

The Catholic Record
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 THOS. COFFEY, Publisher & Proprietor.
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LETTER FROM HIS LORDSHIP BISHOP WALSH.

London, Ont., May 23, 1879.
 DEAR MR. COFFEY.—As you have become proprietor and publisher of the CATHOLIC RECORD, I deem it my duty to announce to subscribers and patrons that the change of proprietorship will work no change in its name and principles; that it will remain, what has been, thoroughly Catholic, entirely independent of political parties, and exclusively devoted to the cause of the Church and the promotion of Catholic interests. I am confident that under your experienced management the RECORD will improve in usefulness and efficiency; and I therefore earnestly commend it to the patronage and encouragement of the clergy and laity of the diocese. Believe me,
 Yours very sincerely,
 JOHN WALSH,
 Bishop of London.

MR. THOMAS COFFEY
 Office of the "Catholic Record."

LETTER FROM BISHOP CLEAR.

Bishop's Palace, Kingston, 13th Nov. 1882.
 DEAR SIR—I am happy to be asked for a word of commendation to the Rev. Clergy and faithful laity of my diocese in behalf of the CATHOLIC RECORD, published in London with the warm approval of His Lordship, Most Rev. Dr. Walsh. I am a subscriber to the Journal and am much pleased with its excellent literary and religious character. Its judicious selections from the best writers supply Catholic families with most useful and interesting matter for Sunday readings, and help the young to acquire a taste for pure literature.

I shall be pleased if my Rev. Clergy will continue your mission for the diffusion of the RECORD among their congregations.
 Yours faithfully,
 JAMES YINKEVICH,
 Bishop of Kingston.

MR. DONAT CROWE, Agent for the CATHOLIC RECORD.

Catholic Record.
 LONDON, FRIDAY, JULY 20, 1883.

THE LAND AGITATION IN SCOTLAND.

The North and North-Western districts of Scotland are at the present moment agitated by land troubles of a very serious character. The tenantry in that country have long suffered from rack rents levied on land of a very indifferent character, and have now very wisely determined to bring their oppressors to task and put the oppression to an end.

In the island of Lewis, a short time ago, an indignation meeting of tenants was held for the purpose, it was said, "to show the world that they were in earnest to get the restoration of the laws, rights and privileges of which they had been deprived, and which their ancestors had purchased with their blood." More than 4,000 persons attended the meeting, which adopted very spirited resolutions. It was resolved that they should all act together till the required reforms were obtained. Another resolution recited the evils from which they suffered, and a third demanded the choice by the people of their own local and parochial officers. It was also resolved to petition Parliament to suspend all evictions pending the passage of remedial legislation and the hearing of evidence by a Royal Commission.

We are glad to see such a spirit of determination manifested by the Scotch tenantry. They have long been most cruelly wronged and oppressed, and it is time that the exactions of landlordism should be stopped. In their struggle for their just rights the Scotch tenantry may rest assured of the sympathy and active support of the Irish people and their representatives in Parliament. From the present outlook landlordism, as hitherto understood, cannot long survive.

THE 12th OF JULY.

The Orange anniversary this year evoked a smaller amount of enthusiasm than even the worst enemies of the order expected. From the threats indulged in after the rejection of their bill of incorporation by the Dominion Parliament, one might have expected a rather hearty and determined celebration of the 12th this year. There was, however, nothing of the kind. The Orange order in Canada is composed in so large a measure of men who have selfish personal and political aims in view, its history in this country has been so unmistakably one of the most unjustifiable aggression and most unpatriotic disregard of good citizenship, that amongst a people like ours little sympathy and no respect can be felt for such a body. With open and continuous professions of regard for law and devotion to order, Orangemen have been in this country the propagator of lawlessness and disorder to an extent that has very seriously injured the Dominion by driving from it some of its best citizens. The Parliament

of Canada saved the country from national disgrace by its rejection of the Orange Incorporation Bill. To give any such association the impress of approval conveyed in an act of incorporation were to put a premium on disorder and legalize outrage.

Our Catholic fellow-citizens this year as usual very wisely abstained from any notice of or interference with the Orange demonstrations that were held in certain parts of the country. We have been, however, again pained to learn that in certain portions of Quebec, Orange manifestations were made in open contravention of the law. The municipal authorities in these places are to blame for this violation of law, and should, in every case where disorder arises therefrom involving injury or loss to any citizen, be held responsible therefor. Their duty in all such cases is quite clear. If they fail to fulfill it, they have only themselves to blame for the consequences of their delinquency. The number of such places where such violations of law are tolerated is quite small. But we would deem it a favor on the part of our countrymen in those few places to make us specially acquainted with the course their municipal authorities take to protect the majesty of the law and the interests of peace from Orange outrage and insult. Always happy to lend our feeble assistance to our people everywhere in the maintenance of their just rights and their protection from insult, we shall be ready, without regard of persons, to expose and condemn delinquency on the part of those whose duty it is to see to the enforcement of the laws of the land.

THE NEGRO IN THE SOUTH.

The Episcopalians have a bishop in Georgia and his name is Beckwith. He is lately reported to have said that the greatest drawback to the progress of the Southern negro is whiskey, and that, in his opinion, high taxation of liquor would be more effective than prohibitory legislation. We are not now going to discuss the soundness or unsoundness of the latter opinion, but cannot refrain from an expression of opinion on Bishop Beckwith's statement that the greatest drawback to the progress of the southern negro is whiskey. Whiskey is no doubt a great foe to progress both for the white and colored man in the South and elsewhere. But whiskey is not the negro's only foe—nor his greatest foe. It is want of religion that keeps him in degradation, and for this absence of religion from the negro population the very church in which Bishop Beckwith holds so exalted a position is responsible. It was the first Christian church that obtained a foothold in the South. The negro was then, it is true, a slave, but was still a human being made to the image and likeness of God, and had an immortal soul for which the blood of Christ had been shed. Did the Episcopal missionaries look upon him in this light? Or did they not rather leave him in total ignorance of that Redeemer whose missionaries they claimed to be? We speak not now in the language of bitterness—we speak as having some knowledge of the South where, before the war, Episcopalism was for generations in the ascendant. The negro before the war was certainly treated as a beast of burden, and since Bishop Beckwith has spoken of whiskey as his greatest evil, we may mention from a knowledge of facts that when the poor negro was a slave and his master, in most cases, an Episcopalian, the Church, as represented by Bishop Beckwith's predecessors, stepped not in to protect him against whiskey and other abuses. The negro was then looked on as a beast of burden and treated accordingly. The white people of the South are brave, chivalrous, and generous even to a fault. They were, however, permitted by their ministerial guides to allow their feelings of superiority over the slave population often to degenerate into despotism of the most unfeeling character. What the lash could not do to bring the poor black into submission, rum did more effectually. No one then heard of an Episcopalian dignity declaring against alcohol. To Bishop Beckwith we now say "too late, bishop. You have had too long

hold of the South, you have had the negro in hand for generations and have kept him in savagery—give room now to others who will teach him Christ Crucified and render him equality for the purpose of saving his soul."

THE PAPAL CIRCULAR AGAIN.

