

## ENCYCLICAL LETTER OF OUR HOLY FATHER BY DIVINE PROVIDENCE POPE LEO XIII., ON HUMAN LIBERTY.

TO OUR VENERABLE BROTHERS THE PATRIARCHS, PRIMATE, ARCHBISHOPS, AND BISHOPS OF THE CATHOLIC WORLD, IN FAVOR AND COMMUNION WITH THE APOSTOLIC SEE.

POPE LEO XIII., Venerable Brethren, Health and Apostolic Benediction.

What Rationalists aim at in philosophy, that the supporters of *liberalism* are attempting in the domain of morality and politics. The chief doctrine of *rationalism* is the supremacy of the human reason, which, refusing due submission to the Divine and eternal reason, proclaims its own independence, and constitutes itself the supreme principle, and source, and judge of truth. So these followers of *liberalism* deny the existence of any Divine authority to which obedience is due, and proclaim that every man makes his own law; whence arises that ethical system which they style *independent morality*, and which, under the guise of liberty, exonerates man from any obedience to the commands of God, and substitutes a boundless license. The end of all this is not difficult to foresee. For, once granted that man is fully persuaded of his own supremacy, it follows that the efficient cause of the unity of civil society is to be sought, not in any principle exterior or superior to man, but simply in the free will of individuals; that the power of the State is from the people only; and that, just as every man's individual reason is his only rule of life, so the collective reason of the community should be the supreme guide in the management of all public affairs. Hence the doctrine of the supremacy of the majority, and that the majority is the source of all law and authority. But, from what has been said, it is clear that all this is in contradiction to reason. To dissolve the bond of union between man and civil society, on the one hand, and God the Creator, and consequently the Supreme Legislator, on the other, is plainly repugnant to the nature, not only of man, but of all created things; for, of necessity, all effects must in some way be connected with their cause; and it belongs to the perfection of every nature to contain itself within that sphere which the rational order has assigned to it; namely, that the inferior should be subject and obedient to the superior. But, besides this, a doctrine of this character is most hurtful both to individuals and to the State. For one ascribe to human reason the only authority to decide what is true and what is good, and the real distinction between good and evil is destroyed; honor and dishonor become a matter of private opinion; pleasure is the measure of what is lawful; and, given a code of morality which has little or no power to restrain the natural propensities of man, a way is then opened to universal corruption. To turn to public affairs: authority is severed from the true and natural principle whence it derives all its efficacy for the common good; and the law determining right and wrong is at the mercy of a majority—which is simply a downward path to tyranny. The empire of God over man and civil society once repudiated, it follows that religion, as a public institution, ceases to exist, and that all that belongs to religion, and which, with ambitious designs on sovereignty, tumult and sedition will be common among the people; and when duty and conscience cease to appeal to them, there will be nothing to hold them back but force, which is an inefficient restraint upon their covetousness. Of his we have almost daily evidence in the riotous and seditious societies, whose one object is revolution. It is for those, then, who are capable of forming a just estimate of things, to decide whether such doctrines promote that true liberty which alone is worthy of man, or rather pervert and destroy it.

There are, indeed, some adherents of *liberalism* who do not subscribe to these opinions, which we have seen to be so fearful in their enormity, and tending to produce the most terrible evils. Indeed, many, compelled by the force of truth, do not hesitate to admit that such a liberty is vicious and simple license, when it is in temperate in its claims, and the neglect of truth and justice; and therefore they would have liberty ruled and directed by right reason, and consequently subjected to the natural law and to the Divine eternal law. And here they think they may stop, and hold that no man is bound by any law of God, except such as can be known by natural reason.

In this they are plainly inconsistent; for, if, as they must admit, as no one can rightly deny, the will of the Divine Legislator is to be obeyed, because every man is under the power of God and tends towards Him as his end, it follows that no one can assign limits to His legislative authority without falling in the obedience which is due. Indeed, if the human mind be so presumptuous as to define what are God's rights and His own duties, His reverence for Divine law will be apparent rather than real, and its own judgment will prevail over the authority and providence of God.

Man must therefore take his rule of life from the eternal law; and from every one of those laws which God, in His infinite wisdom and power, has been pleased to enact, and to make known to us in a manner so sure as to leave no room for doubt. And the more so, because laws of this kind have the same origin and author as the eternal law, and are absolutely in accordance with right reason, and perfect the natural law; and they constitute the government of God, Who

gradually guides and directs both the intellect and the will of man lest they fall into error. Let then a holy and inviolable union prevail where disunion is neither seemly nor possible; and in all things, according to the dictates of right reason, let God be dutifully and obediently served.

There are others, somewhat more moderate though not more consistent, who affirm that the morality of individuals is to be guided by the Divine law, but not the morality of the State, so that in public affairs the commands of God may be passed over, and may be disregarded in the framing of laws. Hence follows that fatal theory of the separation of Church and State. But the absurdity of such a position is manifest. Nature herself proclaims the necessity of providing in the State the means and opportunities whereby the community may be enabled to live, as it should, according to the laws of God; for He is the source of all goodness and justice, and it is absolutely repugnant to maintain that such laws can be totally disregarded, or rendered abortive by contrary enactments. Besides, those who are in authority owe it to commonwealth not only to provide for the external well-being and administration of the State, but also to take care for the welfare of men's souls by the wisdom of their legislation. But, for the increase of such benefits, nothing more suitable can be conceived than the laws which have God for their author; and, therefore, they who in their government take no account of these laws abuse political power by causing it to deviate from its proper end and from what nature prescribes. And, what is more important, and what we have more than once pointed out, although the civil authority has not the same approximate end as the spiritual, nor proceeds on the same lines, nevertheless in the exercise of their separate powers they must occasionally meet. For their subjects are the same; and not unfrequently they deal with the same objects, though in different ways. Whenever this occurs, since a state of conflict is bound and manifestly repugnant to the most wise ordinance of God, there must necessarily exist some order or mode of procedure to remove the occasions of difference and contention, and to secure harmony in all things. This harmony has been not inaptly compared to that which exists between the body and the soul for the well-being of both; the separation of which brings harm chiefly to the body, since it extinguishes its very life.

To make this more evident, the growth of liberty ascribed to our age must be considered in its various details. And, first, let us examine that liberty in individuals which is so opposed to the virtue of religion, namely, the *liberty of worship*, as it is called, which rests on this principle, that every man is free to profess as he chooses any religion, or none. But, assuredly, of all the duties which man has to fulfill, that without doubt is the chief and the holiest whereby he is bid to worship God with devotion and piety; which follows of necessity from the truth, that we are ever in the power of God, and are ever guided by His will and providence, and having come forth from Him, must return to Him. Add to this, that no true virtue can exist without religion; for moral virtue is concerned with those things which lead to God, as man's supreme and ultimate good; and therefore religion, which (as St. Thomas says) "performs those actions which are directly and immediately ordered to the Divine honor," rules and governs all virtues. And, if it be asked, which of the many conflicting religions it is necessary to embrace, reason and the natural law undoubtedly answer, that one which God commands and which man cannot without difficulty recognize for himself by certain exterior signs whereby Divine Providence has ordered that it should be distinguished, because, in a matter of such moment, the most terrible loss would be the consequence of any error. Wherefore, with a freedom such as we have described, to man is given the power to pervert or abandon with impunity the most sacred of duties, and to exchange the unchangeable good for evil, which, as we have said, is not liberty, but the degradation of liberty, and the subject subjection of the soul to sin.

This same liberty, if it be considered in relation to the State, clearly implies that there is no reason why the State should offer any homage to God, or should desire any public recognition of Him: that no form of worship is to be preferred to another, but that all stand on an equal footing; no account being taken of the religion of the people, even if they profess the Catholic faith. But to justify this, it must needs be true that the State has no duties towards God, or that such duties, if they exist, may be abandoned with impunity; both of which assertions are manifestly false. For not men are doubted in civil society; whether its elements be considered: or its form, which is authority; or the object of its existence; or the abundance of the services which it renders to man. God it is Who has made man for society, and has placed him in the company of others like himself, so that what was wanting to his nature, and beyond his attainment if left to his own resources, he might obtain by association with others. Wherefore civil society must be professing which alone is true, and which cannot be professed in any other manner; and this can be recognized without difficulty, especially in Catholic States, because the marks of truth are, as it were engraven upon it. This religion, therefore, the rulers of the State must preserve and pro-

tect: if they would provide, as they should do, with prudence and usefulness for the good of the community. For the public power exists for the welfare of those whom it governs; and although its proximate end is to lead men to the prosperity which is found in this life, yet in so doing, it ought not to diminish, but rather to increase, man's capability of attaining to the supreme good in which his everlasting happiness consists, which never can be attained except through religion.

But this we have explained more fully elsewhere. We now only wish to observe that liberty of such a kind is greatly hurtful to the true liberty both of rulers and of their subjects. Religion, moreover, is of wonderful advantage. For, deriving the first origin of power directly from God Himself, with grave authority it commands rulers to be mindful of their duty, to govern without injustice or severity, and to rule their people kindly, with almost paternal charity; it admonishes subjects to be obedient to lawful authority, as to the ministers of God; and it binds them to their rulers, not merely by obedience, but by reverence and affection, forbidding all seditious and attempts that would disturb public order and tranquility, and cause greater restrictions to be put upon the liberty of the people. We need not mention how greatly religion conduces to pure morals, and pure morals to liberty; for reason shows, and history confirms the fact, that the better the morality of the State, the greater the liberty, and wealth, and power do they enjoy.

