CARDINAL NEWMAN.

EVERY DAY LIFE AT THE ORATORY We take the following from the Dub-in Freeman's Journal of Monday last: His Eminence Cardinal Newman does not receive many visitors at the Oratory now. A brain that is restless and active as in times gone by leaves His Eminence, whose age falls short of the years of the century by one only, little time for anything but the important work for which there is only the twilight remaining.

There are but a privileged few, such as Lord Emly, who pays the Cardinal a yearly visit, the Duke of Norfolk, and some of the "Old Boys," who are now permitted to see "The Father." permitted to see "The Father." I might remark that the Cardinal is never addressed by the other fathers as "Your Eminence," but as "Father," and spoken of as "The Father." On the other hand, he addresses them as "John, Lewis," &c. The Cardinal has two rooms; he is the only member of the O:atory who has another apartment in addition to his bedroom. One of these rooms is used bedroom. One of these rooms is used for his study, a portion of it being par-titioned off as a place for saying Mass in. Another room leading out of his sitting Another room leading out of his sitting room is used as a bed-room. Both of these are plainly furnished. No visitors are allowed to penetrate either of these rooms. The etrate either of these rooms. The fathers have free access to their supering he is very particular. He has an Irish servant named James Cusack, whom he is very fond of, particularly since James's uncle was killed whilst crossing the line at Liverpool some years ago. This James is very faithful, and although one of the rough "old boys" of Handy Andy's school, he is much liked by the fathers.

The visitors see the same resolute face, identical eve which marked the controversy of our time.

The marks of time are to be seen, but they are only physical. The Cardinal's voice is very weak, so week that only those who are close to the pulpit can hear him who reaching. He him when preaching. He wore spectacles when a young man, but reads without them now except when the light is bad.

Those who knew John Henry Cardinal Newman in his writings only will easily recognize him in his daily life at the Ora-Hagley Road, Birmingham. The licity of his life and the plainness of all his personal surroundings, have in no sense been affected by the high dignity of the Cardinalate, which was given to him

that might be called that of a simple monk of the present time. His personal attire is that of an Oratorian Falher—the only difference between him and the other fathers being that he wears a red beretta, red ockings, a red band round his waist, red chain. Every morning he rises at five, without any one to awaken him, he dresses without assistance, shaves himself, and then is engaged in saying Office till seven; at that hour one of the novice, or in his absence one of the fathers, serves "The Father's Mass," which is said in that part of his room which is partitioned off.

It is very seldom His Eminence says Mass in the public church now on account. Mass in the public church now, on account of his age. He has the same privilege granted him which B.shops have, viz, saying Mass in their private apartments. After Mass and thank-giving he retires to his room, makes his bed, dusts his room, 00 he goes down to breakfast. the Cardinal has come; then the Cardinal's caudle is lighted, he opens the letters which have been placed before him, and

John, who used to be a brother to the Cardinel. Father William is very anxious that the Cardinal should be looked after.

On special days, such as his birthday, the Feast of St. Philip Neri, patron saint of the Oratory; the Feest of St. George, from whose church in Rome His Eminence takes his title; his conversion to the Catholic Church, and other feasts, he is confronted with a pile of letters from lords, ladies, and prelates all over the world sending their congratulations to the illustrious Cardinal.

Before finishing with breakfast, I may add that the Cardinal supplements porridge on Fridays and fast days with perhaps an fine fresh herring, but he never s flesh meat on such days.

takes flesh meat on such days.

Breakfast being finished, at about nine o'clock he returns to his room, where his devotions, correspondence, studies, and the book he is now engaged on occupy him till 1.30 o'clock, which is his punctual dinner-time. Whenever the fathers desire to see him they have free access to his room. But it is not often now that he cares to be troubled with particulars of cares to be troubled with particulars of any domestic matter; and if he has to be consulted on some important thing, the fewest words are chosen to gain the desired effect. The 'Oratory Boys' have seen but little of their president of late years. They meet him sometimes in the lower corridor as they come to meals in the house, or at the rehearsals of the plays, in which His Eminence takes such an interest. When the boys meet "The Father" they take off their hats to him as the head of the house. He does not like even the fathers of the house to go out of their way to open a door, nor does he like any one to genuflect to him, unless it be when the fathers ask his blessing before going out. At 1 30 the Cardinal comes down to dinner. This is the only meal

