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Looking Back.

A barefooted child, by the meadow stile sets down her basket to rest awhile, And turning, swings her hat, with a smile, To a classmate, taking another way O'er sunny fields, with spring flowers gay, And looking back.

With bright face saddened, a young girl leans one glimpse to catch of fast-fading scenes; Learning the sorrow that pa ting means, As, borne along by the hurring train, Living her school days o'er again, the's looking back.

A fairer picture there cannot be
Than you vessel salling groud and free,
Outon the billowy, open sea:
But a fair young b rd, with wistful eyes
From deck, to where the blue shore lies,
Keeps looking back.

A widow stands by a lonely grave O'er which the shelterthg grasses wave, Marked by a stone with no record save The mossy traceries of changing years; And to the far bright part with tears Is looking back.

Whitely and silently falls the snow On the meadow still, and cold whids blow O'er the dark'ning fields as sighing low, An aged woman, for the last time, seems A child again in happy dreams Still looking back.

Thus all through the world, where'er we turn, There are aching hearts, and souls that yearn Over bygone hours; and thoughts still burn Within us, that we utt-red years ago, And as in the midnight wat-hes slow We're looking back.

But angles, kneeling before the throne— The loved ones found, the long race run— Are thrilled with joy by this thought alone; Theireses" the King in His glory" see, Yes, in his presence there can be No looking back.

A REVIEW OF THE PRESENT RELIGIOUS MOVEMENT.

One of the greatest sources of the many errors which wfilet the honest enquirer in his scarch after truth, is a meancholy inability to understand the positions and opinions of others, this may arise from prejudice; when a person is so impressed with his own conception of things that his mind can not even gra-p the arguments which may militate against his own presonceived ideas. It may arise from the fact that the enquirer has never had the opportunity of hearing the true definition of the proposition to which he objects; the limits within which it hay be circumscribed; the arguments upon which it may be supported, nor the distinctions which it allows. No teaching of the doman Cathotic Church, whether of augma or merely of counsel, has been so misinterpreted by the few, nor so misunderstood by the many, as the one heading this article: Axtra ecctesium, nulla satus.

I has been the source of much misrepresentation; to those guity of that helmous sin we have no answer to give, for it would lead only, on their part, to new misrepresents lun and falsehood. It has been the cause of much doubt to good plous souls; of much sorrow to sincere

on their part, to new interpresents the falsehood. It has been the cause of much doubt to good pious souls; of much sorrow to sincere men who grieve to hear a doctrine propouded which would seem to condemn to constant error the mul itudes who are not incommunion with the Roman see. It has even caused loss of friendship among o'd acquaintances, and has kept sloot those whom a community of tastes, pure motives at duable pursuits, should unite in the close ties. Alt this very naturally, for how could souls entie on earth in the dearest and closest relationship if the one believed that in the other world the other must needs be separated from him and for all eternity?

It has done more, and ted to enaity and hatred, to civil war, and to hat worst form of homan pas-ion, religious perceculton. In the eyes of many, he pro-d claim of the Church that she alone has salvation, was the contemnation of themselves wi hoult plea or extemation; and with all the energy of the destroyers of Carthage they have cried, "Rome must be razed from the face of the earth." How often has she risen like the Phonix from her shes and alway, the same? Unyielding, because consideing herself the grardian of truth, Rome has ever restsed the array of kings and emperors, as well as the array of kings and emperors, as well as the array of kings and emperors, as well as the array of kings and emperors, as well as the array of kings and emperors, as well as the array of kings and emperors, as well as the array of kings and emperors, as well as the array of kings and emperors, as well as the array of kings and emperors, as well as the array of kings and emperors, as well as the array of kings and emperors, as well as the array of kings and emperors, as well as the array of kings and emperors, as well as the array of kings and emperors, as well as the array of kings and emperors, as well as the array of kings and emperors, as well as the array of kings and emperors, as well as the array of kings and emperors, as well as the array of kings and emperors,

If the proposition be properly understood it

Heaven.

If the proposition be properly understood it offers no terrors, it can cause no division, it can eagender no hatred; nay, more, it is founded on right reason; it is the legical consequence of the position claimed by the hurch, and he who assails it assails ruth itself and its author.

The object of a newspaper shoult be to benefit its fellow men, or every nationality and origin, as well as of every belief and creed; to show the way as indicated by right reason; to dispelerror; remove hatred and its cause, and to este among its readers and their friends a spirit of true patriotism and religions union. Serving under the same flag; seeking, each in his own way the true had its reward, salvation, we can not be truer patriots; nor better Christians than when by discussion, gentle and Christike, we verify our own bellefs; study those of our neighbours, and teach to them as we will learn from them, that though we may differ, we are all in the hands of God; that though the Bhood of Him who died on the cross and by the intervention of the One who on the morning of Pentecost completed the sork began at Bethlehem, the Great Creator will, in his own good time, give to each and every one of us, humb'e and contrits of heart, the grace to reach the end for which He has created us, which is union in Him and through Him, not merely for time, but for eternity.

