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swelling, or sand ulcera ences. Conscrofulous in its early of this God. on consump-et III of the ries of pam t-paid. Ad MEDICAL

The Sea-Girt Isle.

Come fill up the cup, we'll drink to-night To the land that gave us birth; The sparkling wine with its rosy light Was made for the sons of earth. Was made for the sons of earth.
And oh! if a tear our eyes should dim.
When we think of the friends we miss,
We'll steal a ray from the goblet's brim,
And bathe the tears in bliss.

Then fill the cup to the sea-girt isle, To the dear remembered few, Whose lips, perhaps, at this moment smile. In the homes our childhood knew; For, alast full many a year has flown. Since our parted bosoms met, But affection's chain was round us thrown, And its links are shining yet.

The strings of the harp have murmured long, With many a tale of woe. But there's joy to-night and the tide of song From its innermost founts shall flow; From its inhermost founts shall in-nod memory like an angel bright From Eden's blissful bowers, Vill fill the soul with a holy light, And cover the heart with flowers,

Yes, our country's love embalms the heart, Wherever our barks may sweep, As the leaves of the rose, tho' torn apart, Their share of the perfune keep. Then thus, while every goblet foams, Let this be the pledge we'll give—Our native isle and our early homes, And the land in which we live.

REDPATH'S LETTERS.

What an American saw on a Three Day's Trip to Derry.

LONDONDERRY, August 12, 1881. Londonderry has a history that runs through thirteen centuries. St. Columba built a monastery here as long ago as 546. The English forces made their first entrance in 1566. I'wo years afterwards a powder magazine exploded accidentally— for there was no skirmishing fund in those lays—and it blew up the fort and the own, and blew out the British garrison. But the crimson-coated curses came back to roost again in the year 1600. They erected the Fort of Culmore. Their commander, Sir Henry Dowcra, received from James I. a charter "for the establishment and regulation of the town." In 1608 Sir Caher O'Doherty captured the town and burned it, and put the garrison to the sword. Five years later King James granted (most graciously as the manner of Sacred Majesty is) a charter to the Irish Society, which, after various confiscations, and renewals, a direct pronouncement of the protestant farmers. restorations, modifications, and renewals, enables the Corporation—that is to say, the City Government—of London TO BLIGHT THE PROSPERITY

and levy taxes on the inhabitants of this Irish city to-day. Londonderry, Chester, and Berwick-on-Tweed are the three walled towns of the British Islands. The walled towns of the british islands, walls here are well preserved and kept in good repair. Several of the cannons that were used in the defence of Londonderry, were used in the defence of Londonderry, during the siege of 1689, are still in their position as at that time. The gates and bastiens are in perfect condition. They serve to keep alive ancient hatreds of races and religions, and hence the English Government takes care to conserve them. The public buildings of Londonderry are solid structures and rather handsome; and, like everything in the city, excepting the working-classes, they give evidence of a substantial prosperity in the past. There are numerous relics of the their old estates yet?" olden times in the vicinity of London. derry; but as there are books enough that describe them, I shall not waste my space and life in telling about them. But the American who comes here should not fail

THE GRIANAN OF ALLEACE, and here for 600 years the O'Neils ruled the country after the destruction of Tara." The scene from this summit is one of the most charming landscapes in Ireland. The most charming fandscapes in freiand. The fort commands a magnificent view of mountain, and valley, and bay, and rivers, and loughs. You see three counties.

THESE GLD INJSH KINGS,

to use our native tongue, "knew their biz." No hostile force could approach them in any direction without exposing their numbers and intentions. A th sand years ago! and yet the same fight is kept up—not now between native king and foreign invaders, but between Land League and landlords—the lineal successof the kings and invaders, was taken to see the Crianan by Mr.

James E. O'Doherty, who, as a solicitor, has already made a long light against the tyranny of landlordism in this county and in Bonegal, and by Mr. James Coll Mc-Loughlin, the President of the Irish National Land League of Londonderry. Such notes of the conversation as remain I shall now write out.

