THE TRUE WILLIESS AND CAPITOLIC CHRONICLE.

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SPLENDID DISCOURSE BY FATHER BURKE.

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THE CONFRATERNITY OF THE HOLY FAMILY AND ITS MISSION.

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At the weekly meeting of the Men's Confraternity of the Holy Family, in St. Finbarr's Church, the following eloquent and valuable discourse was delivered by the Very Rev. Father Burke, O.P .:---In the name of the Father, and of the Son, and

of the Holy Ghost. Amen.

My Brothers of the Holy Family-I am come back to you once more, and I am glad to meet you again. There are for me many attractions in your beautiful city, the queen of our southern land. There is the beauty of external scenery which nature has flung out with so lavish a hand upon her, there is the attraction of old and dear friendships, there is the ineffable attraction of living for a time amongst a highly-enlightened and grand Catholic community; but I can assure you with truth that amongst the various pleasures that a visit to Cork affords me, there is not one dearer to me than the pleasure of meeting you and speaking ed in many lands, I have met my countrymen your parlour and swells up through your river, no to cleanse his soul, to purge his conscience, to everywhere, and wherever I find a church full of Irishmen united in faith, united in determination the weight, slowly but surely the water heave it up to save their immortal souls and to love their God and holds it aloft by its own power. Yet how -and, I will add, to love their country-there my whole heart expands, because I feel that it is a meeting on earth that we have good reason to hope will be perpetuated in the everlasting meeting of the hosts of the blessed in the Kingdom of Heaven. But I have an additional reason for liking to meet say one syllable, you have only silently, persistent-you and speak to you this evening, and it is that ly, persevereingly to exhibit to them the example so short a time has elapsed since you and I met together in this church for a whole week, and discussed and reasoned over the things that are to the glory of God and to the eternal salvation of our souls. Now, my brothers, what I propose to myself this evening is simply to recall to you minds the main purposes and resolutions of that retreat which you and I made together a few weeks ago. to recall those things to your mind and to my own, in order that you and I, in the fear and love, and under the grace of our God, may be what we ought to be, each in his own sphere-the one the priest and all that that means, the other the faithful layman and true Catholic servant of his God and of His Church.