We must now consider a little the liberty of speech and the liberty of the press. It is hardly necessary to say that there can be no such right as this, if it is not used in moderation, and if it passes beyond the bounds and end of all true liberty. For right is a moral power which, as we have said, must again repeat, it is absurd to suppose that nature has given indifferently to truth and falsehood, to justice and injustice. Men have a right freely and prudently to propagate throughout the State whatsoever things are true and honorable, so that as many as possible may possess them; but also, to suppress what is false and unprofitable, and what does no mental plague is greater, and vice which corrupts the heart, should be diligently repressed by public authority lest they incidentally work the ruin of the State. The excesses of an unbridled intellect, which really end in the oppression of the ignorant multitude, are not less rightly restrained by the authority of the law than are the injuries inflicted by force upon the weak; and even more so, because by far the greater part of the community either absolutely cannot, or can only with great difficulty, avoid their illusions and subtleties, especially such as flatter their own passions. If unbridled license of speech and of writing be granted to all, nothing will remain sacred and inviolate; even the highest and truest judgments of nature, the common and noblest heritage of the human race, will not be spared. Thus, truth being obscured by darkness, which no mental manifold error, as often happens, will easily prevail; and license will gain what liberty loses; for liberty will be more free and secure, in proportion as license is more restrained. In regard, however, to such matters of opinion as God leaves to man's free discussion, full liberty of thought and of speech is naturally within the right of every one; for this liberty is due to man to express the truth, but less often to its discovery and manifestation.

A like judgment must be passed upon what is called *liberty of teaching*. There can be no doubt that truth alone should imbue the minds of men; for in truth are found the well-being, and end, and perfect formation of intelligent nature; and therefore truth alone should be taught both to the ignorant and to the educated, so as to bring knowledge to the former, and to preserve it in the latter. For this reason, it is plainly the duty of those who teach to banish error from the mind, and by sure safeguards to exclude all false opinions. From this it follows, that greatly opposed to reason, and tending absolutely to pervert men's minds, is that liberty of which we speak, in so far as it claims for itself the right of teaching what it pleases—a liberty without failing in its duty, and the more so, because the authority of the teacher has great weight with his hearers, who can rarely defend for themselves as to the truth or falsehood of the instruction given to them.

Wherefore, this liberty also, that it may be just, must be kept within certain limits, lest the art of teaching be turned into an instrument of corruption. No teacher, whose duty should be the sole object of those who hear, should be free to teach what he pleases, of two kinds, natural and supernatural. Of natural truths, such as the principles of nature and what is deduced from them immediately by reason, there is a kind of common patrimony in the human race. On this as a firm basis, morality and justice and religion, and the very bonds of human society rest; and to allow it to be with impunity violated or destroyed, would be impious and foolish, and inhuman. But with no less religious care must we preserve that great and sacred treasure of the truths which God has taught us. By many convincing arguments which the defenders of Christianity have often used, certain leading truths have been laid down, namely, that some things have been revealed by God; that Flesh, to bear witness to the truth; that a perfect society was founded by Him, that is, the Church of which He is the head, and with which He has promised to abide till the end of the world. To this society He intrusted all the truths which He had taught, that it might keep and guard them; and at the same time He commanded all nations to hear the voice of the Church, as if it were His own threatening those who would not with everlasting perdition. Thus it is manifest that man's best and surest teacher is God, the source and principle of all truth; and the

Only-Begotten Son, Who is in the bosom of the Father, the way, the truth, and the life, the true light which enlightens every man, to whose teaching all must submit: "And they shall all be taught of God." (St. John vi. 45). In faith and in the teaching of morality, God made the Church a partaker of His Divine authority, and through His Divine help she cannot be deceived. She is therefore the greatest and most safe teacher of mankind, with inviolable right to teach them. Sustained by the Church has ever sought, above all things, to fulfil the mission intrusted to her by God: undeterred by the difficulties surrounding her, she has never ceased to assert her liberty of teaching; and in this way, the superstition of paganism being dispelled, the world was renewed into Christian wisdom. Now, reason itself teaches that the truth really be proved one another, and that whatever is in variance with them must necessarily be false. Therefore, the Divine teaching of the Church, so far from being an obstacle to the pursuit of learning and the progress of science, or from retarding in any way the advance of civilization, in reality brings to them the guidance of a shining light. And for the same reason it is of great advantage for the perfecting of human liberty, since Our Saviour Jesus Christ has said that by truth is man made free: "You shall know the truth, and the truth shall make you free." (St. John viii. 32). Therefore, there is no reason why genuine liberty should be displeased, or true science to feel aggrieved, in having to bear that just and necessary restraint by which, in the judgment of the Church and of reason itself, man's Church, as facts have everywhere proved, while she chiefly and above all looks to the defence of the Christian faith, is at the same time careful to foster and promote every kind of human learning.

Learning is in itself good, and praiseworthy, and desirable; and all erudition which is the fruit of sound reason, and in conformity with the truth of things, serves not a little to illustrate what God has taught in His Holy Scriptures, and to our great benefit, has carefully preserved the monuments of ancient wisdom; has opened everywhere homes of science; and has urged on intellectual progress, by fostering most diligently the arts by which the civilization of our age is so much adorned. Lastly, we must not forget that a vast field lies freely open to man's industry and genius, containing all those things which have necessary connection with Christian faith and morals, or as to which the Church, using no authority, leaves the judgment of the learned free and unrestrained. From all this may be understood the nature and character of that liberty which the followers of *liberalism* so eagerly demand and proclaim. On the one hand, they demand for themselves and for the State a license which opens the way to every perversion of opinion; and on the other, they hamper the Church in many ways, rarely preserving the limits within the narrowest limits, although from her teaching there is nothing to be feared, but very much to be gained.

Another liberty is greatly proclaimed, namely, *liberty of conscience*. If by this is meant that every one may, as he chooses, worship God or not, it is sufficiently refuted by what has been already said. But it may also be taken to mean that every man is free to follow his own conscience, and within the will of God and obey His commands. This indeed is true liberty, worthy of the sons of God, which nobly sustains the dignity of man, and is stronger than all violence or wrong—a liberty which the Church has always desired and held most dear. This is a liberty which the Apostles claimed for themselves with Christ's constancy, which the defenders of Christianity contended with their writings, which the Martyrs in vast numbers consecrated by their blood. And rightly so; for this Christian liberty bears witness to the absolute and most just dominion of God over man, and to the great and supreme duty of man towards God. It has nothing in common with a seditious and rebellious mind; and it is no way derogates from obedience to public authority; for the right to command and to require obedience exists only so far as it is in accordance with the authority of God, and is within the measure that He has laid down. When anything is commanded which is plainly in variance with the will of God, there is a departure from this divinely constituted order, and a conflict with the Divine authority, and then it is right not to obey.

By the patrons of *liberalism* who make the State absolute and omnipotent, and proclaim that man should live altogether independently of God, this liberty of which we speak, which is joined to virtue and religion, is now acknowledged; and whatever is done for its preservation, is held to be an injury and an offence against the State. Indeed, if they spoke truly there would be no tyranny, no matter how cruel, which we should not be bound to endure and to obey.

The Church would most earnestly desire that this Christian teaching, of which We have given the heads, should in reality and in practice penetrate every rank of society. This teaching would be of the greatest efficacy to heal the evils of our day, which are neither few nor light, and are the offspring in great part of the false liberty which is so much extolled, in which the germ of salvation and glory was supposed to be contained. The hope has been disappointed by the result; the fruit, instead of being sweet and wholesome, is tainted and bitter. If a remedy is desired, let it be sought for in a restoration of sound doctrine, from which alone the preservation of order and the defence of true liberty can be expected. Yet, with the discernment of a true mother, the Church weighs the great burden of human weakness; and she knows what is the course in which the minds and the affairs of men are now borne along. For this

reason, while not conceding any rights to anything that is not true and honest, it does not forbid public authority to tolerate what is in variance with truth and justice, for the sake of avoiding a greater evil, or of obtaining or preserving some greater good. God Himself, in His providence, though He is of infinite goodness and power, allows evil to exist in the world, partly that greater good may not be impeded, and partly that greater evil may not follow. In the government of States it is well to imitate the Ruler of the world; and, as the authority of man is powerless to prevent every evil, it has (as St. Augustine says) "to overlook, and to leave unpunished, many things which are punished, and rightly, by Divine Providence." But in such circumstances, if, for the sake of the common good (which is the only just reason), the law of man may and ought to tolerate evil, it may not and ought not to approve or desire evil for its own sake; for evil of itself, the removal of which is opposed to the common welfare, which a legislator must desire and defend to the best of his power. In this, human law must endeavor to imitate God, Who, as St. Thomas says, in allowing evil to exist in the world, "neither wishes evil to be done, nor wishes it not to be done; but wishes only to permit it to be done; and this is good." This sentence of the Angelic Doctor contains briefly the whole doctrine as to the permission of evil. But, to judge rightly, we must acknowledge that there is a State of perfection, and that the tolerance of evil, which is suggested by political prudence, must be circumscribed by the limits which its cause, the public welfare, requires. Wherefore, if such tolerance would be injurious to the public welfare, and bring greater evils on the State, it would not be lawful; for in such a case the motive of public welfare, which we have spoken of, the extraordinary condition of these times, the Church usually acquiesces in certain modern liberties, not because she prefers them in themselves, but because she judges it expedient to permit them, in better times she would use her own liberty; and, by persuasion, exhortation, and entreaty, she would endeavor, as she ought, to fulfil the duty assigned to her by God of providing for the eternal salvation of mankind. For this, however, remains always true, that the liberty which is claimed for all, to do all things, is not, as we have often said, of itself desirable, inasmuch as it is contrary to reason that error and truth should have equal rights. And as to tolerance, it is surprising how far removed from the justice and prudence of the Church, are they who profess what is called *liberalism*. For, in allowing that license of which we have spoken, they exceed all limits, and do not at least making no apparent distinction between truth and error, honesty and dishonesty. And because the Church, the pillar and ground of truth, and the unerring teacher of morals, is forced utterly to reprobate and condemn tolerance of such an abandoned and criminal character, they calumniate her as wanting in patience and gentleness, and thus fall to see that, in so doing, they impute to her a fault which is in reality a matter for commendation. But, in spite of all this show of tolerance, it very often happens that, while they profess themselves ready to show liberty on all in the greatest profusion, they are utterly intolerant towards the Catholic Church, by refusing to grant it the liberty which is its right.

To reduce briefly, for clearness sake, to its principal heads all that has been here written and that follows from it, the summary is this: that, by a necessity of his nature, man is wholly subject to the true and everlasting power of God; and that man has no liberty except that which must be in submission to God and in subjection to His will. To deny the existence of this authority in God, or to refuse to submit to it, is to act, not as a free man, but as one who reasonably rebels against his Creator; and in such a case it is a disposition of mind the chief vice of *liberalism* consists. The form, however, of this vice is manifold; for in more ways and degrees than one can the will depart from the obedience which is due to God or to those who share the Divine power.