ing him, the butler seeists. A breast of a ing him, the butler seeists. A breast of a tender chicken, or duck, or a little Welsh mutton, or corned beef are all favorites with the Cardinal. If the meatis not tender, he will leave it without a word of complaint. Father William is nearly always in the refectory watching the Cardinal's meal. When the Cardinal has finished his meat, or poultry, two kinds of puddings or pies are put before him. He is very fond of a light rice or tspices pudding. With these be will take about half is very ford of a lightrice or tapica pudding. With these be will take about half a bottle of Cortone wine, a kind of very fine claret, or some "Saturne," which is the altar wine used at the Oratory; it is the pure juice of the grape. After the sweets he will eat a little Gorgonzola cheese, of which he is very fond; the riper it is the better does he like it. He will not touch American heing a fraid of the not touch American, being afraid of the ingredients. He comes down to his dinner with a book under his arm, and reads whilst the dishes are being changed. Dinner finished, he will return to his room and proceed with his work.

He used to go in the summer to the fathers country home at Reduct and

fathers country house at Rednal, near Broomgrove, attached to which there is the burying ground of the deceased fathers. It is here that the body of Father Ambrose St. John rests, the father whom the Cardinal loved as a brother, and whose name now, as when he was preach ing at his Requiem, is enough to move the Cardinal to tears. In 1885 His Emirence used to go there on the Monday and stay used to go there on the Monday and stay till the Friday or Saturday for many weeks, teking with him, or having sent to him, the provisions to last during his stay. This year the fatigue is too much for him. He scarcely ever goes out, except from his rooms in the house to that in the whilst the former are being cleared.
At 5 30 he obeys the voice of the Ves-

per bell and is usually the first at Ves-pers, which are sometimes said in the Chapel of St. Philip, sometimes in the chapter room of the house, when the fathers are summoned by the "Angelus bell" to the community dinner at 5 45.

The Cardinal takes his usual place, but does not partake of the dinner, except on Christmas Day, when he dines off the turkey as one of the fathers. On the other day he is the first to answer the bell, and remains standing at the table till the others come in. When all for the first dinner have arrived the Cardinal says grace, after which the fathers go to their places and remain seated there till the Cardinal unfolds his napkin. The lector has during this time been reading a chapter of our Catholic Ireland, of this land of ours, which, as the compassion of the cause of Ireland, of this land of ours, which, as the compassion of the cause of Ireland, of this land of ours, which, as the compassion of the cause of Ireland, of this land of ours, which, as the compassion of the cause of Ireland, of this land of ours, which, as the compassion of the cause of Ireland, of other day he is the first to answer the bell, and remains standing at the table till the others come in. When all for the first places and remain classifications of this iand of our Catholic people has during this time been reading a chapter from the life of St. Philip Neri. On the unfolding of the superior's napkin two fathers, who have put on black approns, advance to the middle table and sprons, advance to the middle table and raceive the soup plates from the butler, sprons, advance to the middle table and receive the soup plates from the butler, who is now ladling out the soup. Soup is offered to the Cardinal, but declined. When the other fathers have been helped to soup there is passed through the "drum," a basin of special soup made for the "Father," or a basin of bread and milk, with which he mixes about two teaspoonfulls of bready and a little ground. buttons to cassock, red trimmings in fact, and a pectoral cross attached to a gold spoonfuls of brandy and a little ground

Then the fathers are offered their choice of two different helpings—perhaps one, roast chicken; the other, sirloin of beef. These are being carved in the refectory by the butler, and being served by the senior waiter. The junior goes with the vegetables, beer, or cider. Wine is not provided for the fathers by the bouse so, in case a father wishes wine he to provided for the fathers by the house; so, in case a father wishes wine, he buys it, and has it put out for him at the table. During this the Cardinal has finished his soup, or bread and milk, and is listening to the reading of some historical work. After the fathers have finished the meat or poultry, two sweets sere offered—in the first place to the Father, then to his su-jects. The Cardinal does not take any, when the server or other helper goes to the next father. The reader then comes from

other scholars and gentlemen talk, of politics, the affairs of the world, and general topics of the house. At seven p. m. the Father leaves for his study, where his work and his Divine Office occupy him until ten p. m., when he always

Resping the Whirlwind.

Washington Hatchet.

