity of his calumnies is still greater. Reviewing the Gospels, he simply declares that what does not suit him has been interpolated. But he does not prove by one syllable when and by whom it was done. His steretyned answer is always the on the "Catholic Church in its relation to Irish character." The proceeds of the lecture are to be devoted to All Souls' Schools, Collingwood street. Although the admission was high the hall was crowded to excess; the most influential of the Catholic body being present either on the platform on the present east.

latform or in the reserved seats. The + ev. Father Burke came forward, platform or in the His sterotyped answer is always the attired in the habit of his order, and was When considering received with great and prolonged cheering. The eloquent Dominican then pro-ceeded with his lecture. It was a masterly and most eloquent discourse, delivered were forced to exclaim, "Infamous fellow ! shameless slanderer ! prove what you as-sert. For by your vaunted accusation you blackmail the whole body of the Church with the reproach of fraud." Of similar calumnies is Ingersoll guilty by misrepresenting the tenets of the arti-cles of the creed. For instance, he speaks of unbanized helics as thinking are the and most eloquent discourse, delivered with a beauty of elocution and a dramatic action we have seldem seen surpassed. He described the progress of the Irish race, not only in their own country, but abroad. The lecture was not merely descriptive. It was also strikingly descriptive. It was also strikingly declamative and humorous. His sketch of the Irish people abroad—their struggles and success—was given with rare pathetic power, e-pecially the passage in which he related the struggles of the emigrant to find the means to send the "money monthly to the old folk in the old country." Another of of unbaptized babies as "kindling for the fire of hell." Never has any Catholic the-ologian taught that unbaptized children were doomed to the fire of hell. The view of the most prominent theologians is that such children are placed in a state of natuold folk in the old country." Another of his fine pathetic touches was the descripral, but not supernatural, happiness. The same calumnies are almost con-stantly re-echoed touching the Christian doctrine. We ask, is this honest l Is this

THE VIRTUE, BEAUTY AND DEVOTION OF

Herew, but Chaldaie.
 The reason why the Apostles wrote in it, but not superstand, lappines.
 Greek and not in Chaldaie was becauses, the superstand, lappines.
 The reason why the Apostles wrote in it, but not superstand, lappines.
 The reason with the Apostles housed in the second s

No; nothing could be more beautiful, and in the worldly sense nothing could be less superstitious, or, to his mind, more heavenly (applause). Another character-istic of the Irish people was their love of home and kindred, to which, although separated for years and thousands of miles, they turned as fondly as the day they parted, never losing an opportunity of doing something for the comfort of the "old people" (applause). Where or how were they to account for these peculiar traits of the race—of their great unswerv-ing faith ? In the teaching of the great Apostle St. Patrick, who came to enlighten them, of the sacrifice of Jesus Christ for their sins, and of the interceding power of His Blessed Mother.

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to which in every case a reasonable portion of land should be attached. Seventh, we, the priests of Clovne, assembled in diocesan the priests of Cloyne, assembled in diocesan meeting, pledge ourselves to use every effort to have the foregoing resolutions embodied in any legislation that may be proposed for the settlement of the land proposed for the settlement of the land question, and to co-operate to the full extent of these resolutions, but no further, with any organized body that has for its aim such effective settlement by legitimate and constitutional action.

now to decide what action you are to take as a body in reference to the Land League agitation; and for this purpore certain res-olutions will be laid before you for your accenture minimum accenture to the second

AN IMPORTANT INFLUENCE.

