

# The Catholic Record.

"CHRISTIANUS MIHI NOMEN EST, CATHOLICUS VERO COGNOMEN."—"CHRISTIAN IS MY NAME, BUT CATHOLIC MY SURNAME."—St. Pacian, 4th Century.

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From the Pilot, May 29.

FANNY PARNELL.

DIED JULY 20, 1882.

On Memorial Day, May 31, the grave of Fanny Parnell, the beloved Poet of the Land League, will be decorated with flowers by the Irish Societies of Boston. The following poem is republished by request:—

THE DEAD SINGER.

BY JOHN BOYLE O'REILLY.

"She is dead!" they say; "She is robbed for the grave: there are lilies upon her breast; Her mother has kissed her clay-cold lips, and folded her hands to rest; Her blue eyes show thro' the waxen lids: they have hidden her hair's gold crown; Her grave is dug, and its heap of earth is waiting; to press her down."

"She is dead!" they say to the people,—her people for whom she sang, Whose hearts she touched with sorrow and love, like a harp with life chords strung, And the people hear—but behind their tear they smile as though they heard Another voice like a Mystery proclaim another word.

"She is not dead!" it says to their hearts: "True Sings can never die: The truths and the beauties are clear to them, God's right and the human wrong, The heroes who die unknown, and the weak who are chained and scourged by the strong."

And the people smile at the death word, for the mystic voice is clear: "The Singer who lived is always alive: we hear her and always hear."

And they raise her body with tender hands and bear her down to the main, They lay her in state on the mourning ship, like the lily maid Elaine; And they sail to her bier across the sea, where the people wait on the shore To lift her in silence with heads all bared to her home forever more— Her home in the heart of her country—O, a grave among our own Is warmer and sweeter than living on in the stranger lands alone!

No need of a tomb for the Singer! Her fair hair's pillow now Is the sacred clay of her country, and the sky above her brow Is the same that smiled and wept on her youth, and the grass around is deep With the clinging leaves of the shamrock that cover her peaceful sleep. Unfading there she will rest and wait, in the tomb her people make, Till she hears men's hearts like the seeds in Spring all stirring to be awake, Till she feels the motion of souls that strain till the bands that bind them break; And then, I think, her dead lips will smile and her eyes be raised to see, When the cry goes out to the Nations that the Singer's land is free!

One year before the death of Fanny Parnell, when the awful Shadow first fell upon her, she wrote this poem of marvellous pathos and beauty:

POST-MORTEM.

Shall mine eyes behold thy glory, O my country? Shall mine eyes behold thy glory? Or shall the darkness close around them, are the sun-blaze Break at last upon thy story?

When the nations ope for thee their gently circle, As a sweet, new sister hail thee, Shall these lips be sealed in callous death and silence That have known but to bewail thee?

Shall the ear be deaf that only loved thy praises When all men their tribute bring thee? Shall the mouth be clay, that sang thee in thy equal, When all poets' mouths shall sing thee?

Ah! the harpings and the salvos and the shoutings Of thy exiled sons returning! I should hear, though dead and mouldered, and the grave damps Should not chill my bosom's burning.

Ah! the tramp of feet victorious! I should hear them 'Mid the shamrocks and the mosses, And my heart should toss within the shroud and quiver, As a captive dreamer tases.

I should turn and read the cere clothes round me, Shall shrews I should borrow, Crying, "O my brothers, I have also loved her, In her lowliness and sorrow."

"Let me join with you the jubilant procession, Let me chant with you the psalm; Then contented I shall go back to the shamrocks, Now mine eyes have seen her glory."

—August 27, 1881.

MICHAEL DAVITT ON HOME RULE.

THE FOUNDER OF THE LAND LEAGUE BEFORE A GLASGOW AUDIENCE.

One of the most enthusiastic meetings of Irish Nationalists that has assembled in Glasgow for many years was held at the City Hall on the evening of April 20, to listen to an address by Michael Davitt on the Home Rule Bill introduced by Mr. Gladstone. The meeting was presided over by Mr. John Ferguson, and among the distinguished speakers on the platform were ex-Ballie Fishel and Councillor Graham, Messrs. James Lindsay, Wm. Bond, Dugald MacLachlan, Adam Sutherland, George Campbell, D. Alexander, John Turnbull, J. Shaw Maxwell, John Murdoch and others.

Mr. Davitt on rising was greeted with prolonged applause. He began by recalling his several former appearances before a Glasgow audience, each time by a strange coincidence, after the government had indulged in a spasm of clemency and permitted a jail delivery of imprisoned Nationalists. This time, he said, his text should be not from the National League's printed programme, but from the Home Rule Bill introduced by the English Premier: "On and after the appointed day, there shall be established in Ireland a Legislature consisting of Her Majesty's the Queen, and an Irish Legislative body."

"Before offering a few words upon this measure, I may be permitted, as an Irish Nationalist, to say that, in Mr. Gladstone's great speech of last Thursday week, more than in his masterly scheme, are we to find the complete vindication of the struggle waged by the Irish people for self-government since the passage of that infamous statute, the Act of Union. I had the privilege of listening to that great oratorical effort. Looking down from the gallery of the House of Commons upon one of the greatest and most brilliant assemblages before which any statesman has ever spoken, and listening to this phenomenal old man in the most eloquent language at his command, paying a just though tardy tribute to the subject of Irish nationality, I could not help saying to myself at that moment that I have not spent nine years in British prisons in vain. At the same time, however, it is only natural to reflect upon all the sacrifices that might have been prevented, all the disasters that might not have taken place, all the crime that might not have stained the modern history of Ireland, if some British Minister, 50 years ago, had but recognized the justice of Ireland's national demands, and had then conceded—what would have been accepted gratefully, and with enthusiasm

—that which has now to be given in obedience to an organized Irish race, and the presence in the house of Commons, of the strongest and the ablest Parliamentary party which Ireland has ever sent to that Institution. But we are not here to dwell so much upon the irrevocable past as to speak upon and take counsel together with reference to the crisis out of which, I hope, a brighter future is to dawn over a hitherto unfortunate land. As Mr. Ferguson has reminded you, Mr. Gladstone's speech and scheme have lifted the question of Irish self-government into the very forefront of British practical politics, and the question has been asked me to day by educated Scotchmen, which has been repeated several times to me in London during the last 10 days, whether, supposing this scheme of Mr. Gladstone become law, the Irish people will accept it and be satisfied; and then, following this question, comes the invariable addition to it: "You see, say these people, 'you Irish have never been satisfied heretofore and what guarantee have we that this will finally satisfy you?' Well, with reference to our previous dissatisfaction, I should say that the very fact of this measure now being brought in by Mr. Gladstone is, in itself, a sufficient vindication of our attitude. The same question, I remember, was put at a meeting in Leicester a few weeks ago—why it is that the Irish people have not been satisfied after all these heroic measures like the Disestablishment of the Church and the passing of the Land Act! In reply to the question, I asked my interrogator, after eating his breakfast, he was told it was unreasonable for him to ask for his dinner or his supper, what his reply would be? He did not answer the question but I think he began to understand why we have persevered in our efforts for self-government."

Mr. Davitt then reviewed the bill in detail, pointing out the disadvantages of the proposed system of two legislative branches, but recognizing that Mr. Gladstone had devised the scheme as a temporary concession to the prejudices of the minority. He followed in the same line of criticism as Mr. Parnell the fiscal features of the plan, and in regard to Protection said:—"You are aware that many of the ablest opponents of our movement have based their objection to Home Rule on the theory or supposition that one of the first things an Irish Parliament would do would be to resort to Protection. Well, I have always maintained, on that subject, that the one kind of protection which Ireland wanted was protection against landlordism—and that, if this be secured,

and the capital retained in Ireland which absentee landlordism has hitherto taken out of it, circulation of this wealth would be quite sufficient of a stimulus to Irish industry to make it unnecessary to resort to the artificial method of economical protection. However, to quiet the alarm of Free Traders in Great Britain, Mr. Gladstone has added this additional cause of irritation to the Irish people in this Bill, by proposing to retain in the hands of the imperial authority the collection of the Customs and Excise duties in Ireland. Now, another objection is that the constabulary or the police in Ireland are to still be under the control and direction of imperial authority, while the Irish Chancellor of the Exchequer—poor fellow, whose job it is to be made to provide £1,000 a year in order to pay this force. Well, I believe that this will only be a cause of temporary irritation—for it is only a temporary arrangement. The absurdity of having in a country for the preservation of the law and order a police force which is not under the control of the constituted authorities of the country will soon, I am certain, convince public opinion in Great Britain that the best and the wisest course to pursue is to give the Irish State complete control of the constabulary force of Ireland. Well, I think that this objection almost exhausts the faults which I find in Mr. Gladstone's scheme. They, in my opinion, go to impair what would be the healing efficacy of an Irish domestic Legislature with full power to manage its own affairs in its own way. But, as these restrictions are, one and all, put forward to ease the apprehensions of those who fear that Ireland would otherwise conquer England and rule the Empire, their very existence in the new Irish Constitution, in my opinion, pays the very highest possible compliment to the indomitable spirit of Irish nationality. Referring to Mr. Chamberlain, the speaker said: "I believe that his opinion is not irreconcilable, but I find on reading over the speech of Mr. Chamberlain's speeches delivered so far back as the year 1874, that, at least at one time in his career Mr. Chamberlain was a supporter of Home Rule. Probably, he has forgotten this and, therefore, I maintain that the better policy for us is to juggle his memory a little rather than to assiduously grovel at his name. Speaking on the 1st of January, in the year 1874, I think at Sheffield, Mr. Chamberlain said, 'Home Rule for Ireland is worthy of a separate and lengthened discussion. I can only say now, generally, that if Mr. Butt may be considered as the true exponent of the views of the Home Rule party, I am in favour of the system he advocates, and I believe also the extension of the system of local government would be of the greatest advantage both to England and to Ireland.'"

"Again, speaking somewhere else in England, on January 29, 1874, he said he approved of the Home Rule movement, and held that Irishmen had a right to govern themselves and their own affairs, and he was willing to concede that right to them. Well, we ask no more. Mr. Chamberlain then went on to say: 'It would be an advantage to both parties, the Irish would move on as an accelerated pace without the Irish members.' Well, now it is very singular—and I suppose it must be owing to a defective memory—that the one objection which Mr. Chamberlain now has to Mr. Gladstone's Home Rule scheme is that it proposes to remove the members from Westminster, in order to accelerate the legislative machine, that Mr. Chamberlain was so anxious about in the year 1874."