We have had, ever since the issuance of the famous circular, a very wide opportunity of ascertaining the views of our Irish fellow countrymen in every station of life on the important questions raised by the publication of that now historic document. The anti-Catholic press was as usual very industrious in endeavoring to set the Irish people against the Papacy and the Papacy against the Irish. Then there was a very small portion of the professedly Catholic press—assuming to be more Catholic than the Holy See itself—which sought, in so far as we could understand these writers, to make the circular as odious as possible to the Irish race. Of these writers we desire not to say one word of an unkind character. But we do say that no good can come, but positive injury may arise, from giving an interpretation to the utterances of the Holy See that Rome itself does not intend to have placed on them. In issuing the circular the Holy See was certainly actuated by the friendliest and most paternal feelings towards all classes of the Irish nation. The Circular condemned no Irish political party, condemned no Irish bishop, condemned no Irish leader. It contained good counsel, and that good counsel has been by a noble Catholic people received in a spirit of Christian subordination. Mr. Errington, the unofficial envoy of Britain to the Vatican, was guilty all through his intercourse with the Holy See of the most flagitious disregard of truth. His purpose was to place the Holy See in a false position, but he failed to accomplish this design. The result of all his machinations, undertaken by the desire of Garibaldi's task masters, has been, we are glad to be enabled to state, to strengthen the ties of affection that bind Ireland to Rome. There may have been momentary irritation amongst certain of our people when the publication of the circular was first made by the British press, but that irritation has, we are glad to know, subsided into the old time loyalty of the children of St. Patrick to the see of Peter.

RITUALISM IN CHICAGO.

If Chicago lack, as some claim it does, any solid claim to piety, it certainly carries off the palm when sensational, social, political, or ecclesiastical, has to be served up for the public delectation. Not that Chicago is always precisely to blame for its sensations, but that the crank and adventurer will persist in making the fair city by the lake the scene of his operations. But however favored with sensations of every type and class, the proud metropolis of the West has rarely, if ever, been blessed with such a stir in the world ecclesiastical, *i. e.*, in the acceptance of the separated brethren, as that which a Rev. Mr. or "Father" Ritchie, as he would be called, has created. Mr. Ritchie had long been known as a very advanced ritualist and had really gone in his church of the Ascension a very long way towards imitating Rome. It was not, however, till the 9th inst. that the rev. gentleman reached the term of his powers of innovation. On that day he announced to his astonished hearers that at the conclusion of the service there would be said a "requiem mass" for the repose of the soul of Captain Daniel Fountain, who was drowned in Lake Michigan in the latter part of May. This was more than even the ritualistic adherents of the Rev. Mr. Ritchie could stand, for even the parishioners who in former troubles had sided with the rector, left the church, and at the request of Fountain's widow the proposed "mass" was postponed for a few days. Meanwhile the incident serves as food for conversation amongst all classes in Chicago. But if it serve as a feeder for conversation in that city, it should there as elsewhere offer food for profitable reflection. In Mr. Ritchie we see a very zealous and earnest if not thor-

oughly enlightened man. His enlightenment, such as it is, came from Protestantism, but that enlightenment, instead of satisfying and convincing has disturbed and mystified him. He now gropes after the truth in the dark recesses of ritualism, and even mistakes the shadow for the substance. There are many such as he in the fold of Anglicanism, if fold it really have. There are many at all events who, having been reared in adhesion to its main tenets which after all are based on insubordination and rebellion on the part of the human mind to divine authority and teaching, feel that their position is unsafe, and therefore seek by a spiritless imitation of the ritual and practices of the One Holy Church to make up for their lack of faith in the doctrines established by Christ. We are not of those who look upon the ritualistic movement with favor, as a stepping stone, as some few think it, to Catholicism. We have never yet been able to look on the movement in any other light than as a Satanic delusion to deprive noble souls of the substance by offering them the shadow of the truth. The duty of Catholics is to pray that the light of heaven may illumine the minds and the grace of God touch the hearts of so many thus sadly deceived. Let us pray.

PRE-HISTORIC AMERICA.

At the last session of the scientific society of Brussels, composed of learned Catholics, the Marquis of Nadaillac read a most interesting paper on pre-historic America. The learned nobleman after some preliminary observations in regard of the earlier races inhabiting the American continent, spoke of the Mound Builders who have left immense constructions of earth, fortifications, altars, consecrated places and graves attesting their existence for all time. The mounds raised by this people, some of them of astounding proportions, are to be seen in various places from the Atlantic to the Pacific, and from the great lakes of the North to the gulf of Mexico. The Mound Builders were evidently a great people. They cultivated the soil on heights to protect their labors from the devastations of freshets, they dug canals, worked the copper mines of Lake Superior and carried on an extensive interchange of commodities. They manufactured earthenware, remarkable for its decorations in figures of men and animals, but especially by its tasteful forms very like those now in use. In fact, all the knowledge we have of this remarkable race goes to prove that it possessed a civilization of a very advanced order, analogous probably to that of Europe about the same period. Side by side with the Mound Builders lived the Cliff Dwellers. This latter people established their abodes in the recesses of rocks, on the highest peaks and points now almost inaccessible. One cannot without astonishment contemplate these human habitations which might with reason be likened unto swallows' nests. Below these lofty habitations there rose in the valleys vast edifices, rectangular in shape and several stories in height, called *puoblos*. Some of these contained as many as five or six hundred rooms, or rather cells. The *puoblos* were more modern than the cliff houses, but there was a similarity between them in that both contained towers in which the sacred fire was guarded with superstitious care, which shows that the inhabitants of the *puoblos* had the same religion as the cliff dwellers. We have but few relics of these races. Their earthenware is finer in ornamentation than that of the Mound Builders and is the same as that known in Europe from the earliest times as the Greek style. It is indeed curious to see human genius manifesting itself in the same forms throughout all time and in all places.

MISSIONS IN AFRICA.

A missionary of Zanzibar, in Eastern Africa, writes to the director of the Holy Infancy to say that amongst the good works which that blessed institution makes specially flourish in Africa is that of the *Cribes* (*creches*), directed by religious women from the island of Bourbon. They receive the little ones, who, on the advice of sorcerers, have been abandoned by their parents to perish. "We go after these children ourselves," says the missionary, "or have them brought us by persons in whom we can confide. We baptize them, rear and train them, but notwithstanding our care and solicitude many of these children very soon leave this for a happier world. Those whose lives we can save, we assemble in the halls of refuge, where they meet the children born in our christian villages."

At a later age they are sent to orphanages. In these establishments are also received children bought from slave traders, or whom English and French seamen give to the missionaries after having captured them on sea. They are taught catechism, sacred history, reading, arithmetic, agriculture and mechanism. Those who show more than ordinary intelligence and a disposition to virtue are specially instructed by the missionaries and are afterwards found valuable auxiliaries in the work of evangelization. When these children reach the age of manhood many of them marry and found families that afterwards establish themselves in the interior. There on lands given them by the native chiefs they clear and cultivate the ground. They soon win the confidence of the pagans, with whom their relations daily become closer, with

Rome. Other ruins attest the richness and magnificence of some of the early inhabitants of America. Quite lately M. Charnay discovered on the river Usamacinta the ruins of a city whose monuments are the witnesses of ages gone by and generations disappeared.

These monuments are ascribed to the Napuas, a powerful race from which sprang other peoples of which the best known are the Toltecs and Aztecs. The civilization of the former was really remarkable, and the splendor of their kings beyond description. That of the Aztecs, whose capital was Mexico, was hardly inferior, and the early Spanish historians have left descriptions of Aztec magnificence once looked on as fabulous, but which recent discoveries prove exactly correct. South America is less known than North America. The most civilized of its early races were the Peruvians, who lived in mountainous regions bordering on the Pacific Ocean. Their capital was Cuzco, a rich and splendid city, which gave evidence of a civilization of a very advanced order. The Peruvians were an intelligent and industrious race, but succumbed to a handful of Spanish adventurers. Their fall was a mystery had history been silent as to their radically defective government, based on despotism amongst the upper, and communism amongst the lower classes. With such a government to people, however intelligent, could subsist.