When St. Peter, after the day of Pentecost. preached to the people, the cry that came out from their lips and from their hearts was this: "Tell us, tell us, what shall we do in order that we may be saved ?" For the Apostle had described to them the awful judgment of God, and the unlimited and illimitable eternity, either of joy or of sorrow, that stretched beyond that judgment. He told them of their own end, of which they were ignorant or unconscious of before ; he told them of the value of those immortal souls which they were created to save and to sanctify for God, their Creator's glory, and for their own everlasting happiness; and he revealed to them, moreover, the awful mysteries of God's infinite love as revealed to us in the history of man's redemption through the Incarnation, sufferings, and death of the Son of God made man. When the people heard of all those things from the Apostle's lips, and when the great idea of God, and of an eternity of everlasting joy or ever-lasting woe was opened before them, and when, moreover, they comprehended the grand destiny of man in the designs of God, that he should save his soul above all things, they naturally sent forth the cry, "Tell tell us, thou man of God-tell us, O thou who speakest with the authority of God-tell us, O thou who hast revealed those glorious things ness. God is merciful to all sinners, but there is to us, what are we to do in order that we may be one sinner to whom God cannot be merciful, and saved ?' And was not it the most natural question in the world to ask under the circumstances? And so, my brothers of the Holy Family, it is a question that has been asked by successive generations for two thousand years. This is the question of questions that has been wrung out of every heart and every mind, and expressed with every tongue; and ten thousand apostles of error in its various forms | istics of his own nature, in making himself no have answered this question falsely, mis-leading men to their destruction. But we know—you and I know, that in the Catholic Church the voice of the preacher, who answers this question is of no avail, of no value-nay, more, that it is not even permitted to him to speak unless he answers in the words of God, with the truth of God, with the authority of God stamped upon them. Therefore, once more this evening, I take it for granted that you, all ask of me the same question, not merely as Christians, not merely as Catholics, but as mem-bers of the Holy Family, as members of our great society in which we are all brothers, you and I. For, remember, that although you wear your badge and medal to indicate that you are members of this great society, the old habit that I wear tells the same tale. It tells to the whole world to every infidel, to every enemy of God and of His Church, to every man who asks me "Who are you ?" I an. "Look at this habit. I am a member of the swer, "Look at this habit. I am a member of the Holy Family, I belong to the Catholic Church, I am one of her children, a member of one of her organized societies, and I claim to belong to the Holy Family of Nazareth, Jesus, Mary, and Joseph.' When, therefore, brothers, you ask me the question, I must answer it as a brother. If you were ordinary Christians, I might answer in other words. If you were mere ordinary Catholics I might answer in other words; but amongst you, my brothers of the Holy Family, known to be such, with badge and medal to designate you as such, arrayed and servied under those banners that bear the glorious names of Jesus, Mary, and Joseph, I must give you a specific and particular answer when you ask me, "What am I to do in order that I may be saved ?" I answer, " Brothers, in order that you may be sav. ed, as members of the Holy Family"-(my answer is taken from the very lips of Jesus Christ, my Lord and my God)-" let your light shine before men, that all men may see your good works, and may give glory to your Father who is in Heaven." Now, brothers, mark these works. Christ Our Lord was addressing a particular society of men, and they were precisely the men whom He admitted into His own Moly Family. He gave them, Mary for their mother, saying to one of them who represented all the others, "Son, behold thy mother!" and to His mother He said, "O woman, behold thy son ;" and Mary took John into her arms and folded him, in the hour of deepest serrow, to her maternal bosom; and thus all the children of God were admitted through him and by him into the Holy Family, of which Mary is the mother. It was to this particular class of men that Christ Our Lord addressed Himself when He said to them, "You must not only lead holy lives, you must serve Ma and love Me, you must keep in My holy grace; and if you do this I will give you My peace, which sur-passeth all understanding. But when you have done this, you have only done one-half of your duty When you have sanctified yourselves, and when you have taken the right path and set yourselves to walk in it, you have only done one-half of your duty; and now the other hatf of your duty lies here: Go out. Let all men see your good works. Give glory to your Father who is in Heaven, for you are members of my family ; My Father who is in heaven is your Father ; My mother, who is on earth, L gave to you to yours mother; and because I have adopted you by the paternity of My Eternal Father, and by the love of my eathly mother, therefore, I claim this from you as My own brotherhood-that you may give good example, that your light may shine before all men; that men who do not know Me nor love My Father, nor receive My | worthy head and my poor soul. Oh, my brothers | ous kinds of instruments used to protect diseased

to be fulfilled amongst us? I answer at once-the example of the Holy Family must give the lie to example or the holy ramity must give the lie to all the popular fallacies and to all the popular er-rors and all the popular vices of the day. The members of the Holy Family must, by their very appearance, by their very example, by the silent light that they allow to shine forth from them, they must correct the errors and vices of those around they. them. Remember, oh, my brothers, I don't want to make preachers of you, I don't want to make canting methodistical, Puritanical men of you. I only want you to shed the light of pure, immaculate powerful. yet silent example. All the great forces and powers in nature that God has created operate silently. The sun shines in heaven and gives life to all things on this earth of ours, yet how silent the sunshine is! How silent the motion of the earth around her great central planet; how silent the operation of energy and in its force than the power of the rising Creator, made man for your love, tells you. Therematter how heavy the body, no matter how terrible sweep out his spirit, and then with humbled heart and holds it aloft by its own power. Yet how silently the tide rises, and how almost imperceptibly the mighty flood puts forth its secret strength. Even so, you are in the midst of your fellow-workmen, of your fellow citizens, of your fellow-countrymen. You need not speak a word, you need not ly, persevereingly to exhibit to them the example of what a Christian's life and a Christian's virtue ought be; and as surely as the sun in heaven generates and covers the face of nature with all the beauty and all the life of spring, as surely as the rising tide lifts up every sunken thing, and raises it to the surface of the waters, so assuredly will your example spread the life of virtue and the vivifying influence and power of Divine grace around you, so assuredly will your silent force lift up the fallen ones, nor let the waters of iniquity roll over them and around, but rather bear them aloft until by your influence and by your silent force they come to imitate you-first, to admire your lives and to admire your virtues; ad then, adopting those virtues, to join your holy society, and in their own reform ed lives, give glory to your Father who is in Heaven Noble mission of this great society!