Condemning the desertion of Hartington and acknowledging the conversion of Earl Spencer, Mr. Davitt said:—"We can make the Tories a present of the Marquis of Hartington, because we have got a far stronger man representing a greater political power, in honest Joseph Aitch (applause). Now the next—perhaps the loudest—cry of objection to this scheme is found in what is called the Ulster protest.

It was somewhat amusing to listen to English orators—most of whom have never been in Ireland—who know nothing whatever about the country—talking about the Northern Province as if it was a solid unit in opposition to Home Rule. Well, indeed, do I remember how one or two members of the House of Commons, opened their eyes in astonishment at the question right when in discussing this question with them in one of the Lobbies, I took occasion to remind them that this Ulster had actually a majority of its members in the British Parliament pledged to get Home Rule for Ireland. They were ignorant of the fact that more than one-half the population of Ulster is decidedly National. And with the fact that seventeen Ulster Nationalist members, against sixteen Tory members from Ulster, are at present in Westminster to hold up Mr. Gladstone's hand in the cause of Home Rule, I am astonished that even these ignorant English orators can forget this palpable and objective fact in the struggle. Why, sir, I think that Mr. Tim Healy is much an Ulster member and an infinitely able one than the valiant Major who represents some constituency nearer to what are called the rebel provinces than South Londonderry. On the other hand, we have men like Mr. John Dillon—Mr. J. F. Small, and surely these men may be said to be as much right to speak for the Northern Province as either William Johnston, Mr. De Coban or Viscount Cole.

"The Ulster Protestant farmers are as vigorously opposed to landlordism, and have just as great and as religious an objection to paying rents as the farmers of Munster or of Connaught. They have never failed to profit by the efforts and sacrifices of the rest of Ireland, and, if they spoke out honestly to-day their sincere convictions, they would admit that it was the Land League agitation—started in Catholic Connaught, which has given to them whatever benefit and

protection they have received from Mr. Gladstone's agrarian legislation of 1881. The infamous teachings of unscrupulous land hirings that under Home Rule, the Catholic farmers of Ulster would come down from their mountain holdings and repossess themselves of the plain lands now largely in the occupation of the Protestant tenantry—I say, these infamous teachings constitute the most disreputable part of the propaganda of calumny and lies which the landlords are carrying on on this side of the water. Why, if any such effort were made by the Catholic farmers of Ulster, is it to be supposed for one moment that the Irish Legislature would give the slightest possible sanction to, or would hesitate to use all the force and authority of Irish law to prevent such an outrage upon our Protestant fellow countrymen? I don't care how—by what means—Ulster was planted centuries ago. I don't care to live too much in the past. These Protestant tenant farmers are none of our bone and flesh of our flesh. They are Irishmen and their rights and their privileges in their Ulster farms would be as jealously watched and protected by an Irish Legislature—aye, and far more so—than ever they were by an Imperial Parliament.

"Whatever degree of prosperity Ulster had has been due almost as much to the Catholic portion of the Ulster population as to the Protestant portion. But I don't think that Ulster is the most prosperous Province in Ireland. The wealth per head of each of the four Provinces, ascertained by dividing the population into the income tax assessment, would give Leitrim about £10 and Ulster 40 per individual. There is a great deal of talk about the Ulster cry, but the Ulster cry is not a cry for the Ulster to crack. But we say that we rejoice in the comparative prosperity of Ulster and we declare, what every rational man will admit to be a justifiable declaration on our part, that self-government for Ireland—a Parliament which will take care of its future, will be the best thing that Ulster as well as the rest of Ireland—would make that Province, in a short time, ten times more prosperous than it is to-day.

"Well, the next cry, and I think the last, is a good one. It is the persecution cry. They declared that if Home Rule means the abolition of the Catholic majority, the best and surest method is to make it and its supporters the instruments of their own destruction, and therefore, I heartily wish success to any and every proposal, which, if carried, might possibly prolong its hateful existence. To completely annihilate a system like that of landlordism, the best and surest method is to make it and its supporters the instruments of their own destruction, and therefore, I heartily wish success to any and every proposal, which, if carried, might possibly prolong its hateful existence. To completely annihilate a system like that of landlordism, the best and surest method is to make it and its supporters the instruments of their own destruction, and therefore, I heartily wish success to any and every proposal, which, if carried, might possibly prolong its hateful existence. 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The Two Flowers.

"Ambrusiam late rosa tuos quoque spargit odorem. Cum exit ausu languida sole jacet."

THE GOLDEN CROSS

About the beginning of the late war, a man bent on weighty business, and bearing important despatches...

"You seem to be a very hospitable old gentleman, but you have the face of a rascal." Throwing off his coat, he stretched himself upon the bed, and in five minutes found himself fast sinking into slumber.

clock. He was seen afterwards by several other sentries, who wondered why a man who might sleep did not. It was dawn. At sunrise they had brought the spy out to be shot—a large muscular man with black hair.

Protestant mind, and we will hail it as a happy omen that this Protestant preacher has so clearly set forth the truth on a subject which has been so constantly faltered about since any other custom of Catholic Church.

That day she knelt once more for hours before the Lady altar in earnest prayer for her husband's conversion. In the evening of the same day the writer received a second visit from the young man.

THE SUBLIME MISSION OF ST. JOSEPH. BY THE REV. M. BALLEW, OF ST. FRANCIS' CHURCH, BROOKLYN.

A Primrose Flower. WILLIAM... How well I know the gift an Irish A. withered leaf at the Old sweet fragrant How well I know the gift an Irish A. withered leaf at the Old sweet fragrant

A Primrose From an Irish Hill.

WILLIAM J. DELANY.
A primrose from an Irish hill,
The gift an Irish letter brings;
A withered leaf, a faded rose,
The old sweet fragrance 'round it clings.

THE SECOND READING.

WM. O'BRIEN'S GREAT SPEECH.

Mr. Gladstone, who on the 10th of May moved the second reading of his bill, relating to the future government of Ireland was followed by the Marquis of Hartington, who proposed the sixth month's hoist. Mr. Gladstone's speech, needless to say, was complete and effective. The Marquis of Hartington seemed, on the contrary, singularly weak and halting. Mr. Wm. O'Brien then took the floor. His speech, like a North-Western cyclone, striking a cluster of foundationless hamlets, scattered every argument of Ireland's foes to the winds. Oarport of the speech of the hon. member for South Tyrone is taken from the Dublin Freeman's Journal.

ings of friendship and good will (Irish cheers). The question is, will it succeed in doing that, for I like to be granted that if Englishmen could really persuade themselves that this bill would cure Irish discontent the objections of three-fourths of reasonable Englishmen—even the noble marquis himself—would vanish and fall to the ground. I don't suppose that anybody would pretend for a moment that if the people of Scotland wanted this bill they could not have it in the morning. The Prime Minister had quoted to night the words of a distinguished Irishman, Sir Charles Gavan Duffy, with regard to Canada. Canada was disloyal when refused Home Rule, but she was friendly and loyal because she was granted Home Rule. Well, I think the same thing may be said of Ireland. Of course it is a very serious and a very grave question whether this measure will be a completely successful one. We are not here to offer you any exaggerated assurance on that subject. We cannot, of course, lay open the future. We cannot forecast the future and make you certain of what will come to pass. There is no doubt that a certain risk will have to be taken (hear, hear), but have you been taking no risks in the past, and will you be taking no risks if you should reject this measure? (Irish cheers) I am sure the houses will not misunderstand what I say. It is very much the habit to misunderstand and pervert our opinions even if they are put in the very plainest and frankest language (hear, hear). I do not think I need say that in speaking of risks I do not mean dynamic. I don't suppose you put us so low as to suggest that, or that you would pay an attention to the miserable risks of the kind. I speak of the risk of having ever at your door a discontented, a coerced, and an exasperated Irish people, struggling for what your greatest statesman has pledged his reputation to be her right (Irish cheers). As I have said, we do not pretend to dive into the future, but short of doing that, short of something like a revelation from Heaven, I ask any reasonable Englishman what proof he can demand that he has not got, seeing that this bill is accepted by the Irish representatives, by the Irish people, and by the Irish race throughout the globe, accepted, as at all events embodying upon the whole a treaty of peace between the two countries—a treaty of peace that can and will be loyally stuck to by them (Irish and Ministerial cheers). On what topic were the English people ever so heartily amused as the Irish people were on this question? (Irish cheers) I am sure that you are determined to believe, then, there is an end of the matter—if you believe that 20,000,000 or so of us have entered into a conspiracy of lying and hypocrisy, why of course there is an end of the matter. But I ask Englishmen, what evidence have you in Irish history, or indeed, in the history of the representatives of Ireland, as long as Ireland has had real representation in this house, when did they ever conceal their opinion of you, or where? (Irish cheers) We have been often enough charged with violence of language, brutality of language, and a great many other things. I want to go back upon these subjects now, I want even to repeat what we say here, just or not just, but I do say that we have never been charged with want of candour or you (Irish cheers). Yes, my hon. friend the member for Cork and his party in this house have represented the Irish difficulty in all its extent, and breadth, and depth. This is what brings us here (cheer)—that is our pride and our strength (Irish cheer). It was your advantage so long as you were dealing with us as enemies, and it is so now that you are dealing with us as friends. It is our advantage too. You know, in dealing with the member for Cork, that you deal with the representative of the whole Irish race throughout the world (Irish cheers). We have never said a more extreme thing in Ireland than we have said to your faces in this house (hear, hear); and on the other hand, there is not an extreme assemblage of Irishmen throughout the world to whom we would be in dread to repeat what we say here to night. The Irish people are as eager as you can be to have an end to this miserable and everlasting quarrel (Irish and Liberal cheers), and we believe that this bill offers us a means of ending this quarrel upon terms that will not harm you and which do no dishonour to our cause (Irish cheers). We believe that, of course, I have no doubt that the tempta will be made—as attempts have been made—to manipulate and torture the expressions of individual Irishmen and some of our own members who expressed themselves not altogether satisfactorily with the bill. The member for Cork told you so himself the first night he opened his mouth on the subject—the bill is not a Java born goddess sprung perfect from the brain of the Prime Minister. It does not pretend to be without failing or fault, or to satisfy everyone (hear, hear). We intend to fight as strongly as we can, and to protest against some of its details (hear, hear). Why do we protest? Why should we try as hard as we can to amend parts of the measure? It is simply because we mean to accept it, and to work it loyally (Irish and Liberal cheer). If there was any Machiavellian motive at work Irishmen would hold their tongues about the defects of the bill instead of criticizing it.