All of the county Derry was acquired under James I. by London guilds. Some of these companies have made a few improvements in their agricultural holdings, but most of them have been SHOCKING EXAMPLES

of the commercial spirit-they have made the most of their prerogatives by letting out their estates to middlemen, as in the case of the London Mercers. Yet as a rural properties, on an average, is better than that of the Irish landlords. This is Mr. O'Doherty's statement, and it confirms what I have heard elsewkere in

reland—that the charge is untrue which sserts that the worst landlords are the purchasers under the Encumbered Estates, and the Disestablishment Acts, and the London Corporations. Everywhere I have found that the "ould family" landlords are the most tenacious of their feudal pre-THE LEAST MERCIFUL TO THEIR TENANTS,

excepting to those peasants, in certain cases and districts, who reside around their own "demain," and who have lived for generations as semi-serfs of the Teac-mor, of castle. Many of the new landlords are brutal and tyrannical; but not one of them excels in avarice and capriciousness the late Lord Leitrim, or the present Lords Lucan, Sligo, and Lansdowne. The most heartless corporation in all Ireland in its dealings with its tenants is the Corporation of Trinity College, Dublin. Nowhere have I seen such ghastly squalor and such appalling wretchedness as in the hovels of the tenants of Trinity College at Cahirca-veen and in the Island of Valencia, in the

county Kerry.
"What do these guilds do with their rentals?" I asked Mr. O'Doherty.

"They spend it for the benefit of the No one has any claim on it.

only the IRISH Society
that owns the site of Londonderry, as I told you, hold their rights in trust for the people."
"How does the Irish Society spend their

"They seemed to be philanthrophic," said Mr. O'Doherty, "but it was a great swindle. They spent their income or nearly all of it in banquets in London and management, and they do it expenses of management, and they do it yet. A large body of them come over here every year and make a grand progress at the expense of this fund, and they have costly banquets in Londonderry and Coleraine. Practically they do nothing for the people, except to give donations to some of the schools. If their revenue belonged to the people of Londonderry, they would give ten times as much for schools, and reduce the taxes of the city one half. Taxes in this city amount to five shillings in the pound on the valuation. The ten-ants pay the taxes—that is 25 per cent. over and above their rental. In November last a large portion—one-fifth or one-fourth—of the city fell into the hands of the Irish Society by the lapse of long leases, and they not only

person of the protonic person of the protonic person of the protonic person of the protonic person of the person o up possession on a quarter's notice."
"The old tenants got no compensation?"

"Does not the Ulster custom prevail in

"Yes, in every part of it, and it always has; but the Ulster custom never protected city tenants." this country?"

rising, and the revolt against landlordism is very strong here. They returned two liberals for this county at the last two general elections—a thing hitherto unheard of in later years the property was purchased

has enabled Belfast, with fewer natural advantages to outstrip us. You have seen here how, in the former church grounds, and their estates not sold to capitalists who would become rack-renters and continue the old system, and add to its burdens,

but to the actual possessors, or farmers who would till the soil themselves."
"Will the Land Eill help this county?
"Not much, as it will only help the already comfortable farmers.

will not prevent the annual draining of money from the county seat as rent to absentee landlords, and if rents now should be fixed at a reason ble rent the American conspetition will make what would be a fair rent to-day a rackrent in six years. Yet, once fixed by the Land court, the rent must remain unchanged for fifteen years."

teen years."
"Is there much emigration from London-derry for the United States. They carried 7,775 passengers. 53 ships sailed to British North America, with 3,183 passengers. This gives a total of 10,603 emigrants from this port in one year, increase 6,358 over 1879. Last year only 889 emigrants re turned, 624 of them from Canada."

LORD DUNRAVEN ON THE LAND BILL.

JAMES REDPATH.

The earl of Dunraven, in protesting agasnst the short time allowed for the consideration of the Irish Land Bill, said "he was not a strict Sabbatarian, and had even advocated in that house the desirability of enjoring reasonable recreation on the Sun-day, but it was impossible that racking one's brains over the tangled intricacies of that bill could be considered wholeome recreation for anyone."

