



ST. VINCENT DE PAUL.

Rise and Progress of the Great Charitable Society called After the Saint in America—Some Particulars About the Organization in Chicago.

St. Vincent de Paul's Society is one of the noblest and most extensive benevolent organizations in active, though almost silent, operation throughout the Christian world. It may be interesting if not in a measure surprising to many to learn that its origin was comparatively recent times, and within the memory, perhaps, of many of its yet surviving first members. Before the first quarter of the present century had passed a young Frenchman named Frederic Ozanam, who was born in the south of France in 1813, arrived in Paris to pursue his studies in the most famous of all the universities of France, located in the capital, and taking its own name and government. The great emperor had been dead but a few years. The vast empire which, under his splendid and all comprehensive administration, had exalted France to the proud eminence among the nations of Europe, had a ready hand in the destruction of the old, and after the territories in that continent which were restored to the representatives of the several dynasties to whom they originally belonged. Under the feeble government of Louis Philippe, the political malcontent who still adhered to the revolutionary principles of 1789 were again seeking the principles of the monarchy, and it was more than Louis Philippe's reign which shared the fate of his predecessor, Louis XVI. It was to combat the irreligious and infidel ideas then beginning to wear a political aspect throughout Paris that young Ozanam and some seven or eight other young men first banded themselves together to combat the dangerous doctrines of the Communists who were again menacing the peace and welfare of France.

A hot contest was waged by Ozanam and his colleagues against the disciples of the infidel who, both on the rostrum and in the press of Paris, flouted by some of its opponents in a series of political debates which was instituted at the time as to the causes of the religious indifference and infidelity avowed by many of the students of the great schools, Ozanam called a conference of his comrades to consider the best course to be pursued, and his opponents that the duties inculcated by Christianity would find as many constant, self-sacrificing and devoted loyal adherents in Paris as in any city during the world. At one of the conferences held by this devoted band, Ozanam numbering thirty members, it was decided to inaugurate "It is all very well talking and arguing about a holding one's own against our adversaries, but why cannot we assist upon some line of practical and Christian work, showing the character and strength of our convictions?" He then proposed that the little coteries he had formed should concentrate their efforts in the service of the poor, and in 1832 Ozanam, who had long held in serious contemplation the project of writing a history of civilization, found himself forestalled in this design by Guizo, the renowned historian, one of his fellow-colleagues, and abandoned his long cherished project. A matured plan of operations was then considered and decided upon for the furtherance of the benevolent objects which had more recently engaged his thoughts, and in their successful prosecution he was very heartily sustained and assisted by his young colleagues. In the earlier history of what has now for the most part been recognized as the first and beneficent and practical charitable organization known throughout the civilized world, its labors, which were eminently successful from the start, were conducted under the simple title of Conferences of Charity. The meritorious work of these conferences in Paris at length became so conspicuous that the Archbishop not only extended a warm and generous support to Ozanam and his colleagues, but he also induced the gifted and eloquent divine Pere Lacordaire to deliver a series of brilliant orations in the Cathedral of Notre Dame in aid of the praiseworthy objects upon which they had so auspiciously and opportunely entered. This series of orations served not only to immortalize the renowned priest himself, but made known the salutary aims of the proposed organization throughout all the provinces of France and the Catholic centers of Europe. From its first humble inception within but a few years an association which was originally designed simply to combat and overthrow the dangerous principles and still more dangerous influences set on foot by the growth of anarchism and nihilism in Paris commended itself not only to the favorable recognition of the Holy See itself, but won the warmest co-operation of the Sacred College of Propaganda in extending its usefulness throughout the world. A new and more universal system of administration was adopted, the organization then taking for its titular name the name of the great apostle of charity, St. Vincent de Paul. Although the ministrations and benefactions of this noble charity are not restricted by creed, color or nationality, only Catholics can become members of the society. Its government is as perfect as that of the Holy See itself, with which it might perhaps justly be said to be thoroughly co-extensive. There is indeed, no system of charity ever established or devised for the relief of the suffering and deserving poor, but would derive very material advantages by the adoption of some of the practical methods upon which the benevolent operations of this society are based. Meetings are held once a week by the conferences of each parish in the city of Paris, and the first Friday of every month the president, vice-president and officers of conferences constituting the Particular Council, having supervision of all the conferences within their district, meet to consider and take any necessary or special action in connection with the monthly reports of the conferences. The Particular Councils in the United States are subject to the Superior Council, whose headquarters are in New York, and all the societies are subject to the Superior General of the Order in Paris, where the society had its origin.