been and are now, of deep and silent resentment. (Irish cheer). I believe that that is the spirit in which the bill is accepted, and if that is the spirit in which it is worked, the English people will receive without the least alarm and with every sort of good will any proposals to give more enlarged effect to the system of Local Government in Ireland, and the good will of the two countries may determine our course (cheer). That what we have to look to. We are not here spitting straws. If we could not see our way honestly to accept this bill, honestly as a settlement of the question, we would say so; and if we did not say it the Irish people would say it in spite of us, and I should say you would not have the least reason to mistake them, or an instant. The question is one whether you will trust us and believe us (cheer). We do not for an instant pretend that this bill will satisfy every man of the Irish race. I may say that O'Donovan Rossa, for instance, is discontented with the bill, and we do not hope altogether to conquer his objection. We do not even promise that by any incantation you can eradicate feelings of the growth of many a sad year and century. We do not believe anything of the kind. It will take a long time coming to eradicate these feelings, but see what has occurred in the case of Earl Spencer (Irish and Liberal cheer). Now, sir, I admit, and perhaps nobody has better reason to admit it than I have, that we sadly misapprehended Earl Spencer in Ireland (Irish and Liberal cheer). Well, I trust hon. members may make their own point on that; but I believe that Earl Spencer was the first to acknowledge that the misunderstanding was not altogether on the one side (Irish cheer). At all events he has to thank the unfortunate system of the Government you sent him over to administer and the sort of officials he had around him there. I say this, and say it from my heart, that the mistakes he made were mistakes that belong to the system, but certainly the machine with which he has acknowledged that he belongs together to himself and not to the system (cheer). What has happened in the case of Earl Spencer? One touch of kindness in one speech at Newcastle, one word of placid and obliterated years of bitter memories, and the hearts of Irishmen (Irish cheer), and the speeches of the Prime Minister in this house and the kindly English feeling shown in this house, and I am glad to say, out of it, sir, these things have done more for my feeling towards you, and have done more to determine to believe, a real union, a union of sympathy and brotherly affection and respect between the two countries. Well, I ask you is that a people so hopeless to conclude? Are you afraid to go on that path both of conciliation and of trust, or are you less afraid to plunge back again into that miserable and labyrinthine of repression and anger and reticence which has left you and the Irish people where they stand to-day? I cannot pretend to gauge the effect of all of the propositions which the Prime Minister has laid before the house to-night with respect to the question of the exclusion or retention of the Irish members in this house, but I shall humbly say that in so far as they seem to promise that there shall be at all events no immediate and no enforced retention of the representatives of Ireland away from their own country in this Parliament in so far as I am personally concerned, my views are very warmly recommended to you, and I am sure that you will let us take care of ourselves (cheer). So far as we are concerned we are disposed to think our rights are sufficiently guarded by the provisions to which the Prime Minister alluded. So far as we ourselves are concerned, we are entirely satisfied with the proposals which he has made, and we are determined to let the whole duty of our own shoulders rest upon the responsibility of governing and satisfying Ireland (Irish cheer). He is anxious that his whole energies and the energies of my hon. friends and the representatives in the new Parliament should be devoted entirely to that task, and it is a task almost insuperable, of building up the resources and happiness of our unfortunate people, and of pulling up for us a misery and neglect (hear, hear). If he fails the Irish people will not reproach you (hear, hear). We believe that he will not fail (Irish cheer). We believe that he will be a sufficiently serious and honourable task to occupy all the energies of the Irish members. In other years, when a happier spirit reigns between the two countries, if you should desire the participation of Irishmen in the Government of the empire, or if Irishmen themselves should desire it, as they possibly might (hear, hear), you would then be able to have some of our hon. friends coming back here as you would find them to be a greater strength to your empire than ever they are likely to be so long as you retain them here against their will for the purpose of humiliating the Irish people. The noble Marquis dwelt once more upon the words of the loyal minority. Well, sir, on these benches candidly are not inclined to take altogether seriously the opposition of some of those gentlemen from the North East of Ulster. To my mind instead of depriving them of any power they possess at this moment this bill proposes to confer upon them power of the most enormous character.

can they hope to recover without this bill. Mr. Gladstone—Hear, hear. Mr. O'Brien—Where is their power in Ireland at this moment? It is lost. Mr. W. Johnson—No. Mr. O'Brien—The hon. member who says "no" is somewhat of a Mark Twain. It is that hon. member enunciated of the present position of his class. I believe the hope of its prospects if this bill should be wrecked through the folly of his class. I say these men are at present perfectly helpless and perfectly hopeless. As to another power in this house all I can say is it is not so apparent to us as it seems to themselves. Such of us as were in the last Parliament remember the attention that was paid to their views upon the Redistribution of Seats for instance by the chiefs of their own Party. We remember what short shrift they used to receive from the noble lord the member for Paddington, who is now ready to rush to glory or the grave? (much laughter). The ablest lieutenant of that noble lord called them a set of "reactionary Ulster Tories." That was when they were double their present number in this house. I confess I find it extremely difficult to believe that these gentlemen can feel so very acutely being obliged or invited to exchange their position of helplessness, and I will not say of insignificance, but all events of want of appreciation, in this house (laughter), for the position of forming more than one-third of the entire legislature of their own country, in which, according to this bill, they would almost have a veto on all legislation that would have a capacity for raising a moderate and Conservative national policy, might yet out their hon. friend the member for Cork from the leadership (hear, hear). Sir, we do not object to all the power that is being given these men (hear, hear, from the Irish party). We recognize that a great number of our Protestant fellow countrymen are estranged from us by bitter memories and misunderstandings, and through causes which were not of our making (hear, hear) which it is perfectly evident every consideration of policy as well as of patriotism would induce us to remove. Sir, we do not for a moment pretend to give to Ireland (Parliamentary cheer). We do not forget our Protestant Parliament (renewed cheer), and our Parliament it was, although it was exclusively Protestant. If Irish Protestantism never did anything for us but produce our leader—the leader of the below me (Parliamentary cheer)—I can hardly spare it with patience (laughter). I know that the Irish Catholic would be a bigot or a persecutor would be booted out of any assembly of Catholics. Some of us can speak with some slight authority on behalf of the Protestant deputation of Ireland. My hon. friend sitting below me (Mr. Johnson) is one of those persecuted Protestants (laughter) whom his fellow countrymen elected for one of the most Catholic constituencies in all Ireland by a majority of 7,000. My hon. friend the member for South Derry and myself are proud to acknowledge that we own our seats to the votes of Protestant Presbyterians, and all though our tenure in this house is precarious, I will have very little hesitation in going back to the masses of honest, industrious Protestant farmers in South Tyrone, and asking them to find in the provisions of this bill more comfort and consolation than they are likely to find in the alternative policy of rushing to "glory or the grave" (laughter and cheer). Sir, we do not regard our Protestant fellow countrymen every safeguard and every security which can be given them (Parliamentary cheer). We are not afraid of their having the most complete power in the new Parliament. We have determined to let our Protestant fellow-countrymen, in spite of what is said in this house, our country is one country (Parliamentary cheer). The race which gave us Gratian and Emmet, and Davis, and Butt, and Parnell, is not a foreign race (renewed cheer). I do not think we should show that we are not afraid of their having the most complete power in the new Parliament. We have determined to let our Protestant fellow-countrymen, in spite of what is said in this house, our country is one country (Parliamentary cheer). The race which gave us Gratian and Emmet, and Davis, and Butt, and Parnell, is not a foreign race (renewed cheer). I do not think we should show that we are not afraid of their having the most complete power in the new Parliament. We have determined to let our Protestant fellow-countrymen, in spite of what is said in this house, our country is one country (Parliamentary cheer). 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THE CATHOLIC RECORD

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Catholic Record.

LONDON, SATURDAY, JUNE 5, 1886.

CALENDAR FOR JUNE.

- CONSECRATED TO THE SACRED HEART OF JESUS. 1 Febr. St. Pamphilius, Pr. M. R. station Day. 2 Vig. of the Ascen. St. Marcellinus and St. Peter, MM. Rowland Day. 3 ASCENSION OF OUR LORD. Holyday of Obligation. 4 Of the Octave, St. Fr. (Caracalla). Conf. 5 Of the Octave, St. Boniface, Apostle of Germany, S. 6 Sunday in the Octave, St. Norbert, Bp. and Conf. 7 Of the Octave, St. Robert, Abbot. 8 Of the Octave, St. William, Bp. and Conf. 9 Of the Octave, St. Columbanus, Abbot. 10 Octave of the Ascension. Vigil of St. Barnabas. 11 St. Barnabas, Apostle. 12 Vigil of Pentecost. Fast. St. John a S. Feunides S. 13 PENTECOST OR WHITE SUNDAY. 14 Whit Monday. 15 Whit Tuesday. 16 Of the Oct. St. John Frs. Regis. Cf. Ember Day. 17 Of the Oct. St. Nicander & Marcellin, MM. 18 Of the Octave, St. Marcellinus, MM. Ember Day. 19 St. John a S. Feunides & Protase, M. 20 Whit Monday. 21 St. Aliphus, Conf. 22 St. Basil the G. St. B. C. & D. of Ch (June 14). 23 Vigil of St. John Bpt. St. Etheldreda, Virgin and Abbot. 24 CORPUS CHRISTI. 25 Nativity of St. John, Bapt. (June 21) St. William, Abt. 26 Of the Octave, St. John and Paul, MM. 27 Sunday in the Octave of Corpus Christi. 28 St. Ignace, Bp. and M. Vigil of St. Peter and Paul. 29 St. PETER AND PAUL, Apostles. 30 Commemoration of St. Paul.

THE ASCENSION.