Giving you thus credit for sincerity, for true

Giving you thus credit for sincerity, for true patriotism, I would respectively request you to allow me to cooperate with you in your noble efforts by removing a stumb ing block in the way of our separated breth rn, by dissipating an idea which be its seeming harshness often prevents them from even making enquiries as to the truth, in the right direction, by disspling from their minds all the false notions they may have conceived of our so-called doordine of exclusive salvation, and showing them that in the mind of no Catholic, properly instructed, of none, from the Pope himself down to the humblest in Canada or the world over, is it understood that the Church for one moment downs to perdition those whom she cannot counts a mong her ordidren belonging to the body of the Church. Of course should I be wrong in any writing of mine, I would most willingly correct any error into which I might, fall. In the present discussion I think I am right on every point, and I must respectfully authmit it to in consideration of your readers, subject to correction by the proper Church subject to correction by the proper the truth; fulfilling triat high task she has embodied a certain number of truths under the hame of dogmas. These she holds up to all who or eternity.
Giving you thus credit for sincerity, for true Glving you thus credit for sincerity, for true patriotism. I would respectively request you to allow me to cooperate with you in your noble efforts by removing a stumb ing block in the way of our separated breth an, by dissipating an idea which be its seeming harshness often prevents them from even making enquiries as to the truth, in the right direction, by dispelling from their minds all the false notions they may have conceived of our so-called door ine of exclusive salvation, and showing them that in the mind of no Catholic, properly instructed, of none, from the Pope himself down to the humblest in Canada or the world over, is turn derstood that the Church for one moment downs to perdition those whom she cannot count as among her children belonging to the body of the Church. Of course should I be wrong in any writing of mine, I would most willingly correct any error into which I might, fall. In the present discussion I think I am right on every point, and I must respectfully submit it to the consideration of your readers, subject to correction by the proper Church authorites as they may see fit.

admit her authority and to those also who deny it, claiming to-day as she did centuries ago, that it is the duty of all men to seek for truth; that as she alone possesses, it it is their duty to follow in her foot-teps. To right reason there is nothing illogical in such a chaim. Truth does exist; it alone can be acceptable to G d; error the negative of truth, cannot but be objectionable to the Divine author of truth. Christ came upon earth to establish truth; He conflowed His teaching to the apostles and disciples; to them He left as a mission and a duty to teach all nations; He established their rank between themselves, and to Peter did He give authority and precedence. As human wisdom is only a reflex, an imitation of Divine wisdom, it is of the plainest common sense to say that by apostolic succession, in like manner as by reyal or hereditary succession in purely luman matters, the successors of Peter were endowed with the same powers as their predecessor, and as when at the Council of Jerusalem, Peter's successor lift up his voice, all convention and disagreement must give way. Being truth itself. Christ must have left the means of discovering the truth, of relaining it as a precious legacy, otherwise His mission was a failure, His coming would nave been merely the signal for a new departure in speculative fancies on matters of faith. But he could not fail and truth could not be lost, else He was not divine. The doctrines He taught, His discipes heard, and by writing and by tradition have the trunsmitted them to succeeding ages. His diciples did not and they could not write down the numberless instructions which he gave them during His long passage on earth. If it had be in His intention to confide His teaching of the writing some lettle was no doctrine, no teaching of His which would not indivisions, has or has had it op osite, its contrary or contradictors; that every doctrine, prevalent to this day among the majority of Christians, has or has had it op osite, its contrary or contradictory, supported and

time of the anostles down to our day, through the centuries and all enaming the bible as their main support.

He must have seen that to save mankind from such errors, nothing but an authoritative voice could prevail and show forth the truth. This authority He established in the Church, this words were received by his apostles and disciples and by them transmitted from age to age to their successors. His doc rine was one and indivisible in its nature. Truth can never change. Rome amidst all the jarring sects ever remaining the same, and her doctrine once defined has never changed. Seeks come and go and indivisible in its nature. Truth can never change in the first truth, is a meancholy inability to understant the positions and opinions of others. this may arise from prejudice; when a person is so impressed with his own conception of things that his mind can not even graph the arguments which may militate agring the arguments which may militate agring the arguments which may militate agring the arguments which it may be circumseribed; the arguments upon which it allows. No teaching of the communicationic Church, whether of coursel, has been so misinterpreted by the many, as thousands are unable; some may never have as thousands are unable; some may never have as thousands are unable; some may never have