The Holy Father has appointed one of the Cardinals to act as Counselor on behalf of the society in the Sacred College of Propaganda in Rome, which alone is a proof of the extent and importance of the charitable work of this marvelous organization and the spirit with which its mission and labors are regarded by the Holy See. Some idea of the practical and humanitarian relief extended by this admirable organization in the aggregate may be derived from a reference to the annual report of its ministrations in our own midst. There are no less than nineteen conferences in active operation in the city of Chicago alone. They are affiliated with the various Catholic churches of the several parishes, and it is almost needless to say that to the constant and unflinching success of their endeavors to lessen the hardships and sufferings of the poor may in no small measure be attributed the sympathy and material support afforded in all cases of emergency by the priests attached to the various parishes in which the conferences are located. They include the churches of the Holy Family, St. Patrick's, St. Stephen's, St. Columbkille's, St. James, St. Bridget, St. Mary, Sacred Heart, St. John's, All Saints, The Annunciation, St. Gabriel's, Holy Name, St. Michael's, St. Rose, St. Francis (Bohemian), St. Philip, Notre Dame and St. Elizabeth. There are nearly six hundred active members in the several conferences. The resources of the society are mainly derived from the contributions of the charitable members of the order, but the priests of the various churches in which the conferences are located, from time to time permit collections to be made of the funds of the society, and their collections are also occasionally supplemented by the proceeds of lectures and other entertainments given annually in the halls attached to the schools or churches of the district. From these various sources the society was enabled to expend last year nearly \$12,000 in relieving the wants of the poor, including provisions, clothing, fuel and the cost of the daily necessities of the poor. During the period of its benevolent activity in this city, dating back some twenty years, the records of the society show that more than \$200,000 has been contributed and expended by the Society in relieving the indigent and succoring the distressed of all creeds and conditions. The present Particular Council of Chicago include Hon. D. Scully, president; R. C. Gannon and J. C. Hildreth, vice-presidents; John Adams, secretary; John H. McMullen, vice-secretary; Joseph Kenny, treasurer, and Father Thomas Galligan, spiritual director. There are four Superior Councils of the Society of St. Vincent de Paul in the United States, I cited severally in New York, Brooklyn, New Orleans and St. Louis. Valuable donations and benefactions are frequently made by the charitable and benevolently inclined of all denominations, as it is well known that the methods of relief adopted by the Society of St. Vincent de Paul precludes the frustration of its objects by the unworthy. Those members of the several conferences upon whom the duty devolves to inquire into the actual necessities of the destitute made over \$3,000 visits to the dwellings of the poor and suffering applicants for assistance last year, but prompt and immediate relief was extended in every deserving case, and it is rare indeed in the annals of the society that any unworthy cases have ever reached its conferences. If the wants of the poor cannot be in some degree alleviated, the necessities of the destitute are met by the distribution of the funds for this purpose, contributed by the opulent and charitable, society is forced by less prompt and efficacious means, perhaps, to make provision, and by less perfect methods, for the support of the needy. An eternal indulgence was extended by the Divine Redeemer to those concerned in the work of charity, and the necessities of the destitute, and the words of the Scriptures, "Who ever giveth to the poor lendeth to the Lord." In a merely utilitarian age, when it may be more difficult to touch the well-springs of human pity and compassion, the famous English preacher, Spurgeon, when making a charitable appeal to one of his usually large and elegantly dressed audiences, said in a simple and direct manner, "I have a well known biblical except by saying to his hearers, 'If you are satisfied with the security down with the dust.' The result was that from that fashionable audience he secured a collection of \$50,000 on the spot. The members of the Society of St. Vincent de Paul and those who sympathize with and sustain them in their labor stand in need of no supplementary advertisement. They accomplish a great deal of good work in their own quiet and unostentatious way and will continue to do so. It may truly be said of the members of this admirable organization that they prefer to do good by stealth and for its own sake, and are confessedly and altogether indifferent as to the praise to which their self-sacrificing labors in the interest of human pity at large entitle them.