Last Sunday a New York preacher charged, in his sermon, that Bob Inger-soll was responsible for the lax views of government in this country which is the foundation of anarchy. The accusation is hardly true as far as the Chicago anarchists are concerned, but it has its value as bearing on the future. The most potent source of social disorder is the destruction of the religious idea. In every country where it has been associated with a political movement it has resulted in riot and blocdshed. All anarchists and nihilists are materialists. Indeed materialism is the foundation of anarchy and nihilism. It is the first step. Destroy the sense of personal responsibility which the sense of personal responsibility which is involved in a belief in a hereafter and the retrogression to a personal irrespon sibility in the present is easy enough. The New York minister said that the kid-gloved people who paid a dollar to hear Ingersoll were buying torches which might be applied to their own homes, and his remark is not only original but it is forcible and true. It is the strongest thing any minister has yet said against the noted infidel. He is a thoroughly dangerous social factor.

ONE OF THE BEST TONICS

Dr. A. ATKINSON, Prof. Materia Medica be when the fathers ask his blessing before going out. At 130 the Cardinal comes down to dinner. This is the only meal which he does not take with his family. It is very plain, and instead of a father service when the does not take with his family. It is very plain, and instead of a father service when the does not take with his family. It is very plain, and instead of a father service when the fathers as the leave of the phosphates in soluble form."

THE ARCHBISHOP OF DUBLIN. Important Speech by His Grace.

VIGOROUS DENUNCIATION OF LANDLORD, COMMUNISM, AND CONFISCATION. On Monday His Grace the Most Rev. On Monday His Grace the Most Rev. Dr. Walsh, Archishop of Dublin, was presented with an address by the clergy and people of Finglas and St. Margaret's on the occasion of His Grace's first visit to the district. It would be impossible to exaggerate a description of the enthusiasm with which His Grace was greeted. Although his visit was merely of an eccle siastical character, simply connected with the duty of Confirmation, the roads leading to Finglas and St. Margaret's were ing to Finglas and St. Margaret's were ing to Finglas and St. Margaret's were spanned at intervals with triumphal arches and mottoes of welcome. "Welcome to our great Archbishop," "God bless our best friend," and such words were inscribed on many banners, and the political sentiments of the people found expression in the inscriptions, "Parnell and Gladstone," "Home Rule," &c.

The ceremeny of Confirmation was performed in the morning at the little Chansi

formed in the morning at the little Chapel of St. Margaret.

After Confirmation a public meeting took place. It was attended by all the people of the district for miles round. Two bands from Finglas attended, and the utmost possible enthusiasm prevailed.
The address presented to His Grace is a very beautiful specimen of the illuminator's art. At either side of the portrait of

the Archbishop is a view of Dunsaghley Castle, an old Irish cross, and at the foot the cathedral, Marlborough Street. The crowds who assembled gave a most enthu-siastic reception to His Grace. When the people gathered in front of the Chapel of St. Margaret, the Very Rev.

Caron Flanagan read the address.

His Grace, in reply, said: I am sure you tender this welcome to me in the ame spirit in which so many other excome have been tendered to me by the people of this diocese on so many occa-sions since I came home to you last year from Rome, the spirit of unswerving devotion to that holy cause, of which on the one hand, in the political order, the fullest recognition of the spirit of nationality, and, on the other hand, in the sphere of religion, the most loyal devotion to the holy Catholic faith and to the Holy See of Rome, with the fullest toleration, aye, and protection—(cheers)—for the rights of the non Catholic minority of our population who dwell in our midst (prolonged cheers). (prolonged cheers).
HIS GRACE'S RECENT "INTERVIEW" ON THE

But then, again, there is another reason why I am glad to receive this address You are aware, no doubt, that within the last few weeks I had an opportunity of explaining in very full detail my views the Cardinal has come; then the Cardinal's candle is lighted, he opens the letters which have been placed before him, and reads them. Whilst this is going on the novice has placed on the Cardinal's table the scup plate of porridge and a jug of hot milk, with which he always commences his breakfast, then by the side of that is the pot of coffee, a pot of butter, and a little plate of lean ham or brawn, of which he is always fond.

He sits at a separate table from the rest; in the ordinary course two fathers would sit at such a table, but this table and the two rooms, instead of one, are the Father's only privileges. Although silence at breakfast is not strictly observed by the fathers who may come either before or after the Cardinal, it is very strictly carried out in the superior's presence.

Father William Neville has teken the place of the late Father Ambrose St. John who was a wond the single father who may come either before or after the Cardinal, it is very strictly carried out in the superior's presence.

Father William Neville has teken the place of the late Father Ambrose St. John who was a would sit the such as a space of the late Father Ambrose St. John who went to be a superior's presence. injustice, and who in struggling sgainst it are claiming for themselves nothing more than that which by every principle of justice is their own (cheers).