And Dunraen, never flitting, still is sitting, still is sitting, still is sitting
O'er that blessed bill of Billy's, puzzling

at it o'er and o'er;
And his eyes have all the seeming of a child's that had been screaming,
And the gas-light o'er them streaming

ws them heavy red and rore; And his voice from out its pages rises in a muffled roar:
"Hang the bill! it is a bore!"

ROLY HILL.

A Sacred Shrine in Wisconsin that may Rival the Famous Lourdes.

Holy Hill, Wis., July 26th.-Seven miles southeast of this village lies the tallest hill in Wisconsin. In the geographical and geological reports it is called Laphen's Peak. Its loftiest elevation is not less than 600 feet above the surface of Lake Michigan, and it rears its head proudly above the tops of the surrounding hills, and it can be seen for many miles in any direction, while from its northern point a splendid view of a great expanse of country may be had. Locally, Laphan's peak is known as St. Mary's Peak, or Holy Hill. The country lying contiguous to Holy Hill is inhabited chiefly by foreign-born farmers, those of Irish, Norwegian, Bohemian, and German extraction being most numerous. It is as though communities of Mecklenburger, Luxemburger, or north of Ireland peasantry had been taken up bodily, transported to Wisconsin, and set down intact and in isolation. They retain the habits, customs, and style of dress of the mother country in a great measure, though the younger generation is, from pure force of circumstances, taking on a ery thin veneer of Americanism.

Holy Hill gained its greatest notoriety from the fact of its having been the home of a hermit for a series of years. It was about twenty years ago that the strange being made his appearance in the vicinity and took up his abode in a sort of kennel dug into a ravine that juts into the south side of the hill. Previous to his advent it was known that the hill possessed sacred properties, and the farmers thereabout city tenants."

"What does the Ulster custom mean here?
I find that it covers entirely different usages in the different parts of Ulster."

"The Ulster custom here," replied Mr.
O'Doherty, "means simply the right to sell the good will of a farm. It does not mean fair rents nor fixity of tenure. The rents in the County Derry have been constantly in the Gounty Derry have been constantly the hill in prayer and meditation. More than two centuries ago Father Marquette and the daring explorer, Joliet, had planted and the daring explorer, Joliet, had planted and the daring explorer. in later years the property was purchased by the Catholic Church. It was, there-fore, holy ground in a double sense, and TESTANT FARMERS against the landlord system. The land-lord candidates were defeated by an immense majority, although personally they were the most popular m:n in the county."

"What supports Londonderry!"

"The city lives chiefly by shirt manufactories and general trade. In the eastto disturb or drive min away. The cined himself Francois, and had little to do with the people of the neighborhood, who, respecting the venerable appearance and sacred calling of the man (he let it be was not for the manufactories, Ulster,
IN SPITE OF THE CLESTER CUSTOM
would soon be almost as distressful a
county as Connaught."
"Do all the London Cerporations retain
"The pieus Francois attributed his physical
cure to God, and said it was a reward of
prayer; that God had forgiven him, and

"No," replied Mr. Beherty, "not all of them; some of them have sold their estates within the last century; it has been a misfortune for the tenants, as most of the purchasers have rack-rented them."

"What is the general condition." "What is the general condition of the county Derry?"

"What is the general condition of the county Derry?"

"What is the general condition of the county Derry?" "What is the general condition of the county Derry?"

THE GRIAMAN OF ALLEACE, about three miles from Londonderry. It is a hill surmounted by a great circular fort, which English guide-books sneeringly describe as "a Pagan ruin," but which the Irish exultingly depict as the seat of their kings after the fall of Tara. "Here," said Mr. O'Doherty, yesterday, "here was the rapital of Ireland one theusand years ago, and here for 600 years the O'Neils ruled the country after the destruction of Tara."