To reject the supreme authority of God, and to cast off all obedience to Him in public matters, and even in those which are private and domestic, is the greatest perversion of liberty, and the worst kind of *liberalism*; and against this, what We have said applies in its fullest sense.

Next comes the system of those who admit indeed the duty of submitting to God, the Creator and Ruler of the world, inasmuch as all nature is dependent on His will; but who boldly reject the laws of faith and morals, which are above the natural order, and are revealed by the authority of God; who at least assert that there is no reason why regard should be paid to these laws, at least in public by the State. How wrong such men also are, and how inconsistent, we have seen above. From this doctrine, as its source and principle, flows that fatal maxim of the separation of Church and State; whereas, on the contrary, it is clear that the two powers, though dissimilar in functions and unequal in degree, ought nevertheless to live in concord, by the harmony of their actions and the fulfillment of their respective duties.

But this maxim is understood in two ways. Many wish the State to be separated from the Church wholly and entirely, so that in every right of human society, in institutions, customs, and laws, in the offices of State, and in the education of youth, they would pay no more regard to the Church than if it did not exist; and, at most, would allow the citizens individually to attend to their religion in private if they pleased. Against these, all the arguments by which we disproved the doctrine of the separation of Church and State are conclusive; and with this additional argument, that it is absurd that the citizen should respect the Church but the State despise it.

Others do not oppose the existence of the Church nor indeed could they; yet they rob her of the nature and rights of a perfect society; and maintain that it does not belong to her to legislate, to judge, or to punish, but only to exhort, to advise, and to rule her subjects according to their own consent and will. By their opinion their own would pervert the nature of this Divine society, and attenuate and narrow its authority, its efficacy of teaching, and its whole efficiency; and at the same time they would aggrandize the power of the civil government to such an extent as to subject the Church of God to the emprise and sway of the State, like any voluntary association of citizens. To completely refute such teaching, the arguments often used by the defenders of Christianity, and set forth by Us, especially in the encyclical letter *Inmortalia Dei*, are of great avail; for by those arguments it is proved that, by a Divine provision, all the rights which essentially belong to a society that is legitimate, supreme, and perfect in all its parts, exist in the Church. There remain those who, while they do not approve the separation of Church and State, still deem it expedient that the Church ought to adapt herself to the times, and conform to what is desired by the modern system of government. Such an opinion is sound, if it is to be understood of an adaptation that is consistent with truth and justice; in so far, namely, that the Church, in the hope of some great good, may show herself indulgent, and may conform to the times in whatever her sacred office permits. But it is not so in regard to practices and doctrines which pervade the moral and political life, which have unlawfully introduced. Religion, truth and justice must ever be maintained, as God has entrusted these great and sacred things to the care of the Church, she can never be so unfaithful to her office as to dissemble in what is false or unjust, or to connive at what is hurtful to religion.

From what has been said, it follows that it is in no way lawful to demand, to defend, or to grant unconditional freedom of thought, of speech, of writing, or of religion, as if they were so many rights which nature had given to man. For, if nature had really given them, if would be lawful to refuse obedience to God, and there would be no restraint to human liberty. It likewise follows, that freedom in these things may be tolerated when there is just cause; but only with such moderation as will prevent its degenerating into license and excess. And where these liberties are in use, men should use them in doing good, and should regard them as the Church does; for liberty is to be regarded as legitimate in so far as it gives greater facility for doing good, and no further.

Whenever there exists, or there is reason to fear, either an unjust oppression of the people, or a deprivation of the Church's liberty, it is lawful to seek for such a change of government as will give due liberty of action. In such a case it is not an excessive and vicious liberty that is sought for; but only some relief, for the common welfare, in order that amidst the license for evil the power of doing good may not be hindered.

Again, it is not of itself wrong to prefer a democratic form of government, if only the Catholic doctrine be maintained as to the origin and use of power. Of the various forms of government, the Church does not reject any that are fitted for the welfare of the subject; she wishes only—that this nature itself requires—that they should be constituted without wrong to anyone, and especially without violating the rights of the Church.

Unless through some exceptional condition of things it be otherwise determined, it is well to take part in the administration of public affairs. And the Church approves of every one giving his services for the common good, and doing all that he can for the defence, and preservation, and prosperity of his country.

Neither does the Church condemn those who, if it can be done without violation of justice, wish to make their country independent of any foreign or despotic power. Nor does she blame those who wish to give to the State the power of self-government, and to its citizens the greatest possible measure of prosperity. So long as it is without license, the Church has always fostered civil liberty; and this has been especially in Italy, in the municipal prosperity, and health and glory, which were obtained at a time when the salutary power of the Church had, without opposition, spread to all parts of the State.

These things, Venerable Brethren, which under the guidance of faith and reason, we have, in the discharge of Our Apostolic office, now delivered to you, we hope, especially by your cooperation with Us, be useful unto many. In witness of heart we raise Our eyes in supplication to God, and earnestly beseech Him to shed mercifully the light of His wisdom and of His counsel upon men, so that, strengthened by these heavenly gifts, they may in things of such moment discern what is true, and may then in public and in private, at all times, and with unshaken constancy, live in accordance with the truth that they have known. As a pledge of these heavenly gifts, and in witness of Our good will, to you, Venerable Brethren, and to the clergy and people committed to each of you, We most lovingly grant in the Lord the Apostolic benediction.

Given in Rome, at St. Peter's, on the 20th day of June, in the year MDCCLXXXVIII., the eleventh year of Our Pontificate.

POPE LEO XIII.

Mr. Parnell denies the report which has been circulated that he intends to vacate his seat in Parliament until the charges against him be enquired into either by the Scotch Court or the Parliamentary Commission.

### AS A LILY.

BY DANCY BYRON.

Ave Maria.

In the very heart of England—in that country where lordly trees shelter graceful deer, and the rich green foliage shades the sweetest of English songsters—stood a mansion stately, grim, and grey. It was built in a hollow, and the wide-spreading elms came up to its very doors. The hot June sun smiled through the branches, but it seemed to have no effect on the forbidding aspect of the house. The dancing rays, as if checked by such an unwonted repulse, darted here and there, flected in and out, turning green into gold, and grey into green, till they found an unexpected entrance at a casement thrown wide open on the ground floor. Hot though it was, every other door and window was carefully closed. The roses shed in rain their sweetest fragrance, the orange-blossom sprinkled its odorous bloom: there was no one to see and no one to care—for the Lord of the Manor was dying.

For weeks the walks had been unswayed, and the weeds had run riot in the pleasure ground. For weeks no flowers had been culled, no fruit had been plucked; a stillness terrible and solemn had fallen upon the place. The timid deer even ventured to nibble on the lawn, the wood pigeons cooed on the broad window sill; no one disturbed them, no one paid them any heed.

For the Lord of the Manor had been a bad man. In his young days he had quarrelled with his father, and gone across the seas; nor was he ever heard of till he came to take possession—when (crowning act of his badness) he brought home an Andalusian wife, ex-ceeding fair to behold, but—a Papist!—had fallen upon the place. The timid deer even ventured to nibble on the lawn, the wood pigeons cooed on the broad window sill; no one disturbed them, no one paid them any heed.

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dying man's knees, and the gay tones sounded strangely in this chamber of death. But, unconscious of the shadow hovering over her, the little one read on, her cheeks flushing with the hard words, and her voice trembling with eagerness to get to the next page. From time to time the long-lashed eyes were raised to listen to see if her father was listening. Yes: there he lay with a strange, sweet smile on his face, and the eyes that had looked so wild now sofly closed.

Satisfied and happy, the child prattled on explaining the picture, and wonder-ing what was the next crisis in the pussies' eventual career. At last she came to a word she could not understand, and she appealed to her father for help. "Dear father, tell me," she said pleadingly, "are you so very fast asleep?"

"But he did not speak, he did not move—little Rosamund was talking to the dead. Then a weird feeling o awe crept over the child. "Dear father," she said again, but this time in a whisper, "your little Rosie will pray for you."

"And the white-clothed innocent knelt in the darkening room, on the bed, and said: "Mary, sweet Mother, bless dear father. Kind Jesus, make him happy with You forever. Amen."

It was the first prayer said for the repose of his soul. And so will leave them together—the living and the dead.

II. Twelve years have passed away—twelve years of almost uninterupted happiness to innocent, lovely Rosamund. She and her mother travelled from sunny Spain to fervent Italy, from snow-capped Switzerland to the picturesque Rhine.

And the child, who loved her mother with an almost idolatrous affection, had the joy of watching the subtle color return once more to her cheeks, the spring of health to her movements, and the light of mirth to her saddened eyes.

Beneath the shadow of the mountains, or basking in the sun clothed plains of the Campagna, the mother breathed into her only one the same fervent spirit of faith which had been her own support in all her trials.

Gradually the girl learned something of the sad history of the fragile being at her side; she listened to the recital of her unlovely childhood in the land of orange-groves, of her momentary attachment to one of her own country, of the stern English lord who wooed her and won her by the very eagerness and strongness of his love; how she, too weak to resist the united force of parents, relatives, and friends, finally yielded, and let him carry her from all that made life a joy, and take her to a land where every breath was pain.

And, as the girl listened, her heart was lit with pity and with love. She could understand so much that was so faintly shadowed in hesitating words. She, who had inherited her father's strength of will and force of character—who was uncompromising where truth or fidelity was concerned, felt a great surging of pity and compassion towards one so much more helpless than herself.

A year took birth in her breast that she would dedicate her whole life to this frail and feeble being; she would guard her out of the very richness of her own young strength, and would pour out to her the purest, the most passionate ardor of her life's love, so that the wa-ning days of her sweetly loved parent should be like unto the budding of her life, for peace, and shelter, and repose.

The sacredness of her vow lent a halo of lustre to her face, and people marvelled, not so much at her matchless beauty as at the steadfast light in her violet eyes, and the firm curves in her sensitive mouth and chin. Even her mother gazed on her in admiring wonder.

"I have kept you away from everyone, my child," she said, with a dim sensation of regret; "because I wished you to grow up as I did—pure, white, and strong. Have I been wise? I know not. When trouble comes, who will teach you to bear it?"