And now, in order to accomplish that great mission, the one thing that is necessary is to be faithful to the rules of the Confraternity. No member of the Holy Family, my dear brothers, can tulfil the mission of this great brotherhood unless he is him-self faithful to the rules of the brotherhood. And of these I will only take three, and I select these three especially, because they are the most essenti-

al. First of all, thera is the rule of Temperance. Every member of the Holy Family must be a temperate man, a sober man. Let me speak to you a few words on this. The greatest of all sins that man can commit is the sin of drunkenness. There are many sins that man may commit, and by which he may offend God, violate God's law, and incur the anger and curse of an angry God; but there is sin that man can commit by which he so completely separates himself from God as by the sin of drunkenness. I lay down that as a plain, palpable ruth, which can home to the mind of every man amongst you. There is no sin that man can com-mit, by which he can separate himself so entirely, not only from the mercy of God, but even from the possibility of that mercy, as by the sin of drunkenthat one is the drunkard. Why? Because as long as a man is in that sin he is outside the reach of of the mercy of God. The mercy of God is intendded for men, not for brutes. But the drunkard alone amongst all sinners, succeeds not only in offending God, but in breaking up the elements of his own humanity, in destroying the distinctive characterbrutes and animals. Hence it is that when this great Confraternity of the Holy Family was formed, it was founded and based, first of all on the principle of sobriety or temperance. There may be, and not, doubt there are many members of this society whp go further than the mere exercise of sobriety or temperance. There may be, aed no doubt there are, many good and holy and fervent brothers amongst you who even go so far as to make a promise of total abstinence; and if there be any such here to-night. on them especially do I invoke an especial blessing from God. For either theyido this because thay feel the necessity for doing it, in order to avoid even the temptation of drink, and then they are great souls saving themselves by a magnificent sacrifice from even the danger of sin. Or else they do this for the purpose of example to their fellow-men; and then they are even greater and heroic souls, for they are making a sacrifice which God strictly does not demand of them, but which they have heart and love enough for their fellow-men to make for the common interest of our fellow-meg and of our country. Yot the Confraternity of the Holy Family does not demand, nor can it demand, the obligation of total abstinence. Why? Because my dearly beloved, there are many men in this city, as throughout the world who may not feel themselves called upon to make the promise of total abstinence, who may not nave the grand spirit of sacrifice to make it; and as this Confraternity of the Holy Family is intended to embrace all men who wish to keep themselves in the grace of God, to love Him, to serve Him, and to save their own souls; there-fore the Confraternity could not limit or narrow itselr to those few but heroic souls that are willing to adopt the great remedy of teetotalism, and to make a great sacrifice. It must be larger, it must take in every man who is a sober man; and I say it from this pulpit every man who is a temperate and sober man, is a respectable man, is a true Christian, and is easily within the way of saving his soul. But whether it be in the higher and more heroio form of total abstinence, or whether it be in the ordinary Christian form of the moral virtue of temperance and sobriety, the members of the Holy Family must let this light of temperance shine forth from them; and no sign designating the slave, the en-slaved sinner, the drunkard the shame of his fellowmen, the disgrace of his religion, the ruin of his country and of his family-no sign of this detestable vice must ever appear upon a member of the Holy Family. The next great means whereby you will persevere and carry out the grand mission of this great sodality is by frequenting the sacraments and faithfully going, every man of you, to confession, and, if possible, to Communion, every month. This is the next great fundamental law of the Confraternity. No man can live without God. In the order of nature Almighty God sustains us by His Providence and by His preserving care; but that sustenance of God is extended to saint and sinner alike In the order of grace no man can live with-out the sacraments which Jesus Christ has instituted cended by the winding little road to the out the sacraments which Jesus Christ has instituted for our spiritual life. Behold me. The greatest consolation of my life is the privilege of kneeling once a week at least at the feet of my confessor, and there humbling myself before my God, and de-manding from the bleeding Heart of Jesus Christ one precious drop of that blood to fall upon my un-

