

BENEFITS OF SOCIETIES.

The Bishop of Kingston Expatiating upon them.

MAN MUST HAVE SOME RECREATION, AND HE SHOULD BE TAKEN IN HEALTHY SURROUNDINGS—APPROVAL GIVEN TO SOCIETIES HAVING FOR THEIR OBJECT THE IMPROVEMENT OF MEN'S TASTES AND INTELLIGENCE.

Last week a meeting, attended by the members of the Catholic Literary Association and their friends, was held in the Golden Lion block, Kingston. Rev. Father Kelly, president of the association, occupied the chair. In a few appropriate remarks he welcomed Bishop Cleary. His lordship, on being introduced, made a short address. He stated that he had been made glad by the encouraging reports which he had received about the members of the association. He was happy to know that they were working together on Catholic principles. They wanted the church to take an interest in the association, and he had done so by sending them a priest. His counsels had been respected. He had visited them for the purpose of pointing out the advantages to be derived from such a society as theirs when it was properly conducted. The speaker's experience with such societies, in the old country, was that to hold them together they were to be given occasional impulses. If this were not done, they would prove unsuccessful in the end. To increase their interest in this society was one of the purposes which he had in view in visiting it. He was very anxious, not only that they should retain their old members, but that they should get many new ones.

There were three objects which the society had before it: (1) it aimed at mental improvement; (2) it supplied its members with suitable recreation; (3) it drew its members from the dangers of evil association and debasing pastimes that beset the path of young men in the world. Parents should induce their sons to become members of an association of this kind. It afforded a source of recreation, and this all should have. It was a law of life. Men were entitled to seek entertainment after labor. If the body has been worked into fatigue, nature claims rest; and so with the mind. If rest is not secured, sickness follows. Men, by their nature, must have pleasure, and they are entitled to it. If it is not supplied in a legitimate form, it will be obtained illegitimately.

CONSTITUTION OF THE HUMAN SOUL. He proceeded to say that the soul of man is a simple and indivisible substance and essence, and virtually three fold, that is, it performs three really distinct kinds of vital acts, different from one another, and separable from one another, and sometimes directly opposed to one another, just as if they proceeded from three substantially different vital principles. The faculties of the soul, by which this triple order of acts is elicited, are the animal faculty, the intellectual faculty and the spiritual faculty. The Greek and Latin languages employed three well defined terms to denote these three several faculties of the individual soul.

The English language, not being so philosophical in character, whilst it has preserved the definite terms "mind" and "spirit," to denote the two higher elements of our nature, possesses no single word to express the animal faculty in man, as distinguished from the substantial soul. This animal faculty is the same in us as in the brute. All its operations are in relation to the body and its vital functions. Its primary function is nutrition by means of food, which it digests and dissolves into minute particles, some of which it assimilates to our nature, and others it eliminates, as refuse, through various channels. Thus it causes the body to vegetate, and its parts to extend and evolve from within, as the infant slowly grows into the fulness of mature age; whilst by a wonderful process of absorption and secretion, maintained incessantly through the night and the day, in sleep and in vigil, it preserves the continuity of life in continuous change till the moment of final dissolution in death. For the direction of the soul in fulfillment of these functions and all that appertains to healthful preservation of the body, the all-wise Creator has supplied us with a manifold power of sensation and corresponding tastes, feelings, appetites and passions, all ordained for the physical benefit of man, and each provided with its own proper organ for reaching its proper object, according to its specific purpose. There is not one natural taste or appetite in man that is not in itself good and directly conducive, if rightly disciplined, to the preservation and just development of the order of human life, either individual life, or family life, or the life of civil society. The loss of any one of them makes an imperfect man. The perfect development and discipline of each is the physical perfection of the man.

THE PASSIONS NOT BAD IN THEMSELVES. In popular speech these passions are associated with the idea of evil. But this has reference only to the passions as they have been disordered by sin, not as they have been given to us by God. When He made man, He made him in rectitude, a harmonious whole, with all the elements of his nature well ordered in relation to each other and to his Creator. Every passion of man's lower nature was then obedient to reason, perfectly tranquil within, and unmoved by sight or sense of outer objects, whilst awaiting in silence the mandate of reason, as the sole rule of their action. Thus it was, and thus it was to be, so long as man's reason was obedient to the mandate of God. It was in the moment of man's primal transgression of the Divine precept that his lower nature broke out into rebellion against the direction and control of his reason. Yes, and it was the beset of the passions, the one wherein man is most akin to the brute and most ashamed of himself, that first adomed Adam of his high estate, and of the lawless rebel forces that had seized the citadel of his heart for struggle against the empire of his reason thenceforth and evermore. Therefore, young men, bear always in mind that the object of life is not the free indulgence