THE TRUE STATE OF THE IRISH LAND

QUESTION,
This in truth is the real and only issue of the land question in Ireland, and thank God it is now beginning to be so under-

then, as your enemies would ignorably or maliciously proclaim you to be. The case lies quite the other way. It is you that are struggling against that which is little better than Communism.

Dublin; or as it is in Armagh, or in Tuam
—aye, or as it is in Caehel, by the great
Archbishop of the South—(cheers)—to
whom we are all proud to look up as the
foremost, the ablest, and the most couragous champion of the cause of justice
for the poor (cheers). I can give you as
proof of it. This very morning I had the
pleasure of reading in one of the Roman
newspapers, the Moniteur de Rome, a paper
which, it is no secret, enjoys the personal
confidence of the Holy Father himself—I
had the pleasure of reading in it a long
article in praise of the Irish people for
their bearing in the constitutional struggle
through which we are passing, and which,
please God, we shall soon see closed in a
glorious victory. And what were the
closing words which summed up the conclusion to which the writer of this article
arrived? They were these; that the
I Irish people were detrined to win;
and that for their complete and
speedy triumph nothing more is wanting
now than that they should keen
though now than that they should keen
that a Catholic training and the Catholic atmosphere
of the school room that makes the bone
and sinew of sound morality.
London Universe.
Before Mejor Saunderson lets off any
speedy triumph nothing more is wanting
now than that they should keen
though the lower classes amongst
Oxtontant interccurse with Protestants; but unfortunately the bulk
of the nation is heathenish, and it would
seem that our danger ought to come from
his witings warns English Catholics
against the dangers according to them from
catchism. He must practically be taught
his Catechism all day long, for it should
be an odor, like the sweet essence of the
roce in a garden, which permeates all che,
even when the flower itself is not to be
seen.

This is what is properly meant by a
religious education. It is not the fact
that a Catholic teacher instructs the pupoir
to a lesson in
Catechism. He must practically be aught
the an elosing warns English Catholics
against the dangers accruing to them from
Catholic the schort hat the seenle of speedy triumph nothing more is wanting now than that they should keep to now than that they should keep to their present lines, marching to victory under the skilful leadership of those two great men, whose names, though one of them is an Englishman, have secured for themselves an undying remembrance in themselves an undying remembrance in the standard of purity. Bad as Ulster is it will bear favourable comparison with Scotland and Wales, not to make mention of England. In Connaught, the most Irish province of Ireland, the flower of womankind as far as domestic virtue of womankind as far as domestic virtue. the grateful memory of our grateful people—the great English minister, William EwartGladstone—(cheers)—and the great Irish leader, Charles Stewart

Parneil (loud and prolonged cheers).

THE COMING VICTORY.

Keep then in those paths of justice, and I will promise you that long before the day comes round when the next episcopal visitation is made in this parish of St. Margaret if you are good enough. of St. Margaret, if you are good enough to present me with another address, it will be my privilege then to address gratulation, that by persevering to the end in the path in which your leaders end in the path in which your leaders now direct you to advance, you will have closed the long struggle of seven hundred years in a glorious and a lasting, because a peaceful, victory (cheers). In the meantime accept my best thanks for the enthusiastic kindness with which you the have received me among you here to day (loud and prolonged cheers).

The enormous crowd, who had listened Grace's reply, then knelt down and received the Archbishop's blessing.

CATHOLIC PRESS.

Justin McCarthy, M. P., in his speech before leaving for America, last week, said that "Irishmen were sick of hating England." There is deep truth in the word: they are sick of the batred and of the cause for it which happily at last shows signs of weakening. The late words of Mr. Gladstone and the Liberal party has made Irishmen believe that hatred of England is not natural and inevitable. But still the drawbacks are wofully stong. But still the drawbacks are wofully strong. It is not the Churchills or Sandersons, nor even the Chamberlains, that represent the most malign English element toward Ireland. Churchill will change again as he has changed within six months; Sanderson, the Orangeman, is only the irritated point of a local tumor, that may But still the drawbacks are wofully strong. be lanced or poulticed out of the system; Chamberlain is the Tappertit of English statesmanship. He is not great in any way, even in malevolence. When he realizes this, he will truckle and traffic with any party that can be used to com-plement his own deficiency. But the Eng-Esbmen that have most to do with Ireland are precisely those which have not changed and are not changing—the few thousand aristocrats who own the country, and who custom, and even religion to support their position and justify their procedure. Baltimore Mirror.