ARCHDIOCESE OF MONTREAL.

Re-Arrangement of Parishes—Copy of the Notice Forwarded by Mgr. Fabre.

His Lordship Archbishop Fabre has this day forwarded the following notice to the several parishes of the Archdiocese, which speaks for itself:—

PARISHES OF MONTREAL.

CIVIL RECOGNITION.

Annexion of the English speaking Catholics of the parish of Saint Vincent de Paul to the parish of Notre Dame du Bon Conseil.

PARISH OF SAINT CHARLES.

Annexion of a part of the parish of Saint Ann to the parish of Saint Gabriel.

PARISH OF SAINT ANTOINE.

Annexion of a part of the parish of Saint Ann to the parish of Saint Antoine.

Whereas, by sec. 1 of the chap. 24 of the Act 50 Vict., it is enacted that: Every parish erected or which may hereafter be erected for religious purposes by ecclesiastical authority, within the limits of the parishes of the diocese of Montreal, shall be recognized, and shall be a Catholic parish, from and after the insertion in the Quebec Official Gazette of a notice of the issue of the canonical decree which erected or shall erect the same, and that as fully as if such parish has been recognized and ratified for civil purposes under chapter 18 of the Consolidated Statutes for Lower Canada.

And whereas, by sec. 1 of the said chap. 24 of the Act 50 Vict., it is enacted that: Whenever it is required to dismember and sub-divide any parish, or to unite two or more parishes or parts of parishes, or to alter or modify the limits, bounds and division lines of any parish already established and erected according to law, for religious purposes, within the limits of the parishes of the diocese above mentioned, already dismembered and civilly erected, such dismemberments, subdivisions, unions of parishes or parts of parishes, changes and alterations, shall have civil effect from and after the date of the insertion in the Quebec Official Gazette of a notice of the issue of the canonical decree ordering the same, and that as fully as if the whole had been carried out under the provisions of chapter 18 of the Consolidated Statutes for Lower Canada; subject to the provisions of the canonical decree concerning them.

And we give notice of the issue of the said

PIOUS HYPOCRITES.

RELIGION USED AS A SHIELD FOR THE VICIOUS.

Text—"If you have respect of persons, ye commit sin."—James 2:1.

The Apostle James was a very plain-spoken person, and if he had lived in our day would doubtless have been compelled to lay aside the "cloak," and turn his attention to agriculture, the manufacture of wind mills; gambling in stock, gold, produce or poker, or editing a newspaper for a livelihood. There is too much piety in the churches of this year of our Lord, 1887, to tolerate such searching truths as James was accustomed to make use of, and the sacred tubes which were scattered abroad, to whom James addressed his letter, may not have had respect of persons, for they were all in the same row of stumps. But it is not so with churches in these enlightened days. What would become of our Christian churches if they did not have respect of persons? What were those costly churches doing for and furnished and decked with tapestry carpets, damask cushions, brilliant candeliers, elegantly carved pulpits, lofty steeples, loud sounding bells, stained gothic windows, marble steps, and kid-glove ushers to meet you at the door, if it were not for the purpose of showing respect to persons? In the first place, it is the duty of all Christian churches to show respect to the family by the use of going to church? And what would become of all the milliners and dress makers? They would all starve, while the fancy dry goods establishments would make assignments. What is the use of a woman going to the expense of procuring a fifty dollar gown, a hundred dollar dress, and a fifty dollar hat, if there is not a suitable church for her to attend and exhibit her superior taste in dress? It would do to send her into the public streets and the Opera House to exhibit her wardrobe to the gaze of the common herd. These could not appreciate it. None but fashionable people in a fashionable church, having a popular preacher and an operatic choir, could sink in the full splendor of fashionable adornment. The generality of mankind and woman-kind who stand around the corners on the Sabbath day, pace the streets and sit at home, have no business indeed in the churches. Their poor souls are not worth half as much to themselves as one fashionable dress to the dress makers as an advertisement, to say nothing of the exquisite delight it affords to the upper-ten who have no higher object in going to church than to see and be seen.