of sensual tastes and appetites, regardless of the laws impressed upon our nature by the God who made us. It is written, "THE WISDOM OF THE FLESH IS DEATH." It is death of the soul, eternal death. It is death of the body also, by reason of the countless diseases and multiplied miseries it is sure to entail. For medical experience bears out the Scriptural word of warning, "he that eateth in the flesh, his flesh also shall reap corruption." Oh! if young people did but know the variety and terrible character of this retribution of corruption that follows upon inordinately sensual gratification, how careful they would be, from the earliest days of manhood, to guard against first temptations and dangerous occasions, and the evil influence of bad reading, bad company, bad places of resort, against bad thoughts too, which are the beginnings of bad desire and all bad conduct. It will be too late to learn this lesson when vice, especially the vice of impurity or intemperance, will have already poisoned the springs of life, and wrought fatal disorder in the brain, the heart, the stomach, the liver, and other central organs, resulting in slow decay or, as too frequently happens, in a sudden and unprovided death. Apart from these most grave considerations, I desire to impress upon this Literary Society, whose members, I presume, aspire to character of upright manhood, that the more a young man delivers himself over to the despotism of one or all his animal passions, by so much the more does he forfeit his manhood and its dignity, and debases himself to the condition of the brute creation. His fellow-men will rightfully despise him; and even should his misdeeds be concealed from human eyes, he must in his heart of hearts condemn and loathe himself. It is what the Royal Prophet declared nigh three thousand years ago by inspiration of the Holy Ghost, "Man, when he was in honor, did not understand: he is compared to the senseless beasts and is made like unto them."

THE DRUNKARD AND THE IMPURE MAN. This is not too severe a reproach against him who makes animal enjoyment the object of life. It falls far short of the measure of his debasement, for he is in truth more beastly than the "senseless beast"; he descends to lower depths of turpitude, and does his nature more foul disorder than he would or could do, were he transformed by divine vengeance into the living reality of a beast. If the drunkard could bring himself to regulate his appetite for drink after the manner of the horse or the ox, he would not drink so much as he does, nor so frequently and unreasonably, nor would his liquor be so artificial, so ardent and so hurtful to his nature. So likewise the impure man, were he to imitate the laws of moderation that govern the beasts of the field and the birds of the air, he would not be so unchaste of mind, nor so impure of heart and flesh; his lust would never seek forbidden objects, nor revel in excessive indulgence. One of the main purposes of the formation of this Literary Society is to withdraw youth from the occasions of being led into these and other vices in the hours of their evening rest after the labors of the day, by bringing them together into friendly association and directing them by innocent amusements and wholesome reading and the frequent instruction and constant supervision of the priest who has charge of them and who takes the liveliest interest in their welfare. Thus their hours of legitimate rest are guarded against danger of absolute idleness and of dissipation and bad company, and are turned to profitable account.

THE SOUL MAKES THE MAN. It is not the body that makes the man. In physical organization, in symmetry of parts, in strength of muscle and agility of limbs, man cannot claim superiority over the brute creation. Man is a man by virtue of that wherein he is distinguished from the beast and "made little less than the angels." It is the rational soul that makes the man, and the likeness of the Godhead in him, as it is described in the record of creation. "The Lord God formed man of the slime of the earth, and breathed into his face the breath of life, and man became a living soul. To the image of God He created him." Our bodily organization and the laws laid upon it in creation demand of us continual thankfulness to God, and reverential behavior towards ourselves always and everywhere, because we are shaped and framed in every limb and member by the holy hands of the Lord of Heaven. But far more noble and more exalted in sacredness is our rational soul, breathed into us by the Divine mouth—into each and every one of us similarly as into that first statue of clay that became a living soul in the likeness of God, by the breathing of the Heavenly Father upon it. It is therefore, we have just care of our body, and cherish and nourish it and guard it against injury, how much more solicitous should we be for the safety of our beautiful God-like soul, its suitable nourishment by the food of truth and virtuous stimulus, its healthfulness and vigor of intellectual and moral activity and its protection against every corrupting or debasing influence? This is the first duty of manhood. Whoever neglects this duty is unworthy of being called a man. Now, the rational soul, considered with reference to its intellectual faculty, is "called the mind," and its functions, like those of our bodily organization, are various. They may be classified as the understanding, the memory, the imagination and the free will. Every man possesses each of these in some degree, some surpass in one, some in another. The man of most solid understanding is not always endowed with the most extensive memory; and, it is commonly believed that severe mathematical sciences are seldom possessed of lofty powers of imagination. But the gift that has been specially vouchsafed to each one by his Maker may be brought to illimitable perfection through laborious study and judicious direction. This is properly called education, which literally means the development of the mind's native powers, and is, unhappily, too often confounded with the imparting of scraps of information on this, that and the other subject to the youthful mind without any process of mental development. Each of you may render your school education more per-

