

The tithe taken was very moderate in amount, and provided a very moderate subsistence. But the Protestants had no grievance in connection with this tithe, for it was only exacted from Roman Catholics, and if a Protestant bought a farm it was tithe-free as long as it remained in Protestant hands. It was said by grievance-mongers that when a Protestant held land efforts were made to get it from him by the priests. But all that the priests ever did was to supply money to an intending purchaser at a low rate of interest, so that he was enabled to pay a higher price than he would otherwise be able to pay to the Protestant vendor of the farm, who was tempted by a good price to part with his land. The only grievance was that the Protestant farmers were in this way induced to go. (Mr. T. W. Russell. "They are being squeezed out." He agreed that the Protestants and English-speaking minority were not in as comfortable a position in some respects as they would be if all those around them were of the same extraction, of the same race and of the same faith, but there was no ground for alleging that the situation of the Protestants was made uncomfortable by the majority that surrounded them; on the contrary, he believed that one of the most creditable parts of a creditable history was the degree of tolerance, liberality, breadth of spirit and recognition of the rights of the minority which distinguished the Roman Catholics of the province of Quebec.

A CHOICE OF TRUST OR DISTRUST.

Mr. Blake concluded as follows: "The people of Canada were coming more and more to see that they had little to do with our little wars or continental diplomacy. By bringing forward the present proposals for Ireland the feelings of Canada had been much allayed, and they began to see a practical plan for enabling them to continue permanently their connection with the mother country. The natural share of Ireland in imperial and national affairs were hers and was to be hers. All that was wanted to mature Irish prosperity was the existence of a feeling of contentment and a sense of common interest. (Hear, hear.) Let parliament give her that local control she asked for, give her that share in national concerns she rightly demanded, and a settlement in substantial terms of finality would be obtained. He believed that the principle of Home Rule for the various divisions of the United Kingdom might long precede the practical application of it, and when it was recognized that local opinion should rule in Scotland in Scottish concerns, that local opinion should rule in Wales in Welsh affairs, and in England in English affairs, many of the difficulties which now give rise to alarm would be solved in practice. The essence and substance of this whole controversy it might be difficult to argue on ordinary lines. It depended on whether parliament was going to adopt the policy of trust and belief or the policy of incredulity and despair. (Hear, hear.) It depended also, upon the question whether animosity, rancor and alienation produced by past wrongs and injustices were repairable in the mind of man, and whether they were to be repaired by the continuance of wrongs and injustice, by the continuance of the rule of superior force, or by the abandonment of wrong and injustices and by the grant of the reasonable rights of citizenship. Unless they acknowledged that the men to whom they had granted the franchise were entitled to the ordinary normal rights of majorities, and unless they were prepared to go back and govern Ireland as a crown colony, they had no alternative, logically or practically, except to come forward and trust these men they had declared to be capable citizens with the duties of capable citizenship, and to give them an opportunity of showing

their highest aspirations and their best qualities by saying to them, "We trust you, and we believe you will be equal to the situation." (Cheers.)

Miss Mary Redmond.

Miss Mary Redmond, of Dublin, the youngest sculptor in all Ireland to have the honor of receiving commissions for public monuments, has recently had a lesson which might prove edifying to less enthusiastic philanthropists. In 1889 she received a commission to make a statue of Father Mathew, and at once set to work. It was not until 1891 that her clay model was finished; and meanwhile had rescued a little *gamin* from starvation and permitted him to pose or make himself otherwise useful in her studio. The clay model, representing the great temperance apostle with hand upheld as if in blessing, was awaiting the decision of the committee, when the charity boy turned rebellious and had to be discharged. In revenge for this he visited Miss Redmond's apartments by stealth, and, when she returned from a walk, announced that he had "done for" her statue. The labor of years had been destroyed in a moment: but the brave girl set to work again, and in May, 1892, another model was placed before the committee, who accepted it with much acclaim. It has been reproduced in Carrara marble, and critics are unanimous in their praise. The poor little wretch who destroyed the first clay model was given a sentence of seven years' penal servitude.

On April 10th, while Michael Coogan, laborer, of Watkin street, Kilkenny, was engaged in cleaning the windows of Patrick Hickey's house, in Lower John street, the ladder on which he stood slipped, and he fell to the pavement, fracturing his leg in two places. He was removed to the County Infirmary, where he is progressing favorably, but he will be incapacitated for several months, and his wife and five young children—the eldest but eleven—will be sadly straitened for the means of subsistence till his recovery.