But the question naturally arises: What was the origin of the races that first inhabited America? Did they take origin on the very soil they peopled, or did they come there from other parts of the world? Though among the early American races a great deal of diversity existed, there can be no doubt whatever that they all sprang from the same common source as all other men. America was certainly peopled by emigration from other parts of the world. From the earliest times inhabitants of Asia crossed the Behring straits into America, while Malays and Polynesian, always daring seamen, must have settled on the Pacific coasts of this continent. America is indeed a great mystery, as stated by a late historian. Whatever subject, in fact, the human mind attempts to master, it has to begin by acknowledging the vanity of its science and the uncertainty of its theories. Infinitude is ever before it, infinitude that the human eye cannot contemplate nor the human intelligence penetrate.

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the result of drawing these latter to a knowledge of the truth. There are three villages already thus established, and which are now entirely christian. A fourth will soon be founded, and, were resources at hand, four others could easily be founded. Such is the nature of the good work performed by the instrumentality of the Association of the Holy Infancy.

THE RECORD IN THE EAST.

We are happy to be enabled to announce that Mr. Patrick Devine has consented to act as agent for the RECORD in Renfrew and vicinity. Mr. Devine is a trusted and respected Irish Catholic gentleman, and the very fact of his accepting the agency of the RECORD is in itself a guarantee of a large measure of support from the Catholics of Renfrew. At Springtown, in the same county, we have had the good fortune of securing an old and respected friend, Mr. Patrick Kennedy, to represent us amongst the Catholics of his neighborhood. We bespeak for him a large measure of success.

PERSONAL.

We are sorry to learn that His Lordship Bishop Lorrain, Vicar Apostolic of Pontiac, some days ago, compelled by the sad news of the death of his father, to interrupt his pastoral visitation. We tender Mr. Lorrain our heartfelt sympathy in his sad bereavement.

NOTES FROM THE NORTHLAND.

If the people of Canada feel a just pride in the rapid growth of their North West, our American neighbors are equally proud of the wonderful triumphs achieved in the brief space of a few years in reclaiming their rich and fair Northland from waste and wilderness. The marvellous growth of this portion of the American republic is fully reflected in the progress of its two splendid metropolitan cities, St. Paul and Minneapolis.

"When first," says the Pioneer Press, "a city rises to any prominence, growth, expansion is the law of its being." Were it unable to show substantial progress for each year, it would destroy all reasonable hope for the future. But when it has already acquired the population, the industries, the aggregated capital, and the commercial relations of a metropolis, then a steady continuance of growth at the usual rate is something more than an evidence of holding its own. It is the certain promise of a greater future. The doubling of the population or of the amount of business now done in any line is a far different achievement from a like relative increase at an earlier time, when the absolute figures dealt with were comparatively small. Some of the statistics of the growth of St. Paul are well worth remembering.

In population, as estimates from other sources have already indicated, we number not less than 90,000. In 1852 the wholesale trade increased more than \$20,000,000. In the single branch of groceries, the growth was larger than that of the preceding thirty years. The fact that 100 per cent since 1850 is a very marked feature in many departments of the city's progress. The number of children in attendance in the public schools was then 4,338; now it is 8,750. The number of employes in manufacturing establishments, and that of those in the wholesale trade, have doubled, as well as the business of the post-office. This proportion holds good in so many instances that it is not far out of the way to say that the general volume of business is twice that reported by the census of three years ago. But in some departments even this liberal reckoning will fall far short of the actual facts. And of all the directions in which notable expansion is perceptible, none is so beyond precedent as in that which marks this city as the financial center of the Northwest—the extension of banking facilities. The aggregate banking capital of St. Paul has now reached the sum of \$6,570,431, an increase since the 1st of January alone of \$2,300,000, and nearly half a million more than the combined stock and surplus of all the banks in the State of Minnesota outside the city of St. Paul. No other indication of growth could be as significant as this of the immense business which is now being transacted in this city and through the medium of its financial institutions. The preponderance is one which is unusual outside of the cities which have attained prominence as the centers of national commerce and the clearing houses for national exchanges. The financial transactions of the Northwest flow naturally here for settlement, following the growth of the city as a trade center and the accumulation here of capital in amount sufficient for monetary operation on a large scale. The multiplication of banking facilities, and the enormous expansion of the capital ready to be applied to this purpose, not only give stability to local business, and secure to commercial operations that backing which is essential to enterprise, but they also serve to draw new capital to a field so promising, and to lay the foundation upon which a business commensurate with the requirements of the growing Northwest may be built up. Apart from the mere matter of local pride, and with reference to the position of St. Paul as the commercial metropolis of a region fit for an empire, there is no one fact of past growth so determining in itself as the extension of the banking business. The

possession of capital to warrant the large carry out enterprise, importance is as the and prosperity of individual.

It is not the end which looks to the railroad systems of from St. Paul, for which shall carry out next three years; have just passed. of the consideration mined far-sighted here in the last desire to be ahead the first wave of f shall pass from the fic by way of St. generally known the Northern Pac are already being shall be opened; a few years will w through bills of la and the chief po hazards nothing. ment in advance o The easy intercha tween the Missi nearer and farther opens up a prosp which it is needl able as the growt and extended as there is no reaso which shall put th has left the resou and glory of its ear

Leaving St. P. Minnesota, it is b great and only a outstrip the capit rapidly and exten day its population Paul and cannot, t than 95,000. fanned for its great

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possession of capital in quantity sufficient to warrant the largest transactions and to carry out enterprises of far-reaching importance...

It is not the enthusiasm of a visionary which looks to the completion of the vast railroad systems extending west and north from St. Paul for an impetus to trade which shall carry us farther ahead in the next three years than in the three which have just passed...

Leaving St. Paul, let us proceed to Minneapolis, its beautiful sister city whose great and only ambition seems to be to outstrip the capital of Minnesota in the rapidity and extent of its growth...

There are twenty-seven flouring mills in Minneapolis, with capacities ranging from seventy-five to four thousand barrels of flour a day...

Nature and art combine as in the case of St. Paul to render Minneapolis one of the most beautiful cities, not only of the North West but of the entire continent.

"A little farther on we are introduced," says a recent visitor, "to Minneapolis through its beautiful environs. There are pretty turnouts, high jutting windows and balconies of almost palatial residences, rising above the trees on picturesque knolls through which we catch glimpses of cool lawns shaven like velvet, broad piazzas and rustic seats, and hammocks swinging in the shade..."

"If we could get off here where we first enter the city, and walk down into it through the broad, handsome streets, whose dwellings on either side are set back among trees and surrounded with unfenced lawns glistening with the spray of fountains making rainbows in the sunlight, we should carry away a picture of Minneapolis with no shadow in it."

"We cannot see the river, but we are close beside it, and can hear the pleasant sound of falling water and the busy wheels of the many mills which are the basis of all the prosperity of this very thriving and prosperous city. At this point, and for some distance above, the river, divided by two or three continuous booms for keeping the lumber separate, is fairly choked with logs floating down to the mills. Arrived there, they are drawn up, one by one, as if by magnetic attraction, and in the twinkling of an eye, almost, they pass out below in smooth, ribbon-like strands."

"One cannot help thinking, as he makes the 'grand round' of the city by carriage (which the lively-men expect all visitors to do), across the magnificent suspension bridge, circling Nicollet Island—which is a very bouquet of beautiful homes—and over the river again, between the Falls of St. Anthony, with the artificial wooden aprons that have converted them into a sort of sloping dam, and the delicate Bridal Veil, beyond which rise the pleasant grounds and buildings of the University, that Minneapolis is remarkably free from the unbecoming scenes of apparent poverty and wretchedness that mar so many cities."

"You may dismount and go about on foot down all the narrower back streets, and still you find houses that are true 'homes' and people with happy faces. Here is shown the value of influence and effect of surroundings; every builder of no matter how small a cottage, racks his brain for some pretty architectural design, and lays out his diminutive grounds with an inspiration caught from his wealthier neighbor. And in the arrangement of the magnificent merchants' blocks, with their immense plate-glass windows, there is evinced an artistic taste and skill unsurpassed, and rarely equaled, in other western cities."