highest of all graces, the grace which the Son of God died upon the cross to obtain for us-namely, the remission and absolution of our sins. When we have obtained this it is not enough. No man can have life, even though God forgive his sing in the Tribunal of Penance momething else is increasary, and that thing is pointed out to us by Our Divine Lord himself who says, "Without Me you can do nothing. Therefore, unless you eat of My flesh and drink of My blood, you shall not have flife in you; but he that esteth of My flesh and drinketh My blood ablowth in Me and I in him, and T will raise him up on the last day. I will give him strength to overcome all his passions, I will give him grace to expiate all his offences and all his sins, I will give him power to master all his rehel-131 now stient the motion of the earth around her sins, I will give him power to master all his 'rehel-great central planet; how silent the operation of Hous inclinctions, and I will crown all by 'raising all those vivifying influences of birth; of growth him up from the grave on the last day, taking his and of life in nature, and all proceeds from that one central, fixed, and wonderful luminary the sun ti own eternal glory." 'Behold the promise of the There is no power in nature more terrible in its and of fire from the grave of the right hand in Mire and assimilating him unto my one central, fixed, and wonderful luminary the sun ti own eternal glory." 'Behold the promise of the the right hand in Mire and the promise of the the right hand in the new of the right hand in the sum time terrible in the the right hand in the new of the right hand in the sum time terrible in the the right hand in the new of the right hand in the new terrible in the sum time terrible in the sum terrible terrib flood of waters, as when the spring tide comes into fore every member of the Holy Family is expected and chastened spirit, to go up to the altar of God and receive that Body and Blood of God without which there can be no life in man. And this every month. The food of our body we take every day. It is not too much to ask a man who feeds his body every day to feed his soul at least once a month, twelve times only in the year with the Banquet of the Almighty God, with the Bread of the Angeis.

The third great means for persevering is, and it is a most important one, namely an exact attendance at the weekly mretings of the Confraternity. Every Monday evening you come into this church your crosses and banners are reared up before the altar of God ; you come in here and put on the badges and emblems of your Confraternity; you sing the praises of God and hear the word of God. But above all, above all, you come in here to attest by your presence that you are resolved to persevere until the last day of your lives as faithful and active members of this great Confraternity of the Holy Family of Jesus, Mary and Joseph. Now, I ask you to consider what a privilege this weekly meeting is. There is no greater habit in man than the habit of association with his fellow-man. Where ever any social question, commercial question, or political question is to be carried to a successful issue, there association is necessary, intercourse, inter-change of thought, all those elements of encouragement and of life which can only be infused from man to man by association. And, therefore, you are expected to meet every week.

Reflect again, what a privilege it is far you, my brothers, to have a faithfui clergy-a zealous as well as a most distinguished and illustriously learned Parish Priest, and faithful and devoted helpers of his in that sanctuary, whose only delight, whose highest pleasure is to meet you and to help you to save and sanctify those precious souls of yours, to sanctify your families, to bring them up in the love and fear of God, to elevate them gradually but surely by 'education, and by the fair play of Irish genius and talent, to elevate them in the social scale, and to make something great of this grand old country of ours. There they are, from the morning watch even until night, your faithful and devoted servants, and well you know it. There they are, often when the night hours come, ready to spring out of bed where their tired members are taking necessary repose, and go out in the midst of the storm, to carry consolation, peace, comfort, hope, and God Himself to the bedside of your sick and your dying. Oh, my brethers, I have lived long enough to watch the growth and progress of this great country of ours since the day of its wonderful revival, and I have seen the clergy of Ireland and of this great diocese and city particularly boldly, scientifically, fervently lead the van of all that is highest, and most intellectual and most devoted in the progress of our country. And I tell you there is no manhood in the Catholic world that should be more faithful and grateful than you. ery Monday evening there 7011 one of his fellow-pricets, carefully and faithfully, after hours of previous preparation, ready to administer to you the bread of eternal life, the Word of God; ready to pour into your souls every form of intellectual and supernatural enlightenment, of every grace, of every consolation that you may require. Whoever else may be wanting, you priest is never wanting to you Therefore you must rescive not to be wanting to him; but as in the days of old Ireland the faithful clergy of Ireland and the faithful laity joined hands and hearts and said, "We will live and we will die together in the one cause and in the one Holy Faith," so, join hand and heart and continue faithful to this holy union-join hand and heart with those holy and devoted priests, and then never has the world seen, even in the days of our past glory, anything brighter or more glorious than the future that is before this dear old Ireland of ours.