On Thursday last the Church celebrated the adorable mystery of the Ascension into heaven of our Lord and Saviour Jesus Christ. The event itself is moving, impressively, sentimentally set forth in the Acts of the Apostles. Forty days had our Lord, after the glorious resurrection which followed His ignominious death on the cross, spent with His apostles. In closest communion with them was He throughout this time, preparing them for the coming of the Paraclete. At the last supper, under the very shadow of death, Jesus said: "These things have I spoken to you, remaining with you. But the Paraclete, the Holy Ghost, whom the Father will send in my name, he will teach you all things, and bring all things to your mind, whatsoever I shall have said to you." (John xiv.) In the very first chapter of the Acts of the Apostles we have the narrative of our Lord's admirable Ascension into heaven. He is then told that Jesus commanded His Apostles "that they should not depart from Jerusalem, but should wait for the promise of the Father, which you have heard (said he) by my mouth. For John indeed baptized with water: but you shall be baptized with the Holy Ghost not many days hence. They therefore who were come together asked Him, saying: Lord, wilt Thou at this time restore again the kingdom to Israel? But He said to them: It is not for you to know the times or moments, which the Father hath put in His own power. But you shall receive the power of the Holy Ghost coming upon you, and you shall be witnesses unto me in Jerusalem and in all Judea, and Samaria, and even to the uttermost part of the earth. And when He had said these things, while they looked on, He was raised up, and a cloud received Him out of their sight." Our Divine Redeemer, in manifesting Himself to His apostles on the day of His glorious ascension, in all the splendor of His majesty, and in showing unto them by His elevation into heaven, the happy home wherein He is to select their places, did so to fill them with courage, and to animate their hopes, at the sight of the glory and happiness awaiting them. In us, by the celebration of the festival of our Lord's Ascension, Holy Church intends that the same dispositions should be excited. The sight of our Saviour crowned with glory, and the expectation of that happiness of which He assures us the possession, should indeed inflame our hopes and sustain our courage. The spirit of this great feast is clearly indicated by the very character of the mystery it commemorates. Jesus Christ, after having on earth accomplished the mission He had been sent to fulfill, ascends into heaven, there to enjoy at the right of the Father the eternal glory merited by His sufferings and His humiliations. He ascends as our King and our Saviour to complete His victory over the world, over sin and over death. He ascends as our Father to prepare a home for the children generated by the blood poured out on the Cross. He ascends as our

Precursor to smooth the way and open the gates of heaven to us: He ascends as our Chiefain to take possession of His kingdom, not alone for Himself but for all the members of His mystical body: He ascends as our Advocate there to defend the rights purchased by His blood: He ascends as our Mediator to present us to His Father and gain us access unto Him: He ascends as our Pontiff to bear into the celestial sanctuary the Blood shed for us, there to offer it without ceasing unto God, in expiation of our sins.

THE OUTLOOK FOR IRELAND.

The outlook for Mr. Gladstone's Home Rule Bill is now satisfactory and reassuring. The Premier, at a meeting in the foreign office on Thursday, 26th of May, attended by two hundred and fifty of his followers, made declarations on the subject calculated to remove objections from many minds. He expressed himself willing to undertake the responsibility of entitling the Irish to be heard in the Imperial Parliament on imperial or reserved questions. But to accomplish these results the changes to be made in the Home Rule Bill would necessitate a reconstruction of the measure. He there fore thought that after the second reading of the Bill it might be postponed till the autumn session of Parliament; or the government might re-summon Parliament to an early session in 1887 and then again submit the Bill, with such necessary amendments as might during the interval be deemed advisable without prejudice to the principle of the measure. We do not know that public opinion in Ireland will, with any marked degree of enthusiasm, support a delay till next winter, but Ireland is, no doubt, prepared to give Mr. Gladstone every consideration that his good will deserves, and his necessities require. One thing settled beyond peradventure is, that neither this bill, nor any measure akin thereto, can become law until an appeal is had to the people. The Toronto Mail has expressed the opinion that, in so far as Ulster is concerned, Mr. Parnell would be, in a new election, the loser by three or four seats. We cannot see things in this light. The Liberals of Ulster did not, at the last election, vote with, but against, Mr. Parnell; nor will they at the next election vote with the Tories—as the Mail seems inclined to think. Safe it is to say that the Liberals of Ulster, long known for their devotedness to the great Liberal chiefain, will, in the coming contest, support Home Rule candidates—with the result that the Tory contingent will be reduced to eight or ten members in the Parliament that will definitely vote Home Rule to Ireland. How do we prove our case? At the last election the County of Antrim, including Belfast, elected eight Orange Tories. In three of the divisions of Belfast their majorities were overwhelmingly large, and will, we have no doubt, be large at the next election. In the West Division of the borough the contest lay between Mr. J. Haastlett (Orange), who received 3,778, and Mr. Thos. Sexton, who received 3,743 votes. The Liberals as a body in this division went with Mr. Haastlett, and the Catholics suffered from a poor register. West Belfast is, therefore, sure of redemption in the next fight. In the county proper every one of the four divisions was contested by Liberal candidates. In the East Captain McCalmont, Conservative, obtained a majority of 1,075 over his Liberal opponent. This majority was, however, largely due to the Nationalist vote—one fourth of the whole, which was given the successful candidate. In Mid. Antrim, owing to the same cause, the Conservative candidate's majority was 1,119. In the North the Liberal and Independent candidates polled eight hundred and odd votes more than the successful Tory candidate, while in the Southern division the Conservative majority was nearly 1,400. The total Liberal vote in the county was: North.....2,149 South.....3,685 Mid.....2,713 East.....2,105 Total.....10,652

them means annihilation. They now have eighteen members in Parliament. Does any sane man think they covet a reduction to eight or at most ten? An election they dread—but an election they will have. Then indeed will they appear before the world in their contemptible impotency, unable to speak not alone for Ireland but for Ulster—a base, cowardly and degenerate faction.

CATHOLIC GRIEVANCES.

Now that the election season is at hand, that worthy individual, "the representative Catholic," who rarely if ever turns up in his parish church for the Paschal communion, will be numerous, noisy and busy, seeking to sell that which he does not own. Men of this kind are a veritable disgrace to the Catholic name. The most loud mouthed of them cares not a straw for Catholic rights or Catholic grievances. Give him an office and the grievances disappear. Catholics in this free country have no grievances that they cannot of themselves—under the advice, leadership and guidance of their best counsellors, the clergy, who want no office—effectually remove. The representative Catholic does not indeed want the priest in politics unless he can use him for his own sinister ends. The moderation, or rather good nature, of the clergy has too long put up with the impudence of the "representative Catholic." Patience has now ceased to be a virtue, and the soulless demagogues and heartless traffickers in race and religion will be relentlessly brushed away.

DO NOT INSURE IN ENGLISH COMPANIES.

The Pilot of May 29th contains, under the above heading, an article of unusual power even for that powerful journal. Our contemporary reminds its readers that there are in America twenty million people of Irish blood and sympathies; that their organized or united action against English interests, until Home Rule is granted to Ireland, is the most important element in the struggle on the side of Ireland; that England is insuring the world, and a blow at her insurance companies is the first to be struck, for it can be carried around the earth, there being Irish everywhere that England has gone. The Pilot then points out that the insurance money paid to English companies on the Catholic churches of the United States and Canada alone amounts to a vast annual sum, and that Irish American and Irish Canadian clergymen would help Ireland forcibly at this time by notifying English companies that they will not renew their insurance till Home Rule is granted. Our contemporary then sentimentally declares: "American insurance companies are good enough for us. They are in fact the best in the world." We may supplement the Pilot's affirmation by the statement that Canadian insurance companies are good enough for us, and are not inferior to the best in the world. The Boston journal appeals to "every Irishman who insures his house, his shop, his stock, his produce, to notify the English companies in which he has hitherto insured that he will not renew therein until Home Rule is granted to Ireland. In Canada, Australia, New Zealand, the Argentine Republic, and South Africa, Irishmen should follow suit." Our contemporary then proceeds to ask the National League and all its branches to begin this movement, taking one English interest at a time, alleging this very good reason, that that scattered opposition is wasted. The Pilot's programme would be: "After insurance, English steamships. After steamships, dry goods, and so on till they learn that Irish American sided by Anglo American opposition is a terribly practical sort of enmity." The way, adds our contemporary, to boycott English goods is "to turn the stream of trade from the house that sells English goods. This is better than asking the individual buyer to say, 'I will buy nothing English.' Begin with insurance. It will strike off millions a year of English profit. Every million will tell for Home Rule. John Bull's conscience is in his pocket." Our readers recollect that in the resolutions adopted at its last meeting by the London Branch of the National League, the ground taken in favor of Canadian intervention on behalf of Home Rule for Ireland was that the solution of the Irish problem vitally affected (1) the interests of the Irish race, very numerous in Canada; (2) the interests of the British empire, of which Canada forms so important a part, (3) the interests of Canada in its international relations with the United States, where the Irish element is so powerful; and (4) the interests of the English-speaking races throughout the world, whose harmonious co-operation in the great work of Christian civilization is in all regards so desirable. The Pilot's appeal proves the strength and the justice of the position thus taken by our local branch of the National League. The Home Rule question is one of eccle-

siastical interest and magnitude, and with this view of the case every effort must be made to thoroughly imbue the British mind. By care and good management, aided and strengthened by an unyielding firmness, Ireland's disenfranchisement, inaugurated by Mr. Gladstone, is at hand. Meantime, however, the Pilot's advice is sound and ought to be acted on.

HAS THE CHURCH A RIGHT TO HOLD PROPERTY?

This question is one which has often been solved by the sword of tyrants than by the arguments of philosophers. Attempts upon the Church property are quite numerous, and, from Julius to Victor Emmanuel, all the enemies of God have laid their sacrilegious hands upon its treasures. Our century will not surely take the last place amongst those which have had to witness such abuses, but, strange to say, while, in other ages, Catholics were but one in condemning these oppressive measures, there are many now-a-days who are not ashamed of approving and justifying them. In vain did Pius IX. and Leo XIII. protest against the invasion of Rome, in vain are they daily reminded of the many excommunications promulgated by Sovereign Pontiffs and councils against the violators of Church property; wiser than the Church, they do follow only their shortsighted, reason and condemn the oppressed rather than the oppressors. Devoted as it is to all Catholic interests, the Record very willingly opens its columns to a few articles on this important and interesting subject, and its readers will find, in their perusal, some few arguments to strengthen their sound and immovable convictions. Let us begin at once and answer the first question. Has the Church a right to hold property? Every man must preserve his life, and therefore take all the means necessary to its preservation. This is a self-evident truth, which no one could deny but by blinding his reason and trampling under foot his most natural feelings. Another truth not less plain to the philosopher is that all the beings inferior to man, but more especially the fruits of the earth and the brutes, have been given him by Divine Providence for his sustenance. Whence man is entitled to exercise a full dominion over the lower beings of nature and thus to fulfill the wishes of his Creator: "Let us make man in our image, after our likeness: and let him have dominion over the fish of the sea, and over the fowl of the air, and over the beasts, and over all the earth." (Gen. 1, 26) This is the right of property, that is to say, the right of using all things necessary or useful to life. On this right, all men and the socialists themselves agree. But from this right, another one necessarily flows, the right of holding as a permanent property the things from which those goods accrue, and consequently, man has the right to possess not only the fruits but also the soil, not only moveable goods but also immovable ones. True it is that socialists protest against that right, but a truth does not cease to be such because a few men deny it; and, on this particular point, all countries and all ages confirm the dictates of reason. As long as in human language it will be called prudence to foresee and to assure the future, as long as labor will be the property and exclusive property of the man who gives it, the right of stable property will be written in golden letters on the first page of every civil code. But now, what is true of man is true of society since after all society is nothing else than the expansion and increasing of personality. Even more, society being composed of many persons, acquires from the union of their interests a stronger and more inviolable right to the means required by its end. Hence, it is evident that the Church, like all other societies, has a full and undeniable right to hold property. Composed of men and created for men, it needs property to attain its end, their salvation. If it is a society of men, those men who enter it keep certainly within it their natural rights, and first amongst them is the right of property. But there is something more. The church is not only a perfect society, which has diffused through its entire body the rights found in each of its elements; it is an institution of Christ, destined to last forever and to promote forever amongst men the glory of God and the sanctification of men. Obligated to carry out this double end, the church is entitled to take the proper means. But, who, unless he be altogether insane, could deny that it is her right or rather her duty to hold property? In order to preserve her life the church needs a full hierarchy of ministers, and those ministers who serve her must live by her, and, to live, they must be provided with houses, food and clothing: all things that are not had but by material means. Still more, the ministers of the Church are mortal; the Church has,

therefore, in order to continue their work, to provide zealous successors by the education and instruction of young men. She has, therefore, the right of holding property for the maintenance of seminaries, schools, masters and libraries.