But men may be unable to find the truth, as thousands are unable; some may never have as thousands are unable; some may never have heard it expanded, others may be mentally incapable of distinguishing it from error; for indeed it is a difficult question to study. To compare together the manifold doctrines which oxide mankind, would require not merely he highest education and the best of intellectual training, but the lone est years if men's lifetime; private interpretation indeed imposes a colossal test. Others may be so educated as to love in their heart of hearts the teaching which they have learned from the sweetest teacher on earth, their mother's loving words and example. To these and to all seekers af er truth, the Churc opens wide herarms, and if they belong not to the body of the faithful she claims them as belonging to the soul

as belonging to the soul

'hose alone does shedenounce as hereties who "hose alone does sheden time as hereties who wilfully deny the truth though they know it?" who to the peril of their own boul, from pride, or hatred or other passio shut their eyes to the light and will still a topt false doctrines, when their reason tells them that those doctrines are not of God. Gury in his "Compendium of Moral Theology," vol 1, p. 173, art. 207, thus defines here-y: Heresy, properly speaking, and in a strict sence, is a roluntary and persistent error against some truth held by the Church, as of faith, on the part of one who has received the faith." In a where sense it is an error, even in voluntary, against any article of faith. It may be forms heresy, which is the voluntary error

faith." In a wiver sense it is an error, even invivinutary, against any article of faith. It may be formar heresy, which is the vortatary error of him whor fuses to bow to truth when he knows that it has oeen proposed by the Church, as of revealed ruth. Or it may be only material heresy, which is the error of him who in good faith, without evil persistency or intent in de nutrue doctrine."

In art. 109, our author reasoning upon the above definition says, that formal or yo unt-ry heresy is always a most grevious sin, because, among other reasons, it is a contempt of the revelutions of 40d, therefore, of His authority; but the material or involuntary heresy is free from sin, for the reason that the person who thus holds a false doctrine is in invincible ignorance of the truth. We must not be fight-ned or of the truth. We must not be fight-ned or of the truth. We must not be fight-ned or of the truth. We must not be fight-ned or of the truth. We find the person who defines: "Ignorance? What is invincible lynorance? Our author art. 13, vol. 1, p. 15, thus defines: "Ignorance is the absence of knowledge." Othow many things are we ignorant? Can the most learned man on earth d-py his want of knowledge, or ignorance on hundreds of questions?

This ignorance may or may not be easily aversome by the employment of propartili-

quistions?
This ignorance may or may not be easily overcome by the employment of proper deligence and care, such as a prudent man would make use of in matters of grave moment, it may make use of in matters of grave moment, it may therefore very appropriately, in the language of the schools, be called vincible, or invincible ingrance. This proper diligence would exclude of ourse the gross ignorance of the person who would not take the slightest pains to remove i, and, more forcibly still, the ignorance of him who would withinly refuse to remove it lest it would restrain him in the pursuit of his sins or of his errors.

He therefore, who is in invincible ignorance, des not offend not, and is not condemned by the Church; that is, the man who honestly believes the doctrines of another Church and observes the precepts of the law, belongs to the spirit of the Church, and his right to salvation cannot be in doubt as long as he remains in that

cannot be in doubt as long as he remains in that state for he is not out of the Church, but really and truly belongs to it, is one of its ment bers.

he would refuse to examine into its doctrines or if knowing that in the Church alone can be found the truth, yet from he world's oeusure, or of the loss of worldy wealth and position or from any other unworthy, unmanly or sinful mative, he refuses to bow his head and listen to the volce of the church, which in his conscience he believes to be the true Church.

The above is most ably set forth by Dr. Doyle, the famous J K L., Bishop of Klidare and Leighlin, in an admirable letter written in 182, to Dr. Magree, Protestant a rebbishop of Dublin; Dr. Doyle says:

"Your Grace complains that by our acceptation of the word Catholic, we exclude from the pale of the Church of Christ all those to whom we re use a participation of the mame. "This observation of your grace, thus set forth is calculated to bring that odium on our doctrine which is generally attached to the idea of exclusive salvation. But Roman Catholics hood substantially the same faith on the subject, as all other profession or declaration of their faith. We consider that whoever is baptized is incorporated with Christ and has no demantion in him; and that if he return the grace of that first ad pilon, pure and unsulfied until death, he enters beaven no matter to what seel or denomination of thrist insulfied until death, he enters beaven no matter to what seel or denomination of thrist in while on earth he may belong We believe that if there be such ignorance will now. Such a man cannot be in a worse condition than in him; and that industry and research, which every person doubting is obliged to use in what concerns his salvation, that such ignorance will screen him from the suger of his food, that he will not be punished for transgressing the law of Christ, which he hid on the heart, and the winds of whom st. Paul speaks, as not accountable for transgressing the law of Christ, which he hid of whom st. Paul speaks, as not account of his ignorance, but for the violation of that haw which was written on his heazt. Our Church hids with St. Augustine, that "m

"truth and are ready to stand corrected, Linst by no means be reckoned among heretics."