Mother, may see your works, and that they may of the Holy Family, what would we do if Christ limbs. These were the votive offerings to our give glory to My Father and to yours, who is in four Lord had not mercifully instituted that Sacra-Heaven," Behold the mission of the Holy Family! Of Penance, had not left us that glorious means been undoubtedly miracillously cured. On the whereby a moment's humiliation, a deep sorrow, ground, beside the foun tain that the Blessed Vir-gin consider next, my brethren how is that mission to be fulfilled amongst us? I answer at once—the and beds, and chairs of paralytics and those who had been suffering from, chronic diseases, but who were miraculously healed on this sacred spot. As we fell on our knees with numbers of other plous pilgrims we felt that we were nearer to the Supernatural than in any other place save before the Blessed Sacrament," and the minds of **~A**11 all were filled with awe and reverence. the ladies went to confession in the church, the gentlemen having the choice of selecting their confessors in the rooms of the hotel. Next morn-ing all the Masses were said save that of Father Dowd. The priests who had celebrated ascended from the crypt of the church before the main altar. Our chaplain said the community Mass, at which all the lay members of the pilgrimage assisted. In the afternoon, at three o'clock, a procession was formed from the hotel. First walked the standardbearer, with the flag of the pilgrimage; next, Father Dowd, followed by all the priests and pilgrims. Arrived at the grotto, all kissed the rock eneath the feet of the statue, and singing the "Magnificat," walked slowly up the narrow path to the main road that led to the church. The standard-bearer and Father Dowd entered the sanctuary, all others remaining outside. Our chaplain presented the flag to the superior of the priests having charge of the church for our Lady of Lourdes. The Father accepted it in a brief reply. Immediately after, Rev. Christopher Carton, an Irish Jesuit whose mission is here, vested in surplice and stole, stood at the railings of the sanctuary. After making the sign of the cross he spoke substantially as follows: "Welcome, thrice welcome to the shrine of our Lady of Lourdes. There is no pleasure without its pain. Like Saba's queen of old, you have undertaken a long and weary journey. You have come to see him who has outlived the days of Peter, who is greater than any king or emperor. You have come to pay homage to the Pontiff who out of 259 popes alone has been spared for his episcopal Jubilee. But you have been de-tained on the ocean, and yet you have come here. During your trials did you not find Mary's protecting arm over you? Did you not fly to her in your dangers? This spot is hallowed by her presence. Amid these rocks on March 25, 1858, she revealed herself to Bernadette Soubirou, when she said: 'I am the Immrculate Conceptiou." The world is compared to a sea, and and we frail barks upon it. There are accidents from within and from without. Temptations rise like waves around us. Concupiscence tosses us from side to side and passion is ready to engulf us. It is the name of Mary that can calm the troubled spirit. She has the power of being mediator in our behalf. Jesus said: 'Ask and you shall receive.' Mary can say, because she is his Mother, 'Ask me -you shall receive from him.' She has immortalized these hills. Her prayers have preserved the life of the Pope who has proclaimed her immacu late conception. She can obtain spiritual favors; but ask her for spiritual. You have left friends beyoud the Atlantic. Ask her to take care of them. Oh! then, in union with the Church, fly to her who is refuge of sinners, and she will take care of you at the hour of your death !"

ORANGE FAIR PLAY.