American Expressions of Opinion.

To those Canadians of extra delicate feeling and superfine thin skin who feared a snub, if Canada again directly proclaimed to Britain its endorsement of Home Rule, we commend the careful perusal of the following letter addressed by order of the British Premier to Mr. Samuel J. Randall, Congressman from Pennsylvania. Mr. Randall presided at a great meeting held in Washington on the 20th of April last to endorse the Premier's Home Rule bill. Mr. Gladstone leaves no room for doubt as to the favour with which he would have certainly received a clear expression of opinion from the Dominion of Canada: To Samuel J. Randall Esq., No. 10 Downing St., Whitehall, Eng., May 5. DEAR SIR:—I am desired by Mr. Gladstone to thank you for the telegram you have been good enough to send him conveying to him the congratulations and approval of the meeting held at Washington, on the 20th ultimo, and to assure you that the many evidences Mr. Gladstone has received from America of sympathy and approbation in connection with the proposals for the future government of Ireland are a great source of encouragement and support to Her Majesty's Government. I remain, dear Sir, yours faithfully, J. M. CARMICHAEL. It is interesting here to note that even our lame and pallid expression of adhesion to the principle of Home Rule is after a very curious fashion at first despatched to the old country. Turning to Hansard for the 19th of May, we find the following: Mr. Cameron (Middlesex) asked, On what day and at what hour was the resolution of this House on the Home Rule question communicated to Sir Charles Tupper, as the First Minister stated in the House it had been? Did the communication forwarded to Sir Charles Tupper contain the resolution of this House only, or did it contain any other, and if any other than the resolution, which of the motions submitted on the question? Were the division lists or the votes in any or all of the divisions on the question forwarded, and if any were communicated, which? Sir John A. Macdonald. I think I stated the circumstances before. On the adjournment of the debate on the Home Rule resolution, I asked Mr. Johnson, who is Reuter's correspondent, to send the resolution at once to Reuter, so that it might be communicated to the press and otherwise. In the morning I sent for Mr. Johnson, and found that he had not sent the whole resolution verbatim in literam. Thereupon I made my secretary telegraph the whole resolution to Sir Charles Tupper, and instructed him to print it at once and send a copy of it to every member of the House of Commons. Besides sending the resolution itself under the Order of this House, I telegraphed to Sir Charles Tupper, for his own information, the whole of the proceedings. Mr. Johnson? Yes. The name is, as far as Irish affairs are concerned, very suggestive? Is he of Ballykilbeg, or is he not? The despatch sent by him will answer. It is dated May 7th, and reads thus: "In the Dominion House of Commons yesterday Mr. Blake's resolution in favor of Home Rule for Ireland was discussed. The debate resulted in the adoption, by 117 to 61 votes, of an amendment moved by Mr. Costigan, Minister of Inland Revenue, declaring: "That in view of the fact that Parlia-

ment addressed Her Majesty on this subject in 1882, receiving from the Earl of Kimberley a not altogether satisfactory response, this House earnestly hopes that such measures will be adopted by the Imperial Parliament as will, while preserving the integrity and well being of the Empire and the rights and status of the minority, be satisfactory to the people of Ireland, and as will permanently remove the discontent so long unhappily prevailing in that country." Observe, reader, that the word status is underlined, and underlined to show, as pointed out by a leading member of the House, that Canada's greatest care and solicitude was not that Ireland as a nation should have Home Rule, not that the Protestant minority should be protected, but that Orange Ascendancy should be maintained. We do not attach any blame to the government for the conduct of Reuter's agent. But that conduct was, we must say, a fitting climax to the whole business of weakness, incapacity and treachery.

THE COUNCILS OF QUEBEC.

La Semaine Religieuse, of Montreal, contains some very interesting details concerning the councils of Quebec. The ecclesiastical Province of Quebec was erected and constituted by a bull bearing date July 12th, 1844, and comprised the ten vast dioceses of Quebec, Montreal, Kingston and Toronto. Three years later there were added the diocese of St. John, Newfoundland, and the vicariate of the North-West. As for the bishops of Charlottetown, St. John, N. B., Halifax and Arichat, who were then suffragans of no metropolitan see, they were bound by the decision of the Council of Trent, to select Quebec for all conciliary purposes. By this rule there was, therefore, given them the right to be invited and upon them imposed the duty of attending the council. The letter of convocation of the first council of Quebec was dated the 6th of January, 1851, and called together all the bishops of the sees just named for the 15th of August following, at Quebec. The coadjutor bishops of Kingston, Montreal and Quebec were likewise invited, and enjoyed by special privilege the right of voting at the council. The Bishops of St. John, N. B., Halifax, Arichat, and St. Boniface, were unable to attend. The Bishop of St. John (Nfld.) presented at the opening of the Council a Papal brief detaching his diocese from the Province of Quebec, and the Bishop of Charlottetown explained that the early formation of an ecclesiastical Province in the Maritime colonies was a matter of certainty. These two prelates, though therefore, free from the obligation of attending, asked and obtained from the Council the privilege of assisting at its deliberations in the capacity of visiting bishops. The bishops who took part in the Council were the following: Baillegon, Rt. Rev. C. F. Tloa, p. i. Bourget, Rt. Rev. Ignace.....Montreal Charbonnel, Rt. Rev. A. M. de.....Toronto Gaultier, Rt. Rev. R.....Kingston Guigues, Rt. Rev. Jos. E.....Bytown Macdonald, Rt. Rev. B. D. Charlottetown Mullock, Rt. Rev. J. T.....St. John, Nfld. Phelan, Rt. Rev. J. C. Martyropolis, p. i. Prince, Rt. Rev. J. C.....Quebec Turgeon, Most Rev. P. F.....Quebec There were three public sessions at which Bishops Bourget and Guigues preached in French and Bishop Phelan in English. The decrees of this council were approved by Rome on the 7th of Aug., 1855. The third council of Quebec met on the 13th of May, 1863. The following bishops were present: Baillegon, Right Rev. C. F. Ad. Quebec Bourget, Right Rev. Ignace.....Montreal Cooke, Right Rev. T.....Three Rivers Farrell, Right Rev. J.....Hamilton Horan, Right Rev. E. J.....Kingston Guigues, Right Rev. Jos. E.....Ottawa Laroque, Right Rev. J.....St. Hyacinth Lynch, Right Rev. John J.....Toronto Pinsonneault, Right Rev. P. A.....Sandwich Tache, Right Rev. R. A. C.....St. Boniface There were at this council two public sessions, the preachers being Bishops Guigues and Horan. The decrees were approved by the Holy See August 19th, 1865. The fourth council was called in August, 1867, a d met in May, 1863. The Bishops present were: Baillegon, Right R. C. F.....Quebec Bourget, Right Rev. Ignace.....Montreal Farrell, Right Rev. John.....Hamilton Horan, Right Rev. E. J.....Kingston Grandin, Right Rev. V.....Satala p. i. Guigues, Right Rev. Jos. E.....Ottawa Lafleche, Right Rev. L. F.....Rimouski Laroque, Right Rev. J.....St. Hyacinth

Lynch, Right Rev. J. J. Walsh Right Rev. John. There were three public sessions: the preachers being Bishops Bourget, Right Rev. Ignace, Fabre, Right Rev. E. C. Groulx, Laroque, Right Rev. L. F. Lafleche, Right Rev. L. F. Langevin, Right Rev. L. Z. St. Racine, Right Rev. L. Z. St. Racine, Most Rev. E. A. It decrees were approved August 1874. The sixth council of Quebec met on the 15th of May, 1878. The present: Dubamel, Right R. V. T. Fabre, Right Rev. E. C. Lafleche, Right Rev. L. F. Langevin, Right Rev. L. Z. St. Racine, Right Rev. L. Z. St. Racine, Right Rev. L. Z. St. Racine, Most Rev. E. A. This council formulated decrees that were approved by See, Dec. 16th, 1881. It was the Delegate Apostolic, Bishop and Archbishop Tache of St. Boniface. The seventh council of Quebec began its sessions on Sunday, tended by the following prelates: Bore, Right Rev. G. Prefect, LaVerre, Dubamel, Right Rev. J. T. Fabre, Right Rev. E. C. Gravel, Right Rev. E. Lafleche, Right Rev. L. F. Langevin, Right Rev. L. Z. St. Racine, Most Rev. E. A. The first council of Toronto, autumn of 1875, was attended by Grace the Archbishop of St. Bishops Walsh, O'Brien, James. Of these prelates the Archbishop of Toronto and the Bishop of L. arrive. A MARTYRED CHURCH. L'Echo de Fourvières contains rending narratives of the Church in Annam and Southern Tonkin two thirds Christians of Du Lo and were massacred at the end. The number of victims was a From the 7th to the 8th of rebels in the district of devastated two parishes of thousand souls. The number martyred is unknown, but a native priest, there met where the rebels search outians to reduce them to great part of the Catholicos now in care of the mission know not by what means Mgr. Caspar, Vicar Aposto-thern Cochinchina, under ary 13th, writes: "Our mis- been increased by new disas- fears I expressed, concern- vince of Quang-Binh have realized. Here has a new made of our Christian ex- Six of them have been redu- four hundred and forty massacred, and nearly to unhappy people seeking the walls of the citadel of in quest of food and shelter vince of Hue and the nor- that of Quang-Binh have to this date both plunder at the hands of the Man then it must be borne in south of this Vicariate, the try from Hue to Touraine, a single Christian establish- the misfortunes of Decem- Hery, one of Mgr. Caspar's wrote home on the 14th of "Father Co has been massac- carried in triumph as a tro- lage to village, has been d- feet of the leader of the last supreme hundred and eight C his parishes ascended him. The bodies of the children are specially having been cut into th In three other missions, nor a house, nor an out-b- standing. One hundred Christians survive to die, with me, who have nothing to say, to-day it will be Church in those countries radical government of sought to establish Fre- ence, is in a most deplor- Radical rascality has b- youthful and once promi- trials of the acutest per- well that Catholics, who tries enjoy such freedom time to time have in m- their brethren in less f- The time may yet come of persecution will be blade of fanaticism dra- Will we be as ready to Christ's sake as the Chr- East!"