The foregoing has it is hoped, made char, that this pretended excusiveness is not the terrible doctrine believed by many; that in the eyes of the Catholic, his dissenting neighbor is not separated so widely in his spiritual aspirations from himself in this world, nor doomed to the loss of heavenly happiness in the next. It has been the encavor of the writer also to insist upon the absolute necessly of seeking a tertruth. It would indeed be a poor reward for his labor, if it only went to prove that, after all, it matte ed little if man thought one way or he other; that truth was a mere subject for speculation and that indifference in religious belief was of no consequence. Indifference on religious questions, or indifferent tism, if the expression can be used, is the misfortune of our day; it has opened the way to the wildest vageries and the most astounding theories. Continuencing with religious questions, it has extended to political and social theories. Casting aside all authority, human reason has recky-sly assailed all the fundamental principles which have hitherto governed the world. So doct inc. I however absurd; no teaching however wild and contrary to experience or right reason; no co is nowever absurd; no teaching however wild and contrary to experience or right reason; no cole of morals however debasing or destructive, can be invented which will not attract tho reads of adherents. Mormonism was used encount in the convention assembled as per adjournment, the president in the chair. The report of auditing committee was then presented and adopted. be invented which will not attract ino-tands of adherents. Mormonism was used enough, be-hold free Love goes further! Revolution was destructive, yet millism and assasination are now open y proclaimed. Confiscation and ag-rariansm secued the limit of excited passio-and lust of wealth. Let communism and of civilism leave for behind the wildest dreams of first revolutionalism. and lust of wealth. L.! communism and or clails heave for both in the whilest dreams of first revolutionaries. Property is now theft; marriage is the heartless suppression of nature's laws; kings and princes were either nacies drones or a rocious ty ants, to day all governments should be overturned; man should be left to his own guidance. Yesterday the name of God bespoke fear if not revere ce and love; to-day homanity and is pretentions are nove all ideas Great Creat w; man is his own moster, the of a word his sphere, he himself his God. Those frightful doctrines are now held by thougands; openly proclaimed and defended in newspaper, pamphic, and book; they are making their way with farful strides; appealing to the ignorance and the passions of the multitude, they will yet cause throughout the world unheard of miseries, undreamt of crimes. It behoves all good men to unite together, to seek to find the truin; truth in religion, in politics in social science, in the government of men in a wordly sense as well as in their guitance for spiritual ends. No be ter way can be found to resist these destroying waves than by removing prejudice; by making clear what seems obscure; by giving unto all their due praise and onsiteration; he feeling that as men we have the same interests, as patriots the same dules, as Christians the same ends; this we have endeavored to do we humbly hope that we have, at least to some extent, succeeded. humbly hope that we have, at least to some extent. succeeded.

Lord Chelmsford's Opportunity. It is well known that, immediately on air Garnet Wolseley's appointment, Lord Chelmstord's brother, the lord justice of appeal, sent a telegram by special steamer from Madeira apprising Lord helmsford's of the fact and urging him to do something at all hazards. What was the result? Instead of waiting for a few days longer, which after three mouths of delay he might well havedone, for the proper development of his plans—which were that General Crealock should make a flank attack with his brigade so as to catch the Zulu army in a trap and utterly should make a flank attack with his brigade so as to catch the Zulu army in a trap and utterly rout the makes a precipitate advance, snatches a partial and transtory success, immediately afterward making an undignified retreat, and all this to serve simply his own private interests and thwart those of Sir Garnet If this is no so, then the han of the dilemma presens itself. After all, this great Zulu army was a mere windbag, which one well or zanized brigade of anglish troops, properly led, ould plerce and dissinate, and all this waste of men and treasure is due to the incompetency of Lord Chelmsford binself, air Garnet Wolsley has it appears, a me work still to do. He will not find it easy to lay hands or Cetewayo, and until the Zulu king is secured the war cannot be said to be a s me work sult to do. He wil not find it easy to lay hands or Ceteway, and until the Zulu king is secured the war cannot be said to be at an end. But it now enters upon a practically new phase and will degenerate into a ruerilla warfare of a very troublesome kind. — London World.

(From Punch.)

THE LAST MUSICAL ANAGBAM, -"Pinafore, "Fine Op'ra."

MIZED MATHEMATICS.—Given a donkey en gine, to determine its horse-power. ECONOMICAL-Young wife [shopping]: giving a small dinner to-morrow, and I shall want some lamb." Butcher: "Yes, 'm: fore quarter o' lamb, 'm?" Young wife: "Well, I think three quarters will be enough."

A ROYAL FUGITIVE.—Wags, seeing that Cetewayo has taken flight, so about affirming that his name should now be prono most with a variation. The King of the Zulus, they say, cught in his present circumstances to be called Out-

THE AIDERMAN'S FRIEND.—Advertisements describe the new remedial preparation for the reduction of corpulence as an America invention; but Mr. Auldio affirms its original discoverer to have been a brither Soot. He informs us that "init Fat" was first binined and applied to the abatement of obesity by Mr. Mac-

The chair was occupied by the president of the Union, M. J. Fraw cy. Eq., who call d the convention to order at 3 pm. The secretary-treasurer, Mr. John Corkery, was also in attendance. The president appointed a committee of credulals consisting of the following gentlemen: Messrs, Noone of London; Troy, of Toronto, and Barry, of Kingston.

After a brief absence the committee submitted a report showing the following delegates to represent the socielies named:—

The Young Irislimen's catholic Benevolent association, Toronto, J. L. Troy.

The Carbolic Literary and Beneficial association, Peterboro, A. B. Hourigan.

The St. Patrick's society, London, James Nome.

No ne.
Young Irishmen's Catholic Benevolent association, Kingston, P.J. Barry.
The rish Catholic Benevolent society Toronto,
Thos Meaney.
The Irish Catholic Benevolent association, St.
Thomas, Thos Power.
St. Patrick's Benevolent society, Oshawa, Lawrence Caylor.

