#### Memories.

FATHER RYAN.

They come, as the breeze comes over the form.

Walking the waves that are sinking to The fairest of memories from far-away home, The dim dreams of faces beyond the dark

They come as the stars come out in the sky, That shimmer wherever the shadows may And their steps are as soft as the sound of a And I welcome them all while I wearily

They come as a song comes out of the past A loved mother murmured in days that are dead, se tones spirit-thrilling live on to the

nest, nen the gloom of the heart wraps its gray o'er the nead.

# BISHOP IRELAND IN BALTIMORE.

AFTER A TEMPERANCE LECTURE FOUR HUNDRED PERSONS TAKE THE PLEDGE.

On Sunday morning, Sept. 4, Right Rev. Blahop Ireland, of St. Paul, Minne sots, preached an admirable sermon on the "True Church" in the Cathedral at Baltimore. In the evening the bishop lectured on "Temperance" at St. Vincent's Church, on Front street, under the auanics of St. Vincent's Sure of Thirst auspices of St. Vincent's Secred Thirst Society. There were a number of elec-

auspices of St. Vincent's Sacred Thirst Society. There were a number of clergymen present. Bishop Ireland said:

"I presume I am to talk to men of toil—men and women who have to labor hard to support their families. There is much said to day about the laboring classes, about improving their condition and giving them fair play. They have much about improving their condition and giving them fair play. They have much to suffer. From early Monday morning until late Saturday night they have to work for a small reward. Their oppor tunities for lifting themselves up to a hetter condition do not seem to offer themselves frequently. Totlers of twenty years ago are toilers to-day. Philanthrop 1ste, so-called, are busying themselves about the laboring classes, and the latter are locking about for a brighter future for their children. I know the noble qualities of the laboring classes. It is the mission of the Church to relieve the people. Our blessed Lord gave His Church the example. It is a blessing to dry tears and make this world joyful The Church always has a lifted herself with the Church always has allied herself with the poor, oppressed, and slaves. So in this labor movement to day the priests of the Church find themselves among the poor and the laborers. If I have devoted my life to the cause of total abstinence, it has been in a great measure due to my deep sympathy with the laboring classes. You toil all the year, and have little at the end saved. A dollar is a large sum in the hands of a laborer when we consider what it cost him. A man's strength can be measured by days and years. The labor ing classes do not appreciate how much a dollar costs them. With a dollar you can clothe yourself; you can save something and get interest, which is something given to you. As long as you have no home you are the slave of men; but as soon as you get a foot of ground you can say, 'This is mine, and be lifted up. Give your wife one dollar more a week, and see how much farther she will make it go. You want to be providing for the future; to care for your children and yourcelf as you

grow older.
"How much can be and is being done by a little money! Very few rich people become rich by putting away large sums at once. They begin by saving small sums. The value of saving is the great lesson for the laboring classes in this country to day. In this country oppor tunities are open to all. I will tell you how you can save without any sacrifice but, on the contrary, saving yourselves from evils. I wouldn't tell you to save by stinting yourselves in food and drink ing; but I would have you save laboring classes! The saloons are more numerous in the neighborhoods inhabited by the poorer classes. I could halt forgive the salcons—though I could never do it, I believe—if they would attack the capitalists and railroad magnates; but they attack the poorer classes, and fill jails and almshouses. The saloons are not found on the avenues of the rich, but they are near the features of the rich. the factories, etc. The saloons give you alcohol, and impure alcohol at that They give you stuff made up of poison-ous ingredients, whose very purpose is to create a thirst and poison the stemach. The man in normal health needs no The man in normal health needs no liquor of any kind. You see the poison peuring cut of the man who drinks You lose absolutely nothing by giving up liquor. How much do you gain? If it did not pay saloon keepers wouldn't sell liquor. You go out and work, and they sit back in the gool and have an sell liquor. You go out and work, and they sit back in the cool and have an time. You might as well be their s. We never feel how much we are slaves. We never feel how much we are giving the saloon keeper. Dimes follow dimes and quarters follow quarters, and at the end of the week a large sum has been spent. Until the laboring classes take the pledge and keep it all the speeches made for them and efforts to lift them up are in vain.