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For The Catholic Mirror. In Memory of Father Ryan.

By ADA A. MOSHER. Dead! ah, say not so! It is too harsh a word to speak of him...

"When?" he used to say—"I wonder when I spring? shall I die then?" Ah, well! he knew it would be sweet...

Yes! it was in spring That thou didst kneel and kiss His sacred feet...

Then the cross you bore, And lay it down as that, victorious from the strife...

Thy quiet slumber on thy peaceful Southern shore, Thy gentlest, gentlest zephyr soft are whispering e'er...

Thy faint flowers that bloom above thy pulsing breast, "Alabama," and the river murmurs soft, so softly, low...

Thy faith bath won. I welcome thee, thou faithful heart, receive the crown, My son...

Sleep! no cares molest Thy quiet slumber on thy peaceful Southern shore...

Thy gentlest, gentlest zephyr soft are whispering e'er above thy pulsing breast...

"Alabama," and the river murmurs soft, so softly, low, Thy faith bath won...

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stance to the sheriff's bailiff, who is only protected by two policemen. The landlords are the Marquis of Lansdown, Mr. Bland, and Mr. Mahony, of Dromore.

Lord Inchiquin, who had been chairman of the Ennis Board of Guardians for a number of years, wrote a letter on May 5, resigning that position. The Guardians had been directed by the Local Government Board to elect a chairman, the election held recently, when the Nationalist candidate, Mr. Bennet, was appointed without due notice, having been declared illegal. Lord Inchiquin and the ex-officio members of the Board did not attend, and the Nationalist candidates were accordingly elected to the different chairs.

An eviction took place at Lombardstown on May 3, the occurrence being the first of its kind that has taken place in the county. The tenant was a laborer named William Ryan, who was recently put in possession of the cottages erected under the provisions of the Agricultural Labourers' Act. The Limerick Guardians refused to re-entrust Ryan as tenant, and the sub-sheriff was sent, accordingly, to eject him. A crowd collected, and the chapel bell was rung, but Ryan was put out without any breach of the peace.

Our able and eloquent friend, Rev. John M. Kelly, of Brooklyn, New York, arrived on May 6th, in his native town of Dungarvan, where he is the guest of his venerable mother and his sister, Mrs. Captain Kirby, Grattan Square. The reverend gentleman has entirely recovered his health during his stay in Southern Europe.

On May 3d, the presentation took place of the address and testimonial to Most Rev. Dr. Pierce Power, Conductor Bishop of Waterford and Lismore, from the priests and people of Dungarvan and neighborhood. The gentlemen of the committee and a large number of those interested, attended in the sacristy of the Parochial Church, where the presentation was announced to take place, and on their behalf, Dr. J. C. Holland handed the Bishop a beautifully illuminated address and a purse of 350 guineas.

The following has been addressed to Mr. Gladstone on behalf of the clergy of the Cavan Conference, by the Vicar-Capitular of Kilmore: "We, the priests of Cavan, in this our first conference of the year, take the opportunity of tendering to you our hearty thanks for your noble efforts in regard to our long-suffering country. Your late pronouncements in behalf of Ireland, both in Parliament and out of it, have gone forth to the civilized world; and have found an echo in every heart in which the love of liberty and justice wells. The history of an ancient, warm-hearted, and forgiving people is now being read in its true light, and we have confidence that Lord will nobly do her part now that our cause has been so fairly stated. We most devoutly pray that the giver of all good gifts may enable you to finish the work, and grant you many years to be a living witness of the happy results of your legislation in seeing Ireland prosperous and contented, and for the first time, after the lapse of ages in barbarous and despotic rule, signed on behalf of the Conference, Bernard Finnegan, Vicar-Capitular of the diocese of Kilmore, at St. Patrick's College, Cavan, May 6th, 1886."

At a meeting of the Monaghan Town Commissioners, held in the Municipal Chamber, on May 4, Mr. John Treanor, Chairman, presiding, the following resolution was passed: "Resolved, that the death of the late Rev. Fr. C. E. G. and seconded by Mr. Owen McNally, T. C. P. L. G., and unanimously carried:—"We, the Municipal Board of Monaghan, composed of members of different denominations, in meeting assembled in the centre of Ulster, desire in the present crisis of our country's history unanimously to convey our sincere thanks to the Right Hon. W. E. Gladstone, Prime Minister of England, for his masterly effort in bringing forward a measure for the purpose of restoring to this country its legislative independence. We appreciate in an honest, courageous, and we trust, successful attempt to enact such legislation as alone will give justice and satisfaction to the people of Ireland; and we be assured that this distinguished English statesman that he has many warm supporters in this province who are desirous of seeing the sectarian animosities and inhuman feuds which have too long disgraced it removed; and we believe that in restoring to Ireland her legislative rights will be the inauguration of a successful mingling together of all creeds and classes in our midst, and thus terminate a state of things in Ulster which has been the scandal of Ireland and a reproach to Christianity."

The distress existing in the parish of Islandeady, is now assuming alarming proportions. In one township, Carranclay, there are 74 families, the valuations of whose holdings vary from 10s. 9d. to £4. These are now in a most deplorably wretched condition, with no visible means of subsistence at their disposal to tide them over the next three months; but still more deplorable is the fact, owing to their having no seed to crop their lands the coming harvest will only bring to them an abundant harvest of fresh misery, the result of which will be that they will become permanent paupers. The Rev. Father O'Malley, the energetic pastor of the district, is endeavoring, as far as the means placed at his disposal admits his doing so, to relieve the distress, but his funds are quite inadequate to the terrible state of things with which he is every day confronted.

Since Mr. Tuke has stated that the relief funds at his disposal are diminished, the Castlebar Guardians have appealed to the Government as the last and only means of alleviating the widespread distress prevailing. Captain Sampson, accompanied by one of the Guardians, Mr. James Daly, has visited several townlands on the estate of Miss Harriet Gardiner, and many cases were pointed out there as destitute as any believed in Achill. In one house they entered, two women lay apparently

WE SHOULD BLOT OUT DISEASE IN ITS EARLY STAGES.

The disease commences with a slight derangement of the stomach, but, if neglected, it in time involves the whole frame, embracing the kidneys, liver, pancreas, and in fact the entire glandular system; and the afflicted drag out a miserable existence until death gives relief from suffering. The disease is often mistaken for other complaints; but if the reader will ask himself the following questions he will be able to determine whether he himself is one of the afflicted:—Have I distress, pain, or difficulty in breathing after eating? Is there a dull, heavy feeling, attended by drowsiness? Have the eyes a yellow tinge? Does a thick, sticky mucus gather about the gums and teeth in the mornings, accompanied by a disagreeable taste? Is the tongue coated? Is there pain in the sides?

Is there a fullness about the right side as if the liver were enlarging? Is there constiveness? Is there vertigo or dizziness when rising suddenly from an horizontal position? Are the secretions from the kidneys highly coloured, with a deposit after standing? Does food ferment soon after eating, accompanied by flatulence or belching of gas from the stomach? Is there frequent palpitation of the heart? Is there various symptoms may not be present at one time, but they torment the sufferer in turns as the dreadful disease progresses. If the case be one of long standing, there will be a dry, hacking cough, attended after the evening expectation. In advanced stages the skin assumes a dirty brownish appearance, and the hands and feet are covered by a cold sticky perspiration. As the liver and kidneys become more and more diseased, rheumatic pains appear, and the usual treatment proves entirely unavailing against the latter agonising disorder. The origin of this malady is indigestion or dyspepsia, and a small quantity of the proper medicine will remove the disease. It is taken in its incipient stage. It is most important that the disease should be promptly and properly treated in its first stages, when a little medicine will effect a cure, and even when it has obtained a strong hold in the system the proper medicine will eradicate, until the appetite has returned, and the digestive organs restored to a healthy condition. The surest and most effectual remedy for this distressing complaint is "Seigel's Curative Syrup," a reliable preparation sold by all chemists and druggists throughout the world, and by the proprietors, A. J. White, Limited, London, E. C. This Syrup strikes at the very foundation of the disease, and drives it out of the system. Ask your chemist for Seigel's Curative Syrup. Those who are in the "Asthma" or "Nose" should lose no time in obtaining relief by the use of "The Rosinweed Tar Mixture"; but do not use the medicine unless you will follow all the directions.

Poor Asthmatic sufferers, who are strangers to "Nose Nature's sweet restorer, balmy sleep," should make use of "The Rosinweed Tar Mixture." Quiet refreshing sleep will follow its use. Sole Agents, The Rosinweed Tar Mixture, Ltd., 10, Abchurch Lane, London, E. C. 4. Sole Agents, The Rosinweed Tar Mixture, Ltd., 10, Abchurch Lane, London, E. C. 4.

What is Catarrh? Catarrh is a dangerous disease which thousands are consciously or unconsciously suffering from. It is a mucopurulent discharge caused by the presence of a vegetable parasite in the lining membrane of the throat, and is a member of the most dangerous class of poisoning causes, as a morbid state of the blood, the blighted corpuscle of tubercle, the germ poison of syphilis, mercury, toxæmia, from the retention of the effete matter of the skin, suppressed perspiration, and the germination of miasmata and the germination of miasmata in the blood. Irritated by these, the lining membrane of the nose is ever ready for the reception of the parasite, which rapidly spreads up the nostrils and down the fauces, or back of the throat, causing inflammation, and the most distressing catarrh, causing deafness, burrowing in the vocal chords, causing hoarseness; usurping the proper structure of the bronchial tubes, ending in pulmonary consumption and death.

Many ingenious remedies for the cure of catarrh have been invented, but without success, until a physician of long standing discovered the exact nature of the disease and the only appliance which will permanently destroy the parasite, no matter how aggravated the case. Sufferers should send stamp at once for descriptive pamphlet on catarrh, to the business manager, A. H. Dixon & Son, 305 King Street West, Toronto, Canada. The Mail.