The following extract from the report of an excursion party shows the "civil and religious liberty" party in its true colors :---

The members of the Holy Family in connection with St. Peter's Church, Belfast, held their excursion on Saturday. The place chosen by Rev. Father Dempsey, the spiritual director, was Toomebridge and a better selection could not have been made in which to have a day's recreation. It is situated, as our readers are, no doubt, aware, on the River Bann.

Unfortunately, we cannot chronicle that they were allowed to pass along York Street unmolested as in the morning. The footway was lined with spectators, together with all the streets along the route. A number of the constabulary were stationed at different points, where it was expected a breach of of the neace would result, and they were under the command of Town Inspector Bailey, J.P.; Sub-In-spector Thynne, and Head Constables Burns, Armstrong, and Magee. The excursionists, and the dense crowds which accompanied them, were not interfered with until they came opposite Henry Street, where a shower of stores was thrown at A rush was also made out of the street, and them. several men made a determined attack on the flag to which we referred as having the representation of St. Patrick on it, and in the fighting which ensued some of the attacking party received some damage Matters now looked rather serious for a short time, when a body of mounted constabulary, who were stationed convenient, charged the roughs who were stoning the excursionists in such a cowardly manner. At the entrance to Little George's Street a large crowd of people rushed out and attacked the excursionists. Here Sub-Constable Michael Moens, in a very praiseworthy manner, rushed down the street endeavouring to stop the stone-throwing, when he was surrounded by a savage crowd, and received very bad usage He was cut under the eye by a large stone. Head-Constable Armstrong afterwards came up, and did good service by keeping the parties asunder until the arrival of the mounted constabulary. Stones were also thrown here by their cowardly assailants. The police managed to arrest some of the attacking party, but they were rescued from them, and some of them knocked down and kicked while on the ground. When those who accompanied the proces ion in front learned what was transpiring at the rear of it, a general rush was made back to the spot and it would have fared hard with the Orange party had the constabularly not driven them back a few moments previous. There was a great deal of excitement, but these were the only incidents that occurred. The excursionists then went down Donegall Street, Bridge Street, along High Street, Castle Place, Castle Street, Mill Street, Divis Street, and on to St. Peter's Church, where they separated, after having spent a very enjoyable day. With regard to the weather, there was a little rain in the morning, but it cleared up about ten o'clock, and there was no more rain during the day. The roads were a little muddy, and rendered walking unpleasant. However, people bent on a day's pleasure don't allow such a trifling matter to interfere with it. The gentlemen composing the committee who assisted Father Dempsey in carrying out the arrangements were-Mr Wm Downey, Mr Henry M'Caffrey, Mr Francis Goodwin, Mr. Jas M'Kenna, Mr John Dogherty, Mr James Fitzpatrick, Mr. Bernard Far-rell, Mr. James M'Namee, Mr Boyle, Mr Win Carson, Mr James O'Neill, Mr Fagan, and Mr Hughes. The railway arrangements were very satisfactorily carried out, and ample carriage accomodation was provided for each of the excursionists.

members of all creeds and sides designate the shameful outrage committed upon the excursionists from St. Peter's It has now come to this-that no Cath. olics are safe from molestation whenever or where. ever a number of low Orangemen can waylay and attack them. It is now demonstrated bayond doubt that when the editor of the News-Letter told his heated audience on the, 12th Orangeism, if it meant anything at all, meant Protestant ascendancy, and consequently Catholic subjection, he spoke the true sentiments of the body to which he belongs, and to the basest passions of which his newspaper panders. To encourage or to shield the scoundrels who on Saturday "evening booed and spat at and ssat sailed with vo leys of stones decent and orderly men and women, whose deportment was an konour to themselves and to the entire country, is a task from which most persons would shrink. But the work must be done, and a man and a news. paper are found to do it. Were it not for the timely interposition of the police on Saturday, York Street would be made the scene of a bloody riot. The Orange party had the ambush laid at the favourite corners of Henry Street and Little George's Street .: Everything was in readiness to pursue the the tactics of last year at the same place. Fortuna. tely Mr. Inspector Bailey and the force at his com-mand were enabled to thwart the dastardly intentions of the corner-boys, and thus stamp out a dis. turbance in its infancy. We regret, however, that so few of the offenders on this occasion have been made amendable to justice, and that the bulk of the rowdies have escaped, while a poor man in the procession who ventured to say "God bless the Pope" has been sentenced to a month in jail. We submit that there is a great difference between blessing and cursing, but at any rate a month in jall is a vindictive punishment for uttering a blessing. Would a man suffer a similar penalty for blessing the Queen? It would be desirable if such benedictions were breathed instead of shouted, but we fail to see by what process of reasoning a blessing is adjuged of equal guilt with a curse,