How is it possible that our people do not see the consequences of drink, and that in this free country they are slaves? The landlords in the saloons are more heartless than Irish landlords ever have heartless than Irish landlords ever have been or will be. It is time that the laboring men should declare themselves free men and save their money. Poverty itself does not prevent happiness, but if the poer man drinks, his temper is soured, his wife complains, and his children are led into vices, are taken up by the police and sent to reformatories. Outside of hell there is nothing so hideous as a home where the father and mother both drink. The drinking man is most cruel. Drink where the father and mother both drink.
The drinking man is most cruel. Drink is the destroying angel of the peace of the family. We must at least protect the women and children. Women's enemy women and children. Women's enemy is liquor. It is horrible for women to touch it in any form. Women are too lenient about the husbands and brothers drinking a little. My advice to you is, give advice at once, then consult the dy a little. My advice to you is, divice at once, then consult the and se a last resort go to work with mstick. The brewers and the disare the real guilty parties. If I conly keep our people from the what a race they would be? The loesn't put up strange names over ora. No, we see there the noblest in Ireland's history. I would have riest, and se a last resort go to work with broomstick. The brewers and the dis-llers are the real guilty parties. If I

no men keeping saloons, but I would save Catholics from keeping saloons for the damnation of our fellow men Our record has not been honorable in this respect. It is a digrace to our religion. That liquor treffic has almost made the Church powerless. What force has the Catholic Church when in a circ we find its religious control of the control of the

what is rece has the Catholic Church when in a city we find its members selling liquor, and selling it on Sunday, too?

"Let us go on record hereafter as a sober people. The liquor traffic has allied us with lawbreakers. Drunkenness is a mortal sin, and the drunkerd is a bad man in every way. Cursing, in fidelity and immor ality are found about the saloon. Our ality are found about the saloon. Our people are being robbed away from us. Here is Sunday, and the Catholic saloon. Here is Sunday, and the Catholic saloon-keepers sell liquor, and think it all right if they rent a pew. They think they are the pillars of the Church; but they are mietaken if they think they can buy the silence of the Church. They control the politics of the country. You will find them at every caucus. The police walk up and down past the saloon, take a little drink, and then are ready to go into court and say they didn't see the saloon open. They are conveniently blind. You are so simple as to go and vote for personal simple as to go and vote for personal liberty. The poor man ought to have liberty to save his money. The saloon keepers have saloons even on the road to Reepers have saloons even on the road to the graveyard. We've chained them somewhat out West. Out at Minnesota Catholics have the honor of having voted for high license. Elsewhere, unfortunately, things are quite different. I hope this limitation of the liquor traffic may spread, and that every Catholic may be found in the cause of temperance. In old times a man had either to work or to beg. Now adays a man can slip in between and open a saloon."

a saloon." In conclusion, Bishop Ireland made an appeal to those present to come up and take the pledge, and 400 men, young and old, answered his call.

## THE SON OF GOD.

The Two Natures of Jesus Christ-He Could Not Sin.

The third article of the Creed is. "Who was conceived by the Holy Ghost and born of the Virgin Mary." This article teacher us three truths. The first is that the us three truths. The first is that the Second Person of the most Blessed Trinity God from all eternity, became man in time. The holy Evargelist, St. John who learned this from the divine heart of Jesus Christ, says in his Gospel, "In the beginning was the word and the word was with God and the word was God." He concludes his proof with "And the word was made flesh and dwelt amongst us."

was made flesh and dwelt amongst us."

The name "Incarnation" is given to this mystery, "The word was made flesh and dwelt amongst us." The Fathers of the Council of Nice inserted it in their Creed. "Et incarnatuset de Spiritu Sameto ex Maria Virgine." "And, became incarn ate by the Holy Ghost, who is the Third Percon of the Blessed Trinity, the same God as the Father and Son, formed of the immaculate flesh and blood of Mary a most perfect body of a little child, in the womb of Mary. He created, also, at the same moment, a most perfect soul and united it to the body of the little child. The Divine Word united immediately His Divinity with both, and so Jesus

His Divinity with both, and so Jesu Christ was perfect God and perfect man This conception was instantaneous, and Mary is the mother of the God man. His

Many is the mother of the God man. His body was formed of her substance.