"Minneapolis is the pet and pride of the Northwest, the goal toward which many of the merchants and professional men in small country towns are looking forward for retirement in middle life, or when they have accumulated a competency. Its admirers regard it with a pride and affection that borders on tenderness, because it offers so many beautiful things; things that touch the finest perceptions, to the eye of the beholder—really offered so persistently that you cannot go away without a look at its treasures. One does not think of it simply as a city, but all its tempting resorts, the lakes and Fort Snelling and Minnehaha, with which it is intimately connected by rail and carriage-ways, enter into account."

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Before speaking of these beautiful resorts I may mention that occasion offered itself during my stay in the North West for a brief visit to the Red River Valley. Amongst our party were Mr. Patrick Egan, Treasurer of the late National Land League of Ireland, Mr. Dennis Ryan, St. Paul, and Mr. Keegan, New York. Leaving St. Paul by the evening train on the 8th inst. we reached Kennedy, Minn., early on the following afternoon. There we met with a warm welcome from Capt. Donaldson, Managing Director of the Kennedy Land Company. The worthy Captain, who is one of the best authorities on farming in the North West, feels a very natural delight in receiving visitors to a district that has within a year or two made a progress marvellous even for the great West, where towns and cities spring up as if by magic and the prairie smiles in responsive fertility to the first touch of human industry. To Captain Donaldson's energy and foresight is very largely to be ascribed the wonderful growth of Kennedy since its foundation. At Kennedy Mr. Egan enjoyed his first ride over the prairie. The crops there already give marked promise of a yield fully as large per acre as that of last year. There will be this year under crop at Kennedy fully seven thousand acres. Since last autumn a magnificent new elevator and granaries have been erected there. Besides, the Hotel Oakland, then just completed, has been opened under the management of Mr. Benedict. This gentleman, who has had considerable experience in this line of business, so regulates the hospitality of the Oakland as to make it one of the most favored resorts on the line of St. P. M. & M. Ry. Every traveller on that line looks with pleasure to the dinner gong that sounds at Kennedy. The hotel is conducted on the strictest temperance principles; and during our stay there we certainly had every reason to feel gratified with the arrangements made at the Oakland for our comfort. Mr. Egan expressed himself delighted with all he saw of the Red River Valley during our visit to Kennedy. We returned to St. Paul on the 11th, Mr. Egan leaving on the following day for Minneapolis, and afterwards proceeding to Faribault, Minn., where, with Bishop Ireland, Father McGolrick of Minneapolis, Father Shanley of St. Paul, and others, he addressed the Total Abstinence Convention of Minnesota. He thence directed his footsteps to Davenport, Iowa, whence he will leave for St. Louis and afterwards for the Pacific coast. Mr. Egan's visit to America cannot fall of being of the greatest benefit to the Irish cause. He is thoroughly posted on the Irish question in all its phases, and wherever he goes in America affords the advantage of partaking of his knowledge of his country's affairs, and of being guided by his moderation and sound political sagacity.

On my return to St. Paul I had further opportunity of viewing every point of interest in that stirring metropolis. Its civic government is conducted on the basis of sound Christian morality, and reflects the very highest credit on the Mayor and his subordinates in control of the municipal machinery of the city. By a late order of Mayor O'Brien all gambling dens and houses of ill-repute were summarily closed and the capital of Minnesota rid of an element of population whose presence is a disgrace to any community and whose influence for evil is too well known to need special mention. Could not the example of Mayor O'Brien be followed with profit in some of our Canadian cities?

It is impossible within the limited space of a correspondence of this kind to recount the good effected by Bishop Ireland of St. Paul by his earnest advocacy of the cause of total abstinence. That cause has the constant benefit of his suasive speech and his powerful example. The result is that the principles and practice of total abstinence have taken so deep a hold on the Irish Catholic people of Minnesota that the name of Bishop Ireland will be blessed by generations yet unborn for the service he is rendering by his advocacy of temperance to God and to country. The State Convention at Faribault, of which mention has been already made, proved the strength and influence of the Total Abstinence movement in Minnesota. But that strength and that influence, widespread as they are, are as yet but in their inception. With their growth will likewise grow and increase the influence of religion and the power of Catholicity, the only power on earth that can reform man by raising him from the degradation of sin and the domination of his own passions. F. C.

New York contains more Catholics than any other city in the world, and the grand majority of them are of Irish birth or descent.

IRELAND'S STRUGGLE FOR THE FAITH.

XII.

King James' proclamation, dated Westminster, July 4th, 1605, opened the eyes of the Catholics of Ireland to the perfidy of English ministers and sovereigns in regard of all matters affecting their rights to freedom of worship. This extraordinary document is worthy earnest perusal. It begins by reciting that the king has been informed that his Irish subjects had, since the death of his 'beloved sister,' been deceived by a false rumor that he would allow them liberty of conscience, contrary to the laws and statutes of Ireland, and the religion he professed. For this he goes on to state that some have deemed him less zealous for the 'Irish' church than he ought to be, and that very many of his Irish subjects seem determined to persevere in their contumacy. In consequence of this rumor Jesuits, Seminarians, priests and bishops who, he says, have received ordination at the hands of foreigners have emigrated from their hiding places to exercise their functions openly, and despite him and the reformed religion. After this far-fetched, deceitful and unfounded preamble, the proclamation goes on to enact:

"Wherefore it hath seemed good to us to notify our beloved subjects of Ireland, that we shall never tolerate such a state of things; and notwithstanding the rumors so industriously circulated, we are firmly resolved never to allow any religion save that which is consonant to the word of God, established by our laws. By these presents, therefore, let all men know that we strictly order and command all and every one of our subjects to frequent the parochial churches, to assist at the divine offices, and attend to the exposition of the word of God, on Sundays and festival days, according to the rule and spirit of the laws. They who will act contrarywise will incur the penalties provided by the statutes which we now order to be rigorously enforced."

Then as to the priests the king declares:

"And as it has been notified to us that Jesuits, seminary priests, and many other priests, wander about the kingdom of Ireland, seducing our subjects to the observance of their superstitious ceremonies, thus bringing our laws into contempt; We now order and command that all such Jesuits, priests, seminary priests, and other priests, who have been ordained in foreign parts, or derive any authority from the Roman see, do, after the expiration of the last day of November, instant, withdraw from our kingdom of Ireland; nor let any such persons after that date venture to return into the aforesaid kingdom. Should they contravene this order, we strictly ordain that they are to be punished to the utmost rigor of the laws, in this case already specified. We, moreover, strictly forbid all our subjects of Ireland to shelter or countenance any Jesuit, seminary priest, or other priest, who will dare to remain in Ireland, or return thither after the 10th day of December inst."

The next paragraph ordains punishment not only upon all priests remaining in or coming to Ireland, but upon all who shelter them. "But if any of the aforesaid Jesuits, seminary priests or priests of any order, shall dare to remain in the kingdom of Ireland, or return thither after the 10th day of December, instant, and if any of our subjects shall dare to receive or shelter them, we strictly command all our subjects, justices, judges, &c., &c., to act as faithful subjects, and to seize the bodies or body of each and every Jesuit, seminary priest, and other priests who have received their ordination in foreign parts, and commit them to close confinement until our viceroys or his deputy shall have inflicted on them just and deserved punishment. This precious document concludes by holding out a vain inducement to apostasy.