fect here by good reading, friendly interchange of thought, public debates on popular subjects, and various other methods suited to associations of young men. Thus you may entertain one another and afford pleasure to friends who come to witness your literary exercises. Music and song combined with recitation and debate constitute a sufficiently full program of an evening's amusement. I should like to see these exercises frequently repeated, and your means of pleasurable enjoyment multiplied. Believe me, the youth who finds delight in reading classic authors, be the subject history, biography, poetry, popular science, descriptive geography, records of travel or other such useful and entertaining branches of knowledge, is least likely to turn aside into the by-ways of vice and seek indulgence in gross and criminal pleasure. A taste is formed by the early cultivation of study; and, whereas the frequent repetition of sensual pleasures begets satiety and disgust, the repeated gratification of the literary taste begets more keen desire and more exquisite sense of enjoyment. Thus the evil tendency of corrupt nature is counteracted by the refining and elevating tendency to eager pursuit of literary knowledge. Your Rev. President is well qualified to direct and assist you in the choice of authors suited to each one's capacity and natural turn of mind. I am confident he will allow none but good books and periodicals and newspapers to enter here. I trust he will find means of enlarging your library. I beg also to express a hope that our fellow citizens will extend encouragement to your society. All may not choose to become members in the ordinary sense, but they would do good to the youth of the city by enrolling themselves as honorary members, and helping you to defray necessary expenses by the small fee of one quarter per month. For my part, I wish to signify my appreciation of your good work by asking you to admit me to membership in right, and I will contribute ten dollars a year to the society, hoping also to be able to serve you in other ways. You have this advantage over divers other associations, that you are nowise identified with the cause of any mere party for political or other objects on which men may be divided in opinion, and which may only self-improvement, literary progress and the safe guarding of youthful virtue. Every good citizen will look favorably on you.

FAITH CROWNS THE WORK. Were a man to live solely by the principle of his animal nature, even though he should transgress no moral law, he would be nothing more than a respectable brute. Again, were a man to live solely by the principle of his intellectual nature, even though he should have cultivated his understanding, his memory, his imagination and aesthetic tastes to the highest degree of perfection, and had conformed his free will to the natural laws of truth and duty, he would not yet be a man, such as man must be in order to attain the end of his existence. Whoever walks his whole course of earthly life in the natural sphere can never reach a supernatural end. The distance between the two is infinite, and there is no end appointed by God for man other than the supernatural. This consists in the beatific vision of God, face to face in His kingdom of everlasting glory; and the supernatural means by which alone we can arrive at this supernatural end, is Divine grace derived from the Saviour's wounds and infusing new life into our souls through

"FAITH THAT WORKETH BY CHARITY."

This is the first axiom of the Christian religion: "Without faith it is impossible to please God." And faith without charity, on a positive respect, is as much a corpse, whilst another proclaims that if he speaks with all the eloquence of men and angels, if he knew all mysteries and all knowledge, if he had faith strong enough to remove mountains, if his good nature had lavished his whole property on the poor, and if, in fine, he were to lay down his life in defence of his convictions, withal, if he had not charity, "his profane words shall do him no good, he shall be as a sounding brass, or a tinkling cymbal." Hence the supreme necessity for cultivating the spiritual faculty of our souls, that is, the principles of heavenward thought and feeling and desire and action and motive and sentiment and taste imparted to us in our Baptismal regeneration, when we were thoroughly transformed from the likeness of Adam into the likeness of Christ, and made worthy of the Eternal Father's adoption to the heirship of His glory. The patronage extended to this Literary Association by the Church, and the careful supervision of the clergy, are directed mainly to the fostering of this spiritual element in you, as to that which gives the Christian character to your work, purifies it, and ennobles it, and exalts it above the petty things of earth, even to the heights of the throne of God in heaven, whither our whole conduct of life should tend. This also is the purpose of the rules appointed for your religious observance in regard to the reception of the Sacraments of grace at stated times. Regularity in this respect is, generally speaking, a guarantee that a young man is orderly in his behaviour at home and at his work in public and in private; whilst from the divinely ordained bath of penance and the participation of the flesh of the Son of God you will draw refreshment for your flagging spirit, and strength to conquer the temptations that may come to you from the irreligious world, or the devil or the flesh.