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AN AMERICAN EXILE.

Our nothern neighbors are at present greatly exercised over that eminent personage, Gen. Sitting Bull, who, when he found himself getting cornered, fled across the frontier and took refuge in the Dominion. In the hands of the Canadians he is a kind of white elephant, and they are naturally enough anxious to get rid of him.

Sitting Bull, it appears, has not been as prosperous as he anticipate i in his hunting campaigns during the past season, and he intimated that he sees no alternative but to subsist during the winter on the Canadian Government, or to surrender himself to the United States and live on agency rations. Mr. Mills, Secretary of the Canadian Interior Department, though doubtless not insensible to the wrongs of the eminent exile, does not seem inclined to support himself and his band of braves, and the aforesaid exile refuses to entertain the idea of surrendering to the United States authorities and returning to an agency except he can do so on his own terms. These terms are that he be allowed to retain possession of his arms and his ponies, and that neither he nor his tribe shall be punished for past offences real or imaginary. Secretary Schurz and Commissioner Smith, however, will not consent to treat with him on any terms whatever, except the absolute surrender of all his ponies and arms and ammunition. But Sitting Bull cannot submit to such terms, insomuch as if he did he would not have the means and appliances next summer to start out again and raid on settlements. As the case stands, it is probable that he will renew his depredations on the Canadian frontier, which is but poorly guarded. Instead of begging the United States Government to despatch messengers to the Sioux chief to induce him to quit their territory, our Canadian neighbors should buckle on their armor, start in pursuit of their troublesome visitor, and when they catch him carry him to the nearest tree and hang him up quam primum.

THE DELEGATE APOSTOLIC.

Mgr. Conroy was received by an immense crowd of people at St. Hyacinthe on Wednesday, on the arrival of the seven o'clock train from Quebec. On the platform were Mgrs. Bishop Racine, of Sherbrooke; Bishop Lafleche, of Three Rivers; Dubamel, of Ottawa; Raymon, of St. Hyacinthe, and many other distinguished clergy, Mayor Dessaulles, L. de Lorme, M.P., P. Bachand, M.P.P., P. E. Reay, P. C. A. Bouvrier, Warden, and the elite of the citizens of the vicinity. An address by His Worship the Mayor was delivered to Mgr. Conroy, to which the illustrious visitor replied in French. Great enthusiam prevailed, and Mgr. Conroy was cheered over and over when he took his seat in a magnificent carriage with Mayor Dessaulles and Vicar General Gravel and his secretary. The procession through the principal streets of the city was splendid. There was a guard of honour by the firemen and members of the benevolent societies, headed by the military band The public and private buildings were beautifully illuminated and ornamented. The procession was terminated at the Cathedral by a religious service. The whole city presents a most enchanting spectacle. On Thursday Grand Mass was celebrated, Mgr. Conroy officiating, at which ceremony the following rev. gentlemen were ordained Canons for that diocese: Revs. Grand Vicar Gravel, Decelles, Bernard, Raymond, Oulette, Prince. O'Donnell, Millier, Archambault, and Beaure-gard. During the evening two alarms of fire were announced by the new fire alarm, but the damage was confined to the loss of the contents of the windows and several large panes of glass.

A VISIT TO LOURDES.