"But if any of the aforesaid Jesuits, seminary priests, or others shall, before the aforesaid 10th day of December next, present himself before our viceroys, or any other of our officers of state, signifying his desire to frequent our churches, according to the spirit of our laws, we will give permission to such Jesuits, seminary priests, and others, to tarry in our kingdom, and return thereto as long as they shall continue faithful to the observances which we prescribe. Such persons shall have and enjoy all the privileges belonging to our faithful and loving subjects."

On the departure of Mountjoy for England in 1603, Carew, President of Munster, became lord deputy; to be replaced in the autumn of the following year by Sir Arthur Chichester, who for eleven years held this important post. The new deputy was avaricious and unscrupulous and made his stay in Ireland a source of vast private gain. Under his administration was carried out further than ever before the schemes of Anglicizing Ireland not only as to religion, but as to the legal procedure and the system of land tenure. The whole island was divided into 32 counties and six judicial districts, all of which were visited by judges in the second or third year of James' reign and afterwards semi-annually. By a judgment of the court of queen's bench at Dublin in 1605, a third part into proportions of fifteen hundred acres, and the fourth part into proportions of two thousand acres.

"III. That every proportion be made a parish, and a parish church be erected thereon; and the incumbents be endowed with glebes of several quantities, viz: An incumbent of a parish of a thousand acres to have sixty acres, of a parish of fifteen hundred acres to have ninety acres, and of a parish of two thousand acres to have one hundred and twenty acres; and that the whole tithes, and the duties of every parish, be allotted to every incumbent, besides the glebes aforesaid."

"IV. That the undertakers of these lands be of several sorts—first, English and Scottish, who are to plant their portions with English and Scottish tenants; second, servants in Ireland, who may take English or Irish tenants at their choice; third, natives of those counties, who are to be freeholders."

In every county ample provision was made from the confiscated lands for the support of the state church, as may be judged from this sample: "Tyrowen con. tained of 'available land,' including the ecclesiastical possessions, 1571 hallyboes, or 98,187 acres; Coleraine, otherwise

The presence of the veteran Earl of Tyrone in Ireland was a subject of annoyance to the undertakers and friends of the Protestant interest in Ireland, and every effort was made to drive him to extremes by petty persecutions. The king's proclamation depriving the Irish Catholics of freedom of religion, the abolition of all Irish legal customs, and the bitter persecution kept up against Catholics in England and Ireland, all combined to give rise to a deep feeling of uneasiness in Ireland. At Christmas 1606, on the invitation of Lord Howth, a meeting of Anglo-Irish Catholic noblemen and Celtic chieftains was held in the Castle of Maynooth. Lords Howth and Devlin represented the former and O'Neill, O'Donnell, and O'Connell the latter. The determination arrived at by the meeting has never been made known, but the fact of the conference having been held and the alleged purpose of its participants to form another confederacy for the protection of Catholic interests, was conveyed to the Council. This information is believed to have been communicated by Lord Howth, who, it is thought, was employed by Cecil to effect the ruin of the northern chiefs. In May, 1607, O'Neill and O'Donnell were summoned by the deputy to attend him in Dublin and to appear in London before Michaelmas. O'Neill proceeded to Dublin, and taking leave of the deputy as if to set out to London, returned to Dunganon, whence he proceeded to Lough Swilly to meet O'Donnell and others of his friends. From Maguire, who had been for some time on the continent, O'Neill had previously learned the purpose of the government to destroy himself and the other Celtic princes of the North. A flight to the continent, owing to their inability to take up arms, decided on as the most advisable measure to be taken. At Rathmullen Maguire lay in wait with a French ship for those who decided to leave. With O'Neill there then left for the continent his countess Catherine Maginnis, and his three sons Hugh, John and Bryan, his nephew Art, son of Cormac, Roderick O'Donnell, Earl of Tyrconnell, Caffar O'Donnell his brother, Nuala his sister, who had left her husband, the traitor Nial Garve, the lady Rose O'Doherty, wife of Caffar, Maguire and many others. Their departure was a day of sorrow for Ireland. Sir Cahir O'Doherty, of Innishowen, the only native Irish chief of importance now remaining in the North, was driven into taking up arms, but fell before the combined forces of Marshall Wingfield and Sir Oliver Lambert, Governor of Connaught. The barony of Innishowen was confiscated and made over to Chichester, who afterwards also got a grant of the borough of Dunganon with 1,300 acres adjoining. Wingfield was given the territory of Fercullan near Dublin, with the title of Viscount Powerecourt, and Lambert made Earl of Cavan, with a grant of Carig and other valuable possessions in that county. On the 5th of November, 1608, James, in a proclamation, recited the English story of the flight of Tyrone and Tyrconnell. This he did to divert continental sympathy from the Irish princes. It was now decided to confiscate the whole of Ulster, and commissioners appointed for the purpose declared that in consequence of the rebellion of O'Neill, O'Donnell, and O'Doherty, the entire six counties of Ulster were forfeited to the crown. These counties it was resolved to plant with men "well affected in religion."

Of the lands confiscated 43,000 were given the Protestant bishops of Ulster, 30,000 to Trinity College, Dublin, and to different trading guilds of London 209,800 acres, including the whole city of Derry. Grants to individuals were divided into three classes of 2,000, 1,500 and 1,000 acres each as the conditions of the plantation show:

"I. That the proportion of land to be distributed to undertakers may be of three different quantities. The first and least may consist of so many parcels of land as will make a thousand English acres, or thereabouts; the second or middle proportion, of so many parcels as will make fifteen hundred English acres, or thereabouts; the third, and greatest, of so many parcels as will make two thousand English acres, or thereabouts."

"II. That all lands escheated in every county may be divided into four parts, whereof two parts may be divided into proportions consisting of a thousand acres apiece, a third part into proportions of fifteen hundred acres, and the fourth part into proportions of two thousand acres."

"III. That every proportion be made a parish, and a parish church be erected thereon; and the incumbents be endowed with glebes of several quantities, viz: An incumbent of a parish of a thousand acres to have sixty acres, of a parish of fifteen hundred acres to have ninety acres, and of a parish of two thousand acres to have one hundred and twenty acres; and that the whole tithes, and the duties of every parish, be allotted to every incumbent, besides the glebes aforesaid."

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O'Callan's country, contained 547 hallyboes, or 34,187 acres, of which the Bishop of Derry claimed tennon lands to the amount of 6343 acres; Donegal contained 110,700 acres, of which 9,000 acres were claimed as tennon lands; Fermanagh, commonly called McGwire's country, contained 1070 tathes, or 33,437 acres, with 40 islands; Cavan, O'Reilly's country, contained 620 polls, or 40,500 acres; and Armagh contained 77,800 acres, of which the primate's share was to be 2400 acres, and the incumbents' glebes were to enjoy 4650 acres.

Upon the Catholic clergy, secular and regular, the fury of Protestant intolerance continued throughout the reign of James to vent itself. Several sealed their faith with their life's blood. Amongst them were the prior of Lough Derg, a priest named O'Loughrane, and Conor O'Devany, bishop of Down and Connor. Notwithstanding the bitterness and violence of the persecution, it is computed that there were still in the country 1,160 priests secular and regular. There must have been besides 300 or 400 other Irish clergymen abroad, professors in Irish colleges or awaiting higher orders.

To prevent the education of Catholics, the lord deputy Chichester in 1610 issued a proclamation commanding all noble men, traders and others having children abroad for purposes of education to recall them within a year, and in case they refused to return, to cease, under the severest penalties sending them money either directly or indirectly. Notwithstanding this measure a large number of Irish youths continued to be sent to the continent. The "School of Wards" established by Elizabeth and enlarged by James continued, however, to receive many of the children of noble Irish Catholic families. These youths were sent there in most cases against their parents' wishes and trained according to the tenets of Protestantism. Thus by a gross violation of parental rights did hereby seek to implant itself in the Emerald Isle.