Again, nobody but respectable people ever go to church, therefore, it is the duty of the churches to have respect for respectable people. If you wish to be respected you must join the church. By this means you are invited to all the fashionable recreations, soirees, parties and dances—be especially favored in your business or profession, to the exclusion of better and more talented men, and become a big top in the puddle. Think of a young man going inside of church in a pair of stout boots, no matter how well blacked, or of a young lady sitting down in church on a push-buttoned seat, dressed in a plain frock, no matter how clean. It wouldn't be respectable of course it wouldn't—therefore all such should be content to stay away. Doubtless a great reason why so few are converted in the present gracious revival which the Denver churches are laboring under, is because there are so few respectable people outside to be converted. A few who can afford to be converted, so few who are worth converting. If any of you poor miserable out-casts desire to become pious, and enjoy the privileges of the churches, which are accorded by common consent, to us insiders, go to India, Africa, China, or the Cannibal Isles, and turn heather, or perhaps the missionaries we sent out may give you a far flap into the Kingdom of Heaven. But don't intrude yourselves upon the pious worshippers who pay their devotions in a stylish way, and in fashionable respectability.—Denver (Col.) paper.

CATHOLIC NEWS ITEMS.

The Catholic population of Mexico is estimated at 9,860,000.

The venerable Father Damen will celebrate his golden jubilee November 21st.

Dr. Gladstone, the distinguished English musician, was lately received into the Catholic Church at the Oratory, Brompton.

A missionary convent will be established in Ireland by the Dominican Sisters to furnish missionary nuns for New Zealand convents.

The heart of St. Louis of France has been presented to the Cardinal Archbishop of Algiers, and will hereafter rest in a jeweled shrine in the cathedral of that city.

The next king of Wurtemberg will be devout Catholic. The present king is childless, and has just named Albert of Wurtemberg, grandson of the Archduke Albert, his successor.

A Lutheran parson named Thummler has been sentenced at Elberfeld, Germany, to nine months imprisonment for writing a pamphlet grossly insulting to the Catholic Church. Thummler's publisher got two months' imprisonment.

The newly appointed Provincial of the Oblate Order in Canada, Rev. Father Angiers, will act in the capacity of President of Ottawa College.

Archbishop Fabre, of Montreal, is expected in Winnipeg about September. He will consecrate the Cathedral of St. Boniface, the churches of St. Mary and St. Norbert.

Rev. Father Cronin, editor of the Buffalo Union and Times, had a pleasant interview with the members of the House of Commons on July 27th. The reverend gentleman was also a guest at the banquet given the Irish members of Parliament at the National Liberal Club.

A popular and distinguished soldier of Irish descent has been appointed to the post of director general of the infantry in Spain. His name is O'Kyan-y-Vasquez; he is a Knight of the Order of St. Hermenegild, and wears the military decorations for services in the field. Popular and energetic, it is expected that he will effectually keep in order the mutinous spirit of intriguers in the army.

The Misses Drexel, of Philadelphia, have given \$30,000 to St. Agnes' hospital, with which a large lot of ground adjoining the hospital has been purchased. The property has long been desired, but the means could not be secured. As last year the mother superior of the convent of the Sisters of St. Francis appealed to the Misses Drexel, asking them to start a subscription list. The response came in a check for the full amount.

The Rt. Rev. Bishop Healy has recently purchased the Hon. James McMullen's estate on High street, Portland, Me., for an orphan asylum, at a cost of \$14,000. The property is in every respect a valuable acquisition and one of the finest sites in the city, containing an imposing edifice and a large area of land.

The parishioners of St. Mary's Church, Newport, R. I., have sent to the Rev. Thomas F. Duran, Providence, R. I., late assistant of St. Mary's, a beautiful gift in the form of a gold chalice, fourteen inches high and heavily chased. Father Duran has recently been appointed chancellor of the diocese by Bishop Harkins.

We had occasion not long since to refer to the public recognition, in Los Angeles, California, of the untiring zeal and courage displayed by the Sisters of Charity during the small-pox epidemic that city of many months ago. We are gratified to learn that, in addition to the \$20,000 voted to them on that occasion for their orphan asylum, several generous citizens of Los Angeles have made up a purse of equal amount, and presented it to the Sisters for the same purpose.—Ave Maria.

