

THE DISEASE OF LEPROSY.

An Historical Retrospect.

The fate of Father Damien must give an impetus to an inquiry into the nature and characteristics of the foul disease which found in him its latest victim. A strange consideration arises: How comes it that this one scourge of humanity holds its own defiantly against all the powers of enlarged medical experience, increased knowledge of natural philosophy, and an ever-widening field of scientific discovery? It is curious to regard, if impossible to understand, the changes that have taken place in the relation diseases have borne to humanity since the dawn of history. Some—such as gout and epilepsy—are exhibiting the same symptoms to-day as they presented to Hippocrates, who described them upwards of 2,000 years ago. Since medical observations were first made in Greece, maladies in new forms have made their original appearance. Small-pox, measles, and whooping-cough may be ranked as new comers. Others, like syphilis, have disappeared. The sweating sickness of the fifteenth century visited, decimated, and has not returned; but leprosy is one of a class that has merely changed the geographical scene of its ravages without, so far as a layman's reading can show him, changing any of the distinctive features that were always its repugnant characteristics. In the article "Leprosy" in the Encyclopaedia Britannica Egypt is assigned as its home, and the writer assumes that the Israelites carried the disease with them in their flight. Herodotus knew of leprosy in Persia. Pliney hints that Pompey, returning from Syria, introduced it to Rome, and that it soon appeared in the Roman colonies, Spain, Gaul and Britain. Languin, in his History of Ireland, says St. Finan of Munster, who died A. D. 675, was a leper. In the Anglo-Saxon vocabulary, assigned to Ælfric, occurs the word "leprosum" (Prometricum "leprosum," vol. 1, p. 279; L. C., 1843, 2nd ed.). The introduction of the disease to England is by an overwhelming majority of authorities, however, attributed to the Crusaders, and yet there are reasons that lead us to question the accuracy of this assumption. The first Crusaders left in 1096, while Lanfranc, Archbishop of Canterbury, who died, according to the Saxon Chronicle, in 1089, or according to Ordericus Vitalis, quoted by Lingard, the famous historian, in 1078, built in his lifetime two hospitals at Canterbury, one of stone for certain patients, and the other hospital built of houses of wood, specially set apart for lepers (Lignea domos ad opus leprosum.)

The Knights of St. Lazarus separated from the Knights Hospitallers about the end of the tenth or beginning of the eleventh century, and from their establishment near Jerusalem devoted themselves specially to the care of lepers. St. Louis (Louis IX.) brought twelve of these knights to superintend his leper colonies, or leper houses. There were computed to be 2,000 lepers in his then restricted kingdom. In King Stephen's time these knights were established at Barton Lazars, in Lancashire, where they acquired privileges and possessions which were confirmed to them by Henry II., John, and Henry VI. They had many branches in England and Scotland, but were eventually dissolved by Henry VIII. In Scotland a leper hospital existed at Alnaburgh, parish of Cockburnspath, Berwickshire, in the reign of William the Lion, who died in 1214. A transcript of its charter signed by that monarch confirming a grant of land was recently and may yet be preserved in the Chartulary of the Priory of Colinton. Civil laws were passed in 1590, but were lapsed for the amelioration of the condition of lepers. In the "Ancient Laws and Institutes of Wales" there are many references as to their treatment, their social rights and disabilities. Lewish, in his "Antiquities of Ireland," published in the last century, says leper houses were common in Munster. He attributed the prevalence of the disease there at the time (16th century) to the insatiable taste of the natives for pig's flesh, consumed insufficiently cooked; but he tells us they contracted the evil effects of their defective culinary by large quantities of nequeboch, or in plain English, whiskey. They were distilling spirits from malt in 1590, and when an extra fiery drop was required they extracted the alcohol from black oats. This potent remedy may have effected cures in Ireland; the Scotch on the other hand regarded the disease as honorable—a firm word they in this belief that a witch, tried in Edinburgh in 1597 for witchcraft, found one of the greatest charges against her was that she "affirmed that she could haul (cure) leprosy, quibik (the libel adds) the malist expert men in medicine are unable to do." One of her names among others was (in the words of the libel) "She took a reid ook, alew it, baked a bannock (cake) with the blade of it, and gaf (gave) they saym to the leper to eat." (Pitcair's Criminal Trials of Scotland.)