"He who kept you strong in faith in all your trials," whispered the young girl, reverently.

And many a time they thanked God together that she who had been feeble and resistless in all things else, in this had been so weak. "What a pretty little, caru mia! I will take it for my motto in life."

had vowed to do anything in her power to promote her parents' comfort, and she was bound by her vow to conceal her own grief, and do nothing to mar her mother's joy.

To resolve was to act with Rosamund; she knelt before her marble statue of Our Lady, and with tearful eyes but resolute heart made a renunciation of that first place which had always been hers in her mother's heart.

"I am motherless, but for Thee, Madonna mia," she murmured between her sobs. "I am Thine now, as I never was before."

Count da Ross had dreaded some opposition on the part of the beautiful, high spirited Rosamund. But in this he was agreeably disappointed. She came to him frankly, with hand outstretched, and the glory of self-sacrifice making her eyes burn with a strange radiance.

"I could give her to no other man," she said simply. "Take her, and be happy as you deserve."

She soothed her mother's trepidation. She persuaded her to yield to the Count's wish, and have a speedy marriage; she supervised all minor arrangements, and with a practical promptitude for which no one had given her credit, she decided that while the Count would take his bride to his property in Spain, she would spend the next two years in a convent in England and continue her studies.

"You know, mamma," she said gaily, "I am but an 'unlearned girl,' not fit to face the world yet."

The contents of her father's will were first made known to her. Everything went to his wife, unless she married again; in which case it all devolved upon Rosamund; but if on her twenty first birthday she still remained "a maid, dwelling single," she was to go to the issue of his younger brother Ernie, except £200 a year, which his "misguided daughter" might still retain.

"Riches for me!" declared Rosamund, stoutly. "When I am in London I shall seek out the heir, and see what he is like."

The wedding day came, soft and sunny as a wedding day should be. The bride stood by her side, fair and tall as a lily, with a smile wreathed face, and a happy word for every one. Who was to kiss all she felt, or how each word of the marriage service was as a knell on her heart? It was a jealous God, and where He wishes to reign He will have no rival.

"Motherless!" rang in the young girl's heart; "motherless!" sounded in her soul, but her eyes were undimmed, and her laugh was gay as she flitted from parent to guest, and her heart never let her go.

"My child, how shall I dare to be happy if I know not that you are living 'as a lily'?"

"Have no fear," was the brave reply, as Rosamund tenderly undid the arms of her husband. "The God who has protected you will protect me."

And in the glowing sunset of an Italian summer they drove away and left the young girl—alone.

III. Again we must turn over the pages of time for four years. The scene is now in London—London with its wealth and its rage, its gilded mansions and wretched hovels; the heaven of the rich, the hell of the poor; where lives are lived unparal-leled for barbarism even in barbaric annals, and human souls rot by the very house of God, and will not let a friendly hand heal their pitiful leprosy.

It is a cool, grey day, when tender and cool the great city in a softening mist, and the red sun struggling through, casts a picture-glow on the tomb filled abbey and the stately Parliam-ent House. Wherever you go, you find signs of bustle, hurry, struggle and life; street cries pierce the gloom; the dull roll of the carriages tells of lordly Mam-mon wending his way to civic banquets; or from a queenly drawing room; the sharp and of the hansom's, the ponder-ous hum of the omnibus—

Rosamund was happy indeed; a radiant peace filled her soul; to-morrow she would get her heart's desire—to-morrow she was to take the veil.

She was waiting now to complete the last of her earthly acts. She had begged for an interview with the new heir; she wished to plead in behalf of those tenants to whom she had always been as a Lady Beautiful. Their welfare was the only thought which troubled her.

Through the family lawyer she had heard that the owner of all her property was a young man scarcely thirty years of age, and she fell to thinking what he would be like. Would he be an infidel, a narrow minded bigot, or some fanatic zealous in a new creed? However, it mattered little to her: her way was plain; to devote herself body and soul to the service of her Lord, and leave all else in His hands.

Her reverie was disturbed by the opening of the door. She looked up and bended a priest. He was tall and dark, not more than thirty, with a strong cast of countenance, and mild, benign eyes.

Rosamund bowed. "You are wanting Reverend Mother, Father? I will go and call her."

He answered only by a slight smile, and, advancing into the room, approached her. "I want my cousin Rosamund," he said; "and I have found her, have I not?"

He stood looking down on her with a smile on his face, pale face. "Cousin!" he faltered, "are you Francis Earl Spence?"

"Yes." "And the heir?" "Yes." "And a priest?" "Yes." "Oh, I am so grateful!" she exclaimed, joy irradiating her whole countenance. "Thank God! How good God is!—how good!"

"The ways of God are indeed strange," he remarked. "You lose all for your faith, and it falls to me uncondition-ally."

Father Francis then told her of his conversion ten years ago, of his ignorance of the residence of his relatives, and that when the lawyer had signified to him his new responsibilities, he de-sired that Rosamund should not be told of his religion, wishing to see the girl who could give up so much for Christ's sake.

"Are you satisfied to leave the property in my hands?" he said, with another smile.

"More than satisfied. I dared never hope for this."

They arranged what should be given to the Church for the poor, to God, and when twilight came, Rosamund knelt to receive the blessing of him whom she met for the first time in this world on earth. And as he solemnly pronounced the words his heart went up in thanksgiving that his young relative had chosen the better part, and would live and die "as a lily."

Only a Little Medal.

Chancing one day to ask a Catholic lady of my acquaintance the circum-stances of her conversion from Protestan-tism, she gave me the following particu-lars:

She had been a member of the Church of England, and not very long married, when she and her husband commenced housekeeping in London. The house into which they moved had been left neat and clean by the outgoing tenants, but on the floor of the upper part of the house Mrs. B. discovered a Catholic medal for the use of the laity, and a small medal of the Immaculate Concep-tion. The book she gave to her parlor maid, who was a Catholic; the medal, following some unaccountable impulse, she attached to her watch chain.

### OBEDIENCE TO GOD.

The creation of man was always a possibility, and the pre-existent in the Divine mind from eternity. God cannot receive any new ideas. He knows and sees all things, past, present and future, and one of His attributes is immu-tability, therefore, all that He has done or ever will do, is but the development of His original intentions. The glory that is infinite is uncreated, but there is an outward glory that is created and finite. God made us for His outward, or extrin-sic glory. Having made us for Himself He has undivided ownership in us. According to theological justice we should render to every one his own; therefore we should give ourselves to God, since He alone has a right to us. Original justice demands the subjection of the body to the mind, the subjection of the will to reason, and the subjection of the heart to God. This is the natural justice that was lost when Adam fell, but restored by the death of Christ.

Thus obedience to God is a condition imposed by the natural law. St. Augustine wrote: "He requires you entirely Who hath made you entirely." Willing or not, we are in His hands every moment of existence and cannot escape. God gave us an understand-ing to perceive and know Him, a will to serve Him, and the capacity to love Him. It is our first and highest duty to know Him, to serve Him, and to love Him, as this is the only purpose of our creation. He created us for His extrinsic glory, and it is our duty to carry out the supreme will according to the conditions of the divine plan. Do we obey God, or do we serve Him? Ask yourselves. The very name of God is tabooed in the social circles as being out of place; but the name of God should never be out of place. The name of the devil is quite popular, and is mentioned often in conversation. In the family circle the name of God is mentioned, not in the way of piety, but to express astonishment, sarcasm, con-tempt, or anger, thus: "My God!" "Good God!" "Great God!" "For God's sake!" This is blasphemy. The name of the Infinite is mixed up with trivial and vulgar common places in the most irreverent manner. How shocking!

There is something radically wrong in our civilization. The prince of the world has nearly banished God from the thoughts and lips of men. Society is absolutely pagan in its rules of life. Fifty years ago one would sometimes hear such expressions as the following, showing faith in God: "I will go if it please God;" "I will come, God willing;" "I thank God for this;" "It is a fine day, thank God;" "God be with you, us;" "God direct you;" "God look down on us;" "God spare you." These expressions show a due recognition of God's providence and a sense of an obligation to respect His divine sovereignty and authority.

In these days such expressions are never used, not even by church mem-bers in good standing, because God is not in fashion in our times. The older citizens remember when God was men-tioned in conversation as above. It is to be hoped that a movement may be inaugurated to bring God into fashion again among our people.

INDIFFERENCE TOWARDS GOD.

There is a lack of reverence every-where apparent. It is caused by in-difference to everything outside of the material world of sense. Many men of brains and culture, cold-hearted scholars, lawyers, doctors, professors, do not kneel down in the morning to thank God, in whom they live and move and breathe, for their preservation through the dark mystery of the night. When retiring at evening to rest, they offer no thanks for protection from the accidents of the day. The grandsons of these days, they spend their morning and evening prayers. The broad-minded people act as if God is unworthy of reverence. They know that the earth rolling in space ninety-two millions of miles from the sun, travels over a thou-sand miles in its daily motion, and six-ty-eight thousand miles in its yearly motion, and has been doing this since creation's dawn to produce day and night and the four seasons. They know that God sus-tains this stupendous system each mo-ment to preserve them from falling into nothing. The thought arises, but they do not say, "Thanks be to God!" The sun gives light and heat, else we would be all frozen like marble pillars. The sun is a molten mass, equaling the bulk of one million three hundred thousand worlds like ours, and this stupendous mass is necessary to our existence as much as the air we breathe. Is there anything in the sun, that mur-murs, "Glory to God!" O, barren Chris-tianity!—Philip O'Neil in Catholic Mirror.

Me and God.

In a country town not far from Boston there is a man who has been trying long and hard to get into some political office. His neighbors knew that what chiefly overbearing ignorance, but of course this point never dawned upon him.

At last, and chiefly through the inter-vention of a popular neighbor, he was made a justice of the peace. This was better than nothing, and it set him up accordingly. Still, the days went on, and nothing came in his way to afford him an opportunity to exercise his newly-found power.

At last a rough and ready neighbor came in one day to testify in regard to something to which he had been a wit-ness. He stalked in his usual social manner, his hat on his head, and stood before the new Justice.

"Don't you know you're going to be sworn in?" thundered the new official. The sullen visitor nodded.