The Jesuit Father Ferrari, a pupil of the celebrated astronomer Secchi, has been sent by the Pope on a scientific mission to Moscow, to observe the solar eclipses that will be visible in the Russian city in August next. The father will also be the bearer of an autograph letter from the Pope to the Czar.

Very Rev. Canon Carmody, of Halifax, has been appointed Vicar-General of that diocese, the position made vacant by the death of the late lamented Very Rev. Monsignor Power. Canon Carmody is one of the oldest, most respected and widely known priests in Nova Scotia, having labored in different missions for 48 years.

The faculty of the College of Ottawa have been successful in procuring the services of Prof. Herr A. Glaszmaier, who was formerly attached to St. Louis College, New York, and who lately occupied the position of English professor in St. Thomas Aquinas College, Boston. His duties commence on September 8th.

There are a number of visiting Catholic clergymen in Halifax at present. Father J. J. Murphy, of St. Francis Xavier, New York, is conducting a retreat for the sisters of charity at Mount St. Vincent. Father Turgeon, of the society of Jesus, Montreal, is conducting a retreat for the nuns of the Sacred Heart convent at Sherwood. Father Ryan, S. J., of Baltimore, Father Phelan, editor of the Western Watchman, of St. Louis—brother of Consul-General Phelan—and Father LeClere, of Montreal, are also there.

Cologne witnessed an interesting ceremony on "Kaiserlock" or Emperor's bell, by Archbishop Kreuzer. This splendid bell, the gift of Emperor William, has been cast from cannons taken during the Franco-German war of 1870-71; and in order to match the two old bells, "Pretiosa" and "Speciosa," has been christened "Gloriosa." The Cologne bell

NO CRIME, MUCH COERCION.

[United Ireland.]

There could be no possibility of a better time than the present in Ireland to demonstrate the naked brutality of the Government in applying their favorite system, Coercion, to it. Every succeeding assize report brings proof upon proof of the almost entire absence of every form of crime. Only a couple of days back Judge O'Brien narrowly escaped getting white gloves in the populous city of Cork, the only serious criminal case coming before him being one in which a strange seaman was made amenable for some offence committed in the city. The judges could not avoid paying a high tribute to the city over this fact; yet the Lord Lieutenant proclaims it all the same. So, too, in county Westford, on Tuesday Judge Harrison opened the assizes there, and was able to congratulate the Grand Jury on the extraordinary peaceful condition of the country. The cases for investigation numbered only two; and the judges remarked that this was fewer than had ever known for any county of the extent of Westford. But what avail it? Colonel King Harman and Mr. DeWolfe had made up their minds that it must have Coercion, and the Lord Lieutenant has not balked them in their constitutional desires. We observe that the subject has been taken up publicly in Limerick. At the meeting of the Town Council on Tuesday the Mayor protested in strong terms against the proclamation of the city, bishop, judge and magistratus having testified to the perfect immunity from crime or sympathy with it. A resolution was unanimously passed protesting against the degradation of the city by the proclamation, and expressing a determination to resist coercion so far as it was intended to prevent free expression of political opinion and lawful efforts of the Irish tenantry to obtain redress of their unjustly imposed rents. The example of Limerick will probably find imitation in most of the cities and towns on which the same unmerited stigma is sought to be cast by the ignorant and contemptible autocrats who have got the reins of power over Ireland for the present in their hands. But from the Irish point of view it is infinitely better that they should exhibit their loyalty to the Arch episcopal residence than that they should be the shadow of an excuse. The eyes of the world are now fixed upon the struggle and the sympathies of civilization are certainly not on the side of our oppressors.

ROYAL PAY.

HOW THE ROYAL PRINCES HOLDING POSTS IN THE PUBLIC SERVICE ARE WELL PAID.

LONDON, Aug. 9.—The following question was asked in the House of Commons: What was the reason of the Government's refusal to submit return showing the number of royal princes or persons allied to royalty by marriage who hold posts in the public service or draw money from the public funds, and how many officers have been passed over by such appointment? Mr. Smith replied that in the judgment of the Government such a return would be of an unbusiness character and ought not to be granted. (Radical cries of "Oh, but it must be granted.")