Those of our worthy Protestant fellowthan this, to fix the fair and just price or olics as bigots by nature are invited to than this, to fix the fair and just price or money value of the land (cheers). The tenants are willing to pay for it, and to pay for it at its full value (cheers). There are exceptions of course. There are black sheep in every flock. I do not speak of these. I speak of the tenants of Ireland as a body, and of the overwhelming majority of the individuals who form that body, and whose earnestness in their strug. gle for justice have now won for it the sympathy of all honest men. The tenant-fermers of Ireland as of alless of hoses. age? That was long ago, when Protestants were as swift to persecute Catholics as Catholics to persecute Protestants. But here and now, in this day, in these United States, we find Catholics debarred from high office because of their religion. Catholics never act thus towards Protestants. Which of the two bodies possesses the real spirit of our American institutions?

In disputes more than often the soul of of the land question in freame, and thank
God it is now beginning to be so understood throughout the civilized world.

and the technical element of the issue bestood throughout the civilized world.

Here at home you must still be prepared to find that there are some who cannot see it as we do. For there are some who think and speak and write as if there was but one kind of property in the world, and that was property in land; and moreover as if land itself there was but on the world, and that was property in land; and moreover as if land itself there was but one kind of results and that was but of religion in the sphere of education. It moreover as if land itself there was but one kind of property, and that was the property of the landlord. No, my friends, the tenant has his property in it too; and his property, though the laws of man may be slow to protect it, is as sacred, at least as secred in the sight and before the law of God, as the property of the owner of the vastest estates in Europe (loud cheers).

YOU ARE NO COMMUNISTS

of religion in the sphere of education. It is supposed that a catechetical instruction the school room either before or after or during school hours, is a satisfactory solution of the claims of religion; but this is so far from being an adequate supply to the demand, that it is practically a nullification of the effects of the religious training required.

It is apposed that a catechetical instruction the school room either before or after or during school hours, is a satisfactory solution of the claims of religion; but this is so far from being an adequate ligious training required.

It is apposed that a catechetical instruction the school room either before or after or during school hours, is a satisfactory solution of the claims of religion; but as Catechetical instruction.

ed in the school room. The concrete representatives of man's moral and spirit-ual life should ever be present to the pupil's eye, and the voice of religion in his ear. It must enter into the very fibre It is you that are struggling against that which is little better than Communism. It is you that are striving, might and main, to save your little shreds of property from the usurpation and the confiscation of those who would wrest it from you. Thus you are standing well within the lines of justice, that justice to which you appeal in the closing paragraph of your address. It is no wonder, then, that you have with you in your struggle the sympathies and blessings of the Churchatot only here

AT HOME IN OUR OWN CHURCH of Ireland, but far away in the great centre!

It must enter into the very fibre of his moral system, until the becomes thoroughly saturated with its invigorating fashioned, formed under its inspiration. It must be the sunshine that supplies and the expanding will. When the child learns he must learn religiously, that is, he must insible knowledge along with the sympathies and blessings of the Churchator only here. sympathies and blessings of the Church—
Lot only here

AT HOME IN OUR OWN CHURCH
of Ireland, but far away in the great centre
of Catholicity itself. For, let me tell you,
your cause is as thoroughly understood
and as warmly blessed by our Sovereign
Pontiff in Rome, as it is here by me in

Should have the aroma of purity and truth
and sunctity and truth
up into his intellectual life as a flavor of
its food a healthy and elevated morality,
your cause is as thoroughly understood
and as warmly blessed by our Sovereign
Pontiff in Rome, as it is here by me in

The proportion of unchastity thus rules:
Autrim 5-8, Armagh 5-0, Londonderry 4-8
Down 4-5, Tyrone 4-0, Fermansh 3-5,
Monsghan 2-8, Donegal 2-0, Cavan 1-6,
the more Catholic and Celtic the county goes, flourishes. Here are the figures Galway 1.5 per cent, Sligo 1, Mayo 0.7 Roscommon 0 7, Leitrim 0 6, God bless the women of Connaught!