"What is the general condition of the county is largely manared by a great circular fort, which English agents and on English principles, but modified by the Irish, or rather, the Uster customs. Of course with occupier ownership, if every farmer owned his land, and every city house holder owned the ground on which his house stands, we should be very body and marvellous are the tales told of relief given to the distraight souls who thus asked for help from on high. Everybody in the vicinity puts the utmost faith in the

young girls making the ascent in shotted shoes, which bathed their feet in blood. shouldings are springing up in London-berry. The same studden increase of property would be developed everywhere if the London guilds were disestablished morning is usually the most favorable time for witnessing the devotions of the worshippers. People came on foot and in wagons from the intimate neighborhood, and from long distances that require days to travel, oftentimes bringing supplies and camping out for a week at a stretch. They bring a sick friend, or else some pious man or woman to pray for beloved ones who are too weak to come. The presence of the person desired to be beneficially. fited does not seem to be absolutely neessary, and a great many cases are by the natives to prove the efficacy of the prayer cure at a distance. The recitals are of a character frequently to stagger

belief, but the natives put the most im-plicit confidence in them.

One of the most notable cures that have en wrought at the hill is that of Louis armes. He came there ten years ago a hopeless cripple, and left a sound man. 'How do you know he was not an impos-ter?' I asked of an old Irishman near the foot of the hill. "How do I know it? Indade, sor, I know it because I helped to carry the poor fellow up the hill when he was ak he couldn't drag himself along. so weak he couldn't drag himself along.
Both his legs were paralyzed, or something,
and no better than sticks; an' sure didn't.
I see him throw his crutches away at the
top of the hill one day and come a boundin' down like a boy? It's the evidence of
me own eyes, sor, and me own sinses, that
God give me, bless His name."

Marmes remained at the hill three or
four months, coing up the pathway two.

four months, going up the pathway two, three, and four times a day. Nearly everybody has a word to say about him. He is the standard cure, and next to the old hermit, Francois, is the most talked about. He is well known in and about have no faith in the curative powers of the hill admit that they remember him before and after his pilgrimage to the holy eminence. All accounts agree that he was a terrible wreck, almost helpless, a burden to himself and to others, previous to the period of his trial of the prayer cure, when ever afterward he was as active and supple as the average man. Marmes's crutches are on exhibition in the decrepit chapel

Almighty for having relieved his suffer. A SCOTCH CATHOLIC SETTLEMENT and with a price set upon them dead or

Marmes does business at 255 Grove street. Milwaukee, and when I went to see him he appeared loth to enter into conversation about his experiences, but upon being assured that I was merely a chance tourist, and had no sinister object in view, he talked freely about his cure. Marmes is a tall, heavy-set Frenchman, without any special mark to distinguish him from others of his class. He said he had been a sailor, and was wrecked in a storm on Lake Michigan eleven or twelve storm on Lake Michigan eleven or twelve years ago. He remained in the water two days, and when rescued off Evanston both legs were frozen. He tried every remedy within his reach, but could derive no benefit and one day, when about to start for a cure near Fond du Lac, he heard of Francois, the hermit, and determined to try the prayer cure. "I inmined to try the prayer cure. "I improved from the first day I reached the hill," he said, "Medicine did me no good, and I know that but for the goodness of God I should have always remained a helpless cripple. When I laid my bur-den upon the shrine of the Blessed

and I know that but for the goodness of God I should have always remained a helpless cripple. When I haid my burden upon the shrine of the Blessed Virgin I felt instantaneous relief, and improved from that moment. I am going to make a pilgrimage to the hill in a few days, and will make a present to the church."

Mrs. Freyberger, an old German woman who has lived near St. Augustin for thirty years, tells of a picture peddler from Buffalo by the name of Joseph Hook who came to Holy Hill two or there years ago. He was badly ruptured, and lived in the old hermit's hut until it was burned down. He was completely cured, and his truss, Mrs. Freyberger says, is in the collection in the seven-by-nine chapel. Mrs. Freyberger also knows of two other men suffering from ruptures who were cured by prayer on Holy Hill, but she forgets their names. She knows, too, of an Irish boy who lived a few miles east of the hills who have adhered to their lan-bad have preserved their land have adhered to their lan-bad have preserved their land have adhered to their lan-bad have preserved their land have adhered to their land have preserved their land have adhered to their land have preserved their land and have preserved their land have adhered to he he home of his adoption by allows." An anusing specimen of this doption have house how her adhout two hours and half, and arrive at Lancaster, the county to hour in the county town of Gherarry, the home of his adoption had an half, and arrive at Lancaster, the county town in the safety of

This was nine years ago.