The Holy Ghost is not the father of Jesus Christ. He formed the body of our Lord from the flesh and blood of Mary, and not from his own substance, and hence, is not the father of our Lord. Jesus Christ as God, is the Son of the Father from Whom He holds His Divin-ity; as man He is the Son of the Virgin Mary from whom he took bis flesh and blood. The Son of God alone took upon by keeping away from the grog-shops as from the mouth of hell. How much the saloons from the Three Divine Persons concurred to the Three Divine Pe mystery of the Incarnation, for the Three Divine Persons are in one God, and hence act together in what works God performs

outside of Himself. outside of Himself.
Usage attributes different acts to the different Persons in God, and this is found, too, in the Holy Scriptures, viz: God the Father is called the Creator, God the Son, the Redeemer; God the Holy Ghost, the Sanctifier. We say the Father has dom-inion, the Son is wisdom, and the Holy Ghost is leave

Ghost is love.

The work of Incarnation is attributed to the Holy Ghost, because this mystery is the great manifestation of God's love to man, and also because there is no defile man, and also because there is no defilement in those concurring to the manifes tation of this mystery. The Holy Ghost operates; the mother remains a Virgin Immaculate, and the Son is free from every stain of even imperfection. We may thus explain how the Son alone takes upon Himself our human nature while the Three Divine Parents or counts the upon Himself our human nature while the Three Divine Persons concur to this

when two persons help a third to clothe himself, only one is clothed, but the three concur to the clothing of the one. So the three Divine Persons concurred to the Incarnation, but our Lord alone "was made incarnate."

The second truth taught by the third

made incarnate."

The second truth taught by the third article of the Creed is, "The Eternal Son of God took upon Himself, human nature, and in so doing united it with His Divine Nature is one and the same Person at one and the same instant. In this union of the two natures is preserved every one of their operations and peculiarities "without the glory of the Divinity (says St. Leo) destroying the humanity, or the elevation of the humanity abasing the Divinity."

Our Lord and Saviour, Jesus Christ, is therefore perfect God, because His whole Divinity is in Him. He is perfect man because He has a body and soul like ours and resembles us in every respect but one, namely, He cannot sin. There are two natures in Jesus Christ, the Divine and human; and there are two wills in human; and there are two wills in Him, the Divine and human, but these two wills always act together and in unison. Our Lord's human will is a most perfect human will,

One Person, Jesus Christ, is called a

Hypostatical union.

When we desire to know who did an When we desire to know who did an act, we ask the question "What person did this?" We always attribute and rightly, too, human acts to human persons, and we hold them accountable for such acts, because they are done with the advertence of the will and knowledge of the fact. Example: We will to do the act, and know what it he act is, or at least conclude that we know what is the act when we had in the act when a contract the act when we had in the act when act when a contract the act when a contract the act when a contract the act when act when a contract the act when act when a contract the act when act when a contract the act when a contract the act when a contract the act when act when a contract the act when act when a contract the that we know what is the act which we are doing, and know, also, we are account. ab'e for it.

Let us ask, who redeemed us? and we answer. Jesus Christ. Again let us ask, what Person was Jesus Christ, and we answer, Jesus Christ is the Second Person of the Blessed Trinity, true God and true

Man.
Another question follows, is Jesus Christ
a Divine Person or a human person? We
answer. He is a Divine Person. We ask
what Divine Person is He? and we answer, He is the Second Person of the Blessed

Trinity.