The mineral water factory recently opened in Ballina by Messrs. Egan & Son, Sligo, already rests on a basis so secure as to warrant the development of the business to very large proportions. Messrs. Egan have been fortunate in securing business premises admirably adapted for their business, and capable, in their consciousness, of meeting any future requirements. The present output from the factory is 30 dozen an hour. The orders flowing in are fully equal to this supply, and new connections are being daily formed in surrounding towns, where trial orders have been given with very satisfactory results.

Young women, and especially summer girls, who deal lightly in hearts, will be interested to learn from Marion Crawford's latest book, "The Children of the King," of the momentous consequences that attend an engagement of marriage in Italy. "It is not easy," says Mr. Crawford, "to convey to a foreign mind generally the enormous importance which is attached in Italy to a distinct promise of marriage. . . indeed, almost amounts, morally speaking, to marriage itself, and the breaking of it is looked upon, socially, almost as an act of infidelity to the marriage bond. A young girl who refuses to keep her engagement is called a *civetta*—an owl—probably because owlets are used as a decoy all over the country in snaring and shooting all small birds. Be that as it may, the term is bitter reproach. It sticks to her who has earned it, and often ruins her whole life."

For Severe Colds.

GENTLEMEN—I had a severe cold, for which I took Dr. Wood's Norway Pine Syrup. I find it an excellent remedy, giving prompt relief and pleasant to take.
J. PAYNTER, Huntsville, Ont.

At the usual fortnightly meeting of the Urlingford Board of Guardians, on April 13th, Mr. Michael Scott, D. V. C., and subsequently Mr. Wm. DeCourcy, J.P., chairman, presiding, Mr. John Phelan was elected Vice-chairman for the ensuing year; Dr. Cormack was elected Medical officer, and Mr. M. M. Murphy, of Kilkenny, was elected solicitor to the Union.

A Simple way to help Poor Catholic Missions. Save all cancelled postage stamps of every kind and country and send them to Rev. P. M. Barral, Hammoncton, New Jersey. Give at once your address, and you will receive with the necessary explanation a nice Souvenir of Hammoncton Missions.

A Cure and a Conversion.

During the month of June, 1892, Father Mathieu, a passionist, while at the Grotto saw coming towards him a small invalid carriage in which was a poor lady, a paralytic, who had just emerged from the fountain and who was weeping. He understood that her grief was caused by not having been cured, approaching her he said: "Courage, madam." The poor invalid looked at him in astonishment, and, seeing his secular dress, she mistook him for a protestant minister. "Sir," she replied, "I have no occasion to speak with you; you are a protestant, I do not know you." "Madam, I am not a protestant, I am a Catholic and a priest." To assure herself of this fact, the invalid examined the breviary the priest had in his hand. "And you tell me to have courage Abbot?" "Yes, madam, I hope you shall be cured." The evening of the same day, while the Father was saying his rosary at the Grotto a gentleman approached him "Abbot," he said, "are you the one who told my wife this morning to have courage." "Yes, sir, but I am not the abbot." The gentleman was greatly astonished! "Well, who are you then? you said you were a Catholic priest." "Yes, certainly, but I am not an Abbot, I am a Father, I am a religious." "Ah! well then! Father, have you hope?" "Yes, sir, much." "How so?" "You have two children whom I saw at their mother's side and whose faith is profound; their prayers shall be heard." It appears that the elder especially, a young man 19 years of age, was praying like an angel.

"And you, sir," said Father Mathieu, "have you not hope?" "Oh, Father, I do not believe." "Why, then, are you here?" "Oh! my wife desired to come; I am a judge at Lyons, I am having a vacation, so I came. . . Reverend Father, would you say Mass to-morrow for my wife?" "That would be impossible, for all my intentions were taken in Paris for my sojourn at Lourdes; but I shall say the rosary each day for her." "Will you come and have breakfast to-morrow with us at the Hotel England?" "No, I came to pray and not to pay visits?" The second day passed in the same manner as the first; the invalid bathed herself but was not cured. The third day, the Father, still at the Grotto, saw the little carriage approach and was seized with compassion on perceiving that the good invalid could scarcely hold a rosary in her hand (she had been a paralytic for 15 years.) "Madam," the good Father said, "before going to the fountain, say the beads for the suffering souls in Purgatory and ask for you a cure in honor of Our Lady of Lourdes." "Yes, Father." The rosary having been said, the pious Lady was borne to the fountain, the Father during this time was praying at the Grotto. Oh! joy! he beholds her returning, not in her carriage, but walking leaning on the arm of her second child, a young girl, her tears were again falling in abundance, but they were tears of joy.