Michael Scott, a distinguished Fifehire philosopher, gives the world the benefits of his wisdom in "De Secretis Nature." He says, "It ought to be known that the blood of dogs and infants two years old and under when diffused through a bath of heated water dispels the leprosy without a doubt." It is an open question yet whether the Irish or Scotch manner of treatment was the more efficacious. Despite every effort of physicians, surgeons, and philosophers, the disease held its own in Europe for centuries. It showed signs of abating in Italy in the seventeenth century, and after its appearance in Great Britain, the separation of those affected from the general community was carried out under rules apparently framed more or less in consonance with Levitical law. The disease was at some periods, at any rate, not considered contagious, for in 1690 Sir James Y. Simpson tells us, "two of the lepers" lived uninfected with their husbands in Edinburgh hospital; and a few of the leper-hospitals, as those at Rippon, St. Magdalene, Exeter, and St. Bartholomew, were endowed for the purpose of serving as retreats at one and the same time, both for the more poor and truly leprosy. St. Louis visited the leper hospitals every third month, fed and nursed the patients, even bathed their sores with his own hands, and Henry II. of England performed similar services on Shrove Tuesday.

This consideration which, we can well conceive, was given in the hope of some spiritual advantage, was not always directly regarded by many people as objects of contempt and disgust. The Abbot Michael, of St. Julian's, near St. Albans, who seems to have taken a very large share in framing rules for the government of leper hospitals, arranging the dietary and designing the manner of dress, says that "amongst all infirmities the disease of leprosy may be considered the most leathome, and those who are smitten with it ought at all times and in all places, and as well as in their conduct as in their dress, to bear themselves as mere to be despised and as more humble than all other men." The venerable Abbot, in drawing up the rules for the community of the leprosy brothers, shows he hoped to be a richly endowed one, or that his was an exceptionally generous disposition.

They had bread and beef and beer of the best, and plenty of it, or a money equivalent. The dress of the lepers is regulated for them in an equally precise manner. These rules and regulations are published in the dedications to Matthew Paris, ascribed to the middle of the fourteenth century (Historia Anglorum), and from about this date we can find evidence that may lead us to believe that the disease moved gradually northwards. In 1350 the leper house was instituted in Glasgow, and patients no increased in number that in 1427 the Scotch Parliament was legislating on the subject; while in St. Albans they almost entirely dropped away shortly after the publication of Abbot Michael's rules. St. Mary Magdalene's hospital at Rippon was established for the relief of all the lepers in that district in 1139. When Henry VIII. was preparing for the destruction of such establishments he found in it only five poor people to pray for all "Christian souls." The last reference to lepers in England is James Simpson gives it to be found in a report of the Commissioners for suppressing colleges, hospitals, &c., in the time of Edward VI. Of a hospital foundation for 13 lepers at Illeford, Essex, at an early date, the report states that though founded "to find 13 poor men buying lepers, two priests and one clerk—thereof there is at this day but one priest and two poor men."—Liverpool Catholic Times.

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PARNELL RE-EXAMINED.

He Declines to Give any Information to Friend or foe Regarding the Trust Fund.

LONDON, July 22.—Mr. Parnell to-day again appeared before the commission. He denied that any letters which had passed between himself and Mr. Harris had been withheld from the court. The letters had all been sent to Mr. Soames, solicitor for the Times. Attorney-General Webster intimated it was his intention to call every witness necessary to trace the missing books of the Land League. Mr. Parnell said he had instructed Mr. Lewis of counsel for the Parnells, to subpoena Mrs. Maloney, treasurer of the Ladies' League, to produce the books of the Land League in her possession. He could not say what amount of League money Mr. Egan and the other trustees had invested in his name in France. It might have been £100,000, £50,000, or £15,000. Attorney-General Webster—But you, a man of business, surely know. Mr. Parnell—I am not a man of business. I never was. In October, 1892, Mr. Egan sent me accounts of the relief fund, showing expenditures of £50,000 and a balance of £31,900. Mr. Parnell stated he had not taken any steps to discover documents relating to the Land League, nor would he. Mr. Egan sent from America, through Mr. Labouchere, valuable clues in connection with the Pigott forgeries.

Presiding Justice Hannen—Would you instruct Munroe & Co., the Paris bankers, to produce an account of the trust fund. Mr. Parnell—I decline to give any information concerning the fund to friend or foe.

THE LAND LEAGUE'S BOOKS.