Next to the story papers, the stage Next to the story papers, the stage is probably the most important factor in cul-tivating the minds of that pertion of American youth which has its habitation in cities. In the country, the annual cirus has much to do with the reconcilin the unappreciated boy to the sorrows of this mundane sphere; but trained elephants the boneless acrobat, and the clown with his aged jokes, fascinating as they are, do t assist in the mental progress uthful legislators to any great not a any great degre The traditional jokes take root in the rural mind and the manœuvres of the acrobats repeated too often lead to enrichment of se country doctors who are not ignoran of surgery; but, on the whole, the influence of the stage as represented by the sawdust is not very powerful or harmful. Coming in the spring, w spring, with soothing accompaniments of pungent lem-

many happy events. In the large towns, the influence of the principle from them, we have grown have argue to under the intervention of the interve then, of duty and of gratitude, and even of self-interest, we are bound to aid them by our counsel and advice, as well as to be virtuous is indisputable. The truth that many actors are virtuous is admitted because the example of their lives is before us; but the many and vigorous protests made as to the immaculateness of the players would seem to show that the defenders of the stage feel that their heroes in this country. The object which the Land League declares to have in view is to remedy these evils, to redress this injus-tice, and in this they have our fullest sym-pathy. But it becomes a matter of seri-ous consideration for us, as priests and ministers of religion, to determine how far they propose, and the means by which that remedy is to be applied, and it is on these points that I wish to have your opinion, and to be aided by converting the means the public terms of the temptation of the soul. Actors are often exemplary, but it is in spite of they should not be judged by the same rules by which the world in the remedy they should not be judged by the same

right or wrong, is an important educational factor. Admitting this, t⁺oughtful men can hardly help seeing that its tendency to-day, with the curtain up or down, is rather for evil than for good.—*Brooklyn* Review.

OUTRAGE ON A MONK.

Rome, Sept. 27, 1880. Since my last a horrible crime has been perpetrated. The victim was a monk. He was stabled in the back by a mason, who succeeded in making his escape. It was a dastardly outrage, as the poor monk did not give the least cause for offence. On the contrary, it is asserted that he was of a most benevolent disposition, and, as a matter of fact, he belonged to a convent widely known for its charities. It is situated in the Via Santa Sabina The house distributes food and soups to the poor daily at a certain hour, and thouands are thus kept from starving. Two masons happened to come along a few mornings ago and asked for a meal. The monk whose duty it was to wait on the poor, made the remark that the hour for the free distribution of soup was past, and that he regretted very much he had none to give them. The masons immediately commenced abusing the good monk, and one of them, on seeing him about to with-

draw, drew a stiletto and plunged it into the poor man's back. Fortunately the the wound is not mortal. There is a feeling would is not mortal. There is a feeling of the greatest indignation over the matter here, the people being so angry that many protested that they would not hesitate to kill the cowardly ruffians if they caught them.—N. Y. Tablet's Correspondence,

CURED OF DRINKING.

"A young friend of mine was cured of an insatiable thirst for Liquor, that had an insatiate thist for Equal, that had so prostrated his system that he was unable to do any business. He was en-tirely cured by the use of Hop Bitters. It allayed all that burning thurst; took away the appetite for Liquor; made his nerves steady, and he has remained a sober and steady man for more than two years, and has no desire to return to his cups, and I know of a number of others that have been cured of drinking by it."—From a leading R. R. Official, Chicago, Ills.

be born of corruption; and the men and women who influence public monals and taste should be judged by the highest stan-dard. A frivolous book is bad in its effect, but a frivolous play, which teaches us to laugh at honor, greatness, goodness, and all things venerable, is worse. It strikes the mind with a thousand times the force of printed phrases. The stage, then—which too many of us have learned to commend, right or wrong, is an important educational factor. Admitting this, t'oughtful men sed to lose everything, e es." Justin and numberl even our very rless others be-The hard after min followed the maxim of the wards of the control of the control

believe. Examine, and you, too, will elieve." That's what Ingersoll does not want to do. He trusts with reckless audacity to the ignorance of that part of his audience which greets every assertion of his with heedless applause. Even when, which is but seldom, he

attempts to prove his assertions scientifical-ly, he only confirms his utter deficiency of scientific accuracy and logical training. In proof of this we refer especially to his criticism of the Athanasian creed. At almost every sentence he objects, "I don't understand it." But is this a proof that what the Athanasian creed affirms is not true? Or does it follow from the fact that don't understand it that others are not talented and learned enough to under-

proclaims at the very beginning of his lec-ture the absurd axiom, "I am in favor of absolute freedom of thought. In the realm

of the mind every one is a monarch !" Absolute means a thorough independ-ence; but this in order of reasoning would make of the rational man simply a fool, and the worst tyrant in the realm of mind. Observe at the same time in what contradiction his principle places Ingersoll him-self. If there is an absolute freedom of thought, why, then, does Ingersoll argue against others who think otherwise than himself?