[DESCRIBED BY A RECENT PILGRIM] From Tarbes, the see of the archbishop in whose

diocese Lourdes is situated, we branched off to that town. It is a splendid ride from Tarbes to Lourdes. On this line we see the first inspiring scenery The Pyrenees, their heads capped with white clouds the gorges and crevices of their sides filled with snow, were in full view, and elicited the admiration of the pilgrims. The higher ranges and peaks were farthest off. Bunning in a sort of irregular parallel with these were lesser and lesser ranges till the rocky hills, surmounted by crosses and crucifixes, intimated that we were near the town of the sacred shrine. We stayed at the Hotel de la Grotte, just on the bank of the river Gave, that rushes from the Pyrences and passes to the Grotto where our Lady appeared. At a little distance, in full sight was the great shrine of our Lady of Lourdes. At four o'clock r. M., on Tuesday, June 5, we were at prayer in the church. I studied anew the leading points in the history of this wonderful place-read the extract engraved in marble from the decree of Mgr. Bertrand Severe Laurence, Bishop of Tarbes passing judgment on the apparition of the Holy Virgin in the grotto of Lourdes. It concludes thus "Considering all these things, we judge that the Immaculate Mary, Mother of God, has really ap-peared to Bernadette Soubirou, on 2d of February 1858, and the following days to the number of eighteen times, in the grotto of Massabielle near the town of Lourdes." We considered the effect of those apparitions in the church that surmounts the rock where she appeared. This is one of the greatest glories of the Church in France. We viewed the flags and banners of all nations suspended from the ceiling or attached to the walls; the votive offerings of the different professions and trades; a costly chain and cross of an order to which the Pope belonged, presented by him; the silver lamp that burns night and day before the high altar, present-Gave, and in a few minutes were in front of the grotto. The beautiful statue of the Immaculate Conception was looked at for a moment with deep interest. Numbers of candles were lighted before it. Beneath the overhanging ivy were suspended from the rock numbers of crutches, sticks, and vari-

(From the Ulster Examiner.)

Again has Belfast afforded a specimen of Orange fair-play." Again has the low Protestant mob given vent to its ignorant bigotry, its poisonous ancour against Catholics and Catholicity. The 12th of July harangues of the Rev. Brother' Dickson and his colleagues in the unholy work of sec- mainder of the crew joined about the 16th August. tarian bate have borne early fruit in the hearts of the howling and murderous gangs, which set upon a respectable pleasure party of male and female Catholics of Belfast in the middle of one of our principle thoroughfares on last Saturday evening. England, calling at Portsmout "Wanton" and "cowardly" are the words in which I the first week in September.

A NEW ENGLISH IBON-CLAD.

The London News, of August 1st says : "One of, if not the most powerful iron-clad in the world, at present ready for service, will be commissioned at Chatham by Capt. M. Culme Seymour. Her power of offence and defence are very great, and no ship that has before been added to our magnificent fleet of iron-clads has attained with such excellence arrangements for fighting and resisting an enemy. She carries eight heavy guns, four of which are 25-ton guns, and four are 18-ton guns, two of the former, one at the bow and one at the stern; they are placed in barbette towers, and are worked by hydraulic muchinery; they have an all-round fire; the remain n; two are placed one on either broadside, and fire nearly ahead. The four 18-ton guns are placed two on either broadside; arrangements are made for firing the 'Whitehead' torpedo on either side of the ship. The ship is also supplied with outrigger torpedoes, which will be used from steam pinnaces. Gatling guns are provided and can be used in action from the tows if necessary, or from boats, and they can also he used as field service guns. The thickness of her armor plating is 11 inches, and she is fitted below water with a most powerful spur or ram. The trials of her engines have been most satisfactory, and at the trial trip with all her weights on board, she attained a speed of nearly 15 km ts an hour. Her complement is 530 officers and men. Part only of these have joined and are quartered on board the Forte, wooden frigate, for about ten days, while the finishing work is being done to the Tememire; the re-The Temeraire, although brig-rigged, is very heavily rigged; her mainyard is no less than 113 feet long, and weighs nearly ten tons. This ship is a splendid addition to our fleet. She will probably leave England, calling at Portsmouth and Plymouth, about