LONDON, July 24.—At to-day's session of the Parnell commission, Mr. Maloney, an ex-official of the Land League, was examined. He denied all knowledge of any documents concerning the League, except those which were in the hands of George Lewis, Mr. Parnell's solicitor. Mr. Maloney also said that Mr. Parnell was in error when he stated that he (Maloney), upon leaving the country, ordered that the documents in his possession should be destroyed. A number of documents belonging to the Land League were removed from the house on Hillingdon street, Dublin, where Mr. Sexton lived in 1892. His (Maloney's) wife was empowered to sign league cheques. Mr. Maloney could not say why she was thus empowered except that the Ladies' League, of which she was treasurer, was assisting in carrying on the work of the Land League. Mr. Millar, of the National bank, testified that no Parnellite ever suggested to him that the cheques and bank books of the League should be destroyed. Mr. Tyrrell, cashier of the bank, stated that he had received an order to destroy waste books last February. He did not examine the books to see whether they contained documents material to the inquiry.

THE COMMISSION ADJOURNED.

LONDON, July 25.—Mr. Hardcastle, an accountant, stated before the Parnell commission to-day that the books of the Land League which had been produced before the commission, covered the whole period of the League's existence. He could not say that £75,000, which was unaccounted for owing to the absence of the books of the Ladies' League, had been misappropriated. Mr. Soames, in reply to a question by Mr. Sexton, said he could not tell within £10,000 the amount the Times had paid to witness. The sum, however, was not very large. This concluded the taking of evidence. Mr. Sexton, replying to a question by Justice Hannen, stated that he could not sum up the case in behalf of the Parnellites until he had consulted with his colleagues. Sir Henry James, counsel for the Times, stated that he was not in a position yet to reply to the whole case. Justice Hannen informed Mr. Sexton that further evidence would be called if the commission considered it necessary, but the reason therefor must be exceptional. The court then adjourned until October 24.

Justice Hannen ordered that Thomas Condon and John O'Connor, members of the Commons, who, while serving sentence in Ireland for offences under the Crimes act, were brought to London to testify before the commission, shall complete the remainder of their term in London prison.

TO THE DEAD.

A person cured of Deafness and noises in the head of 23 years' standing by a simple remedy. Will send a description of it FREE to any person who applies to NICHOLSON, 30 St. John street, Montreal.

A Good Custom Falling Into Disuse.

During the happy period of the world known as the Ages of Faith, there were a great many holy customs connected with domestic life which have since fallen into disuse. It was the custom in those times of true faith and genuine piety to have every Catholic home blessed by a priest, who named a certain heavenly patron for every room in the house, and therein was placed a picture or statue of the saint thus selected. In this holy way children grew up to love God through his saints, and they became so accustomed to

pray at the shrines of their household favorites that every such home became—what every Catholic home ought to be—a sanctuary of God. But, as a contemporary asks with sorrow: "How many Catholic homes contain a Crucifix, or a picture, or a statue of the Mother of God?" On the contrary, instead of the Mother of God, we may see the ideal Beatrice; instead of statues of our Saviour, the apostles, or the saints, we will find the representations of the gods and goddesses of the licentious heathens of antiquity. Renowned men of modern times have their effigies everywhere, but the "Euse Home" and the "Mater Dolorosa" are too pious and "fanatical" to occupy a place in the parlor or drawing-rooms. Nothing displays the tender piety of a family more than the dedication of their home to God by the blessing of a priest, and its decoration by objects and emblems of devotion which cause every potent prayer to arouse in the hearts of both parent and child alike.—The Monitor.

TENANTS DEFENCE LEAGUE.

Fall Text of the Official Rules and Regulations.

LONDON, July 22.—The Irish Parliamentary party held a meeting to-day, at which the new Tenants' Defence League was formally constituted. The following are the rules and regulations as approved by Sir Charles Russell and other eminent lawyers:

- 1. The Irish Tenants' Defence League is founded to assert and maintain the right of the tenant farmer of Ireland, now attacked or threatened by aggressive combinations of Irish landlords, to protect their legal and equitable interest in their holdings by defensive combination among themselves.
2. The object of the league is to counteract by legal means all combinations of landlords used to exact excessive rents, to extort unjust arrears, or to impose inequitable terms of purchase, or to stimulate evictions, or in any way to destroy or imperil the security of tenants in their holdings.
3. In order to effect this purpose, tenants throughout Ireland are invited to contribute to the Tenants' Defence fund in fixed proportion to the poor law valuation of their holdings.
4. Tenants on any one or more estates combining to assist the league and subscribe to the Tenants' Defence fund will be entitled to the help of the league in case of need.
5. Branches of the league will not be formed, but such a body of tenants combining to sustain the league will appoint, at a meeting held annually for the purpose, a treasurer to collect and remit their contributions and secretaries, to communicate with the council of the league whenever occasions may arise, and such secretaries and secretaries shall be recognized by the council and by the league in the transaction of all affairs in which the interest of such tenants is directly concerned.
6. In the event of an emergency the council of the league may vote the collection of a special levy from the associated tenants, such levy not to exceed the amount of the annual contribution.
7. The league will exert itself to inform the public, especially in Great Britain of the proceedings and aims of the combinations of landlords in Ireland, and will devote particular care to contested evictions.
8. The league will afford legal advice to tenants in connection with any proceedings instituted, or threatened by, or at the instance of, any combination of landlords, or by any landlord who is engaged or concerned in the eviction of any such tenants from their holdings as a result of such proceedings, the league, to the full extent of its power, will afford them shelter and support, provided the council is satisfied such persons are willing to refer to arbitration the questions in dispute between them and their landlords.
9. The affairs of the league shall be directed annually from their own body by members of the league, the first council to be elected within a month from the formation of the league.
10. Admission to membership of the league shall be determined by the council.
11. The subscription of members shall be any sum not less than £1 per annum.
12. Donors of sums of £10 and upward will be eligible for election by the council as honorary members of the league.
13. The meetings of the league will be held from time to time, as summoned by the council.
14. The council will make and publish from time to time such further rules and such alterations in the constitution of the league as it may deem to be expedient.
In England there could be absolutely no question as to the legality of this movement, and it is believed that the law of this country will be unable to bring it within the meshes of the law, although they will try very hard to do so. The most novel feature of the new league is the absence of branches, an omission deliberately made with a view to increase Balfour's difficulty should he ever attempt to grapple with the league. The rule as to honorary membership was inserted to meet the desires of the many English friends, who desire to identify themselves with, and give financial support to, the new movement. After the adoption of the rules the following resolution was agreed to unanimously:—"That a special committee, together with Mr. Davitt, Mr. Biggar, Mr. T. Healy and Mr. T. D. Sullivan, be authorized to receive subscriptions and register members of the league, pending its first meeting for the election of a council, and that Mr. Campbell and Mr. Cox, be requested to act as honorary secretaries of the committee."

HOW REIGART AND SIMMONS STRUCK IT RICH

was the remark that Dave Simmons made to a Saturday Evening Call reporter. He is a hoarder, also foreman in the round-house of the Toledo, Peoria and Western Railroad Company. "I have invested in the Louisiana State Lottery since 1875. In 1876 drew a prize of \$20. In 1881 drew \$10; last March \$5, and the last drawing held one-twentieth of ticket \$50,000, that drew the last capital prize of \$500,000, and have received the amount of \$15,000. I induced Reigart to go in with me (No. 50,416), and expect to continue."—Peoria (Ill.) Saturday Evening Call, June 1.

Struck Oil Very Rich.

OTAWA, July 23.—Interesting particulars of the rich find of oil in the Northwest came to hand to-day in a letter received by Mr. Alfred Patrick, C.M.G., late clerk of the House of Commons, from his son, Major Allan Poyals Patrick, Dominion topographical surveyor, of Calgary. The letter says:—"For eleven weeks we have been prospecting among the mountains for coal oil deposits. I am happy to say we have been eminently successful. We have located a considerable quantity of oil lands, some on the Eastern slope and some on the British Columbia side. So soon as we felt perfectly certain as to the importance of our find we

JERUSALEM AND THE HOLY LAND.

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had several samples assayed. The result gave 91 per cent. lubricating oil, 5 per cent. heavy oil, 1 per cent. water and 3 per cent. foreign matter. This is the best oil ever discovered, and far ahead of the Pennsylvania oil fields. There is plenty of head, the flow being about 4,500 feet above sea level, and the crude oil can be run off in pipes any distance. It is the greatest find ever known. All the oil lands are within easy distance of the railway." The letter further states that arrangements are being made for developing the find, which, if correctly reported, adds immensely to the treasure to be expected from the Northwest.