CATHOLIC SYNOD.

An Address from the Clergy of the Diocese to the Archbishop.

The Synod of the Roman Catholic diocese closed its sittings last week at St. Michael's College. The items in the proceedings of most public importance were those relating to the decrees, and the presentation of an address from the clergy of the diocese to the Archbishop, and His Grace's answer thereto.

No new decrees were enacted, but some of the old ones of 1863 were renewed. Amongst them were—

1st. That the Archbishop is not responsible for any debts contracted by priests or building committees, except when His Grace gives a legal document or mortgage, or signs a note.

2nd. That when a priest gets spiritual faculties in the diocese he is not as a hired servant, but as a voluntary workman in God's vineyard. The bishop provides him with a mission, from which he draws a living. He is not to look to the bishop for salary, but to the people for whom he labors. Should he render himself unworthy of his high calling, and is deprived of his mission, he may blame himself, and has no claim on the congregation or on the bishop. He will be supported, however, from the infirm priests' fund, in some religious house or with a parish priest approved by the bishop as long as there are good hopes of his sincere repentance and he gives proofs of amendment. Christ has pronounced these awful words to His apostles and their disciples: "You are the salt of the earth; but if the salt lose its savour, wherewith shall it be salted? It is good for nothing any more but to be cast out and to be trodden on by men."

3rd. Priests are forbidden, without the permission of the bishop, to contract debts over \$100, or to counter-sign notes, or become security for anybody or to receive money on deposit.

4th. Priests are to read every year the provincial and synodical decrees.

ADDRESS OF THE REV. CLERGY OF TORONTO TO THEIR ARCHBISHOP.

May I please your Grace: We the priests of the Archdiocese of Toronto, before returning to our respective parishes, beg to tender to Your Grace the expression of our great joy at your recovery from a prolonged and very serious illness.

Whilst reflecting on your long and brilliant occupancy of this important See, we could hardly refrain from regarding your illness as other than the result of overzealous duties, and realizing how irreparable your loss would be to each and every one of us and the people confided to our care, our fervent prayers were daily offered to the Almighty for your recovery. It has pleased God to grant our earnest petitions. Our Father and Spiritual Chief has been preserved to us; the Province of Toronto, and the Diocese especially, has been saved from a severe and imminent loss. One who occupies a foremost place in the American hierarchy is still left to adorn its glorious ranks; and we, your humble co-laborers in the work of Christ, who feel that we are bound to you by ties of the closest friendship and most intimate association, offer our heartfelt felicitation that so great a calamity has been averted; that Your Grace is still spared to us to continue your noble work for the honour of God and the salvation of souls.

Your Grace has received many congratulations since your recovery, and these expressions of filial attachment must have been pleasing to your paternal heart. We trust that you will accept our assurance that none of these could have been truer or more affectionate than those of your devoted priests who now have the honour of grouping themselves around you.

F. P. Rooney, V.G., J. M. Laurent, V.G., Edward Cassidy, J. J. McEntee, Archdeacon, E. F. Gallagher, R. A. O'Connor, J. McCann, Dean, A. D. Finan, W. H. Harris, P. W. McMahon, H. J. Gibney, J. McBride, F. Rohleder, K. Campbell, Etc., Etc.

ANSWER OF HIS GRACE THE ARCHBISHOP TO THE ADDRESS OF THE PRIESTS.

My dearly beloved Priests: I receive your beautiful and consoling address with the same sincerity and affection that dictated it. Indeed it is too kind and flattering, for after all I am but a poor servant in the Lord's vineyard. Others have done immensely better. Yet I have one consolation, that I never spared pains or labour and had always upright intentions in all my acts. Our Lord mercifully takes into account our weakness and takes the will for the deed. Our office is summarized in the prayer of the mass for a deceased prelate, "Laboriosum Certamen," a laborious contest. We are here not by our own seeking but by the will of God, manifested by His Vicar on earth. Hence our consolation in the difficult course for God and his church. I thank you for your fervent prayers and holy sacrifices. I am convinced that God prolonged my days, in response to your pious requests and those of the religious communities, the orphans and the good people, not only of our own diocese, but also of other countries, especially of Rome, and the blessed shrine of our immaculate Lady of Knock. It has always been my great consolation to have the clergy so wholly devoted to the service of God, and so truly loyal to the one whom God has placed over them. May that sacred bond of charity which always subsisted amongst yourselves and with us be perpetual. By this you shall be known to be the true disciples of Christ. Pray, we beseech you, dearly beloved priests, that the remaining part of our life may not be unworthy of our sacred office or of your trust and affection.

FROM OSLOW.

Bishop Lorrain's first pastoral visit to Osnow was an occasion of general rejoicing amongst the good people of that mission. At Bristol, His Lordship was met by a long procession of carriages from Quio and vicinity, and thence conducted to that thriving village. A tastefully constructed arch was erected between the parochial residence and the church, and the street leading to the sacred edifice lined with evergreens. The effect was very fine. The interior of the church was beautifully decorated, the drapey used on the occasion having been kindly donated by Mr. C. Turpin.

Immediately after his arrival at the church His Lordship proceeded to the blessing of the two magnificent statues presented by Messrs. Clarke and Kirwan. These statues are of the finest manufacture, and will prove a decided ornament to the church. The subjects are, The Sacred Heart of Jesus, and The Holy Virgin and Child. It speaks well indeed for the public spirit of the Catholics of Quio that such a donation should be made by Messrs. Clarke and Kirwan, of these fine statues. Amongst the clergy present, besides the worthy pastor, Father Cadigan, were the Revs. Fathers Lavin, Pakenham, Brunet, Portageud Fort, and LeRepentigny. There were fifty candidates for Confirmation at Quio, and large numbers of persons availed themselves of the opportunity of approaching the sacraments of penance and the Holy Eucharist.

The people of North Osnow likewise extended to Bishop Lorrain a very enthusiastic reception. Notwithstanding a constant downpour of rain there could not have been fewer than 60 carriages in the procession that escorted him to the North Osnow church. Here again there were fifty candidates for confirmation, and, as at Quio, many of them were grown up and even old persons. The clergy in attendance on His Lordship were especially busy in the confessional and several hundreds received Holy Communion. All those who were confirmed both at Quio and North Osnow took the pledge against the use of intoxicants, the children to be bound to it till they have attained the age of 21 years.

The Bazaar set on foot some time ago by Father Cadigan is progressing very favorably, and promises to realize a handsome amount. The tickets are selling rapidly and prizes being daily added to the already large list. Many ladies and gentlemen from Ottawa, Aylmer and other places have already signified their intention to be present during the Bazaar in September, and several private excursion parties will then also no doubt visit Quio. The Bazaar will, it is justly anticipated, mark the opening of a new era for the parish of Osnow, and place it on a footing of solid prosperity that the labors of Father Cadigan justify merit.

The temperance movement organized by that worthy priest amongst the parishioners still continues in full vigor with the happiest results to the people. Osnow has lately had to mourn the death of two worthy parishioners, Mr. Michael Ryan, at the early age of 31 years, and Mr. Maurice O'Reilly, aged 70. Both were deservedly held in high esteem, and their funeral obsequies drew together large concourses of friends and neighbors.

OBITUARY.