KNOWLEDGE IS INSUFFICIENT WITHOUT GRACE.

Don't imagine that literature, or all the sciences combined, can save you from the domination of the triple concupiscence that pervades the whole earth. It is folly to expect that a youth of unformed mind and ardent natural impulse will stand firm under violent temptations, because he has been told not to do the evil deed. This was sufficient for man's restraint in the days of his innocence. But now we inherit a corrupt nature; our intelligence is clouded and our will is weakened, whilst the passions of the heart of flesh are strong in their turbulence against the spirit. In this domestic warfare man has not to fight an open foe, against whom he is naturally impelled to exert his whole strength; his fight is with his own very self, one half of his constitutional forces being arrayed in deadly conflict against the other. Hence his weakness

and his absolute insufficiency to save himself from ruin. He must get help from without; and from Him alone it must come who has promised, and is faithful to His promise, that "He will not suffer you to be tempted above that which you are able, but will even make issue with the temptation, that you may be able to bear up." This special help of God, without which our Catholic faith teaches us that no man can continue to walk in the path of the commandments, is secured to us by prayer and the use of the sacraments. You cannot be good Catholics, you cannot be sure of your perseverance throughout a single day, if you neglect your duty of morning and evening prayer. We have need of God every day as well as Sunday. St. Paul, holy though he was and sublimely in mind by his vision of the third heavens, has not been ashamed to avow that he was tempted by the "angel of Satan the sting of the flesh," and that it was by prayer to the Lord, three times repeated, he came off victorious.

EXHORTATION.

I shall be glad if this instruction upon the most interesting of all human topics, the constitution of man's soul and the triple order of its operations, will enable you to comprehend the inner springs of life, and therefore to respect yourselves all the more, and stimulate yourselves to depress the mean instincts of lower nature and cherish those higher aspirations that lead you to seek improvement of your mind in knowledge, and your spirit in virtue. This is the exaltation of human life which gives true dignity to manhood, and prepares us for our future association with the "spirits of the just made perfect," and the "many thousands of angels" in the court of the King of heaven. For it is promised that his recreation we shall no longer be oppressed by the downward forces of our animal nature and its lowly functions. "The animal body," says St. Paul, "is sown" (in the grave); but it shall rise "a spiritual body." Food, drink, sleep, the labor of digestion, the sense of fatigue, all sickness and all pain shall be no more. "Neither shall they marry or be given in marriage," said the Saviour, "but shall be as the Angels of God in heaven." Thus in death the principle of animal life in man meets its last end, similarly to the seed sown in the earth, and the "spirit" shall thenceforth be the whole soul of man; and the life of the risen and glorified body shall be derived exclusively from the action of the soul upon it, as the form of its being. Accordingly it shall participate in the life of the glorified soul, sharing its attributes of power and subtlety and agility and brilliancy. Therefore this self-same body of flesh, which we so heavily upon us, shall, after the resurrection, move unimpeded, in perfect and instantaneous obedience to the will of the spirit, through the boundless regions of the empyreal heaven; it shall be free to traverse the starry firmament from pole to pole in the twinkling of an eye; it may also, if the spirit so wish, descend with the velocity of the lightning flash upon this earth, to tread the ground again whereon we walked in the days of our mortality and fought the hard and weary fight of the spirit against the flesh. Then and there we shall bless the God of heaven for His innumerable mercies to us and the final triumph of His Grace accomplished in us.

THE COERCION BILL.

Letters from Distinguished Prelates.