"Then off with your hat, sir!" roared the Justice. "Don't you know any better than to come in the presence of me and God with your hat on?"—Boston Record.

If you desire to possess a beautiful complexion take Ayer's Sarsaparilla. It cleanses and purifies the blood, and removes blotches and pimples, making the skin smooth and clear, and giving it a bright and healthy appearance. Take it this month.

### THE CONVENT.

Into what darkness and dreariness of epochs and ages, of minds and of souls, the convent throws salutary, beaming light! What marvels it has worked in the development and improvement of the human race! The convent was the sacred vessel which collected the dew from heaven, and poured them out upon the earth in pure and healthy streams; it was the foundation which sprang from life dedicated to God, and its sparkling currents called down a blessing upon the earth. It promoted the material, the mental, and spiritual welfare of man-kind. In the present age people think they perform miracles when they further either of these interests. The convent took all in itself—its various orders took all a hand! They cultivated the barren soil and made the desert land put forth its fruit; they directed the thirst for knowledge, which urges forward the daring human spirits to its proper end; they guided the pulses of the soul, and led her either to the fulfillment of her duty in the active life; or they were sanctified by the exercise of the works of mercy, or they provided for her the peaceful retirement of the silent cell for contemplation and devotion. They did all, they answered all purposes, they understood all, and supplied the necessities of all. On the long ladder which the innumerable woe of men have raised, there is not a step on which a convent has not stood to fill a gap; to supply a want, to remedy a defect. The convent drew the most miserable and the most sublime creatures into their holy sphere. They offered a crown of humility for the holy and a crown of penitence for the sinful. They nursed the sick, fed the hungry, released the imprisoned, sent missionaries into foreign climes, wrote and collected books, taught the young, protected the old, cleared forests, cul-tivated the deserts, and were indefatig-able in the cure of souls. In short, what is there of useful, merciful, and philan-thropic work that they have left undone? And they performed all out of love for God and the desire of serving Him faith-fully; out of love for Christ and a long-ing to follow the example He has left them; out of love for these immortal souls for which the Saviour had died— their own and their neighbors'. They asked for nothing from mankind but leave to serve them, nothing from the world but permission to save it, nothing from the whole earth but liberty to renounce it; nothing from fortune but the right to despise it. That which was the object of all their desire, that which they were bent upon obtaining at any price—was heaven!—Countess Hahn Hahn from Jerusalem.

From "The Catholics."

We modern Catholics, it must be con-fessed, may be said to be masters of the language of deprecation. Many of us happy are the charges lately made in the attitude taken towards us by the bulk of our Protestant fellow countrymen. Catho-lic ecclesiastics have become great, and even indispensable personages in the outer world. But when Catholics began to interchange all sorts of civilities with out-siders, when the wondering nation woke up to the fact that it had a mine of social and political and philanthropic wealth hitherto ignored, and when the praise of Catholics was everywhere on Protestant lips, Catholics themselves began to hold one another lightly, and to speak of them-selves and of their belongings apologeti-cally, even despitely. We learned to walk, in regard to one another, not merely circumspiciously, but with suspicion, and to breathe an atmosphere chilly with con-tinual criticism.

I say, then, that we modern Catholics are critical Catholics and in more senses than one. Gaping with an often stupid admiration at the men and the women and the ways of Babylon, we are ever on our guard lest we should squander pre-cious praise on our own. And if we are critical Catholics in one way or another, it is not our Catholicity critical, but the flower of faith survive these cold blasts that are forever blowing? The preacher with whose manner we are as eager to find fault—shall we not, in some moment of confusion, be irritated by his doctrine too? We who are so anxious to dissociate ourselves from our fellow Catholics in the court and at the polls and round the council board, we have no common bond in our common creed—shall we not in time discover that the sanctuary itself is a distasteful meet-ing-ground, and that the one-link binding us to our brother-believers is less attaching than the ten chains which tie us to the worldlings? I put these questions to myself no less than to you, my fellow-faith, whom I love, and whose very follies I am fain to share. But, Mother, an offender, I say that it is an inclined plane on which we, who do not feel the full responsibility of a glorious spiritual kin-ship, have taken our stand; and at the foot of it is the City of Confusion.

Henri Lacordaire was wont to affirm that he who wishes to be a good Christian must first be a good man. I accept and I apply the paradox in Can I say that we have learned to love Catholics we shall never love the Catholic religion? and that he who to-day refuses to accord his respect to persons and to emblems, may to-morrow be tempted to withdraw it from the principles these propound and represent—principles which I pray that we write and they who read may hold forever dear.

Consumption Surely Cured.

To the Editor:— Please inform your readers that I have a positive remedy for the above named dis-ease. By its timely use thousands of hope-less cases have been permanently cured. I shall be glad to send two bottles of my remedy free to any of our readers who have consumption if they will send me their Express and P. O. address. Respectfully, DR. T. A. SLOCUM, 37 Yonge St., Tor-onto, Ont.

MILBURN'S AROMATIC QUININE WINE is distinctly superior to any other as an appetizing tonic and fortifier.

REGULATE THE LIVER and Bowels by the judicious use of National Pills, they are purely vegetable.

### CATHOLICS OF SCOTLAND.

BY THE REV. ANSELM M'DONNELL, LL. D., F. R. S., ETC. PART II.

JAMES GRANT—1766. The place of Bishop Grant's Western Boggs, in the Catho-lic of the Boggs, Brandfahire, at the Scotch College of Rome till 1734, when he was ordained. Before returning to Scotland he longed his studies for another the advice of his Superiors of College, at a seminary known as Dame Veritas. This house, although Mr. Grant and I knew it not, was infested with taint of Jansenism. This apparent on occasion of an e-

Mr. Grant and his fellow-There was in a room where-pened to dine a portrait of notorious Jansenist. Represent his head was a crown cased number of small circles, on the names of his works. No with this, the artist added the following inscription: He ille est quem plebs Deo totu Magnanimum viri vixit, moriturus.

In quibus seculis suum veriti R. Laetitia sua et totum palatium u-

Mr. Grant's companions lous both portrait and inscription, not only sang-froid the former; that it would be no difficult to compose a few lines more sub-ject of the portrait. They to try, when he wrote the words: He est plena malo qui demone-

Agilii pelle lupus. Regi qui Deo in quibus sacra vixit dum laetis Vineti pricea Fides totaque oris.

Needless to say, there was in the Queen's Jansenist H Grant resolved to leave it a more congenial residence in ary of St. Nicolas du Chardonnet spent some time both prot-happily.

In the year 1735 Mr. Grant to Scotland, and after spending time with his friends in the appointed to the Mission of Lochaber, as assistant to Rev. Donald. He was afterwards in the Catholic Island, where showing how bitterly the Catho-were persecuted after Collied to be related that some ships o-came to the coast in 1743; landed from them on Barra in victims. The chief object of th-

it appears, was the priest, threatened to say waste the wa-if he were not given up to Grant, on hearing of those th-safe retreat to which he had small island, rather than see-ions reduced to misery, gup to the enemy and was prisoner to Mingary Castle western coast. He was there for some weeks and then co-Inverness, where he was thro-

common prison, with forty together with him in the st This was not all. He was chas- leg to Mr. McMahon, an Irish the service of Spain, who had Scotland in order to be of Prince Charles. So chained, not, in the night time, chang- one side to the other, except passing above the other. The Inverness humanity provided some conveniences. Am-

Onings, they gave to each a this they hung out at the win-morning when it was filled persons with fresh water. Oa-sentinals falsely informed the officer that the prisoners had to knock them on the head w-which they had ready for the In vain did Mr. Grant and o- that the accusation was as gr-it was improbable and ridicul-

we that should come under in sent himself which called ou-influences on his side; must that he was never so called u-minister and other Protestan-gave testimony as to his per- offensive demeanor during rection. The cruelties inflie his incarceration, had seriou-ly his health. On being libe-

Ernie in order to renew health. In 1748 he repaired in consequence of a reconcom that he should drink g-whey. Following this su- men, and, at the same tim-ing in perfect rest from labor, he recovered his str- was able to resume clerical charge of the Catholics resid-part of Rathven was assign- in the autumn of 1748, on the Rev. John Gordon to the Buchan. Bishop Smith now need of a confessor; and hav- in the proper quarter, Mr. selected for the important of Congregation of Propagand-nominating him Bishop of S-forwarded on the 21st Febru-

He was adverse to this promon-friends had great difficulty in him to accept the dignity. The of it caused an illness which tuition, always so severely scarcely able to bear up agin- sequence of this illness his was delayed till the 13th Nov- that date, his health being was consecrated by Bishop Edinburgu. On the death Smith in 1766, he became Vic- lic of the Lowland district, a-



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Catholic Record.

London, sat., August 25th, 1888.

AN ORANGE LECTURE.

The Rev. J. W. Sparling, President of the Montreal Methodist Conference, addressed the 'Prentice Bys of Kingston on the 12th inst. in honor of the closing of the Gate of Derry.

It is not to be expected that a sermon delivered for the special delectation of an Orange anniversary should be composed of Gospel truths. A sermon of this character would be out of place delivered before such an audience.

Mr. Sparling professes to speak for the cause of civil and religious liberty, but instead of this whole aim is to excite animosity against Catholics.

The preacher could not be ignorant that this statement is false in every particular. He well knows that the money was drawn, not from the pockets of Protestants at all, but from the estates of the Jesuits themselves.

The assertion that Protestants own most of the property in the Province of Quebec is equally false. Those parts of Quebec which are almost exclusively Catholic are shown by the Dominion Census to be about equally prosperous with the most Protestant parts of the Province.

It is altogether a gratuitous assumption to claim either that Protestants are the mainstay of the Province, or that the French population have any desire to deal with them otherwise than justly.

As the French and Catholic population are to be blamed for anything in their relations to the English and Protestant population, it is rather for excess of courtesy and considerate treatment, and this has been frequently acknowledged by Lower Canadian Protestants.

gious liberty mean. . . He did not think any man could deny that the Roman Catholic Church has always been intolerant outside of its own belief, and a great deal more in the same spirit.

It is perfectly well known that it is not because of any principles of civil and religious liberty which King William III. may have imported from Germany into England that the Orangemen hold him in honor as their hero.