Mr. J. M. Gaus, an old resident and a
Justice of the Peace, proved to be a perfect mine of information on miracles.

"Three years ago," he said, "a boy eight years old was brought here from Fond du Lac. He was so lame he couldn't and the last day he ran down the hill like

"I know of another case," he continued. "Several years ago a little deaf and dumb son of Matthew Simmers, a farmer who son of Matthew Simmers, a farmer who lives near here, was taken to the hill and prayed for. Speech was miraculously given to him, and he has enjoyed the use of the organ of speech ever since, in addi-tion to which he hears as well as anybody. Last Pentecost day, a year ago," the old man went on, "Fred Koontz of Marsh-field, Fond du Lac County, brought a five-year-old girl to the hill. Her legs were as limber and useless as leather straps. You might have cut them off and the child would have felt no pain. They remained here three days, most of the time being spent on the hill in prayer. time being spent on the hill in prayer. Two weeks afterwards I heard that the child was improving, and lately I learned that she had recovered the use of her legs, which are now quite strong. A woman from the same town, by the name of Mrs. Flesh, came to the hill at the same time,

Selfast, with security of tenare, is ten times the size of Londonderry, and yet, at the era of the Union, it had no chance of surpassing or even equalling us. But our insecurity of tenure under the Irisk Society has enabled Belfast, with fewer natural advantages to outstrip us. You have seen advantages to outstrip us. You have seen there how, in the former church grounds, side, afterward made a strange report of what occurred. For hours the patient never moved or showed signs of life never moved or showed signs of life. The mark of death was upon his brow, and his features were those of a dead person. The cold extended from the legs and arms over the entire trunk, and the silent watcher thought many times that his boy was dead. Suddenly a warm moisture ap-peared on the little sufferer's forehead. A change came over his whole system. The damp of death gave place to a gentle perspiration. Consciousness returned, and pain and delirium which had preceded the last decline passed away. In short, a change for the better had taken place. and the next day, when the tired pilgrius returned, they found the patient on the gh road to recovery. They in turn said that the Lord had filled their souls with a that the Lord had lined their soils with a perfect calm, and that from the moment their feet touched the consecrated ground of Holy Hill they had experienced a blessed faith in the success of their mission. They firmly believed that God had answered their prayers. The name of the boy who is said to have been thus saved by prayer is Rudolph Neumeister or Lumer.

Four or five years ago, three women, who said they lived on Wells street, near St. Michael's Church, Chicago, visit the hill and remained two weeks praying for a boy relative, who was believed to be fatally afflicted with a dropsical affection. of the head. His head was swollen to three times its normal size, and the mon-strous deformity was daily growing larger. One day the women received word from home that the swelling was subsid-ing, and three days later information reached them that the patient was well. This cure they attributed to prayer. The doctors had abandoned hope.—N. Y. Sun.

A Lady Wants to Know

the latest Parisian style of dress and bon net; a new way to arrange the hair. Millions are expended for artificial appliances which only make conspicuous the fact that emaciation, nervous debility, and female weakness exist. Dr. Pierce's "Favorite Prescription" is sold under a positive guarantee. If used as directed, art can be dispensed with. I will overcome those diseases peculiar to females. By druggists. A reporter, in describing a railway dis-

Catholic World.

"You will hear more Gaelic spoken in Canada in one week than you would hear during a month's sojourn in the Highlands!" Such was the astounding assertion made some time ago at a Montreal dinner-table by a Scottish laird, himself of Canadian birth, and an extensive land, owner in Ontario as well. during a month's sojourn in the Highlands!" Such was the astounding assertion made some time ago at a Montreal
dinner-table by a Scottish laird, himself of
Canadian birth, and an extensive landowner in Ontario as well as in North
Britain. And such is indeed the case.
Along the shore of Lake St. Francis, and
bevond, where the broad blue riobon of
the St. Lawrence is dotted with tiny verdant islets, among which loyal Canadians
peep shyly across to the State of New
York, dwell a sturdy race of men as truly
Highland in heart and speech as when
they left their beloved hills a hundred
years ago. A nature, if loyal to one attachment, will be loyal to all. These
Highlanders in Canada have preserved
their faith and have adhered to their language and traditions.