FUSBOS SMITH has had another violent attack of the cacethes scribendi. He has the temerity this time to shiver a lance with the Grand Old Man. He has the with the Grand Old Man. He has the assumed audacity to set himself up as knowing more of Gladstone's mind than Gladstone does himself. The professorial pomposity reminds us of the criticism once passed upon Macauly: "I wish I knew as much about anything as that egotist thinks he upon Macauly: "I wish I knew as much about anything as that egotist thinks he knows about everything." Here is a gem of a sentence: Destruction is to be dealt to a Union which has not only given to its members for many ages internal peace, external security, boundless prosperity and wealth, but has enabled them to play the grandest part on the world's seens and to confer inestimable henefits on markind. grandest part on the world's seens and to confer inestimable benefits on mankind. After that, we can only say that we are astonished Gilbert does not write a comic opera of the topsy-turvy school and make Goldwin Smith its hero.

Boston Republic. Four years ago Mr. Pullman would not alienate a single foot of the tract that bears his name. It was never platted, no streets were dedicated, even the one house of worship was to be the property of the corporation and yield its tribute to mammon. Other churches would be built to order and leased with cut throat clauses so long as the rental would be forthcoming Four years ago Father Waldron was assigned to the Pullman parish. He learned that he could have a church edifice owned by the company at Pullman if he would pay a good rental, but the policy of the Church forbids such secular proprietor ship, and he was compelled, greatly, to the inconvenience of his parishioners, to seek a location at some distance from the town. Finally, Mr. Pullman has receded from his position of exclusion and Father Waldron has been able to procure 100 feet at the corner of South Park avenue and One Hundred and Thirteenth street, which is within the limits of the town, seuthwest of the hotel. The property is deeded with some reasonable restrictions to the church authorities. Fifty feet is donated by the company, the remainder being purchased by Father Waldron. Plans for a beautiful church building have been drawn. The building will be 100x54, in the Roman etyle, and will cost \$40,000.

Truly, if the growth of Catholicity is commensurate with new churches and schools, as we have every reason to believe it is, a startling impetus has been inaugurated. Our bishops will have to be increased, for the accumula-ted labors of dedications and corner stone laying are becoming too onerous with all their other Episcopal duties, Lake Shore Visitor

If—through the wilful neglect of Cath-olic parents—the souls of their children are lost because they have not received an education comprising a knowledge of God and His Church—it is almost a certainty that the vengeance of God will doom that parent to everlasting punishment. A single act of pride lost heaven to the angels, what then must be the doom of those who rebel against God themselves and rob Him of those souls entrusted to them so that His Church militant might have warriors and virgins, and His Church triumphant might have saints?

Newspaper Law.

1. A postmaster is required to give notice by letter (returning the paper does not answer the law) when a subscriber does not take his paper out of the office, and state the reasons for its not being taken. Any neglect to do so makes the postmaster responsible to the publisher for payment.

2. If any person orders his paper discontinued, he must pay all arrearages, or the publisher may continue to send it until payment is made, and collect the whole amount whether it is taken from the office or not. There can be no legal discontinuance until the payment is made.

3. Any person who takes a paper from the post-office, whether directed to his name or another, or whether he has sub-

scribed or not, is responsible for the pay.

4. If a subscriber orders his paper to be stopped at a certain time, and the publisher continues to send, the subscriber is bound to pay for it if he takes it out of the post-office. This proceeds upon the ground that a man must pay for what he

5. The courts have decided that refusing to take newspapers and periodicals from the post-office, or removing and leaving them uncalled for, is prima facie evidence of intentional fraud.

An Awful Doom

of any nature is usually avoided by thos

Catholics are hable to be affected by heathenish superstitions, we can always hold our own against Siva, Vishnoo and Buddha and all dangers arising from them can easily be removed by instruction and

What threatens to impair the soundness what threatens to impair the soundness of our faith and the clearness of our intellectual sight, is the influence of heresy. For, although Catholies in Ceylon immensely outnumber Protestants, the latter as a body, are rich, active and influential; they represent the European—that is to say, the governing class; they come say, the governing—class; they occupy most of the public offices and dispose of the much coveted Government situations; in all the small towns of the interior they rule supreme, with no little arrogance, as the representatives of her Mejesty the Queen, and in large centres, what is called "society" is thoroughly imbued with Protestant ideas and manners.

Catholics cannot, therefore, avoid being English customs, manners and language spread, the more also will this contact increase. They must, therefore, be on their guard against the dangers that threatens their faith, and for their guidance, with the help of the experienced writer we have named above, and who was himself a convert from Protestantism, we will place before them the cata-logue of evils which flow from intercourse with heresy.