To what person are all the things that Jesus Christ did attributed ? we answer to the Divine Person, the Second Person of the Blessed Triniy. Were then all the thoughts, words and acts of Jesus Christ the thoughts, words and acts of a Divine Person? Yes, they were. Why were they? Ans. Because there is but one Person in Jesus Christ and that Person heig the Second of the Blessed Trinity in

We are human persons. Jesus Christ is a Divine Person. Jesus Christ is God, and He always was God and always will be. God cannot sin, therefore, Jesus Christ cannot.—S S. M. in Catholic Columbian,

## Praise of Mary.

[On the occasion of the crowning of a statue of Our Lady of Lourdes at Villanoor, India, Z Savarayolounaiker, the poet laureate of Pondicherry, composed ome verses in Tamil, a few of which have been translated into English by correspondent of the Indo European correspondence. They afford a characteristic example of the Indian style [ "In the midst of rich fields, fertilized

by abundant stresms, where thousands of wild fowls have fixed their abode; in the midst of the intoxicating odors of perfumed flowers; in the midst of the splendid water-lilies, which set off the brilliant plumage of the graceful birds which sport joyfully under shining flow-ers, stands Villanoor.

Villanoor, celebrated for its temples and ancient palaces; remarkable for its towers which reach the sky; protected by its cyclopean walls; embellished by its gardens and flower groves; sanctified by its convent of virgins; thronged by the crowds attracted by the abundance of its markets.

"It is there—it is there, within a temple "It is there—it is there, within a temple of foliage, in the depths of a picturesque grotto carpeted with a thousand flowers—it is there, O Lady of Lourdes! that thou appearest smiling on Thy people who kneel before Thee. O Divine Mother! guard us by Thine aid; ward off all evils; bring the infidel to thy altar, which he knows not.

"Every day thou overwhelmest us with benefits without number, and we know

benefits without number, and we know benefits without number, and we know not how to testify our profound gratitude.

O Divine Virgin! So we have had recourse to our chief pastor, and, thanks to the prayer of our venerable Archbishop, thanks to the boundless kindness of the Supreme Pontiff, behold us ready to day to place a golden events on The to day to place a golden crown on Thy august head, O divine Lady, already crowned with twelve radiant stars!

"What is our humble offering? It is like the little shining fire fly of night, which hides its feeble light as soon as which hides its feeble light as soon as, appear the first rays of the powerful sun. But anything which people are pleased to offer to their cherished Mother, is it not always received with

"And we also, behold us prostrate at Thy august feet, O Mother, the most ex cellent of mothers! Accept this crown with its gold and brilliant emeralds. Accept this offering; it is the offering of thy children, and in their minds will be ineffaceable the remembrance of this gladsome day."

## The Use of Tradition.

Cardinal Newman wrote the following several years before he became a Catho-It is remarkable how frequent are the allusions in the Epistles to other Apos-tolic teaching beyond themselves, that tone teaching beyond themselves, that is, besides the written authority. For instance, in the same chapter, "I praise you, brethren, that ye remember me in all things, and keep the traditions, as I delivered them to you." Again, "I have also received," or had by tradition, "of the Lord that which I also delivered unto you," that is, which I gave by tradition unto you. This giving and received. unto you," that is, which I gave by tradition unto you. This giving and receiving was not in writing. Again, "if any man seem to be contentious, we have no such custom, neither the Churches of God;" he appeals to the received custom of the Church. Again, "custom of the Church." Again, "declare unto you the Gospel which I preach you, which ye have received and wherein we stand,—for I delivered unto you (gave by tradition) first of all, that which I also received" (by tradition). Again, "Stand fast, and (by tradition). Again, "Stand fast, and hold the traditions which ye have been taught whether by word or our Epistle. Such passages prove, as all will grant, that at the time there were means of gaining knowledge distinct from the Scriptures, and sources of information, in addition to it. When, then, we actu-ally do find in the existing Church system of those times, as historically recorded, such additional information, that information may be Apostolic or it may be not; but however this is, the mere circumstance that it is in addition is no proof against its being Apostolic that it is extra scriptural is no proof tha it is unscriptural, for St. Paul himself tells us in Scripture that there are truths not in Scripture, and we may as fairly object to the books of Caronicles, that they are in addition to the books of Kings.