To visit the Gael in the home of his

dwellers therein do not mend their ways. In Charlottenburg are also the parishes of St. Raphael's, Martintown, and Williamstown. The township of Lancaster lies east of Charlottenburg, and was called the "sunken township" on account of the first French setters having considered it too swampy for habitation. Lochiel lies to the north and boasts of quite a rising town. Alexandria, containing seven hunger. town, Alexandria, containing seven hundred inhabitants, a high-school, and a convent under the Sisters of the Holy Cross. Kenyon is north of Charlottenburg, and is, like the others, a county of magnificent agricultural development

The counties of Stormont and Dundas are, if we except a few Germans, entirely Scotch, but are not Catholic, as is Glen-garry. The pioneer settlers were from the valley of the Mohawk, whither many had emigrated from Scotland and from Germany before the Revolution. When the proclamation of peace in 1783 de-prived the Scottish soldiers who formed the Roy I New York Regiment, under Sir John Johnson, of their occupation, nothing was left for them but to accept the offer of the British Government as the offer of the British Government and settle on lands granted them in Canada West. Loyalty came more natural to their mountain instincts than policy, and they were in those days much more conof a good many other cases, but these are all I know of my own knowledge excepting Marmes and Francois.

Other cases innumerable are cited by the people who have lived within the shadow of the hill, but a few more will suffice. It is related that a few months ago a mother and two sisters of a dving. scientious than practical. Each soldier re-

Scotland, not in actual strife or blood-shed, but in the merciless bigotry and continued obstruction that con ily to those "children of this world, who are wiser in their generation than the children of light." The old chieftains who had clung to their God and their who had consider the constraint of the priest; St. Raphael interceded, the priest; St. Raphael interceded, the Edinburgh Casale or in the Tower of London, and their sons of tender age, redon, and Edinburgh Casale or in the Tower of London, and their sons of tender age, removed from the influence of early associations, were the helpless pupils of the sanctimonious dominies, who banished from their young minds every ray of Catholic hope and joy, and sent them back to their country as strangers and sojourners—sometimes as fierce denouncers of the faith in which they were how a constitution of the country as strangers and sojourners—sometimes as fierce denouncers of the faith in which they were how a constitution of the country as the ancient name for Kingsfaith in which they were how a constitution of the country as the ancient name for Kingsfaith in which they were how a constitution of the country as the ancient name for Kingsfaith in which they were how a constitution of the country as the ancient name for Kingsfaith in which they were how a constitution of the country as the ancient name for Kingsfaith in which they were how a constitution of the country as the country as

"Carried to Colme's Kill, the Sacred storehouse of their predeces And guardian of their bones,"

In rugged Inverness, where the mighty houses of Clanranald and Glengarry, divided by Loch Nevish, held watch and ward over the heather-clad mountains and deep and dangerous arms of the sea; back through the brace of Lochaber to where the McDonells of Keppoch dwelt under the shadow of Ben Nevis; Sound of Sleat, by whose waters MacDonald of that ilk kept his enemies at bay, and westward to the wild rocks of the the brides, the clan Donald practised their faith. By dint of much caution, and with great labor, these faithful mountaincaution, and eers were fed with the sacraments of their church. Priests' heads were then as valuable as were those of wolves in the days of Alfred, and if a soggarth was caught by 'the Reformed" woe to him! In of these dangers, young men escaped to the Continent, and in the Scots' College, Rome, and at Valladolid, in Spain, studied for the priesthood. After their ordinaon the side hill, where they were placed when their owner threw them away in a laster, says: "This unlooked-for accident paroxysm of thanksgiving to the came upon the community unawares." Jesuits and Irish secular priests, outlawed,

the hill, who came there lame and on crutches, but who, after three days, was permanently cured. He was quite a young boy, and she well remembers seeing him throw away his crutches and run about and play like other boys of his age.