St Patrick's Benevolent society, Oshawa, Lawrence Cayley.

St Patrick's selety, Barrie, M.J Frawley.
St Patrick's Catholic Benefit society, Guelph,
M.A. Pigott
The Sons of St Patrick, Belleville, Eugene Mc-M-don.
The Robert Emmet Benevolent society.
Thorold, Neil McMahon.
The Emmet Benevolent society, Portmouth,
M.P. Finn.
The Catholic Li erary and Benevolent society.
Strafford, Ewward O'Flaherty.
The report as thus presented was adopted by the conveytion.
The following committees were then appointed

the convertion.
The following committees were then appointed by the convention:

Auditing committee—Messrs McMahon and Trov.
Committee on resolutions—Messrs Noone.
Measey and Pigott.
Ommittee on constitutional amendments.
A committee of the whole.
Committee on report of the executive committee.

Committee on report of the executive committee.
Committee of the whole.
The secretary-treasurer then read the report of the executive committee, which was, on motion, deferred till the evening session.
At 5 p.m. conven ion adjourned till 7:30 in the evening.

EVENING SESSION.

The convention re assembled, and went into committee of the whote on the executive's report, Mr J. L. Truy in the chair.

The report was considered seriatim, and, as presented by the committee, was adopted by the The report of the secn-tary-treasurer was then read, and referred to the suditing committee.

In then being ten o'clock, the convention, on motion, adjourned till Wednesday morning at 9:30.

MORNING SESSION. Wednesday, Aug. 20, 1879.

CONSTITUTIONAL AMENDMENTS. The convention resolved itself into a committee of the whole to consider amendments to the constitution.

the constitution.

Mr. Troy in the chair.

The Amend nents as suggested in committee and so reported were referred by the envention to the committee on resolutions. It helds 12 o'clock (noon) the convention adjourned till 120 or n

AFTERNUON SESSION.

On re-assembling of convention at 1.30 o'clock The committee on resolutions presented a co The committee on resolutions presented a report advising convention to accept amendments as reported by the committee on constitutional amendments which was received and adopted. The convention next proceeded to the election of officers for the ensuing year.

Mr. N. adlagher in the chale, and Messrs.

Barry, Frawley and Cayley acting as scruti Barry, Frames and Colors.

For President—Mr. Eugene McMahon, of Belleville, was chosen on the first ballot for president, and was so declared by the chairman.

For First Vice-President—Mr. James Noone, of andon was the choice of the conventing on

of wondon, was the choice of the convertin on the fourth ballot, and was declared elected first rice-president by the chairman.

For Second Vice-President-Mr. J. L. Troy of

For Second Vice-Pres deni-Wr. J. L. Troy of Toronto, bad the majority of votes cast on the fifth ballo, and so was declared elected second vice-president. For Secretary-Transver-Mr. John Corke y, of Peterborough, was on the first ballot elected for the position, and was so declared by the chairman. chairman.
The installation of officers was deferred until
the evening session. The chair was then resumed by Mr. Frawley.

COLONIZATION. Mesers, Troy, Frawley and Noone were an

pointed a committee to report at the evening ses ion as to the best means to devise a plan of COMMITTEE OF CONDOLENCE.

A comm tiee consisting of Mesers, McMahan A comin the consisting of newers selected to draft resolutions of regret on the death of the late Bishop O'Brien of Kingston. The convention on mo iou recommended the various societies of the Union to make application to join the widows' and orphaus' fund of the U.S. H. Of the United States.

C. B. U. of the United State-Messrs. Framely and Corkery presented accounts as expenses attending the convention which were ordered to be paid.

It being now 5 o'clock the convention adjourned till 7:30.

EVENING SESSION. Convention met as per adjournment, Mr. Frawley in the chair. The committee on colonization through Mr.

froy, chairman, presented the following re-

Troy, chairman, presented the following report:—

We, the committee appointed to consider the matter of Catholic colonization, beg leave to report that we consider the question of Catholic colonization of the utmost importance to the Catholic people, and suggest that the Executive committee of the Union be instituted as a board of colonization withfull power to prepare a proper plan, and to confer with the governments of the Dominion, Ontwio and the Northwest, for the purpose of securing the necessary lands on which to i mate one or more colonies.

All of which is respectfully submitted,

J. L. TROY,

M. J. FR. WLEY,

JAMES NOON **,

JAMES NOON ., Committee.

The report was, after considerable discussion, adopted by the convention.
The conmuttee to draft resolutions of condolence on the death of Bishop O'Brien reported as

follows:—
The seventh annual convention of the L.C. B. The seventh annual convention of the L.C. B. U. of Canada, having learned with deep regret of the sudden demise of the venerable and respected bishop of the diocese of Kingston, and desiring to give expression, before adjourning to such regret, shared in as it is by the Roman Catholice of every nationality in the province, have, in convention, assembled at Belleville, adopted the following resolutions:—

Resolved—That the diocese of Kingston, and the Catholic Church in Canada, by the untimely

The Presidents and officers Elected at the Convention.