Is an Elixir carefully prepared by an experienced chemist, with the well-known Tamarac as the fundamental principle, and all the other ingredients in its composition are of the purest, and best calculated to relieve all cases of Coughs, Coids and Lung troubles.

### THE POPISH PLOT.

Catholies cannot be too grateful for the publication of any documents which illustrate the history of the sixteenth and seventeenth centuries. The Hely Father, in his celebrated Encyclical on the import ance of historical studies in this age, declared that the Church has nothing to decired that the Cruren has nothing to lose and much to gain by every item of knowledge imparted to the world about the true facts of history. In England we are reminded that this is so, as each additional volume of the magnificent series of Rells' publications, of Catendars of State Papers, or of Historical Manuscript Com-mission Reports, are issued from the press. The material's for truthful history are at last being gradually but surely placed within our reach, and what the Catholic Church in England requires, perhaps, as much as any other of her many needs, is a body of students devoted to working in the mines of historic wealth thus opened out to the public. An instance of the fresh out to the public. An instance of the fresh material, which is constantly being fur nished us, is afforded in the recent report of the Historical Manuscripts' Commission, of which Appendix II contains a Calendar of the Manuscripts of the House of Lords for the period 1678 to 1688—ten very interesting years to Catholics, and an important decade of Parliamentary history. At least a fourts of the papers tory. At least a fourta of the papers contained in the volume refer to what is known as the "Popish Plot," and they commence amid the first excitement caused by the perjured revelations and impudent forgeries of Titus Oates and his accomplices. The magistrate, Sir Edmondbury Godfrey, before whom Oates had sworn his dispositions as to the Catholic con spiracy against the life of Charles II., was found dead upon Primrose Hill on October 17th, 1678, and popular fancy at once created him a Protestant martyr "murdered by the Papists." Rumors the most wild and excited influmed the public mund. and credence was given to every tale of blood-thirsty designs on the part of th blood-thirsty designs on the part of the Papists. Individual nurders, a general massacre of Protestants, the burning of the city were hourly expected. In the midst of this public madners Parliament met on October 21st, after the proregation, nd at once was carried away by the frenzy of fear which had seized hold of the nation The Calendar opens with the Minutes of a Committee of Examination which was

at work two days after the opening of the

picious characters, and houses are ordered to be searched for arms and papers. A

M Choquex, who was a surgeon of the Sayoy, got into trouble by having in his possession a number of 'port fires, ser pents and rockets,' with other fireworks, ogether with '200 things called man acles.' It was nearly a month before the doctor could prove to the satisfaction of the committee that he had brought these things from France and had kept sion for any show,' and that the 'things called manacles' which they had evi dently looked upon as intended to con fine the hands of Protestant prisoners, were after all 'made for him to screw the candlesticks to.' It was thought by their lerdships, as no doubt by the peo ple, that the Papists had pre pared to celebrate the anniversary of Guy Fawkes day by an at-tempt on the House of Parliament. Sir E Rich tells the committee that he as had for some time an apprehension in this regard. So the King is asked not to come there to avoid the danger; several persons are arrested as a pre cautionary measure, and smongst them 'a beggar at the great door,' who is after-wards declared to be 'an Irish Earl's son.' As the 5th of November nearer, many persons come forward to declare they have heard knocking at night, as they suppose in a cellar under-ground. Sir Christopher Wren is ordered to make a careful search under ordered to make a careful search under the House, but after Sir John Cotton's coals and faggots had been removed, he can find nothing, and reports the place certainly very dangerous' as the wall had so many secret places.' Every report adds to the fear of the committee, and the removal of both Houses to Nor-thumberland House is seriously contem-Various rumors continued to reach the ears of the lords, and led to searches in the houses of known or suspected Catholics for books, papers and arms. In this Calendar are many notes of seizures of Popish books relics, chalices, &c., in London and elso where. Informations and counter in formations of all kinds are examined into by the committee, and lead to the arrest and imprisonment of priests and lay people accused of recusancy, and in formers against Catholics, priest hunters and others appear to claim the rewards of services rendered to the State by their denunciations of high and low. "The merest piece of gossip," says the editor of this Calendar, 'or a loose or hasty ex-pression overheard in an alchouse appears to have sufficed to form material for a charge." The lot of Catholics dur ing these years may be easily imagined Banished from their homes the misery of the poorer London faithful must hav been extreme. Without a special per mit, difficult to obtain and sometime suddenly revoked, no 'Popish recusant was allowed to remain in the capital Numberless humble requests for this small favor are recorded in the volume before us, and various reasons, of sickness, for example; or business, are assigned for the demand. Even foreigners, who had been induced to settle in England during the year of teleration, were subject to the same persecution of Catholics, and the Bill of 1680 for encour-aging artificers from foreign countries was expressly limited to Protestants. The interesting, though somewhat long winded letters of Francesco Terries, the agent of the Duke of Florence in England, show how little regard was paid to the rights of foreigners at this time. Terrisei was a Catholic, and was himself lodged in the gate house during the reign of terror caused by the accusations of Oates. The Calendar now pathshed contains much that illustrates and bears out the narrativ contained in these unpublished letters. Of the trial of the Catholic lords, and especially of that of Lord Stafford, we learn in this volume much that is fresh learn in this volume much that is freely, in settling the preliminaries of the trial, difficulties arose between the Lords and Commons on the questions whether the Bishops should vote on the impeachment