Nothing so suddenly obstructs the perspiration as sudden transitions from heat to cold. Heat rarifies the blood, quickens the circulation and increases the perspiration, but when these are suddenly checked the consequences must be bad. The most common cause of disease is obstructed perspiration, or what commonly goes by the name of catching cold. Coughs, colds, sore throat, etc., if attended to in time are easily subdued, but if allowed to run their own course, generally prove the forerunners of more dangerous diseases. Nineteen of the consumptives date their affliction from a neglected cold, and the diseases that are caused by wet feet, damp clothing, or exposure are more numerous than are generally supposed. One of the most efficacious medicines for all diseases of the throat and lungs is Bickel's Anti-Consumptive Syrup. It promotes a free and easy expectoration, which frees the lungs from viscid phlegm by changing the secretions from a diseased to a healthy state.

Off Work. "I was off work for two years suffering from kidney disease, and was cured by relief, until advised by a friend to try B. B. I was cured by two bottles and consider it a miraculous cure." The above is the substance of a communication from Wm. Tier, of St. Marys, Ont.

Why is it? Why do so many limp and hobble about on sticks and crutches, suffering from rheumatism, stiff joints, and cords, lame back, sprains and other aches, pains and lameness, when Hagedry's Yellow Oil, an unfailing relief, can be purchased at the trifling cost of twenty five cents?

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Purify the Blood, correct all Disorders of the LIVER, STOMACH, KIDNEYS AND BOWELS. They invigorate and restore to health Debilitated Constitutions, and are invaluable in all Complaints incidental to Females of all Ages. For Children and the aged they are especially useful.

HEBON OINTMENT Is an infallible remedy for Bad Legs, Bad Breasts, Old Wounds, Sores and Ulcers. It is famous for Gout and Rheumatism. For disorders of the Chest it has no equal. FOR SORE THROATS, BRONCHITIS, COUGHS, Colds, Glandular Swellings and all Skin Diseases it has no rival; and for contracted and stiff joints it acts like a charm.

Manufactured only at Professor HOLLOWAY'S Establishment, 78, NEW OXFORD ST. (LATE 633, OXFORD ST.), LONDON, and are sold at 1s. 6d., 2s. 6d., 4s. 6d., 11s., 22s., and 38s. each Box or Pot, and may be had of all Medicine Vendors throughout the World.

Books for Each Day of Month of May, 10c; per 100, \$5.00. Flowers for May, or Thoughts for the Month of May, by Rev. A. J. F. Mills, 10c. A Flower Every Evening for the Month of May, by A. M. S., 10c. The Month of May, containing Meditations for Each Day of the Month of May, by A. M. S., 10c. The Usuline Month of May, 10c. Month of May, translated from the French of De Busi, 10c. Month of May Religious Communities, by Agnes Sadlier, 10c. The Children of May: cloth gilt, 10c. May Papers, or Thoughts on the Litanies of Loretto, 10c. Golden Wreath for the Month of May, 10c. Mary the Morning Star, 10c. Mater Admirabilis, 10c.

Books for each day of the Month June: cloth, flexible, 15c. Devotions for every day of the Month of Sacred Heart, by Rev. P. Huguet, 15c. Imitation of the Sacred Heart, by Rev. Father Arnold, 15c. Meditations for the Month of Sacred Heart, translated from the French by G. M. Ward, paper 35c; bound in cloth, 50c. Year of the Sacred Heart: a Thought for Each Day, 50c. The first Friday of the Month, consecrated to the Sacred Heart, 50c. Hours with the Sacred Heart, cloth gilt, 50c. Meditations on the Sacred Heart: cloth gilt, 50c. The Devotion and Office of the Sacred Heart, 50c. New Manual Sacred Heart, 50c. Scholars' Manual Sacred Heart, 50c.

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Now the Apostle says: "Let every man be slow to speak of the day." This very practical advice is given by my brethren, by St. James, in a little read to day, and I think it is fully as much needed nowadays as it was then; indeed probably more. The of holding on the tongue seem to be one thing, but to have the benefit of knowledge. In former days people not know so much, but they valued what they knew, and were more inclined to keep it to themselves.

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C. M. B. A.

Resolutions of Condolence.

At the regular meeting of Windsor Branch, No. 1, C. M. B. A., held on May 20th, 1886, the following resolutions were unanimously adopted:

Whereas, The members of this Branch have learned with sorrow of the death of Mr. Bernard Fox, father of Brothers Charles and James Fox, and

Whereas, The loss sustained by our esteemed Brother no hearts but theirs can fully realize. Be it therefore Resolved, That we extend to our respected Brother and other members of the family our sincere condolence and earnest sympathy.

While recognizing the hand of Divine Providence in this affliction, we remember that His death all things for the best, and we earnestly pray that He will comfort and console them with a firm trust that through His Divine Mercy they will meet him whom they so well loved here in a better world, where there will be no more sorrow.

Resolved, That a copy of these resolutions be sent to the family, and one to the CATHOLIC RECORD for publication.

J. M. MULLICH, M. A. McFARLANE, Rec. Sec.

At the last regular meeting of Paris Branch, No. 17, the following resolution of condolence was passed.

Whereas, It has pleased Almighty God to remove from this life Mary Ganon, the beloved wife of Brother John Leyden,

Resolved, That the members of this Branch hereby extend to Bro. Leyden their sincere and heartfelt sympathy in his sad affliction, and pray Almighty God to comfort and strengthen him to bear his great loss.

Resolved, That a copy of this resolution be sent to Bro. Leyden, and one to the CATHOLIC RECORD for publication.

D. O'NEILL, JAMES GARDINER, Vice Pres. Rec. Secy.

Better Pay For Secretaries.

While we desire to favor the poor man on every occasion possible, by keeping the expense down to a point that will not place our Association in danger, we wipe out what we have accomplished in the last decade, we deem it proper to urge the increase of salaries of our Supreme and Grand Secretaries. Our membership has reached a figure in our respective councils that requires the constant attention of our secretaries. They have done nobly in the discharge of their duties, considering the circumstances which they are under, and are entitled to unlimited credit. Let them be remunerated at our secretaries to be held the coming year, and we doubt if organizers will be required to spread the Association. We can well afford to do this, as the services of other officers are donated to the Association. When we allow a compensation that will not permit our secretaries to devote their entire time to the Association, we cannot expect or look for the discipline that we otherwise should. Matters of importance will often be put off for to-morrow that should have immediate attention, owing to the fact that other duties outside of the Association, entrusted to our secretaries for execution, must be accomplished, for the simple reason that the remuneration of the latter is much more than that allowed for the former. Let us pay our secretaries well, and at the same time select the very best material obtainable, say we shall experience no trouble in having the constitution complied with to the letter.—C. M. B. A. Reporter.

A Letter from Mr. Gladstone.

The corresponding secretary of the Ottawa St. Patrick's Literary Association has received the following letter from Premier Gladstone, which is very opportune on the eve of the lecture on Home Rule to be delivered by the Rev. Dr. Burns in the Grand Opera House to-morrow night.

10 Downing Street, Whitehall, 14th May, 1886.

SIR,—I beg to acknowledge the receipt of the resolutions of the St. Patrick's Literary Association, forwarded in your letter of April 26, on the subject of the Irish policy of Her Majesty's Ministers; and I request that you will convey to the members of the association my thanks for their assurance of sympathy and approval.

I am, Sir, your obedient servant, W. E. GLADSTONE.

Mr. Chas. Murphy, St. Patrick's Lit. Assoc'n, Ottawa.—Ottawa Free Press, May 26th.

A LONDONER'S BENEFIT.—The Rochester Union of the 26th May contains the following reference to the benefit entertainment tendered Miss Cleary Coppingier (a native of London) at the Literary Union Hall the evening previous:—"It was a gratifying success, and showed that the admirers and friends of the fair young violinist are decidedly numerous. The hall was completely filled, many having to stand. An admirable programme was carried out by Miss Coppingier, assisted by Miss Sarah Mays, vocalist; Mrs. Henri Appy, reader; Miss Minnie B. Wolff, pianist; Miss Bertha Clark, Messrs. Richard Huebner and Theodore Schlicht, violinists; Miss Zola Richardson, accompanist. Miss Coppingier is a violinist of rare talent, and she played last night with charming grace and beauty of expression. Her solo was enthusiastically encored, and a beautiful basket of flowers were presented to her."

We understand that Miss Coppingier will shortly give a similar entertainment in this her native city, assisted by the best of the talent mentioned above. We have not yet seen the talented young lady's crowded house.

OBITUARY.

Mrs. Mary Hayes.

In Hamilton, on the 25th of May, last, Mrs. Mary Hayes, wife of D. Hayes, Esq., of Toronto, breathed her last at the residence of her brother, Frank O'Callaghan, Esq., of this city. She was a native of County Wick, Ireland, and was the daughter of a farmer. She was a devoted and pious woman, and was highly respected by all who knew her. She was afflicted with a long illness, and died peacefully in the arms of her family. Her funeral took place on Sunday, the 27th inst., at 11 o'clock, and was attended by a large number of friends. She is survived by several children and a large number of relatives.

Mr. James J. Crowley, Prescott.

Died, at Henry street, Prescott, May 3th, 1886, James J. Crowley, in the 21st year of his age, youngest son of Mr. Denis Crowley, a time honored resident of that town. The deceased was a young man of sterling qualities, rare to be found in one of his age—a model in fact for many of his years. Never has it been known that this poor boy had an exemplary person had taken God's holy name in vain. We are proud to chronicle the virtues of such an 'dying life amidst the corruptions so multitudinous in these evil days.

We heartily extend our sympathy to his bereaved parents and friends, in this their sad affliction, and hope they will be conscious that to die was his gain, though to society a loss for his many estimable traits of character. We have ample testimony in saying "he died as he lived," resigning calmly his spirit to Him who gave it, fortified with the rites of his holy religion and seeking aid through Jesus to go to his Heavenly Father, imploring fervently the intercession of Blessed Mary and Joseph. His was a holy life. May his soul rest in peace.

AT REST.

The Kingston Freeman of the 26th, conveys the sad intelligence of the death on Sunday, the 23rd of May, of Sister Mary Vincent of the House of Providence, Kingston. "The good sister," says the Freeman, "was a sister of the late Rev. Father Kelly, and was a woman whose name and fame as an advocate of the cause known over all parts of America. The loss of a good woman is indeed painfully to be deplored, but how is this common sorrow to be compared with that which last week has enveloped the people of Kingston in the loss of our truly good woman, whose kindness and fidelity to the poorer class can never be effaced. The name of Sister Mary Vincent is known far and near, in the hovels of the poor, in the homes of the rich, where she was always ready and willing to perform the duties of her high and holy calling for which she had given up life."

The funeral took place on Tuesday, the 25th, when a solemn mass of requiem in St. Mary's Cathedral was chanted by Rev. Father Kelly, assisted by the Rev. Fathers Trowney and McGinnis, as deacon and sub-deacon. His Lordship pronounced the last absolution, and at its conclusion the clergy went in procession to the place where the tomb was prepared. The regard and esteem in which this good sister was held by the community is testified by the large and devout congregation which attended the last sad rites of the Church. The remains were carried by Messrs. T. Gardiner, W. J. Byrnes, B. J. Leahy, Lyons, Steacy and Dolan, six of the sisters of the House of Providence being pall bearers.