We shall not enter here upon a vindication of the much-abused Jesuits from the horrible accusation that the Reverend Mr. Sparling brings against them that they "would shed the blood" of the Protestants of Quebec if they were at liberty to do so.

Mr. Sparling's professions of love for civil and religious liberty are but a disgusting piece of hypocrisy, excelled only by the blasphemy of using the sacred words of Scripture for the furtherance of his nefarious purpose.

The demand for Home Rule in Scotland has certainly not attained the dimensions nor has it been made so perseveringly as the similar demand which has been so unmistakably pressed by the people of Ireland.

The Scottish Home Rule Association is certainly now attaining great strength. There is, however, considerable difference between the two cases. There has always been much more of a Centre on the part of the English members of Parliament to legislate for Scotland in accordance with the wishes of the Scotch people.

The Scottish Home Rule Association point out that the Westminster Parliament is so over-crowded with work that Scotch legislation, satisfactory to the people of Scotland, cannot be obtained except in regard to the most urgent matters, and even then the seventy-two Scotch members are too frequently overruled by the 598 members who are not and cannot be acquainted with the actual needs of the country.

The House would undoubtedly be disposed to grant remedial legislation if it understood the questions brought before it, but a majority uninterested in such matters cannot be expected to trouble themselves so as to master the position; and there are so many questions brought before them in which they are really interested, that they cannot and will not find time to master the other issue.

The cause of Irish Home Rule will be greatly benefited by this agitation which is going on in Scotland, and, certainly, the need of Home Rule in Ireland is

much greater than in Scotland, for the same reasons, and for the additional reason that the grievances under which the Irish labor press more severely on people impoverished by the foreign legislation which has been imposed upon them.

THE C. M. B. A.

A great and a good work are these engaged in who are enrolled as members of the Catholic Mutual Benefit Association. In this week's CATHOLIC RECORD we present a full report of the proceedings of the sixth annual convention, which last week concluded its labors in Toronto.

The amount of practical work performed by this society, in the matter of protecting the widow and the orphan from poverty when deprived of a fond husband and father, it would indeed be a most difficult task to set forth in all its grand details.

The death of Mr. John Mandeville, brought on by cruel treatment in prison, was a deed so atrocious that even the most steadfast friends of the present Government acknowledge that it was a most brutal and reprehensible act.

The sympathy of educated men for poor peasants, however, even when it goes too far, is not reprehensible. The ability and earnestness of many Parollite members are enough to have won them fame and wealth in many non-political careers.

The attack made by Orange rowdies on the St. Nicholas Home in Toronto was not merely the result of an accidental row, as it has been represented to be, but was a deliberate and premeditated attack upon the Home for no other reason than that it is under charge of the self-sacrificing and devoted nuns who give themselves to the work of making a comfortable home for unprotected boys who are endeavoring to earn their bread.

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through Dr. Barr's evidence to avert the indignation which has been raised against him. The jury, however, evidently placed no reliance on Dr. Barr's testimony. It was a mixed jury of Catholics and Protestants, and the verdict was unanimous that "the deceased John Mandeville died on the 8th of July of diffused cellular inflammation of the throat as defined by the doctors, brought about by the brutal and unjustifiable treatment he received in Tullamore jail.

This unanimous verdict of the coroner's jury is fully sustained by the public opinion, not only of the three kingdoms, but by the public opinion of every civilized nation.

As will be seen by a report in another column, that magnificent educational institution, the Academy of the Sacred Heart, at Manhattanville, New York, was last Monday, 13th instant, totally destroyed by fire.

The coroner's jury have rendered their verdict in Dr. Ridley's case that "He committed suicide while suffering from temporary insanity, produced by the apprehension of disclosures with reference to the treatment of the late John Mandeville in Tullamore Jail."

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the bayonet to defend the rights they at present hold. (Cheers) The present demonstration showed that Toronto estimated Bro. Wallace at his proper worth, and that they had the principles of the order at heart. (Cheers) He had always been proud of the Orangemen of Toronto, and believed that as long as they held their present position the province was safe.

Dr. Ridley, who committed suicide so that he might not give evidence against the Government, appears not to have been a willing tool in the hands of Mr. Balfour, in inflicting torture on the prisoners at Tullamore. Mr. Lane, M. P. for Cork, has written a letter in which he states that Dr. Ridley begged him to go into the hospital, because, he said, "if you do not they will starve you to death here."

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EDITORIAL NOTES.

The Right Rev. Bishop Cleary attended a meeting of the Building Committee of St. Michael's Church, Belleville, on the 15th inst., when final arrangements were made for the completion of the building. The total cost will be about \$50,000. His Lordship expresses himself well pleased with the work which has been accomplished up to the present time.

We were pleased to meet our esteemed friend, Thom McDermott, Esq., of Almonte, at the C. M. B. A. Convention, as hale and hearty and friendly as ever. He is deservedly one of the leading as well as one of the most popular men in the section in which he resides. The C. M. B. A. cannot well be otherwise than prosperous, numbering, as it does, in its ranks, many men of such sterling qualities as Mr. McDermott.

In a recent discourse Cardinal Manning drew the following dark picture of London: "London is a desolation beyond that of any city in the Christian world. Four millions of human beings, of whom 2,000,000 have never set their foot in any place of Christian worship; and among these 2,000,000 God only knows how few have been baptized, how few have been born again of water and the Holy Ghost. London is a wilderness. It is like Rome of old—a pool into which all the nations of the world streamed together and all the sins of all the nations of the world were continually flowing. Such is London at this day."

C. M. B. A.

THE GRAND COUNCIL OF CANADA.

A Very Successful Meeting in Toronto.

RAPID SPREAD OF THIS EXCELLENT ASSOCIATION.

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OUR ETERNAL SALVATION IS A WOMEN AND AN INDIVIDUAL.

Our eternal salvation is a woman and an individual. It is not a law, that we cannot pass without it. Now what is this charity which the law of God inculcates and so rigidly demands of us? It is love. It is love our neighbor as ourselves. It is love our neighbor as ourselves. It is love our neighbor as ourselves.

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Our eternal salvation is so closely interwoven and so intimately connected with the fulfillment of the precept of God's law, that we cannot possibly be saved without it. Now what is this fraternal charity which the law of God so strongly inculcates and so rigidly demands? It is to love our neighbor as ourselves, and to do to others as we would wish to be done by. Pay strict attention here, dear brethren, to the rule our Saviour lays down. He does not say, love your neighbor as one friend loves another. No, because if often happens from a slight provocation that the love between friends is broken, and in place of love there is engendered hatred. He does not say love your neighbor as a father loves a son or as a mother loves a daughter, or as children love their parents, no, for it often happens that paternal love and filial affection are destroyed and rooted out of the heart by dislike and jealousy, and in the spirit of hatred enters in among the members of the same family, where love and affection should exist. Our Beloved Saviour does not say to love our neighbor as a husband loves his wife or a wife her husband. No, for we see but too many examples in the world to day of conjugal infidelity and that the mutual love and affection which should cement the matrimonial union is destroyed and broken. This the public records of the courts and bills of divorce in the many applications of justice testify in the many applications of justice testify in, No, but the love that we must have for our neighbor is the same as the love we have for ourselves, because this is the strongest, the most enduring and the greatest of all loves—for the passion that predominates in each human breast is the love of self.

Now, in looking around me this morning in this large and cheering assemblage before me, so large a gathering of noble men who are banded together for the purpose of carrying out this new and special command of Christ's of loving one another, and of doing to others what we would wish others to do unto us, it fills my heart and soul with joy and gladness, and causes me to believe that the spirit of Christ's love and charity still lives and breathes in this cold and uncharitable world. Oh! how many homes have you, dear brethren, by your association made happy and comfortable, how many bitter tears of sorrow and sadness fallen from the eyes of widows and orphans, have you dried up, by the mutual benevolence of your association. Remember I am not now drawing from imagination, but from plain facts and figures. Since our Grand Council was established in 1880, \$1,282,000 have been paid to the widows, orphans and heirs of the deceased members of the association, of which \$170,000 have been paid out by the different Canadian Branches.

Now what does all this show? It shows what a great amount of good can be accomplished by a little exertion and by organizing; it shows that the uniting of many members in one body is an irresistible force that cannot be impeded on its onward progress in obtaining the end for which that organization was established, no matter what the obstacles are. Oh, dear brethren, your earnest prayer will be for your future success, continue on as you have been doing, strictly adhere to all the clauses of the constitution, especially the first and foremost *Catholic* in every sense of the word, not only in name but also in practice; when the goal is reached, when the summons comes to order you to another world you can look back upon your widowed wife and orphan children or upon your lonely mother and fond dependent sisters with complacency that they are provided for, and with hope and expectation you can look forward to the reward that God has promised to the charitable, viz., everlasting happiness. A blessing I wish you all in the name of the Father, Son and Holy Ghost. Amen.

After Mass the Convention marched back to the hall for the purpose of opening the proceedings. It would be but simple justice to mention that the members of the Toronto Branches provided every thing necessary to make the delegates comfortable and enable them to carry out their work. The Grand Hall is a large and well-lighted room that was had most beautifully decorated for the occasion and the beautiful display of natural flowers added much to the exquisite appearance of the arrangements.

The proceedings were opened by the offering up of prayer by Rev. Father Hand of the Cathedral, after which the same rev. Father presented the following neatly worded address of welcome, which was ably responded to by the Grand President.

To the President, Officers and Members of the Grand Council of the C. M. B. A., Canada. Brothers,—We, the members of branches Nos. 15, 49 and 85, bid you hearty welcome to Toronto. The sixth convention of the Grand Council is an occasion of concern and interest to the members of the C. M. B. A., throughout Canada. It is one of pride and honor for us of the Queen City, who rejoice to day in the presence of our representatives of an organization which, during its short existence, has done so much for the support of the orphan, the protection of the widow and the preservation of our holy faith.

It is unnecessary to call the attention of our chief governing body in Canada to the benefits which this association is so well calculated to bestow both upon its members and the community at large; it is your object to guard and diffuse, which is greatly promoted by the wisdom and prudence of your deliberations during the next few days. And while we take a deep interest in your proceedings, we look forward to their happy influence upon our progress and prosperity of the association.

excursion to Niagara on Thursday afternoon.