It is with feelings of sincere regret that we have to record the death of Miss Annie Coughlin, youngest daughter of Timothy Coughlin, Esq., Hastings, on Thursday 5th inst., at the age of twentyseven years. We do not in any way express our feelings when we say that we deeply sympathize with the grief-stricken parents in their bereavement and loss. Miss Coughlin was remarkable for those qualities which make her loss more severely felt by her friends. She was most amiable and all who knew her were so well acquainted with her good qualities that her death at such an early age is most lamentable. She was a member of St. Mary's choir from its beginning, and for a number of years leader, to the members of which she endeared herself by her bright, innocent and vivacious nature, and by her many acts of kindness, and by none will she be more missed, or longer and fondly remembered. The funeral took place at 10 o'clock on Saturday, and proceeded to St. Mary's church where a solemn High Mass was celebrated for the repose of her soul, after which the Rev. Father Quirk preached a very eloquent and sympathetic discourse. The funeral cortege from the church, which was by far the largest ever seen in the town, notwithstanding the inclemency of the weather, adding more testimony to the high esteem in which the deceased young lady was held, proceeded to the cemetery where all that was mortal of one who but a few days since had no thought of death were laid in their last resting place.

Feast of the Sacred Heart.

Two lights on a lowly Altar;
Two snowy cloths for a Feast;
Two vases of drying roses;
The morning comes from the East,
With a gleam for the folds of the Vestments
And a grace for the face of the priest.

The sound of a low, sweet whisper
Floats over a little Bread,
And trembles around his head;
The priest bows down his head:
O'er a Sign of White on the Altar,
In the cup—o'er a sign of Red.

As red as the red of roses,
As white as the white of snows—
But the red is the red of a surface,
Beneath which a God's blood flows;
And the white is the white of a thought
Within which a God's flesh flows.

Ah! Words of the olden Thursday!
Ye come from the faraway!
Ye bring us the Friday's victim
In his own love's olden way.
The little Host on his love-path
Still doing the Priest and the altar
A Heart finds a Home each day.

The sight of a Host uplifted:
The silver sound of a bell;
The gleam of a golden chalice,
Be glad—be glad! 'tis well;
He made, and he keeps love's promise,
With these all days to dwell.

From his hand to his lips that tremble,
From his lips to his heart a thrill,
Goes the little Host on his love-path
Still doing the Priest and the altar
A Heart finds a Home each day.

The heart of the man anointed,
With the waves of a wondrous grace;
A silence falls on the altar,
An eye on each bowed face.
For the Heart that died on Calvary
Still beats in the Holy-Place.

The priest comes down to the railing,
Where frowns are bowed in prayer,
The tender words of the angels
A Host lies pure and fair—
And the heart of Christ and the Christian
Meet there—and only there.

Oh! Love that is deep and deathless!
Oh! Faith that is strong and grand!
Oh! Hope that will shine for ever,
O'er the wondrous sign of the land—
Christ's Heart finds an early Heaven
In the pain of the priest's pure hand.
—Father Ryan.

HALF HOURS WITH THE SAINTS.

Saint Joseph.

FORBEARANCE OF THE JUST MAN.—St. Joseph, the chaste spouse of Mary, was descended from the most illustrious family in the world, for he was a son of the house of David. He was poor, and followed the trade of an artisan, for our Lord was desirous of sanctifying at once nobility, descent, useful labour, and indigence. The Gospel characterises him as a "just man," and more than that it is not possible to say. Yet Joseph, unaware of what was being accomplished in Mary's favour, and deeming her culpable, preferred judging her rather than consigning her to the judgment of men. It was that the angel manifested to him the incarnation of the Word Divine. He conceived the purpose of abandoning her, because he was just-minded and did not wish to dwell in daily relations with a spouse who might seem unworthy. He would have shrunk with horror from denouncing her, because he was all forbearance, and because she would have been stoned to death. St. Joseph, after having enjoyed the honor of protecting Jesus and Mary, had the happiness of dying in their arms; but Holy Scripture leaves us in ignorance as to the time of a death thus precious before God.

MORAL REFLECTION.—True justice cannot fall to partake of that of God, who is Himself so pitying towards sinners. Ah! in the excess of our zeal against evil-doing, let us keep ever in memory that divine utterance, "I will have mercy and not sacrifice." (Matt. xii. 7.)

Saint Lomer.

INNOCENCE AND JUSTICE.—St. Lomer, a priest and treasurer of the church of Chartres, left the world while still young, and withdrew to a forest of the Perche, where he constructed a rude cabin of twigs, there to devote himself to prayer, and occupy himself solely with preparing for eternity amid the austerities of penance and holy meditations. He was discovered and many companions came to embrace this kind of life. But at length being troubled by the concourse of strangers, he betook himself to another hermitage, in order there to remain unknown. The reputation of his sanctity betrayed him, in spite of all his efforts at concealment, and he found himself constrained to build a monastery. A vast crowd of sick persons always surrounded his cell, for the Lord had bestowed on him the gift of miracles. One day, a rich man sent him, by way of alms, several pieces of gold, that he might pray for him and obtain his cure. Lomer took one of them only, and sent the others back, saying, "They are the proceeds of robbery; God does not accept such offerings; you will assuredly die." St. Lomer yielded up his spirit in 504.

MORAL REFLECTION.—Prayer can never be found acceptable to God when proceeding from one who has committed injustice; hence it is said in Ecclesiasticus, "Be not anxious for goods unjustly gotten, for they shall not profit thee in the day of calamity and revenge." (Eccles. v. 10.)

Saint Benedict.

MEANS OF PROCURING CONTINENCE, AND THE EXERCISES OF MONASTIC LIFE.—Benedict, fearful lest he might in the world lose the most delicate of all virtues, withdrew in early years to a deep solitude, and there remained for three years unknown to every one, save a holy monk who brought him day by day a portion of his own food. In this retirement he practised the greatest austerities in order to bring his senses into subjection, devoting himself to prayer and the labor of his hands. When he was at length discovered, and obliged, despite all opposition on his part, to assume the government of a neighboring monastery, appeared amongst his fellow men penetrated with deep humility and a great distrust of himself, without, however, in any degree, relaxing his austerities or diminishing the practice of prayer. God rewarded him with the gift of miracles, but in a degree still more marked with the spirit of prophecy, and chose him out to become the founder of an order which was destined to add honor to the Church, and people Heaven with a multitude of saints. The monks who had elected him as their abbot, being unworthy to retain him in their midst, he quitted them, and withdrew to Monte Cassino, whence the learned and renowned order of the Benedictines

has been derived. St. Benedict died on the 21st March, 543.

MORAL REFLECTION.—Prayer, humility, and mortification: such are the means of preserving continence. The blessing of God is the reward thereof: "They that are Christ's," says St. Paul, "crucify their flesh with its vices and concupiscences." (Gal. v. 24.)

ST. JOHN THE BAPTIST.

HIS BIRTH—SANCTIFICATION—LUSTRE—ESTABLISHMENT OF THE FEAST, &c.

St. Augustine in several of his sermons explains the reasons that have influenced the church in establishing a feast to honor the nativity of St. John the Baptist, an honor that she has accorded to no other saint, apostle or prophet, with the single exception of the Blessed Virgin. He says that while the other saints only knew and prophesied concerning the Redeemer in their mature age, St. John, filled with the Holy Ghost, in the womb of his mother, St. Elizabeth, knew then and from that moment adored Jesus Christ as his God, a fact which he demonstrated when, according to the Holy Scriptures, "he leaped in his mother's womb."

Indeed with the exception of the Blessed Virgin, who by a miracle of Divine grace was preserved from the stain of sin, there was not a single saint who received even before his birth so many graces as St. John. The prophet Jeremiah, for example, who, according to the opinion of many holy doctors and theologians, sanctified in his mother's womb, did not receive such a remarkable amount of grace as St. John and his holy parents. We can best illustrate this by recording the events of his life and those which immediately preceded his birth.