Ingersoll, to gain applause, draws conseunces not from premises, but from plac-ing sentences out of their logical connec-tion, covering his fraud with a dynamic explosion of wit to make his audience

naving most seriously examined the truth of the Grspels and Christian faith, because, by embracing Christianity, we were ex-thinker. Besides, he knows how to appear as a kind-hearted and anniably social fel-low. This softens the di lives." Justin and numberless others be-fore and after him followed the maxim of wise the better educated classes would feel

views, he

of water and soap, especially of dirty fel-Ingersoll is, by far, not the great thinker

believe in him, poor thinkers ! F. X. WENINGER, D. D.

Portugues artist, Siquira, in one of his sweet pictures, form of millions of infant faces the floor of heaven. How many stand its meaning ? If the objection, "I don't understand it," had any proving force, then all truths of biddener wormanie, and with the "I don't If the objection, "I don't understand it," had any proving force, then all truths of history were gone, and with the "I don't understand it" all scientific culture faints away; and as Kant, the philosopher, ob-serves, "reasons has in this case to locked up in a jail prison." . . . Proceeding in this reckless way Ingersoll merchains at the very beginning of his leg. her home; in that darkness a watchlight burns; she has her children's love—she will strive for her children. The woman tempted by passion has still one safeguard stronger than all with which you would stronger that an will not leave her chil-dren. The angry and outraged woman sees in those tiny features a pleading more eloquent than words, her wrath against her husband melts in the sunshine of their eyes. Idiots are they who, in family quarrels, seek to punish the mother by parting her from her off-pring; for in that blasphemy against nature they do violence to God's own decrees, and lift away from her heart the consecrated instruments of His power.

His power. BURDOCK BLOOD BITTERS cures all dis-cases of the blood, and kidneys, female complaints, nervous and general debility, and builds up the entire system when broken down by disease. ercise of sobriety, forbearance, prudence and all those virtues which the Catholic Church taught (great applause). On the motion of the Very Rev. Dean Kelly a vote of thanks was passed to the Rev. Father Burke,

IRISH SUPERSTITION, so called, was perfectly harmless, and might be traced to its women, who in their own country ever remained innocent and and lover of truth—the foremost orator of the age—but the unblashing, blaspheming egotist, freely abusing, for applause and money, God and men. We pity him—still more those who pure. As wives they were as firm as a rock, and in spite of the divorce measures Nearer to glory they stand than we, in this and the next world ! It was a gentle Portugues artist, Siquira, in one of his sweet pictures, form of war. bound them to their husbands (great applause). Guided by their faith they acre" being all that was left to them by those who had stripped them of their land (great applause). The Irish race, ancient (great applause). The Irish race, ancient as it was, was still a distinct race, and it had preserved its integrity solely by its steadfastness to their great and glorious religion (applause). In a beautiful pero-ration, charmingly delivered, the reverend ration, charmingly derivered, the reverend father pointed out the influences of the Catholic faith upon the Irish people. He said he had lived amongst many peoples, and in many lands, but there was no people living upon whom God had so lavished natural and supernatural gifts as the Irish race. Of course, there were the Irish race. Of course, there were "exceptional Irishmen," of whose conduct they were ashamed. They should set their face against the besetting vice of "exceptional Irishmen"—drunkenness— which had in many cases been a blot on the Irish character. In c horted them, for their In conclusion, he exfor their love country, for the sake of their future, by their sobriety, their dignity, independence, and fidelity too their holy religion, to vindicate the glory of their great race and great nation, and to hold their power by the ex-