She was not yet strong, in the evening she came in her carriage, but after her second bath on the same day, she was completely cured! We leave to your imagination the Father's indescribable joy, that night the lady's husband came to the Grotto and again found the religious, "Well, sir," said the priest, "your wife is cured. Have you faith now?" "What! what! Father." "What, do you not consider that you are dangerously ill? It is your soul that is stricken down and whose cure is questioned. If you do not attend to it, beware, God can punish you and send upon you the sickness of which your wife has been lately cured. If you wish to escape, rely to confession this very night and receive communion with her to-mor-

row in thanksgiving," it appears, from what the lady, who was a very good christian (she received communion every week), told the Father, that the husband had been terrified, the more so because he had seen his wife cured in accordance with the hope the Father had expressed and he feared that the second part of his announcement would likewise come to pass. Accordingly he took his precautions: he immediately went to the missionaries' house, called one, made his confession that night and went to communion the next morning. This religious had been sent by a grateful lady who had obtained, the cure of her little daughter by using water from the Grotto that the Father had given her.

A Reminiscence of Napoleon III.

General de Verely, one of the last survivors of the Strasbourg incident in the chequered career of Napoleon III., who died recently at Nancy, was the son of an officer under the old regime who had emigrated during the Reign of Terror, and returned to France during the Consulate. One of the ancestors of Antoine Adolphe Chautan de Verely, who was born at Metz, on November 30th, 1804, was Francis George Chautan, an Irish gentleman obliged, in 1660, by religious persecution to abandon his property and fly from his country like many others of his compatriots, victims of the same cause, and take refuge in France, when he joined the army and rose to a high rank. He married the heiress of the fief of Verely, which name was then added to that of Chautan, transformed by local usage into Chautan. Except some who took Holy Orders, the descendants of Francis George Chautan (certainly not a very recognisable Irish name) followed his example and adopted the career of arms in which several distinguished themselves, notably Sebastian, a learned engineer, killed in 1713 at the siege of Fribourg, and Charles, who, riddled with wounds, returned after the campaigns of 1791 in Spain, 1732 in Italy, and 1742 in Bohemia. The late General de Verely was an artillery captain when he stopped Prince Louis Napoleon in his adventurous career at Strasbourg in 1836, and the future Emperor of the French surrendered himself a prisoner along with his principal adherents to prevent a useless shedding of blood. To the praise of Napoleon III. It should be said that the Emperor never remembered the indignities of Prince Louis, and placed no obstacles to the career of M. de Verely, for whom he testified a particular esteem. Under the Second Empire the former Strasbourg captain reached the grade of general received the badge of the Legion of Honour, winning his spurs by his brilliant campaigns in Africa and Italy.—*Irish Catholic*.

At the Limerick Quarter Sessions it was announced that the case against the Jewish money lender, Hesselberg, for alleged obtaining of money, under false pretences, had been abandoned. There was only one other charge—a case of larceny—before the Court.

Among the manuscripts of the Borgia Museum, copies of which are to be sent to Chicago, is a letter of Nicholas V. to two Irish bishops in regard to sending missionaries to Greenland. The letter was written in 1448, forty-four years before the discovery of America.

The Lord Chancellor has appointed Mr. Jonathan Haughton, Rockspring, Ferns, to the Commission of the Peace for the County of Wexford. Mr. Haughton has for many years been a member of the Enniscomerty Board of Guardians, representing the division of Ballymore and Harrow. He has been in the forefront of the National movement in North Wexford, and is held in high esteem by all classes of the community.

What Can be Done?

When the system is overloaded with impurity, the circulation sluggish, and the stomach out of order, as is often the case in spring time, there is no remedy so efficacious as Burdock Blood Bitters to remove every trace of impure matter and restore perfect health.