FULL PARTICULARS.

The seventh annual convention of the Irish Catholic Be-evolect Unio of Canada assembled in the hall of the Sons of St. Patrick, No. 21. I. C. B. U., at Belleville, on the 19th and 29th instant.

The chair was occupied by the president of the Union, M. J. Fraw cy. Esq., who call d the convention to order at 3 p.m. The secretary-treasurer, Mr. John Corkery, was also should be convention to order at 3 p.m. The secretary-treasurer, Mr. John Corkery, was also should be convention.

A fee president appointed a committee of crease and Barry, of Kingsion.

A fee a brief absence the committee submitted a report showing the following delegates to represent the societies named:—

The young Irishmen's autholic Benevolent

death of his lordship Dr. O'Brien, bishop of Kingston, have suffered an almost irreparable loss, while the adherenes of the church have in then be adherenes of the convention to myles had been called and to which he was in heart and been called, and to which he was in heart and been called, and to which he was in heart and been called, and to which he was in heart and been called, and to which he was in heart and been called, and to which he was in heart and been called, and to which he was in heart and education so well adapted to perform; and Resolved—That this convention, composed as it is of Roman Catholics represent in the bones of the profound sorrow they felt on the decease of the obstinguished prelate, who himself benevolent in the broad, true sense of the term, had during his short episcopal care of done of the mercial so consisting of the following gentlemen:

O'Brien had a to which he was in heart and education so well adapted to perform; and Resolved—That this convention, composed as it is of Roman Catholics representing a harge number of the benevolent in the broad, true sense of the term, had during his short episcopal care of done so much to advance the interest of his beloved the sum of the profound.

The president

loss; and.

Resolved—That a copy of these resolutions be forward-d to the administrator of the diocese, and be published in the Mentreal EVENING POST. Toron o Irish Canadian, and Tribune. Post, Toron'o Irish Canadian, and Catholic Record, of London.

and Catholic Record, 6110 alon.
The resolutions, as thus presented, were adopted by the convention
Three hundred copieso the Union constitution were ordered to be printed, and also that proceedings of convention be published in the EVENING POST. Irish Canadian, Tribune and

EVENING Post. Irish Canadian, Tribune and Carbolic Record.

The accretisty treasurer was instructed to notify societies in default to the widows and orphans' fund, in ald of family of a late member of No 19; that if such tax is not paid on or be to e the first of January next, the executive do cancet their charte, stilke their name from the Union's roll, or take such other measures as they to their discretion may deem expedient.

The executive were recommended to have the I, C, A, U, of Canada incorporated

The executive were recommended to have the I, C. & U. of Canada incorporated

The secretary-treasurer was instructed to remit societies the amount which they had paid rowards the widows' and orphans' fond (new plan less expense incurred in the fund A communication from Mr. M. J. Dillon secretary of the Catholic Literary and Benevo tent society of Stratford inviting the convention could it may assiste in that two ways reto hold its next session in that town-was re-

relved.

The second Tuesday in August, 1880, was selected as the time for holding the next convention:

For place of holding next convention:

Ringston, Stratford, Foronto Oshawa and Peterboro were named. On the third ballon Stratford

boro were named On the third ballor Stratford was chosen.

The installation of officers elect was then proceeded with, the installing officer being the past president. Mr. Frawley.

The officers then took their positions and returned thanks to the convention.

The president of the So's of St. Patrick, of Betteville, invited the delegates to attend the pie nic and ball the next day and evening, which, on motion was accepted.

The thanks of the convention were tendered the Sops of St. Patrick for contrestes extended

The inanks of the convention were tendered the Sons of St. Parick for conrestes extended elegates during their stay in the city, and tranks were also tendered the officers of the Union during the past year for the efficient manner trey performed the duties of their several positions.

The convention then adjourned, to assemble at Stratford on the second Tuesday in August, 188).

Ircland Before the Union.

A clever writer in the Dublin Penny Journal, (1836), g ves some interesting personal r-col-lections of Ireland before its un on with Grent Sritain. After some preliminary remarks he

says :"Cast your eyes over Watson's almanack for the year 1790, a copy of which lies at this m ment on my table; look at the 'Peorage of Ireland'in that compilation; look at the list of Ireland' in that compilation; look at the list of their residences, and you will find that ninety-six of our nobility than keep fown hon es in Dublin. At this distance of time it may not be uninteresting to trace the parts of the town they chiefly inhabited. Twelve poers lived in stephen's green in 1790 nine in Upper Suck vitestreet; seven in Henrie to street, and eleven in Bertlen course. Stephen's green in 1790 nine in Upper Steky-testreet; seven in Henrie ta street, and eleven in Rutlan square. These were the places most thickly inhabited by the noblesse the remainder of whom were scattered through the other streets and squares. Three lords lived in Grafton-street, Lord Dunsany, Lord Massy, and Lord Donoughmore. Henry-street was graced with the residence of two, one of whom was my Lord Londonderry, and the other Kilmaine. Look at the list of the house of commons for 1790 and oh, what a glorious catalogue of resident gintry men whose incomes grattan averaged at 14,450 year each, and almost all of whom kept town houses. Foster, the speaker, lived in Moiswor histreet, in a large, old-fachioned manston, with three or four gables next the street. Alas! alse! the houses are still here, but the immates—how wofully chang d. Instead of ninety-six peers, I believe that only eight [including long prelates) now keep town houses in Dub a; and of this weekthed remna t. the large-scarcely ever pass a day in their mansions. I had seeff feel-we in the Procents rank under Charlemont, at which he gay, the holie, the saute us, and the countly had been present; in which the leaders in both therests in the trush lords and commons had gathibited he rmilitary prowess. I reme ber the streets of Dublin crowded for mx months of the year with coronicated equipaves, when, in every corner of the civy was heard the cheering hum of thriving and remanerat dindustry.