OFFICERS AND DELEGATES PRESENT.  
On the roll being called the following officers and delegates were found to be present:

OFFICERS.  
President, D. J. O'Connor, Stratford.  
First Vice President, T. J. Finn, Montreal.  
Second Vice President, J. O'Meara, Peterboro'.  
Secretary, S. R. Brown, London.  
Treasurer, W. J. McKee, Windsor.  
Marshal, Major O'Reilly, Chatham.  
Guard, J. R. name, Amherstburg.  
Trustees, J. McCabe, E. J. O'Brien, Rev. M. J. Ternan, Rev. P. Bardou and Rev. T. J. Cole.

DELEGATES.  
F. Cleary, Windsor.  
S. B. Pooack, St. Thomas.  
J. Fleming, Amherstburg.  
A. Wilson, London.  
Rev. E. O'Brien, Dunnville.  
M. A. Dams, Kingston.  
Wm. Leahy, Chatham.  
J. E. Lawrence, St. Catharines.  
J. Hanigan, Dundas.  
Jos. Bury, Berlin.  
E. Fitzgerald, Stratford.  
B. Maurer, Galt.  
J. G. Lee, Toronto.

Rev. J. Masterson, Prescott.  
Thos. O'Neill, Paris.  
J. P. Niagra, Falls.  
J. B. Smith, Ingersoll.  
H. W. Dore, Maidstone.  
J. L. Kretsch, St. Clements.  
Myles McCarron, Wallaceburg.  
John McQuade, Seaford.  
Rev. T. J. Sullivan, Thorold.  
Rev. P. Bardou, Cayuga.  
C. O'Brien, Montreal.

A. Kavanagh, Petrolia.  
R. Latchford, Ottawa.  
L. P. Bland, Ottawa.  
M. J. Sullivan, Peterboro'.  
P. J. Woods, Guelph.  
M. Carrigan, Wingham.  
T. W. McDermott, Almonte.  
J. Doyle, Goderich.  
John McCarron, Port Lambton.  
John R. name, Hamilton.

Rev. C. W. Murray, Cornwall.  
J. Weinst, Newstadt.  
T. Murphy, Hamburg.  
R. D. Quinn, Montreal.  
Rev. M. J. Brady, Woodstock.  
Wm. Braniff, Brockville.  
J. Galvin, Annapolis.  
H. Moran, Tecumseh.  
A. B. Klein, Walkerton.  
J. A. Devlin, M. D., Arthur.  
Rev. S. Forster, New Germany.  
D. McMahon, Toronto.  
T. P. Tansey, Montreal.  
P. Kearns, Barrie.  
J. Shea, Winnipeg.

M. Doudley, Mount Forest.  
Jao Ford, Montreal.  
Jao Noll, St. Agatha.  
Jao O'Neill, Hamilton.  
A. R. McDonnell, Orillia.  
L. D'Auray, Ottawa.  
M. J. Cassin, Ottawa.  
Michael King, Dablin.  
J. H. G. Hore, Merrilton.  
O. Reams, Grand River.  
Rev. P. Brennan, St. Mary's.  
Rev. Joseph Bloem, North Bay.  
C. O'Donnell, Ayton.  
J. Loughrin, Mattawa.

J. J. Gorham, Pembroke.  
G. G. V. Argouin, Hull.  
Rev. Geo. Brohman, Deemarton.  
A. S. Sawatz, Formosa.  
N. Lynnett, Oastie.  
J. Coffey, Montreal.  
A. J. Chaluz, Penstanguishen.  
P. J. Shannon, Belleville.  
M. O'Brien, Lindsay.  
Rev. J. J. McEntee, Oshawa.  
M. McParland, Gananoque.

J. P. O'Keefe, Tilbury Centre.  
Rev. Father Stanton, Smith's Falls.  
P. N. Newlin, Kingsbridge.  
Jon. Duclon, Montreal.  
P. J. Grace, Montreal.  
E. J. Rellly, Toronto.  
The report of the Credential Committee was presented, and on motion was received and adopted.

Report of the Finance Committee.  
London, July 20th, 1888  
To the Members of the Grand Council of Canada of the C. M. B. A.

Your Finance Committee respectfully report that they have made a careful examination of the books, vouchers and receipts of the Grand Secretary and Treasurer, together with the Report of Supplies and find them correct.

Your Committee would also report that the Grand Secretary is entitled to the compliments of this Council for the able, efficient and systematic manner in which his books and accounts are kept, the property and stability of our noble Association being in a large measure due to his efficient and invaluable services. The work of his office has increased threefold during the past two years, owing to extra duties imposed by the last Supreme Convention, and the large increase in our Canadian branches and membership since that date.

Your Committee are fully impressed that the time has now arrived when the work of the Association demands the entire time and attention of your Grand Secretary; and your Committee strongly recommend that Mr. Brown's salary be raised to at least one thousand dollars per annum, which they consider a very moderate sum for such onerous and important duties. This can now be done without imposing any additional burden on the Branches, as the revenues of the Grand Council is amply sufficient for this purpose.

In our previous report, adopted at the last Convention, your Committee recommended that a suitable safe be provided for the Grand Secretary's office. They have now to express their regret that this recommendation has not yet been carried out; and they would now respectfully urge that your Finance Committee be authorized to procure a safe without further delay.

Your Committee regret that they have again to call attention to the fact that the report required to be furnished by Branches to this Committee, according to Sec. IV, Art. VII, Branch Constitution, has been neglected by several Branches, while those forwarded by several others were wanting in accuracy. They would again urge upon Branch Secretaries the

necessity of accuracy and promptness in this respect.

J. QUILLINAN,  
THOMAS O'NEIL,  
JOHN RONAN  
Finance Committee.

St. Peter's Palace.  
London, Ont., July 23rd, 1888.  
To the Members of the Grand Council of Canada.

GENTLEMEN—I am quite pleased with the following report of your Finance Committee. It shows your work has been done in a thoroughly business manner. The duties of your Grand Secretary have become so onerous that it is absolutely necessary to have him devote his whole time to the work of said office; and as Mr. Brown has our confidence, has given entire satisfaction, can give ample security, and is well adapted for the position, your Council would do wisely in adopting your Committee's report. Your success depends very materially on the manner in which your Secretary discharges his duties; and your financial standing, large number of branches, and continually-increasing membership, justify you in giving Mr. Brown a good remuneration. This is my opinion, but of course I do not wish to press it on the Council.

JAMES WALSH,  
Bishop of London,  
Grand Spiritual Adviser.

Supreme Recorder's Office,  
Brooklyn, N. Y., July 26, 1888.

To the Grand Council of Canada:

BROTHERS.—It affords me much pleasure to be able to state that the business of your Council which this office during the past term has been conducted in a most satisfactory manner. The success of every Grand Council is almost entirely dependent on the Grand Secretary's office. I assure you that I consider your Grand Secretary, Bro. Brown, one of the most energetic, efficient and accurate C. M. B. A. officers with whom I transact business, and hope for the welfare of our noble Association, that his services in his present position may long be retained.

Yours fraternally,  
C. H. HICKS,  
Supreme Recorder.

Grand President's Report.

The Grand President presented his report, giving a sketch of the work of the association during the past two years. He complimented the association on the success which was attending their efforts, and upon the amicable character of the relations existing between the Supreme Council and the Grand Council then assembled. Two years ago, at the convention of the Grand Council, held at Stratford, only 46 branches, with an entire membership of 1900 could be counted. At present there were no less than 85 branches, with a membership of 3220. Two years ago, at the last meeting of the Supreme Council at London, the total membership of Canada and United States was 15,000, but it had now grown to 20,000 members. Since the formation of the present Grand Council in February, 1880, there had been 88 deaths among members in Canada and the sum of \$170,000 had been paid out to the families of the deceased members. Many of the poor families had been kept together, educated and enabled to grow up good respectable citizens, by these sums paid out. The business of the association had grown to such an extent that he would recommend that the secretary devote his whole time to the association's interest and be compensated for the same.

On motion the report of the Grand President was referred to the Committee on Laws.

Supervising Medical Examiner's Report.

To the President, Officers and Members of the C. M. B. A. Grand Council of Canada:

GENTLEMEN AND BROTHERS.—Your Supervising Medical Examiner, in submitting his second bi-annual report, begs leave to congratulate the Grand Council and the Association generally on the very large increase in membership which has taken place in Canada since our last report; and on the very energetic and efficient manner in which the work of the Association has been done by our Grand Secretary and other officers, under the able direction of our highly esteemed Grand President. I have also to thank the local Examiners for the careful and efficient manner in which they have made their reports, and would respectfully urge upon them the necessity of increasing to a still greater extent their care in making examinations and of obtaining as full a report of family history as possible. The necessity of this will be apparent when we look at the large number of deaths from hereditary diseases that take place in our Association every year. During the last term—from the 2nd of August, 1886, to July 1st, 1888—the total number of deaths in our Association has been 277. Of this number 77 deaths have been caused by Phthisis (Consumption)—9 in Canada and 68 in the United States. I would respectfully submit to the Association the necessity of having a private report from one or two to be sent to the applicant with each medical certificate. This would in many cases enable the Supervisor to judge better as to the desirability of approving or disapproving the certificate.

As a means of insuring still more care in our medical examinations, and as a simple act of justice to our local Medical Examiners, I would advise increasing the local examiners' fees to a minimum of two dollars, the present fee of one dollar being altogether too small for the amount of time and care required in making the examination and report. I believe that increasing the examiners' fees would be in the best interest of the Association. I would respectfully ask Medical Examiners before sending the certificate to the Supervisor, to give him time and trouble in returning certificates to be completed. Full explanations should be given on all questions that seem to require them. I would also ask our Medical Examiners, or other Branch officers sending certificates, to see that the postage is properly prepaid. In the past a great many certificates have been received not properly prepaid, and on which double postage has been charged; and as your Supervisor has had no allowance in the past for stationary and postage, he would ask that at least more care be exercised in that respect in the future. Your Supervisor should not be allowed to feel that in making enquiries

regarding applicants by letter, in the interest of the Association, he is at the same time increasing his private account for postage and stationery. The death rate in Canada for the past term has been below the average of the past, showing that your Medical Examiners have not been negligent in protecting the Association from the admission of questionable risks. I would urge on all Branch Trustees the necessity of co-operating with the local examiners in this good work, and that the rejected applicant be taken not to divulge to a rejected applicant the cause of his rejection, or by whom rejected; this would make the Examiner more independent in performing his duty.