This was nine years ago.

Mr. J. M. Gaus, an old resident and a like of the roads here are attocious. T provide means for the insurrection which they hoped would put their exiled prince on the throne of the Stuarts. The ravages of war had laid their lands waste, the more progressive Lowlanders and the absentee nobles were turning the tenant-holdings into sheep-walks, inch by inch their birthright was leaving them, their dress was forbidden, their arms seized, their very language was made contraband; so, facing the difficulty like brave men, they determined to emigrate. In the year 1786 two ships sailed from Scotland to Canada filled with emigrants. The first left early in the season, but sprang a first left early in the season, but sprang a leak and was obliged to put into Belfast for repairs; resuming her voyage, she reached the American coast too late to at-tempt making Quebec harbor, and there-fore landed her passengers at Philadelphia. The emigrants were lodged in a barracks evacuated by the troops after the pro-clamation of peace, but in the course of the winter a third misfortune befell them: the barracks took fire and burned to the ground, consuming in the flames their ground, consuming in the flames their worldly all. These poor pilgrims then went through to Lake Champlain in boats, and were met at He-aux-Noix by their friends who had already established themselves in Ontarie. Who but Highland hearts would undertake such a journey for friends? At a bad season of the year,

they bestowed on their villages, such as Matilda, Williamstown, Charlotte, and Mariatown, which latter was, we are told, "called after Captain Duncan's daughter Maria." There were many Catholics also in Sir John Johnson's regiment, and they probably turned the first sod in what is now Glengarry; but the real influx of Catholic Highlanders did not take place until 1786 and 1802.

Throughout the last century religious persecution prevailed in the Highlands of Scotland, not in actual strife or bloods to Greenock the priest addressed his flock. of Greenock the priest addressed his flock and put them under the protection of St Raphael, the guide of the wanderer. A few moments later there was a wail of terror; the ship was aground." Sies air er duneau, agus diambh urmaigh."—"Down on your knees and pray!"—thundered

ers—sometimes as fierce denouncers of the faith in which they were born.

Strong in loyalty and conservative to the heart's core, for years the powerful clan of MacDonald escaped unscathed. Descended from the mighty Somerled, Thane of Argyle, by his marriage with the daughter of Olaf, surnamed the Red, the Norwegian King of the Isles, this branch of Siol Coulu (the race of Conn) had accepted the faith of St. Columba, the "royal O'Neil," and never wavered from his teachings. For centuries they had lived and died Catholics, and the bones of their chieftains had been "Cataraqui was the ancient name for Kingston; there, however, they did not go, but to what is now known as St. Raphael's real to what is now known as St. Raphael's fell in the parish, some miles north of Lancaster. Here they fell to work, in spite of numerous hardships, to construct their houses, and also to build the pioneer church, called "Blue Chapel." Of course church and parish were dedicated to their archive the "royal O'Neil," and never wavered from file grant and parish were dedicated to their archive the "royal O'Neil," and never wavered from Glengarry, Inverness-shire, who, had lived and died Catholics, and the grant archive the production of their native glen to the whole district. During the winter of 1803 the good priest of St. Raphael's fell ill far away from any comfort or from medical away from any comfort or from medical aid to soothe or assuage his malady; he was deprived, too, of the services of a was deprived, too, of the services of a brother priest to administer the consolations of religion. His people rallied round him, and the strongest men came forward; they constructed a leabath gladain, and carried him upon it through the forest paths and over the snow mountains to Williamstown. Hence, when the ice broke up, he was taken in a canoe down Riviere-aux-Raisins to the mission at Lachine, where he died on the 19th of May, 1803. He was succeeded in St. Raphael's by a Father Fitzsimmons. TO BE CONTINUED.

Advertising Cheats.

It has become so common to write the beginning of an elegant, interesting article and then run it into some advertisement, that we avoid all such cheats and call attention to the merits of Hop Bitters in as plain, honest terms as possible, to induce people to give them one trial, as no one who knows their value will ever use anything else. - Providence Advertiser.