munerated industry.

The loss to Dublin of all classes of the aristorimunerate dindustry.

The loss to Dublin of all classes of the aristocracy may fairly be rated at half a million a rear, and the loss to the kingdom of treis disconsible, and then in the intervals of the sessional dutes, they used to repair to their country seats, diffusing around them the blessings of employment, expenditure, protection and encouragement. I shall niver for etthe delightful hospital ties of hristmas I spent to Castle Forbes, in the country Longford with. Lord Granari The worth, the hospitality of his amiable family, and the ractive and successful exertions for the happiness and comforts of the neighboring preture the author of the saction to the charming preture the author of the saction book draws of Brac-bridge hall and its benevolent inmates. I there men triattan, War entitled the charming preture the author of the saction to Kranets Hardy, the biographer of Lord Charlemont, and at that time member for Mullingar,) Barry Yelverton, and the late Daniel To er, who was then V.P. for Tipperary, and as honest, rattling, dashing an Irishman as ever I knew. What cuteriet Wit as oright and spark ing as our noble host's champy ares; fox hunting galors, which, whate et may be urged against in Jiwill always maintain to be above. knew. What enterie! Wit as bright and spark ing as our noble host's champ's less; fox hunting ga'ore, which, whate er may be urged against it. I will always maintain to be at one the most innocent and deithful of field sports. But do not suppose that our time was exclusively devoted to amusement. No; our host was a deply impressed with a sense of his duty to his mative land; he knew that his property. his happiness his respectability were derived from the folland sweat of his humble fellow countryme. The knew that the secret words, "The land which thy Lord thy God hath given thee," implied, upon his part, a moral, indefeasible duty of protections and residence and he acted up to his conviction. This was the seene at Castle stories, but in those days it was no solitary instance; hun treds and hundreds of Irish nrop letura afforded similar examples. In those days absent ease were comperatively rare, as rare as great resident prop letors are at present, and that is are enough in all consolence. Lord Granard established premiums for agricultural excellence among his tenantry; and the laide of his smilable family used conventing in ustry, neatness, and comfort, for which his lordship's generosity to his tenantry afforded them ample facilities. In short, his motto (and that of a numerous class of Irish landlords in 1760) might have been. "In short, his motto (and that of a numerous class of Irish landlords in 1760) might have been." In short, his motto (and that of a numerous class of Irish landlords in 1760) might have been. "In short, his motto (and that of a numerous class of Irish landlords in 1760) might have been." In short, his motto (and that of a numerous class of Irish landlords in 1760) might have been. "In short, his motto (and that of a numerous class of Irish landlords in 1760) might have been. "In short, his motto (and that of a numerous class of Irish landlords in 1760) might have been. "In short, his motto (and that of a numerous class of Irish landlords in 1760) might have been. "In short, his note in short, his motto (and that of a numerous class of Irish landlords in 1780) might have been, "Live and let live, and I will live amongst on "—
These were the golden days of Irishand—days, when the legislatoria duties of the magnates of the soil necessarily continue their residence and their exclusive attention to Irishand, and the constitution of the nebular. The constitution of the nebular that of stars, and also for the advance of meteoro-

Not to Be.

The rose said, "Let but this long rain be past,
And I shall feel my sweetness in the sun,
And pour its fullness into life at last."
But when the rain was done,
But when dawn sparkled through unclouded air,
She was not there.

The lark said, "Let but winter be away,
And blossoms come, and light, and i will soar,
And lose the earth, and be the voice of day."
But when the snows were o'er,
But when spring broke in blueness overhead,
The lark was dead.

And myriad roses made the garden glow,
And sky-larks carolled all the summer long—
What lack of birds to sing and flowers to blow?—
Yet ah, lost scent, lost song!
Poor empty rose, poor lark that never trilled!
Dead unfulfilled!

Wow Hornce Greeley Wore his Shors.

Mow Horace Greeley Wore his Shees.