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Guided by Mr. Gladstone.

LONDON, July 23.—The position which Mr. Parnell and his contingent of Irish Home Rulers in the House of Commons are likely to assume toward the proposal to increase the allowances the members of the Royal family is the subject of much speculation here. Mr. Parnell was interviewed to-day and said Mr. Sexton and himself in this matter were influenced very largely by the respect they entertained for Gladstone, whom they were anxious to support in all matters not affecting the welfare of Ireland. For his own part he says he has no strong feeling on the question and his only concern is to make his action on the subject entirely harmonious with his ideas of economy and local self-government. Viewing this matter in this light, and considering the question as one of purely English policy, he will throw his influence upon the side, most acceptable to the people of England, and is willing to accept Mr. Gladstone as the exponent of public opinion in England. He does not imagine that a solid Irish vote in favor of the grant will have the effect of alienating the sympathies of Irishmen in any quarter of the globe. They are too sensible to insist that their prejudices should stand in the way of Ireland's interests. The whole business, he said, was apart from his own main object in life, which was the improvement of the condition of Ireland. He is therefore willing to be guided by his desire to co-operate with Mr. Gladstone for whom the Irish are filled with gratitude.

Burke's Hard Fight.

WINNIPEG, July 24.—An application was made this morning before the full court in the Burke extradition case for a rule nisi calling upon the Crown to show cause why Burke should not be released. The order asked for was made returnable to-morrow, when arguments will be heard. The grounds upon which the application was based were the wrongful admission by Judge Bain of the depositions taken before the Chicago grand jury, that no evidence was produced to connect the prisoner with the crime, or that he even knew Cronin, or was near the Carlson cottage on the night of the murder, and, in fact, that the prisoner is indicted as an accessory before the fact, which is not extractable.

The Demon Dress.

It is not too much to say that most of the horrible crimes committed here their origin in demon drink; but cannot demon dress show a dark record of its own of woe and dishonor; of ruined lives and homes made desolate? A father robbing his employer that he may dook out his daughter in a manner totally unbefitting her circumstances and station. A husband embezzling the funds entrusted to him, either through weak love for his wife, pride in her beauty, or to rid himself of her angry complaints and pertinacious demands. A wife deserting her husband and children because her cravings for luxury of apparel cannot be gratified in the life of poverty that she leads. A young girl rebelling against the narrow means which decree that her lovelessness of form and feature must go manly arrayed, and so, led by restless vanity, disappearing in the whirlpool of sin.

ST. LOUIS, MO., March 23, 1899.

ST. LOUIS, MO., March 23, 1899. BAILLY REFLECTOR COMPANY. Gentlemen:—We have now used your Reflector about three months. It is very satisfactory. Our audience room is 50x60 ft., with ceiling 30 ft. Your 60 inch Reflector lights it admirably. Very respectfully, J. H. HOLMES, John Bldg. Com. 3d Cong'l Church. (Letter from the Pastor.)

Dear Sirs:—The Bailly Reflector which you placed in our church gives entire satisfaction. It is ornamental and gives a brilliant light. It is really a marvel of cheapness, neatness and brightness. Very sincerely yours, G. H. GRANNIS, Pastor of 3d Cong'l Church, of St. Louis, Mo.

THE TERRORS OF CONFESSION.

"Confession keeps a great many people out of the Church," said the Rev. Father Phelan in a recent sermon at the dedication of a church. "One day there was a man who came to me and said he wanted to become a Catholic. I replied that he could not 'swallow' the confession part of it. I told him he would have to 'swallow' it when he died, and he remarked that when that time came he could swallow anything. There are men who know nothing of physical cowardice, but who are cowards when it comes to confessing their sins to a priest. I was in Chicago when General Sheridan, the bravest man that ever carried a sword, was married. Sheridan was a Catholic, but not a very good one. He went to Bishop Foley and said he wanted to come to confession four times. The Bishop sent him to an old priest in the city, where he made his confession. He afterwards returned to the Bishop to receive Communion, and went through the ordeal trembling like a man who hadn't an ounce of courage left in him. If we would only throw the confession box into the Mississippi river we would soon get rid of the curse of Protestantism. It is the terror of all Catholic rogues, and the Catholic ever

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Can the Saints in Heaven Hear Us?