The "Reform Almanack" for 1887 gives a partial reply to the above question. From its article on the Cost of the Royal Family the following instances are taken:—

Prince of Wales, colonelcy of 10th Hussars	£1,350
Duke of Edinburgh, naval pay	3,122
Prince Christian, park ranger	500
Duke of Connaught, military pay	4,000
Duke of Cambridge, park ranger, with emoluments	£2,110
Military pay	6,632
Prince Edward of Saxe-Weimar, military pay and emoluments	4,384
Prince Lintingen, half-pay as vice-admiral	593
Count Gleichen, as governor of Windsor castle	£1,120
Retired pay as vice-admiral	740
	1,860

THE LUGGACURRAN TENANTS.

THE BUILDING OF CAMPAIGN SQUARE.

(Irishter Leader, July 31.)

After Sunday's proceedings Mr. O'Brien, assisted by Mr. Flattery, the engineer who named the cottages and marked out the sites, went to a corner of the large field adjoining the Catholic church, and from Mr. Treach's rent office, and there in the presence of several thousands of spectators, turned the first sod of the foundations of the new cottages. The cottages are intended to be forty in number, in the form of a square.

Mr. O'Brien said—I christen this place Campaign Square, and it is a square that I venture to think will never be broken. (Great cheering.)

Mr. O'Brien then was handed a spade with which he dug up a large sod of the turf. He said—I have now turned the first sod of Campaign Square, and I am sorry that it is not the first sod, or I should say the last sod, that is to cover the grave of landlordism in Ireland. I promise you that the time will soon come when it is not to dig the sod for the building of cottages for the Irish people we will be grave, but when we will meet to dig the grave of Irish landlordism and misgovernment in this country. (Great cheering.)

Athy, Thur.-day.

The work of building the cottages at Luggacurran commenced on Monday. The first event in the day's proceeding being the great demonstration in Athy, when multitudes of the people responded to the call to assist in drawing the material from Athy to Luggacurran. Mr. O'Brien has the contract for the building of 40 cottages at Luggacurran. Ten of them are in course of erection at present, and the work is proceeding so well already that the contractor is confident of having six completed and ready for that number of evicted families at the end of this week (Saturday). There are about a dozen carpenters at work, and everything in connection with the building is going on swimmingly.

The materials were removed from Athy Railway Station to Luggacurran on Monday, the greatest eagerness to participate in doing so being shown by the farmers, who sent horses, carts, &c., for the purpose.

THE AMENDE HONORABLE.

MADE BY FATHER CURRAN, WHO THUS ESCAPES EPISCOPAL CENSURE—THE M'OLYNN CASE EXPLAINED.

New York, Aug. 13.—By instruction of Archbishop Corrigan, Father Lavelle to-day (Monday) returned from his residence at the Arch episcopal residence to explain his conduct in presiding at a meeting of the United Labor party. Dr. Curran called on Wednesday and made the amende honorable. Referring to the case of Dr. McOlynn, Father Lavelle said: "It is nonsense to say that Dr. McOlynn was excommunicated because he is the friend of the United Labor party and is friendly to the cause of the poor; nor can it be said that he was excommunicated for defending the Henry George theories, but for his contumacious disobedience of the order of the Holy See. From this excommunication of Dr. McOlynn there follows a consequence, and that is that those who aid and abet him in his contumacy against the Holy See are guilty of a political law, but is the old canon law and is still in effect notwithstanding the changes made by Pope Pius IX. with regard to those who communicate with excommunicated persons. In the case of Dr. Curran it is not perfectly clear that he has incurred this excommunication, but whether he has or not his conduct has been very offensive and of a bad nature, and he has recognized the fact and has made amends for his fault to the Archbishop, and there the matter will end.

HOW COERCION WILL WORK.

ARCHBISHOP WALSH'S OPINION OF THE PROBABLE EFFECT OF THE COERCION BILL.