Mr. Greeley rolled into the shoemaker's store with that heavy, billowy sort of a gat be had. "Sit down, Mr. Greeley," said the shoemaker, Greeley hoked up with that broad, wondering, half child-like look, and said, "Why, do you know me?" "Everybody knows you. Mr. Greeley," was the reply. **comforable fitting shoe was tried on. "No, that is altogether too arge, but that was not large enough, then a cloth shoe, so large that Mr. Greeley could put his hand in and arrange his stocking over his foot so as to fit him. He was amazed at the contrast with Broadway prices no seeing that there was also a contrast with Broadway prices no seeing that there was also a contrast with Broadway quality, bought several pairs like it,—all the man and in fact,—and went away great y delighted, "—ing that he had a lot of soos he would send to be mended. Sure canugh a boy can win lew momen's with a small basketin. **, he roemaker pleeiges his professional honor had to rewere not two shoes alikelin the whole bashurried around to Mr. Greeley's house gested that, as none of the shoes mat of no use to mend them. "Well," Greeley, with that confidential half a list, "the fact is, I put 'em on just about eye came along!" And it is not difficult the eye that he did.

The Legend of the Lvy.

It is an old legend-a German one, I think—and it runs in this wise:

Once upon a time there lived, beside the Rhine, a beau flut young lady. She had a lover who loved her, and whom she loved in return; but after he had wooed—not one year, but three he asked her to marry him, and she anxion to show her power, merely answered, "wall," I nave waited three years," he said "but not your bidding I will wait one more—just one more. I will go away from you and return, when the year is over, to ask your hand,"

Then he went away and became a soldier, and oraise of his brodery filled the land, but the lady was plqued to though that he had been able to leave he for even a year, and woen he returned she effect, and took her hands in his

He knet at her feet, and took her hands in his

and said—
Lady, I have come back to claim you for my wife." But all she answored was—
"Wait longer; a patient waiter is not a

loser"
The soldier arose. He sighed, but he said no word of remonstrance.
"I will we it for two years longer," he said. caimly. "If I on not lose, all is well."
Then he left her again. The had hoped that he would plead with her, and that she should be forces to change her mind; but no, he was
gone-gone for two long years. How she lived
through them she could not telt; but they
passes and again her lover was before her.
'I have waited patiently," was all he said.
The lady yearned to cast herself into his arms,
but pride was strong within her.
"Watt honger" she said.

but pride was strong within her.

"Wat homer," she said.

"No." he answered "This is the last time. If
I wait now I will wait forever."

At this her blood bolled; her eyes flashed; she
arose a d-drew back haughtily.

"Then wait for ever," she said, coldly.

Surely she thought he would sing at her feet
and beseen her forgiveness, but h-did no such
thing. He left her without a word, and now
her heart sunk to her bosom. She wept bitter
tears and rewented in dust and a does. When he

her heart sunk to her bosom. She wept bliter tears and repented in dust and a dies. When a year had gone by, she could bear her wee no longer, and she sent her little foot-page to her old lover, bidding him bear this message— "Come back to me." But the message the little foot-page brought

was just this-

Again she was left to her sorrow, and two years glided by; then once more she hade her page ride over the mountains to her lover's castle.
"Tell him In a waiting," she said
The page rose away and rode back. He stood before his lade a d doffed his cap, and

repeated the message that had been given him:

"The patient waiter is not a loser."

"He is punishing me." thought the lady, and for two years longer she remained in her castle. Her heart was breaking Her health failed, she knew that doubt was near.

A longing to see him seized her soul. Again

knew that death was near.

A longing to see him selzed her soul. Again she sent her cruel lover a message.

'Tell him," she said, "that I am nearmy end, and that if I wait longer before I see him I shall malt forwer."

wait for ever. But: othing softened the heart ber own orugity had turned to stone.

the pagere urned and stood beside his lady's couch. His eyes were full of tears, no head was beat up a his breast; he sighed and hid his face in his plumed cap. The lady lifted her wan

fac. "Speak," she said. "The message"
"Alas!" signed the page, "I would it were a more tender one"
"Whatever it may be, speak," gasped the lady.
The only message that I have," replied the name. is: "Whit for ever!"

page, ls: "Wait for ever!"
"I am well paid in my own coin," said the lady. beck."

From that moment she faded fast. In a little while she died, and they buried her in the old churchyard with a stone at her head and a stone

charchyard with a stone at her nead and a scone at her feet.
When spring came there was grass upon the grave, and there also was a new plant strange to those who tooked upon it; a plant with dark glossy leaves, that crept slowly but surely along, clutching feet to every rough surface it met There had never been a plant like that on earth before. Now we call it the try, but this is what those who saw it for the first time said of it—

ald of it—

"It is the lady whom her lover bade wait for ever. In this form she is creeping towards his castle slowly but surely. So she will creep on until she reaches the heart she throw

sway."
Generations have passed from earth. The castle is a ruin, covered with ivy, and the psa-ants will till you that it has crept there from the lawy's grave, point by point, over stone or rock, through the gravoyard and over gates and fences. You can trace it il you choose they say; but you do not try.—New York Ledger. Ledger.

According to the N. Y. Sun, the children of the various nationalities represented in the pub-tic schools of that city rank as follows in the dis-play of intellectual ability: first, Jew.; second Irish; third, Germaus; fourth Americans.

Professor Lamont, the director of the observa-