1. Human respect. Fear of being ridi-1. Human respect. Fear of being ridiculed, it being the disgraceful habit of Protestants though they pretend to be so very liberal, to mock at Catholics and Catholic practices. Concealing one's sentiments through fear of offending Protestants or companions. Trying to be outwardly as Protestant-like as is impossible to a Catholic and rejoicing if one has peen perchance mistaken for a Protestant. 2. Spurious charity, which causes one

to hope and express the hope that all Christians are saved, even in heresy, thus confirming in heresy many who might be converted through fear of eternal damna-

3. Becoming obtuse and careless as as heresy. Looking at Protestantism as though it were another Church, whilst it is no Church at all. Feeling no repugnance nor hatred for its errors. Consequently eing cold and indifferent about the cor version of others. Feeling no concern at the sight of so many souls in danger of damnation and at the outrage which the sin of heresy causes to the Majesty of God, Giving a half consent to the accursed doctrine that one should remain in the relig on in which he was born, whatever it may

4. Losing respect for authority in matters both doctrinal and disciplinary. Sift-ing through the dogmas proposed to our We do not recollect ever seeing or hearing of so many church and school dedications as this summer and fall.

Truly, if the growth of Catholicits. priesthood. Viewing the persons rather than the dignity of bishops and priests. Losing that simple and child like confidence which Cathelia is in the Cathelia countries, place in their priests as being their spiritual fathers and pastors.

5. Endeavoring to introduce into the Church lay influence and management to supersede or counteract the influence of the clergy.

6. In matters of discipline, being reo. In matters of discipline, being remise concerning obedience to the precepts of the Church, such as those of abstinence, fasting and hearing Mass on Sundays and days of obligation. Frequenting Protestant churches and meetings. Reading Protestant books and all sorts of newspapers. papers. Perhaps, even, joining secret

7. Neglecting those practical devo-tions, of which Father Faber says that they are to Catholics what "his hair was to Sampson"—the Rosary, images, pic-tures, medals and other blessed objects, relics, invocation of the Saints, familiar love of the Blessed Virgin and the like. Loss of a lively faith in Purgatory, caus-ing one to neglect prayer for the holy ing one to neglect prayer for the holy souls and so forget his departed friends and relations.

8. Hazy ideas about penance, expia-

tion and sacrifice. Losing sight of the virtue of almsgiving as an expiation for

9. A disposition to praise everything Protestant and to run down everything Catholic—authors, literature, newspapers, books, colleges, etc. Sending one's children to Protestant or other non-Catholic

schools.

10. Using Protestant in preference to Catholic expressions—"minister" for "priest," "service" for "Mass," or "office," "sexton" for "sacristan," "Sabbath" for "Sandan," etc.

"Sunday," etc.
11. Diminution of one's respect for the sanctity of marriage. Gradual rubbing off of the natural horror a Catholic feels for

divorce. Vanishing of one's esteem for the holy state of virginity.

12. Last, but not least, a liking for mixed marriages, although knowing well that the Holy Church holds them in un-mixed detestation. Sometimes

that the Holy Church holds them in unmixed detestation. Sometimes, even having a marriage of that description solemnized in a Protestant church, in defiance of the anathemas of the Church. Let Catholics who, by choice or through necessity, mix with Protestants, look themselves in the above mirror and see whether they have not already to some extent caught the infection. Let them also remember that, although very seldom Catholics at the contact of Protestants leave their Church for the so-called Reformed Religion, yet this intercourse unformed Religion, yet this intercourse un-less well guarded against, causes a gradual decay and sometimes a complete wreck of their faith.

Rule Us, Britannia. BY A NORTH OF IRELAND ORANGEMAN.

Why should there be riot, disturbin' the quiet
Aud peace of the streets of Belfast? Tell me
why?
"Shure the people is nettled, their minds
are unsettled.
The Union for iver! No Home Rule!" they

What pathriot living wooed grudge, now, the givin'
Of lashins of blood his counthry to save?
Thim folks is diminted that can't be con Wid things as they find thim this side of the grave.

While some is debatin', why should we be waitin', Till every one else is prepared for a row? If there's goin' to be shindles—breakin' heads. smashin' windi's, Our time for beginin,' begorrah, is now.

Belfast, without troublin' the Castle of Dub-Is show'n what ud happen in "Ireland the free"—
God help and defind us, if Parnell should rind us— What riots from Ulster all round to the

Stand firrum, now Britannia, where the whole world can scan ye.

(When of standin' ye're tired, its safe ye can sit.)