CATHOLIC PRESS.

Baltimore Mirror.

A St. Louis paper has a column and a half of feminine rhetoric written by a lady who calls herself a "society belle," the substance of which is a complaint that she is unmarried. She says she entered society seven years ago, since then has gone everywhere that society goes, and has received attentions from gentlemen who never become serious. Her mirror tells her that she is pretty, and her fortune is not inconsiderable; besides which she is of a gentle disposition. But the men she admires do not seek her hand. There is considerable frankness in this confession, and it is what thousands of young ladies all over the land are thinking. The novelty of society pleasures soon wears off. They do not fill the heart or satisfy the mind. They can only take the place for a while of that work which God has appointed for every creature. Now, the legitimate aspiration of every well-disposed woman, unless she has a religious vocation, is to marry a husband and become the mother of a family. It is the law of nature—a law that can only be supplanted by a higher law of vocation—and no frivolous social creation of man can supplant it. If these butterfly-like fashions would relinquish their social disposition and betake themselves to some useful and charitable labor, they would soon obtain husbands, and husbands of the right sort. Men may admire their beauty and like them as partners in the ball room, but a sensible man looks elsewhere when he thinks of selecting a wife. Can any one be blind to this fact? At all events, the plan is worth trying.

Catholic Review.

That man shall earn his bread by the sweat of his brow was proclaimed from the beginning by Almighty God. This enforced toil, a toil enforced by nature, was the necessary sequence of the great sin of disobedience and rebellion against a good Creator. Labor is not such a burden in itself. Give a man nothing to do and what is he? He is not a man. He moves around and about, a tramp in rags or a tramp in broadcloth. There is not much difference between them. The man, doing nothing, who dines and stays at a club, or the poor wretch who stays at a farm-hovels for a bit meat and drink as

THE DUCHESS OF NORFOLK.

HOW SHE BECAME A CATHOLIC THROUGH LOVE OF HER BREAD.

A writer in the Liverpool Catholic Times pays a tribute to the memory of the late Dowager Duchess of Norfolk, and gives the following account of her conversion: We have lately seen the close of a life of great goodness; a life very beautiful and very lovely. The Duchess Dowager of Norfolk, whom God has taken to Himself, was one of the conspicuous Christians of our day, and at the same time one of the most hidden, for she was rarely to be seen anywhere except in her own house and the cottages of the poor, or in the House of God. She was brought up outside the Church, and had been married for some ten years for her conversion. \* \* \* She and her husband were victims of the old and evil custom prevailing in England, and which was accepted by the wise and prudent, as well as the foolish, of that time of our lives. This custom divided the children of mixed marriages into two camps. The boys went with the father, the girls with the mother. In the summer of 1849 Lady Arundel was again a mother, and a mother of a girl. By the contract entered into for her she had the disposal of that baby's soul, and had the right, if right can be applied to such a contract, to have her child baptized and brought up in heresy. This seems to have been for her the meeting of two roads, and she had to determine which road she would take. She was never hasty, and she considered the question; it was her husband and she alone must decide. From the first she accepted the name, but then that was settled by the day of the birth, the day of a great saint, and her husband read to her portions of that life as soon as she was able to listen to any one; he taking the life, which was in Latin, and translating it for her.

HOME RULE.

LONDON, May 29.—Lord Salisbury was presented with the freedom of the Grocers' Company at a superb banquet to-night. In reply to a toast to his health he said that these were the days of tyranny and of one-sided power in Parliament. It would not yield to those who wanted it to govern by unscrupulous intimidation. The present heavy pressure of the caucus screw was unrelieved in Parliament, and he was confident that this attempt to coerce members would fail.

PROPOSED AMENDMENTS.

The Ministerialists are now less sanguine concerning the Home Rule Bill. The Liberal whips have ascertained that the Hartington section retains sixty seven votes and the Chamberlain party twenty-one votes against the measure. Mr. Byland and other Radical whips are viewed last night. They all declared that Mr. Gladstone's concessions were too vague and uncertain to reconcile them to voting for the Bill. Mr. Bright is indignant over the proceedings at the Liberal meeting. He has promised to speak on the bill before a division is taken. The Morning Post says Mr. Chamberlain will not approve the measure even if it be modified. The Queen is prepared to return to London at any moment should political exigencies require her presence.

PROPOSED REGISTRATION BILL.

The Government has decided to introduce a comprehensive Registration Bill in Parliament with a view to the holding of a general election in 1887.

ARRANGING FOR ACTION.

Monday Chamberlain's friends meet to decide what action they will take. All Chamberlain's influence will be used to induce them to vote against a second reading, but it is not certain he can bring with him a sufficient number to defeat the Government.

Mr. James K. Kelly, M. P., says.—The concessions, though considerable, are not so unfavorable to Ireland as they might seem at the first glance. The Irish members are to retain their seats in the House of Commons with the right to vote on imperial questions, which was excluded from the competence of the Dublin Parliament, but the absolute power of the Irish Parliament over all questions exclusively Irish is to be maintained intact. Under the new scheme Ireland will have increased power in the Empire, but her Parliament will have a separatist character. The new scheme must inevitably lead to the federation of England, Ireland, Scotland, and Wales on the American plan, each nation having a distinct domestic legislature, with the Imperial Parliament playing the same part in the Empire as the House of Commons in this Imperial Legislature. This solution ought to conciliate many of Chamberlain's followers who proclaim themselves federalists.

GLADSTONE'S FIRMNESS.

Justin McCarthy says:—"The most important thing for us in the evening's proceedings is the firmness with which Mr. Gladstone repeated his declaration that the Government will under no possible circumstances abandon any part of the principle of Home Rule Bill, and he will fight it out to the very last. Personally, I should be better pleased, as I have always said, if they would fight out the Bill now in this session, get defeated—and would be sure to do in committee or in the Lobby, with five to four in the country. But I readily admit that Mr. Gladstone gave some good reasons for the course he is taking, and his positive declarations are of priceless value. Home Rule is now only a question of months—a question of this session or that."

NEW YORK, May 30.—A member of Parliament telegraphs the Herald:—"As for the debate, the bottom was knocked clean out of it by the scene and developments on Friday. A good deal of betting is going on in the lobby, with five to four in favor of second reading. Labouchere made a big book, taking his revenge on the secessionists. The Liberal abstentions, led by Bright, will probably decide the issue, leaving a Government majority of about ten. After that the wind-up of the session quickly, to come back in October and work away till a general election in December, when the nation must decide on Ireland's demand. It would not surprise me to see the Ministry some fine day tripped up on a side issue, rallying all the sections of their opponents. It is partly to avoid this risk that they intend a speedy adjournment. The Conservatives want a general election, confident of winning forty or fifty seats, and will, therefore, watch carefully for an opportunity of returning the compliment upon them last January by the Old Parliamentary Hand."

UPON CHAMBERLAIN'S COURSE.

Mr. Harbert telegraphs to The World:—"To this complication, then, has it come at last, that upon the course of Mr. Chamberlain and his followers it depends whether Parliament will be enabled to advise the Queen to prorogue Parliament, as he said yesterday evening he was ready to do, and to introduce another Bill in the autumn session. If they vote against the second reading there will be nothing left for the Premier but to advise Her Majesty to either confine the Government to other hands or dissolve Parliament and order new elections. It is odious to all sitting members to take the sense of the country on Home Rule."

The solicitude of Pope Leo for all that concerns education is manifested by his sending twenty thousand francs to the new Greek Catholic school of Constantinople.

MAY SERVICES IN ITALY.

MEN, WOMEN AND CHILDREN RECITING THE LITANY BEFORE IMAGES OF OUR LADY.

The Romans celebrate the Month of Mary with singular devotion. In more than fifty churches the services are held each day at different hours, in the morning and in the evening, in order that the faithful, to whatever profession they belong, may be enabled to attend them, and hear the sermons that are preached exalting the sanctity and powerful patronage of the Virgin Immaculate. These services are surrounded with all the pomp and charming graces of which the Church is so lavish—lights, pictures, drapery, flowers, incense, music. It is not the parish churches alone which attract the devout throngs, but the national churches of the French, the Spanish, the English, the Irish, the German, the Greek, the Italian, the Russian, the Pole, and the Sclava. There are also the churches and the chapels of confraternities, convents, hospitals, prisons, etc.; and the innumerable private oratories, which pious erects in palaces as well as in the humblest dwellings. Everywhere in Rome, the rich and the poor, young and old, clergy and laity,—all celebrate the month of Mary.

In the village around the Eternal City women and children gather, under the porch of their dwellings, before decorated images of Our Lady; the men bareheaded at a little distance. And they all join in the litany, always followed by a popular hymn in the honor of Mary. The refrain of that hymn has become such a habit that it is to be heard all day; the husbandman who follows his ox drawn plough, the herdman driving his flock, the maiden going to the fountain, the woman washing clothes at the brookside, never weary of repeating the sweet psalm of St. Leonard of Port Maurice: "Evviva Maria! Maria evviva!" etc.

In all Italy, besides, the mass of the people in cities and villages, whom the Revolution has not been able to turn away from the practices of faith, seek in the worship of the Virgin a comfort in their grief, a relief from the weight of their servitude. Her help is implored by all ages and ranks of society; the young and the old, the rich and the poor, the seaman, the artisan, the soldier,—all implore her help. She it is whom the pilgrims seek, the afflicted their comforters, the sick their physician. Happy lovers, whose faith for years has been pledged to the Madonna of Divine Love to bless and purify their throats, the same lovers, after marriage, ask the Madonna of Peace to give peace to their household. The young mother commends herself and child to the Divine Maternity. The growing youth and maiden invoke the "Mater Purissima et Castissima;" the student and ancient scholar alike, the "S-er of Wisdom;" those who rule the Madonna of the "Good Council."

The Italians are ever calling on Mary, and with increased fervor during the month consecrated to her honor. Even where materialism and atheism are proclaimed lamps twinkle day and night before her sweet face, and willing hands keep fresh flowers before the humbler of her shrines. There is in this world a land which has been pledged to the Madonna of Divine Love to bless and purify their throats, the same lovers, after marriage, ask the Madonna of Peace to give peace to their household. The young mother commends herself and child to the Divine Maternity. The growing youth and maiden invoke the "Mater Purissima et Castissima;" the student and ancient scholar alike, the "S-er of Wisdom;" those who rule the Madonna of the "Good Council."

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