question. In the end the Commons gained the day, and the spiritual lords did not vote When Lord Stafford's trial began vote When Lord Stafford's trial began on December 1st, 1680, we find it ordered that the Guards be set at Westminster Hall to keep the peace and to prevent noice in the hall; and also Guards on the leads, to keep people from the upper windows, and the said windows, now unglazed, to be stopped up and glazed. On the 17th of the month, after the Chancellor had informed the House that the rumor there was a pardon getting was false and that 'a writ under the Great Seal for his execution' was ready, the Earl of Carlisle and Bishop Burnet the Earl of Carlisle and Bishop Burnet visited the condemned lord and urged him 'to confess.' On his promise to do so he was brought to the bar the following day. He admitted that 'he has endeavored to altar the religion,' but 'knew no danger hatched by the Church to overthrow the Government.' Not the least interesting days of information shout reory. Lord piece of information about poor Lord Stafford is the record of the reversal of the attainder passed against him in 1685, which declares that he was innocent of the treasons laid to his charge, and that the testi mony whereupon he was convicted was false.' We have touched upon was false. We have touched upon only one or two of the very interesting matters which are to be found in what we may term the Catholic portion of this volume. It contains many important and valuable lists of priests and Catholic gentry in England at this period, for which alone, as well as for the information where more of the same nature is to be found we cannot be too grateful. we cannot be too grateful. Allow old Catholic families, and many who in those days of persecution were of the ancient faith, will find in these pages some interesting record of some one of their name. Of the venerable martyrs and confessors of this short but name. bitter persecution we hardly learn as much as we could wish. The most interesting of the little we have, are the few documents about the vene three only make us wish for more of the same sort about this venerable mar tyr and other sufferers for their religion. In the rest of the volume there is much that will repay any study of its pages. We have space only to refer to the curi ous confirmation of Burnet's strange story about the passing of the Habeas Corpus Act. Though not strictly accurthat the Act was eventually passed by one of the tellers counting a fat lord as which misreckoning was not noticed by Lord Norris, the other teller. The report says the Bill was passed by 47 to 55 votes, while the journals only give the

names of 107 lords who were present on The moral, which may well be drawn from the persecutions to which Catholics were subjected, which history has proved, and Parliament in the case of Lord Staff ord has solemnly acknowledged to be unde-served and brought upon them by the perjury of Oates and his accomplices, is that other charges and accusations freely made and fully believed are worthy at least of examination. If Protestant udice would but learn this lesson from the so called "Popish Plot," many of the cherished traditions of three centuries and half would melt away in the light of calm consideration and examination. Mon asteries, for example, would cease to be the dens of iniquity which the misrepre-sentations of inverested robbers, magnified by subsequent ignorance or bigotry has ictured them to be, and monks and nuns if still considered useless members of society, would cease to be the unpatural monsters of traditional English Protes-