BALTIMORE, Aug. 8.—The Sun has a letter from its special Dublin correspondent, which includes an interview with Archbishop Walsh on the probable effect of the coercion bill as a political question, but as one purely social and economic—one that concerns the domestic welfare and the happiness of every household in the land. It is quite certain that the literal execution of the act would break up, root and branch, the National League, and absolutely stifle any open demonstration of sympathy with the rule. It is probably only a matter of time before its unusually harsh features as for any other reason that the nationalists look upon it as a measure that England would only avail itself of as an extreme resort.

HOPEFUL FOR THE FUTURE.

The Archbishop, attaching only secondary importance to this act, and looking upon the amended Land Bill as removing a large portion of the injustices of which the farmers complain, augurs happy prospects for the future. He, too, thinks that in a year or two more an Irish Parliament will again sit in the old Parliament House in Dublin.

In the matter of the evictions, which the Archbishop asks to be stopped, the fact seems appalling that for the three months ending on the 2nd of July, 9,140 persons have been evicted. Gladstone, he said, did not want an appeal to the country this year, when they were all as confident as could be that Gladstone would go back to power with a tremendous majority to back him.

FLUTTERING AROUND THE FLAME.

The correspondent further says—"I was present at a meeting of the tenantry of Luggacurran. A feature of this meeting was the attendance of a government shorthand reporter to take everything down, and who is under special police protection. Mr. William O'Brien was the big gun. As he was going up the steps of the platform he was accosted by the official of the band of the large police detachment on the ground, who notified him that the Crimes act was in force, and under its provisions any person using threats or intimidation could be prosecuted.

"Mr. O'Brien, who was constantly applauded, used language scarcely less vigorous than that employed by him at Cork last week, but, whether designedly or not, he did not

SHE WOULD NOT BE EVICTED.

DUBLIN, August 9.—Alice Barry defied the police who went to execute a writ of eviction against her at Knock in County Antrim, today. She barricaded her house, and, with the assistance of some friends, defended it for a long time against the large force of officers who attempted to take it by storm, and who were many times repulsed by volleys of stones and streams of boiling water thrown upon them. The police finally captured the house by fire, but Barry was not hurt, and she was taken into custody with five other persons. Five of the defenders of Alice Barry's house were placed under arrest.

THE LEAGUE'S CHANCE.

THE CABINET DIVIDED AS TO ITS PROCLAMATION—CHAMBERLAIN'S NEW DEMAND.

LONDON, Aug. 9.—A prolonged sitting of the Cabinet Council was held today to consider whether or not to proclaim the Irish National League. The meeting was adjourned until Thursday, when a decision will be given. The majority of the Ministers are against proclaiming the league. A section of Unionists, headed by Mr. Chamberlain, insist that the Government must send the land bill in the House of Lords so as to give county courts the power of compelling arrears.

THE POPE IN POLITICS.

HE IS ABOUT TO TAKE AN ACTIVE PART IN ITALIAN AFFAIRS.

The Pope having resolved to take an active part in Italian politics, and organize a diplomatic committee to canvass the country in the interests of Vatican candidates for seats in the Chamber of Deputies, lively times may be expected at the next elections in the kingdom. Having made his peace with Prussia and placed the church on pretty good terms with the various courts abroad, his Holiness evidently thinks it about time the only power which ever since Victor Emmanuel removed the capital of Italy from Florence to Rome and took up his residence in the Quirinal. In the light of which the Pope is about to engage in for the restoration of the temporal power of the Church he will be armed with the weapon of consistency, and it cannot be a bad thing in his blooded engagements that are to take place between the Church and the States. From the moment that Pius IX. was deprived of his possession of the Palazzo Quirinale, whose construction by the Church lasted through the reign of four Popes, to the present time, the Holy See of the papacy vested in Pius IX. and his successor, Leo XIII., has considered that the sacrilegious act of Victor Emmanuel virtually made the Pope a prisoner, and that the temporal power of the Church was wrested and withheld from its lawful custodian only by the rights of might, and not by any right that morality or equity could sanction.

From this position the head of the church has never wavered. The streets of Rome have been free to the Holy Father as the gardens of the Vatican Palace, yet during the more than sixteen years that that spot has represented all that remains of the once broad territorial domains of the Church, the Vicar of Christ has not set his foot in the streets of the Eternal