At the anti-coercion mass meeting held lately in Toronto the following letters were read from His Grace the Archbishop their Lordships Bishops Cleary and O'Mahony: St. Michael's Palace, Toronto, April 16, 1887. D. P. Cahill, Esq., Secretary, I. N. L., Toronto: SIR—A higher order of spiritual duties prevents my attending your meeting to protest against the iniquity of the proposed Coercion Bill, introduced into Parliament by the policy of the present unfortunate Government, but I am heart and soul with the object of your present meeting. I have said a higher order of spiritual duty, for I deem it a spiritual duty to protest against injustice and the oppression of the poor. I beg to plead a merciful consideration at your meeting for the representative in this country of Her Majesty the Queen of England, solely on account of the sovereign authority which he represents. Our Lord has said upon the chair of Moses sit the scribes and pharisees. "Do as they say, but do not do as they do." The appointment of this statement was very unfortunate, for free and virtuous Canada had a right to expect a representative whose character and whose ancestry would not bring disgrace on her. The book of Sir Charles Russell, ex Attorney-General, who examined that between landlord and tenant on the Landdown estates, has been published to the world, and reveals an appalling state of injustice and tyranny for generations. You are of course at liberty to expose the abominations of agents, and your charity will, I fear, be strained to its utmost limits in an effort to dissociate their crimes from those of their employers. Remember that the most criminal of them is the Government which, open-eyed, aids and abets the injustice towards the tenantry which its own act of Parliament judges condemnable. I am glad to find our excellent Legislature of Ontario entering also their protest in advance of yours. Nearly every Legislature in the United States has also protested. All English-speaking people should disown such tyranny and save themselves from any imputation or connivance, lest their silence might be interpreted into countenance in the slightest degree of tyranny and oppression which deprives people of their just rights. It is the duty of humanity of a higher moral order to protest against the evil actions of the lower grades, for there is a solidarity in human nature which presses the good to protest, if they can do nothing else, against wrong doing, wherever or by whomsoever perpetrated. All the millions of Irish exiles spread throughout the world are raising their voices against the projected coercion, and against all the past crimes of the English Government in Ireland. It is true that there are some Irishmen who, from evil associations,

are almost anti-Irish. These of course have little weight and deserve but little honor. This universal cry of regenerated humanity resounds against proud England, now low enough in the estimation of the civilized world. English rule in Ireland commenced in abetting and upholding the crime of adultery. The rest of the history may be summed up in penal laws against the rights of human society, their language and religion. Our country to-day stands the image of ruin and desolation. It is the most unfortunate country in Europe though renowned for its fertility and other natural advantages. The sighs and groans of millions of the Irish and of their children have ascended to heaven for over seven centuries, and a just retribution will certainly follow, and England may yet be brought to the condition of Ireland.

Desiring to give a practical expression to our sympathy for the unfortunate evicted, we subscribe \$50, wishing I could afford \$5,000, to a fund which will be raised for their support.

Yours faithfully, JOHN JOSEPH LYNECH, Archbishop of Toronto.

His Lordship the Bishop of Kingston sent the following cheering words, and with them a cheque for \$50: Bishop's Palace, Kingston, 17th April, 1887.

To the Secretary of the National League, Local Branch, Toronto: DEAR SIR—The Rev. Father McGrath proceeds to Toronto to-night to attend the meeting of the National League to-morrow evening, which has been convoked, as I understand, for the purpose of expressing the sympathy of Irish Canadians with the cause of struggling Ireland, and protesting in the name of humanity and of the rights of justice against the truculent policy of physical force and armed coercion, now proposed to Parliament by the Tory Government of England to be invested with the sanction of law for the extinction of Ireland's just claims and legitimate hopes in a pool of blood.

Lord Salisbury's policy is no less foolish than wicked. It has been tried as many times as the years of the accused Union, effected by Pitt and Castlereagh through the double agency of gold and danger, namely, its vast despoliation. Those successive Coercion Acts have in every instance proved to be, not merely failures in a political sense, but social curses and direct incentives to crime and public disorder. They have, as we know, never been intended, as all laws should be, for the good of the people, but for their injury and oppression, and the ascendancy of the party that has a despoliation them. What have we now to meet it nothing more or less than a declaration of unjust and unprovoked war against Ireland by Lord Salisbury's faction. It is an avowal of legislative despair.

I send Father McGrath to your meeting that he may voice in my name for the hearty concurrence of ninety nine per cent of the Irish Canadians of Eastern Ontario in the sacred purpose of your meeting. We cling steadfastly to the cause of our Mother Country through weal or woe. We hold it dear to our hearts, as a principle of life consecrated by the prayers and tears of our fathers, the sufferings of our martyred brothers, the traditions of the Irish beside, and the inextinguishable instincts of our ancient Nationality.