Objection is made to the Catholic doctrine of devotion to the saints principally on the ground that we have no certainty that they can hear us. Our Protestant friends acknowledge that there is nothing wrong in the mere fact of asking a saint in heaven to pray for us any more than there is in asking a good man on earth to pray for us, but they cannot conceive it possible that the saints in heaven can hear us. That objection arises out from the want of faith in the supernatural, because their ideas are so unspiritual, so uncharitably and groveling. Their idea of God, even, are so vague, so distant, so unrealistic. To one who realizes that "there is more beyond" that there is a spiritual world which surrounds us and touches us; a world in which

left the Church unless he was a rogue. These rogues don't like the priests, and won't look them in the eyes because the priests know them too well. Every Catholic that leaves the Church is a thief or a libertine. He either has somebody's ox or somebody's wife.—Catholic Citizen.

A SEA OF FLAMES.

Destruction by Fire of a Populous Chinese City Twelve Hundred People Perished in the Raglan Furnace.

SAN FRANCISCO, July 23.—The steamship Belgic, from Hong Kong and Yokohama, arrived to-day. She brings advice as follows: A recent fire at Lucknow destroyed 87,000 houses. Over 1,200 persons were killed. Nearly 170,000 people were made homeless and at last accounts were camping out without shelter and were dying at the rate of 100 a day from want and exposure. The authorities were providing for their necessities. Rev. J. Cressat, prominent in missionary and benevolent work, died June 16 on shipboard in China.

THE IRISH COLLEGE, PARIS.

An Account of this Year's Ordinands in the Historic Seminary.

On Saturday and Sunday, June 15th and 16th, the annual ceremonies of conferring the various degrees of orders were gone through at the Irish College, Paris. As is customary, the orders were conferred by Irish Bishops, Dr. O'Donnell, Bishop of Raphoe, and Dr. Healy, Conductor Bishop of Clonfert, who were remaining at the college for the past week, officiated respectively on Saturday and Sunday, when forty-four students presented themselves for the different orders, Tonare being conferred on Friday-morning. The following are the names of the students and the orders to which they were promoted: To Priesthood—Rev. James Killebar, Cloyne; Rev. Daniel Lane, Cloyne; Rev. John Fitzgerald, Galway; Rev. William Desmond, Cork; Rev. John Russell, Cork; Rev. Patrick Martin, Elphin; Rev. Hugh Fitzpatrick, Down and Connor; Rev. Patrick Sheehan, Cloyne; Rev. Patrick Mulligan, Glasgow; Rev. James Owens, Clogher; Rev. James McNulty, Clogher; Rev. James Sorahan, Clogher. To Deaconship—Rev. Patrick Farrell, Meath; Rev. Patrick Gorry, Kildare and Rev. William McShane, Dromore; Rev. Martin Loftus, Tuam; Rev. Peter Hlan, Elphin; Rev. Michael Curtis, Cloyne; Rev. Richard Smyth, Meath; Rev. Thomas Rodgers, Armagh; Rev. William Flynn, Clogher; Rev. John Gavin, Killaloe; Rev. Michael Davoine, Galway; Rev. Christopher Cunningham, Raphoe. To Subdeaconship—Rev. Patrick Fitzgerald, Cahel; Rev. Joseph Coghlan, Clogher; Rev. John Nyhan, Ross; Rev. Arthur Murphy, Kildare and Leilighin; Rev. Michael Bolger, Kildare and Leilighin. To Minor Orders and Tonare—Messrs. M. Gallagher, Killala; H. O'Kane, Derry; P. O'Sullivan, Cloyne; D. Walsh, Cloyne; William Ferrat, Cloyne; John Moloney, Killaloe; Luke O'Brien, Killaloe; Timothy Lawton, Ross; Timothy McCarthy, Cork; Edward Fitzgerald, Limerick; William Kelley, Down and Connor; Andrew Campbell, Derry; Patrick Brady, Killaloe; Michael O'Connell, Cloyne. None of the Kerry students received orders, nor will they until another year, owing to the demise of the lamented Dr. Higgins. The Rev. J. Killebar, Cloyne; Rev. D. Lane, Cloyne, and Rev. John Russell, Cork, have accepted temporary missions in the diocese of Westminster, London; Rev. P. Sheehan, Cloyne, in Liverpool; and the Rev. W. Desmond, Cork, in Cleveland, America; but will return to their own dioceses when vacancies occur. The Rev. P. Murphy, Tuam, and Rev. W. McMullen, Dromore, have cast their lot with Dr. Maran, and will minister to the faithful in his diocese of Dunedin, New Zealand. There they will experience all the happiness they would have felt were they to minister to the people at home, as in the diocese of Dunedin all the Catholics, with few exceptions, are Irish or of Irish descent. Dr. Moran states that the Faith in his diocese is as fresh and vigorous as it is in Ireland, a fact that certainly will gladden the hearts of all Irish Catholics. The two Rev. gentlemen, together with three others—one from All Hallows, one from Carlow, and one from Waterford College—will accompany Dr. Moran on his return journey. They will leave England about the first of September, and will bear with them the respect and good wishes of their numerous friends and fellow-students, who trust that beneath the Southern Cross they will merit a share of the dignities which the ecclesiastical authorities deem fit to bestow almost exclusively on the saintly Irish priests who toil in a foreign land, those priests who impress on the minds of all with whom their lives are spent the most exalted idea of the Irish priesthood.