FRANCE AND IRELAND. Liverpool Times. Quite recently a pamphlet entitled a brief sojourn in Ireland, undertake with a view of studying the Irish question on the spot, and which rivaled in flip-panor and absurdity the letters of Mon sieur Johnson, the London correspondent of the Paris Figaro, amused the readers of the lrish daily papers, in which were given copious extracts from it. The writer, Baron de Mandat-Grancey, Avenue Friedland, Paris, belonging to what the French call the "governing frequented the society of the correspond ng class in Ireland, who crammed the of the National League, the savagery and superstition of the peasantry, the benevolence and beneficence of the paternal government which rules from Dublin Castle, and the patience and long suffering of the landlords! The Rev. Emile Piche, a French Canadian, Chaplain to St. Vincent's Patronage, Lurgan, had just replied to "Chez Paddly" in a pamphlet entitled "Pour UIrelande," in which he takes Baron Mandat Grancey in which he takes Baron Mandat Grance and the same of the of the National League, the savagery and severely to task for having "laughed at a nation which loved and served France." He says "I thought three hundred years of struggle and martyrdom would have saved it from this insult, at least from a Frenchman. But I now remember that the problem is the same of the same in the s ber that another Frenchman (Voltaire) said of Canada, when Montcalm was struggling for four years without aid of men or money, 'What's the good of these few acres of snow?' You have imitated this man in his frivolity and guiltier in a certain sense, you laughed in the midst of sufferings you could not understand." Father Piche opposes to the Baron's bird's eye view of Ireland the ripe results of a five years residence in the country, supplemented by historical and statistical ber that another Frenchman (Voltaire plemented by historical and statistica data obtained from reliable sources, o which he has made good use. Having pointed out that Home Rule does no mean separation, but simply what has been granted to twenty three English colonies, whose population and extent are generally much less considerable, he says "We believe this measure is the only remedy for the Irish crisis. We have at present insolvent tenants and bankrupt landlords;" and he goes on to prove that landlords;" and he goes on to prove that
this state of things is not the result of the
poverty of the soil, the idleness of the
inhabitants, or surplus population, but of an
odious system which has ruined the country, and that if there was encouragement
of native industry and security for property, millions of Irish dispersed all over
the globe would return with their capital
to Ireland. He refutes the vile slander
that the Irish clergy more or less approved