I remain, dear sir, Yours very faithfully, JAMES VINCENT CLARKY, Bishop of Kingston.

The Right Rev. Dr. O'Mahony writes as follows in this hour of Ireland's direful need: Mr. Daniel P. Cahill, Secretary.

DEAR SIR—I heartily approve of the purpose of your meeting to-night. The unjust, unconstitutional, and unstatesmanlike attempt of the Salisbury Government to stifle the cry of Ireland by coercive and penal enactments deserves the reprobation of every liberal and liberty-loving man, of whatever class or creed he may be. Coercive laws, without the shadow of justification, are indeed an ignominious exhibition of English "equal justice to all"—or the blessings of a "paternal government"—of a time-honored "Glorious Constitution"—and above all of the "hereditary wisdom" of the lawmakers of an Empire upon which the sun never sets.

It would seem as if the time had come when the sun, in very shame, would set upon an Empire whose senate seems bereft of justice, mercy and wisdom! Wishing your meeting every success, I am, dear sir, Yours faithfully, T. O'MAHONY, Bishop of Eudocia. P. S.—I enclose you a cheque, \$25.00, for the Eviction Fund.

SYMPATHY WITH IRELAND.

\$200 IN AID OF THE NATIONAL LEAGUE—RESOLUTIONS IN FAVOR OF HOME RULE. At a meeting held a few days ago in the Catholic parish school house in St. Thomas, Rev. Father Flannery acting as chairman, the following resolutions were unanimously adopted:

Resolved, that we beg leave to submit to Her Majesty Queen Victoria, for whom we profess cordial loyalty, and to whom we offer our heartfelt congratulations on her attaining the fiftieth anniversary of a successful reign. That we view with horror the proposed Crimes Bill and Coercion Bill now before the House of Parliament in England. 2. That we express the most profound regret that any portion of Her Majesty's subjects, especially our kith and kin, should be treated with such exceptional cruelty. 3. That we, in Canada, a country less favored by climate and soil than Ireland—feel independent, happy, prosperous, and loyal; that we owe these blessings, under God, to the fact of our being allowed the privileges of responsible Government and free institutions. 4. That from our own experience, and from our intimate knowledge of the feelings, the wants and the resources, aspirations of the Irish people, we are thoroughly convinced that nothing short of local self-government can ever succeed in promoting contentment, prosperity and loyalty in Ireland. And while claiming for our countrymen and co-religionists in Canada, unconditional loyalty and adherence to the government under which we enjoy

freedom and prosperity, we humbly submit to Her Majesty's Government the advisability of extending to the people now living in Ireland—the same confidence and responsibility of self-rule as reposed in the people of this Dominion—and which has been followed by such happy and glorious results. That we herewith, wire drafts of \$200 to the Treasurer of the National League, in aid of the efforts now made in the Imperial Parliament to arrest persecution and bring about Home Rule for Ireland.

A copy of these resolutions was sent by telegraph to the secretary of the National League, to be read at the meeting in St. Vincent's Hall, Toronto.

LIST OF SUBSCRIBERS IN ST. THOMAS, TO THE FARNELL FUND.