Female Influence.

There is a mystery about the rich, unseen power which woman possesses over the human heart, that cannot be penetrated; and yet it goes on ever working; influencing the great side of life, and stamping itself upon nations. Young women remember this as you go forth to bless your race. The evils of society can be removed only by the culture of virtue. Let your supreme ambition be to make individual men nobler. All railroads, and steamships and telegraphs only hasten the ruin of a nation, unless its citizens are virtuous. Those who ride, not the conveyance; what the message is, not the wire; these are of supreme importance. Knowledge alone is indeed power; so is steam; and both, without a wise engineer are ruin to their possessor.

Power of a Mother's Love.

Some years ago the visitor who went on Saturdays to the penitentiary at Fort Madison would see at a certain time a lady in the office of the warden. She was always veiled and dressed in deep black. By her side there would be a convict, a boy hardly 17 years old, a slight, handsome lad, whose frank face seemed in striking disharmony with the degradation of the stripes he wore. It was mother and son, and he was indeed hard-hearted who could witness their meeting and their parting when the allotted time allowed by the prison rules for such interviews had expired. The mother lived at a distance, but every week, rain or shine, brought her to the place again to see, to cheer, and to help her boy, to wring her heart with a fresh agony, for she was a proud woman of high station in society, but she showed that she was one instead in all the world to remember and to sympathize. It has been years since that boy was released from the prison walls, and he is to-day a prosperous, honest man, a hundred times better than many who hold their heads high and plume themselves that they were never caught in rascality. The mother's love helped the boy back to better ways.

A WELL-DESERVED TRIBUTE.

A Movement Started in Ireland to Honor her "Grand Old Man."

Few movements, we are convinced, will ever be received more favorably by the Irish public than that which has been started with the object of offering Mr. T. D. Sullivan, M. P., a practical token of the esteem in which he is held by his fellow-countrymen. Mr. Sullivan, it may be said, holds a unique position in many respects. He belongs to a family which has done yeoman's service for Ireland; he is one of "the old guard" who is still fighting bravely in the van for his country's cause; he was as true and manly and fearless in "dark and evil days" as he is now that he sees the sun of victory shining in the distance; as journalist and literateur, political orator and active Parliamentary representative, he has done noble work for Ireland's regeneration and the cause of self-government. Above all he has established himself in the hearts of the people as the general Post Laureate of the nation. It is not surprising, therefore, that the movement to present him with a testimonial has been taken up with heartiness. A testimonial committee has been formed at the Mansion House, Dublin, with the Lord Mayor at its head. The Archbishop of Cashel, the Bishop of Meath, Mr. Parnell, Alderman Meade and Alderman Kernan, have consented to act as treasurers, and the Rev. Dr. Galbraith, Mr. Alfred Webb, Alderman Meagher, and Counsellor Gill as secretaries. We are sure that every one who admires devotion and life-long service to the Irish cause will endeavor to have a share in this tribute of esteem to Ireland's "Grand Old Man."—Liverpool Catholic Times.

What matters it where your feet stand, if wherever your hands are busy, so that it is in the spot where God has put you, and the work he has given you to do? Your real life is within—hidden in God with Christ, ripening and strengthening, and waiting, as through the long geologic period of night, and incoming, to be the full of Protestantism. It is the terror of all Catholic rogues, and the Catholic ever