of the murder of agents implied in an anecdote scandalously and mendaciously distorted by the author of "thez Paddy."
"You wanted to raise a laugh," says Father Piche. "You have succeeded. But you might have chosen another object for your irony, another people than the one-the only one—that sent its sons in 1870 to de-fead us, the only one which, after Canada, recognized and loved you in your humili-ations. Your book is translated into English, sir, and our Protestant enemies are much amused at the expense of the religion which, I hope you pra laugh at the Sacrament of Penance and find therein an argument dear to their prejudices. I am no longer astonished at the praises of the English press. You are its man; I leave you in that good company." Speaking of religion, according to the census of 1871, the number of Catholics in Ireland was 4 150 877, while of the 1 200 508 Person. 4,150,877, while of the 1 260, 568 Protestants, 905,509 were settled in Uister, only part of the country that could be called Protestaut, although there were 833 566 Catholics there. Father Piche regards it as strange, unjust, and cruel that, despite their small number, de Emancipation, it is the Protestant fanati-cal minority that has continuously gov-erned Ireland since 1800. "You find it all powerful in the most Catholic countries of the South as in the mixed regions of of the South as in the mixed regions of the North." The writer, after giving a tabulated list of the present Irish executive, proceeds: "In all this list you seek in vain for a friend of the Irish people. Like Marle Antoinette, you may say in perusing it: "I seek everywhere for judges, but I only find accusers." The Privy Council is composed of thirty-six Protestants and nine Catholics. The unpaid magistracy is comprised of 3 826 Protestants and only 1,229 Catholics. Protestants and only 1,229 Catholics. These Protestant magistrates are scattered among Catholic counties. Take, for in stance, the County Fermanagh, where you have 76 Protestants for a single Catholic magistrate! The paid magistracy is composed of 55 Protestants and 25 Catholics, all of the landlord class. After the magistrates come the police, who, although for the most part Catholics, are commanded and directed by Protestant officers, and are at the dis-posal of the landlord magistrates for eject-ments." Having quoted some glaring instances of jury packing from the clever pamphlet entitled "The Castie System," by Mr. I. Clance. by Mr. J. J. Clancy, M. P. and thrown a good deal of light on the financial aspects of the question, he asks, "Cau one be astonished now that the union of Ireland and England has been so disastrous? It was born in shame and has begotten nothing but misfortunes." He then quotes the full text of the important resolution of the Irish Bishops on the Coercion and Land Bills and the education question, and adds in a footnote, "I am estonished to see foreigners hardly landed obstinately cling-ing to the belief that they are wiser than a whole people, more prudent than a learned episcopate, more capable than men who have studied this social question for years, more disinterested than those who have sacrificed everything for this cause." In concluding he uses grave words of warning "The National League," he says, "is putsuing its work of regeneration without soiling its hands with assassinations. But if England continues its cruel evictions and its Orange policy, the National League and the Catholic religion will be powerless to prevent depiorable excesses. If, maddened by long oppression, and despite the heroism of three centuries, the Irish people set aside the laws of a Church which keeps it from imitating the Nihilists, I should mourn over it will all my heart. But, before blaming it, I should first curse the Government that wrought this evil; and the final who have sacrificed everything for this ment that wrought this evil; and the final triumph of England, wreating the sons of Ireland from Catholic obedience, would be punished by universal outrages and the infamy that would be her ruin." Father at a very opportune time, is well worth careful perusal, bristles with irrefutable facts, and is weighty with solid and con-vincing argument. He has done yeoman service to the cause he so ably and warmly pleads, and we trust his pamphlet will have a large circulation, particularly in France, where it will educate French pubhe opinion on the Irish question. The author, on the reverse of the title page, gives the following lists of "Benefits of the English Government in Ireland for fifty years: Deaths from hunger, 1,500,000; evicted, 3,668,000; exiled, 4,200,000; emigrants who died at sea in intected ships, 57,000; imprisoned under Coercion laws, 3,000; imprisoned under Coercion laws, 3,000; massacred in the suppression of public meetings, 3,000; executed for resistance to tyranny, 97; died in English prisons, 270; suppressed papers, 12.

#### A Salutation to and Promise of Our Lord.

Let everyone who reads the following salutation to Our Lord immediately commit it to memory. It is a mental bouquet of very great value, and its per-

fume is beautiful.

It can be found on page 375 of "The Life and Revelations of St. Gertrude." Our Lord promises marvelous consola-tion at the hour of death to all who often salute him in the following way, as she

did, in reparation for blasphemy.
"Hail vivifying Gem of Divine Nobility! Hail most loving Jesus! Unfading flower of human dignity! Thou art my Sovereign and only Good!"

To reward these testimonies of the affection of St. Gertrude, Our Lord in-

aniection of St. Gertrude, Our Lord in-clined tenderly towards her, and then made to her the following promise, viz: "Whoever salutes Me as you have now done, in reparation for the blasphemies and outrages which are poured forth on Me throughout the world, when he is tempted at the hour of his death, and accuracy by the demons will be consoled.

accused by the demons, will be consoled by Me with the same words with which I have consoled you; and I will testify the same affection towards him; and if the Saints were so smazed at the words I whispered into your ear, how aston-ished and amazed will be the enemies of his soul, when they shall see him so marvelously consoled by My goodness," Let the above salutation be repeated daily, again and again, by all who learn it.

Stop it. Continual hawking and spitting caused by Catarrh is permanently removed by Nasal Balm.