If Ulster stands gyard wid ye, it will have to go hard wid ye,

Ere Ireland for self-reule shall iver be fit. Londonderry! Boyne-Wather! Oh! miny's

the slaughter It cosht us a fut-hold in Ulster to grashp; Through blood we'll be wadin', and not stop at paradin' On July the 12th, till we breathe our last

We'll resint intherfayrence by Home Rule adhayrints, Wid the business of Parliament (beyant on the Thames), Interruptin', disputin', hear, hearin' and hootin', Confoundin' our speakers wid haws and wid here. What chance of priority wooed we, the minority, Have in a Parliament stuffed wid Parnells? Wood we stop legislatin', go to work agi-

Obstructin' debates wid adjournments and yells? (Now wooed we?) Some think that ould Ireland (dear fog, bog and mire land) and mire land) Could govern herself, once of Eagland she's 'm proud to be sayin' it (day and night shure I's prayin' it) For self-reule, God bless her, she'll niver be

Disunion is raisin' the divil and traison Stalks forth through the land like a snake Stalks forth through the land like a snake in the grass; Free speech is denied us, and worse'll betide shood Gladstone unbridle the tongues of

There's no use in r'arin,' an' tearin' an swearin'.

The matther's as plain as the nose on me face; Home Rule's flat disl'yalty, ojus to r'yalty-Cool impudence, arrah! a burnin' disgrace I'm no wild sectarian. Cath'lic Presbyter.

ian.

1's all wan to me. I bope and let hope,
1's bigotry raises such thunther and
blazes—
Hurroo for free conscience! "To hell with
the Pope." I wundher-be thunder-what plundher is undher Peether's Pince, sint yearly to Rome,
Which the preests keep collectin' (the
thought is affectio'),
While womin an' childher is starvin' at

ers Is explodin' our firesides and blastin' our fame; Boycottin' and slandherin', while thim Yankees pandherin' Wid shin plasther dollars adds fewl to the flame.

It's mob law they're strivin' and daily contrivin' Ruat Cælum, by hook or by crook, to en-And if they're permitted, the guilty's acquitted,
The innocent's slaughtered, as a matter of
course.

Of that saycret intintion, they bouldly make mintion, Egged on by ould Gladstone in recent debates,
While that Judas-like Saxon, Parnell
woode be taxin'
The landlords to pay for boycotted estates 'Iis an omen most sin'sther that min at Westminsther (Min ?—wolves clothed like sheep in Feen-yan disgyuse) Shud be willin', God save us, to have Eng-

land lave us—
land lave us—
Thim thrampin' our Union under fut wid
their lies. I'd rather, be thunder! have limbs dragged Than grasp wan o'thim by his sly, scheemin' hand. Be heavens! I'd load him wid chains till I showed thim That Union meant Freedom and Peace through the land.

Shure, I'm not disagreein' wid statemin far-Enough to look backward an' judge what's to come! Eight censhuries histhory teeches no mys-thery— Waugh! the peace-pipes I'd play is the roll of the drum.

Don't talk of your truces, correctin' abuses, Till the chains of our Union are fastened We'll try wan more version of old time It's wid blisters, not poultices, we'll work a

As long as the ginthry and landlords stand inthry m bulldogs descinded from ould Saxon stock,
And gyard Ireland's destiny, there's no call
to test any
Gladstorian thee'ries—Parnell?—To the
block!

Och! Ulster, sweet jew'l, shure! thy fate wooed be crewl If torn from the breast of ould England's fair Queen.
Och 'me sow', dear! it's troublin' if I dream
that at Dublin
The Croppies no longer lie down on the
Green.

FLAXMAN MCLINEN, Portadown, County Down, Ulster.

Scott's Emulsion of Pure

COD LIVER OIL WITH HYPOPHOSPHITES, Is prepared in a perfectly agreeable form, at the same time increasing the remedial Potency of both of the specifics. It is acknowledged by leading Physicians to be marvellous in its curative powers in Consumption, Scrofula, Chronic Coughs and Wasting Diseases. Take no other.

THE ROCK ON WHICH MANY a constitu-THE ROCK ON WHICH MANY a constitu-tion goes to pieces is Dyspepsia. The loss of vigor which this disease involves, the maladies which accompany it, or which are aggravated by it, the mental despondency which it entails, are terribly exhaustive of vital stamina. Its true specific is North-rop & Lyman's Vegetable Discovery and Dyspeptic Cure, which likewise overcomes billious maladies, female ailments, and bilious maladies, female ailments, and those coupled with impurity of the blood.