Under the government of Herod, the last king who occupied the throne of Judaea, there was a holy priest named Zachary, of the family of Aaron, who was remarkable for his strict observance of the law of God. His wife was named Elizabeth, who, like himself, was of the family of Aaron. Both were well advanced in years, and God, who had frequently tried their virtue, rewarded it in a manner the most remarkable. They were without children, a fact which was considered a little short of disgraceful by the Jews. One day as Zachary was engaged in the temple, offering the perfumes and sacrifices of the ancient law, an angel appeared to him at the side of the altar and told him that he should have a son, whom he should call John—the gift of God. This child, the angel declared, would be great before the Lord and would be filled with the Holy Ghost while yet in the womb of his mother. He would drink no wine or strong drink and would convert many among the children of Israel. He would walk before the Lord in the spirit and virtue of Elias, in order that he might prepare the way of the Lord for his coming. Zachary was astonished at this celestial visit and said to the angel: "Whereby shall I know this, for I am an old man and my wife is advanced in years?" And then the angel answering said to him: "An angel Gabriel, who stands before God; and am sent to speak to thee, and to bring to thee these good tidings. And behold thou shalt be dumb, and shall not be able to speak until the day wherein these things shall come to pass, because thou hast not believed my words, which shall be fulfilled in thy time."

Zachary immediately lost the use of his tongue, and the people understood by his silence that he had a vision.

After the close of his sacerdotal duties Zachary returned to his home, the house of the tribe of Judaea, where he resided, and which was seven or eight leagues distant from Jerusalem. Hardly had he reached his home when the prediction of the angel was verified and his holy spouse conceived her son. Filled with joy and gratitude for so great a favor, and actuated by motives of modesty and piety, she remained in the closest retirement for over five months.

It was about this time that the Blessed Virgin, her cousin, having learned through the angel Gabriel of St. Elizabeth's conception, hastened to visit her. On her arrival at Hebron at the house of Zachary, Mary saluted Elizabeth. And it came to pass that when Elizabeth heard the salutation of Mary the infant leaped in her womb, and Elizabeth was filled with the Holy Ghost. And she cried out with a loud voice and said: "Blessed art thou among women and blessed is the fruit of thy womb. Whence is this to me that the mother of my Lord should come to me? For behold as soon as the voice of my salutation sounded in my ears, the infant in my womb leaped for joy." Mary remained with her cousin for three months until after the birth of St. John. When the day of his circumcision had arrived, many of Zachary's friends urged him to call the infant after himself, but to this proposition St. Elizabeth was opposed. She desired that he should be called John as the angel had directed. To this it was objected that no member of the family had ever been known by that name, so the mother was referred to Zachary, who, taking a tablet wrote: "John is the name which he must bear." At this same instant his speech was restored to him.

As had been foretold by the angel, St. John never drank either wine or any strong drink, but he did not confine himself to this mortification; he did not even eat bread, but subsisted entirely on locusts and wild honey. And even of these he ate so little that our Lord declared that he neither eat nor drank. The honey which St. John ate was of a peculiar bitter description, being made from wild mountain flowers. The locusts are, in Palestine and some other parts of the world, frequently eaten by the poor, who dress them with oil in order to render them less insipid, but St. John ate them raw and without any seasoning. His clothing was as austere as his diet; it was a goat-skin, tied at the waist by a leather belt. It was by a life of penance like this that St. John prepared himself for his sacred mission, the history of which is graphically related in the Holy Scriptures and need not be related here.

The feast of St. John was established early in the fifth century, and perhaps even before that date, for St. Augustine refers to it as one of the oldest festivals of the Church.

The council of Aige, held in 506, constitutes this festival as one of the most solemn in the liturgy of the church. Formerly three

masses were celebrated on this day as is done at present on Christmas. The vigil and octave of the feast are nearly as ancient as the feast itself, and have long been observed in the church, especially in France. A feast in honor of St. John's conception is observed in the Greek church on September 23.

The French who emigrated to the new world, and settled especially in Canada, brought the observation of this feast with them, but we have been unable to ascertain satisfactorily why it has been chosen as the national feast-day of the French Canadians.—Northwestern Chronicle.

THE BOY JESUS.

The Model For All Boyhood.

ADDRESS OF RT. REV. BISHOP O'FARRELL TO THE STUDENTS OF VILLANOVA COLLEGE.

MY DEAR BOYS—As I have been requested by your superior to say a few words to you, I can think of nothing better than to speak to you as the Boy Jesus. He was a boy once like yourselves, and passed through his years of boyhood just as you are doing now. All that we know of his early life is comprised in the few words of the Evangelist, who tells us that "He grew in wisdom, and in grace," before God. He grew as I grow; you are growing, in wisdom and grace. At least He appeared to grow in these qualities for, although from the beginning He was infinitely wise and infinitely holy, yet He was pleased to subject Himself to the laws of our weak nature, in order that He might be our model. There, my dear boys, it is upon these two points that I wish to speak to you especially.

To grow in wisdom is to grow in knowledge and in the perfection of the intellect which the Creator has given you, and as we all have a natural desire for knowledge, I think that it is in your power to become intelligent men. It is by your intelligence that you differ from brute animals. It is by your intelligence that you can attain to almost perfect knowledge. By delving and diving down into the unlimited possibilities of the intellectual world, you may reach the limits of ignorance, and behold a new world beyond of pleasure and interest. You gaze down the long vistas of truth in all its loveliness and beauty. It is by your intelligence that you create a love for your faith, the depository of an inestimable truth. 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The Poison-Flower.

BY JOHN BOYLE O'REILLY. In the evergreen shade of an Austral wood. Where the long branches laced above...

HOUSEHOLD.

FACTS WORTH KNOWING. That salt fish are quickest and best freshened by soaking in sour milk.

That beeswax and salt will make your rusty flat-irons as clean and as smooth as glass.

That the careful application of a small piece of the ointment of oleate of copper at night upon retiring will usually remove freckles.

That a little common sugar as a remedy for a dry, hacking cough is highly recommended.

That washing the face with the best malt vinegar every night, and damping it in the morning with a little eau de Cologne...

God's Plan.

Never complain of your birth, your training, your employment, your hardships; never fancy that you could be something if you only had a different lot and sphere assigned you.

There is hardly an adult person living but is sometimes troubled with kidney difficulty, which is the most prolific and dangerous cause of all disease.

GERMANY AND LUTHER.

Germany, that is, Protestant Germany, will celebrate the four hundredth anniversary of Luther's birth in November next.

There will be many plaudits thoughtlessly repeated in the press as this "glorious" anniversary approaches.

To those writers who are preparing eulogies on Luther, we recommend the "Table Talk" of this "great reformer."

While Christian Rome busied itself with the toys of paganism, society became so rotten, that in Germany and England, it eagerly seized a cloak for its sins against God and man.

Being entirely vegetable, no particular care is required while using Dr. Pierce's "Pleasant Purgative Pellets."

C. A. Livingstone, Pittsville, says: "I have much pleasure in recommending Dr. Thomas' Electric Oil, from having used it myself, and having sold it for some time."

Miss F. Milroy, Erin, tried in vain for two years to cure bilious headache, poor circulation, and other chronic ills.

Thomas Robinson, Farnham Centre, P. Q., writes: "I have been afflicted with rheumatism for the last ten years, and have tried many remedies without any relief."

"MOTHER SWAN'S Worm Syrup" for feverishness, restlessness, worms, constipation, tasteless, 25c.

CLASSE'S Stomach, Liver, Bowels and Great Organs are the natural cleansers of the system.

HEADACHE is caused by disordered Stomach, nervous irritation and poor circulation.

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To Dyspeptics. The most common signs of Dyspepsia, or Indigestion, are an oppression at the stomach, nausea, flatulency, water-brash, heart-burn, vomiting, loss of appetite, and constipation.

Ayer's Pills. After the bowels are regulated, one of these Pills, taken each day after dinner, is usually all that is required to complete the cure.

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