Table listing names and amounts: Mrs J Casey... 1 00, Fr Flannery P P 10 00, J Brady, West... 1 00, J Crowley... 1 00, D J Donohue... 1 00, Co Atty... 5 00, John McVeigh... 1 00, Yarmouth... 5 00, T Casey, Fingal... 1 00, S Poccoy... 4 50, T Kelly, Yar... 1 00, month... 4 00, L Hatton... 1 00, John King, M C... 3 00, M Clarke... 1 00, Patrick Butler... 3 00, J Powers... 1 00, Charles Arlein... 3 00, M Lorian... 1 00, P Burke, M C R... 3 00, F M Egan... 1 00, Joseph Bock... 2 50, John Doyle... 1 00, J T Coughlin... 1 00, W Rath... 1 00, Westminister... 2 00, E A Reath... 1 00, John Burns... 2 00, W P Reynolds... 1 00, J H Price, mer... 2 00, Louis Cutler... 1 00, chant... 2 00, Miss Carke... 1 00, J Doyle, Yar... 2 00, Felix Cassidy... 1 00, month... 2 00, Tim Kelly... 1 00, T Barry, M C R... 2 00, F Foley, M C R... 1 00, Charles Regan... 2 00, Grant... 1 00, P Murphy... 2 00, M O'Shea... 1 00, T Coughlin... 2 00, John Laha... 1 00, Dan Coughlin... 1 00, A McMullean... 1 00, Glanworth... 2 00, Barney Fahy... 1 00, Dan Coughlin... 1 00, Tim Crowley... 1 00, Barrister... 2 00, Danwich... 1 00, Denis Lyons... 2 00, John Hooley... 1 00, M Cloherly... 2 00, Danwich... 1 00, F McNally... 2 00, James Crowley... 1 00, F C Flannery... 2 00, Danwich... 1 00, Rev Fr Cook... 2 00, Drumgool, James O'Reilly... 2 00, Danwich... 1 00, H McVidlar... 2 00, John Tracy... 1 00, Hugh McClean... 2 00, Danwich... 1 00, A Monahan... 1 50, Michl Hatton... 1 00, T Wall, M C R... 1 50, Danwich... 1 00, M McAndrews... 2 00, Breen, Dun... 1 00, Jas Smith... 1 00, wick... 1 00, Martin Joyce... 1 00, Denis Cribbe... 1 00, Jas Egan... 1 00, Danwich... 1 00, P McCarthy... 1 00, James Tracey... 1 00, Ed Starkey... 1 00, Danwich... 1 00, Jar & Gaffrey... 1 00, John Lynch... 1 00, B Mulroony... 1 00, Danwich... 1 00, John King... 1 00, John Rourke... 1 00, J McCall... 1 00, Danwich... 1 00, H McCaffrey... 1 00, Wm Jeffers... 1 00, P Sheridan... 1 00, Mrs C Welner... 50, John Burns... 1 00, M Murphy... 50, J L Peters... 1 00, John Harris... 50, P Brady... 1 00, B Thompso... 50, John Hyne... 1 00, Eison & Collins... 50, John Feeney... 1 00, John McKay... 50, P Murphy... 1 00, John McKillop... 50, M Dowd... 1 00, E M Yarwood... 50, T Murphy... 1 00, P Evanhout... 50, B Murphy... 1 00, John Lowry... 50, John Les... 1 00, Harry Jones... 50, M Kinsell... 1 00, James O'Byrne... 50, Jas Casey... 1 00, Thomas Quirk... 50, B Housinger... 1 00, P O'Neil... 50, D Barrett... 1 00, Wm Barke... 50

A Protestant Bishop on the Catholic Church.

Right Rev. Randolph S. Foster, Protestant bishop, pays the following tribute to the Catholic Church in the New York Independent: "It cannot be disputed that she descends in direct and unbroken line from the apostolic time and Church. Within her pale, both recently and anciently, have been many of the most illustrious saints and scholars. She presents the most compact and powerful organization that has ever been set up among men. She has wielded more power over wider spaces of time and space than any other institution, ancient or modern. She is still to-day as powerful as she was in the time of the great Gregory or Hildebrand in essential respects. That there are still many saints within her pale there is no reason to doubt. Her episcopal throne on the Tiber still moves the world. It is not perfectly clear that she will ever be less powerful than she is to-day. Her communion is large as in her palmist days, and her children not less loyal in constrained allegiance. Neither England, nor Germany, nor the United States is free from her grasp. Her influence in England is scarcely less than in the reign of Queen Mary, and is growing with every rising and setting sun. In the United States in fifty years she has passed from nothing to absolute mastery. There is no mission field in the world where she has not more converts than all combined Protestantism. The elements of her conservative power have no parallel. Missionary efforts in her own dominion have hitherto been effectual to win a score of thousands of converts, which are an inappreciable loss from her fold, not missed more than a hair from the head."

Nine Years Experience.

Medicine has for so many years, and by so many people, been tried without effect in treating Chronic Ailments, that the public welcome a new method of curing by electric medical appliances. They are especially effectual in Malaria, Rheumatism, Kidney and Liver Complaints. There is no company that has been able to utilize electricity so fully and satisfactorily as the Electric Medical Co., of Brooklyn, N. Y. Their large advertisement in another part of the paper.

It is pointed out as a remarkable fact that ten houses, occupied by 2,500 orphans under the care of Don Bosco, suffered no damage by the recent Italian earthquakes, though houses were wrecked around them in all directions.

Lord Salisbury having remarked that "Irish affairs are like a perpetual nightmare," Gladstone retorts: "When you suffer from nightmares, what is the way to escape from it? The way to escape from it is to wake out of your slumbers."