During the past term—from Aug. 2nd, 1886, to June 30th, 1888, inclusive—1653 certificates have been received, of which 1544 have been approved and 109 disapproved. Those disapproved were for the following causes: Not recommended, 2; local Examiner for various reasons, thirty-two; over age, five; family history and the examination generally unsatisfactory, 5; lungs not healthy, 2; history of epilepsy, 4; family history of phthisis (consumption), 17; over weight and otherwise unsatisfactory, 2; heart disease, 3; intertemperate, 11; examination made nearly three months previous to receiving the certificate, 4; had second attack of cerebral hemorrhage, 1; disproportion between height, weight and chest measurements, 2; frequent pulse and high temperature, 1—age 40 years 11 months; ruptured and no truss worn, 1; examination generally unsatisfactory, 5; enlargement of spleen, 1; history of rheumatism; 2; kidney disease, 1; under age, 1; a predisposition to inflammation of bowels and to erysipelas, 1; history of insanity, 1; disease of stomach and urinary organs, 1; scottic disease, 1; history of cancer, 1. Total 109.

The total number of deaths in our Association reported in Canada during the above term was 39. The cause of death in the above was as follows: Phthisis (consumption), 9; pneumonia, 6; cancer, 3; heart disease, 2; accidentally killed, 3; acute alcoholism, 1; disarranged stomach and bowels, 1; cerebral disease, 1; congestion of lungs, 1; hepatic artery disease, 1; Bright's disease, 2; endocarditis, 1; typhoid fever, 1; influenza, 1; inflammation of bowels, 1; acute inflammatory rheumatism, 1; spinal disease, 1; erysipelas, 1; malarial fever, 1. Total 39.

In closing this report I beg leave to thank the Trustees and Grand Council for the confidence reposed in me, and trust that the manner in which I have discharged my duties as Supervisor may meet your approbation.

Yours fraternally,  
M. J. HANAHAN, M. D.,  
Supervising Medical Examiner,  
Stratford, July 2nd, 1888.

The President appointed the following gentlemen as members of the Law and Supervision Committee: Messrs. O. K. Fraser, E. Cleary and J. McCabe. Mr. J. O'Meara, as a representative to the Supreme Council in 1886, made a verbal report of the doings of the representatives at the Council. Rev. Father Bardou, another representative, also gave his report.

The Grievance Committee stated that they had nothing to report. Rev. Father Bardou spoke on incorporation, separation and miscellaneous matters.

The Grand Secretary read a copy of the circular sent to every branch of the association. He reported that this circular had been adopted by every branch excepting that of Chatham. He also presented the reply of the Supreme President.

Short addresses were delivered by E. J. O'Brien, E. R. E. Campan, T. P. Tansey, S. R. Brown, Rev. Jos. Bloem, L. P. Bland, Collyer, D. J. O'Connor, Rev. J. McEntee and others, and the convention adjourned.

Wednesday's Session.

The members resumed business on Wednesday morning at nine o'clock, with the Grand President in the chair. The opening prayers were recited by Grand Chancellor, Rev. J. P. Molphy.

A QUESTION OF PRIVILEGE.  
F. R. E. Campau arose to a question of privilege, stating that since his report yesterday some papers had been handed in relating an application for membership in branch No. 16, of Prescott, about which there had been some informalities, and he wished to know what should be done with them.

On motion of Mr. Fraser, seconded by Mr. Deane, the papers referred to by Mr. Campau were passed over to the Committee on Appeals and Grievances.

On motion of Grand First Vice President, Finn it was decided to admit members of the local branches to seats in the hall.

IN COMMITTEE OF THE WHOLE.  
Mr. O. K. Fraser then presented the report of the Committee on Laws and Supervision, which on motion of Mr. Deane, seconded by Mr. O'Meara, was received and the convention went into committee of the whole to discuss the report clause by clause. Nearly the whole of the afternoon session was taken up in this committee, and a few minutes before six the committee arose and the council resumed, when a vote of thanks was tendered to the Committee on Laws for their excellent report.

ELECTION OF OFFICERS.  
At the evening session the order of nomination and election of officers was taken up. The president appointed the following tellers: Rev. J. P. Molphy, J. A. McCabe and Wm. Leahy. The following were the results of the election: D. J. O'Connor, Grand President. O. K. Fraser, 1st Vice-President. J. J. Welner, 2d Vice-President. S. R. Brown, Secretary. W. J. McKee, Treasurer. J. H. Reilly, Marshal. J. Roame, Guard.

Trustees—E. J. Rellly, Rev. P. Bardou. Representatives to Supreme Council—T. J. Finn, J. O'Meara, E. J. O'Brien. Alternate to Supreme Council—W. J. McKee, T. W. McDermott, F. R. E. Campau.

porarily suspended, and his reverence delivered the following address:

Mr. President: I came to listen and be edified. I assure you gentlemen that it was a grand sight to see you assembled in the cathedral yesterday. Your appearance on the streets of this city was very gratifying. It was remarked to me by many of my Protestant friends, that they were completely taken by surprise to see from all over Canada, surely the selection could not have been better. I do not belong to your association because I am too old, but if I do not belong in fact, I do in spirit. I am heartily in favor of the C. M. B. A., and have done all I could to favor it, although perhaps not so much as you your president. I think it my duty to encourage your association, all the more so after what I have seen to-day and yesterday. I know it has been productive of much good. Members, since joining, have learned the value of money and are learning how to save. The moral effect of your association is grand. Your society knows no nationality, but is Catholic. It fully wishes of what the Holy Father's should be. I consider it the duty of the bishops and clergy to encourage the formation of branches, having as it has the sanction of the Pope, bishops and priests, and God's blessing.

The remarks of the very rev. father were loudly applauded. After spending more than an hour listening to the preparation, the very rev. father took his departure amid the cheers of the members.

Thursday's Session.

The convention resumed business on Thursday morning at 9:30 with a large attendance, Father Molphy, the Grand Chancellor, opening the session with prayer.

The first business taken up was the consideration of the report of the Committee on Laws. After considerable discussion the report was adopted in full, with the exception of the age limit for initiation being placed at 45 years and that the assessments between 40 and 45 be increased to \$1 per 1,000 and those from 45 to 50 to \$1.50 per \$1,000. The following are the amendments recommended in the report of the committee: To grant the C. M. B. A. Grand Council of Canada the same power to invest their reserve monies as enjoyed by the American Grand Councils.

To form the committees present at a Convention, instead of from members of past convention. To grant power to members to organize branches in districts where more than one language is spoken. To have each application for membership accompanied by statutory declaration of age, etc. To hold one a month instead of every two weeks as formerly. To do away with the provision for medical examiners, furnishing, oaths and obligations. To appoint committees to watch the legislation of the various provinces affecting the association.

A discussion took place as to where the next convention should be held. Hamilton, Peterboro', Ottawa and Montreal were recommended, but on a vote being taken it was finally decided that it should be held at Montreal. The Montrealers are highly delighted at the prospect of being able to entertain their brethren there in 1890.

On motion of Mr. O'Mara, seconded by Mr. Finn, a vote of thanks was tendered Grand President D. J. O'Connor for the able manner in which he had performed his duties in the past.

A meeting of the trustees was then held and Dr. M. J. Hanahan, of Stratford, was re-appointed Grand Supervising Medical Examiner for the ensuing term.

CROSSING THE LAKE.  
In the afternoon the Grand Council and the three Toronto branches of the order, with their friends to the number of about 1,200, boarded the steamer Gibola and were conveyed to Lewiston, where a pleasant time was spent. The trip was a very enjoyable one, old memories being revived and happy meetings at past conventions talked of. The party returned, delighted with their trip, about 9 o'clock. At the Yonge street wharf they were met by the Emeralds, I. C. B. U. and the Celtic League. A procession was formed, and proceeded to the Germania hall, where they were regaled with a sumptuous supper.

At the supper Father Hand acted as chairman, supported on the right by Grand President D. J. O'Connor, and on the left by Very Rev. Father Laurent, Vicar-General.

A number of short speeches were made by the various delegates, and many toasts drank, everybody apparently going in for a good time, and cheer after cheer went up as one toast after another was proposed.

The proceedings at the banquet were characterized by the utmost good feeling, and it is a pleasing recollection that the whole-souled members of the Toronto branches, one and all, worked energetically to entertain in the most royal fashion their visiting brothers.

Montreal, August 10th, 1888.  
To S. R. Brown, Secy, Grand Secretary Grand Council of Canada.  
DEAR SIR AND BROTHER—On Thursday evening, August 9th, 1888, I had the pleasant opportunity of organizing St. Jean Baptiste Branch, No. 84 in the basement of St. Jean Baptiste church. The following are the names of its first officers: President—J. P. Grace. First Vice-president—C. Dandelin. Second Vice-president—James H. Howard. Recording Secretary—J. F. Forget. Assistant Secretary—E. H. Murphy. Financial Secretary—J. E. Murphy. Treasurer—James Pierson, sr. Marshal—Thos. Dooley. Guard—A. Picard.

Trustees for two years, J. P. F. Forget, Jas. Dooley, Wm. Young; trustees for one year, A. Pierson and A. Picard. This Branch starts out with a good membership and bids fair to become one of our leading Branches. In organizing this Branch I was ably assisted by President James Meek, Branch No. 26, Peterboro', T. P. Tansey, Branch No. 50 and Brothers Spedding and Connolly of Branch 26. Fraternally yours,  
C. O'BRIEN, C. M. B. A. Deputy.

C. M. B. A. Picnic.

The members of Branch No. 13, C. M. B. A., Stratford, Ont., desiring to promote the interests of our Association, and knowing the advantages of frequent interchange of courtesies between Branches, have decided to hold a grand Re-Union Picnic, on the 29th day of August, in the Queen's Park, in the city of Stratford, and have kindly tendered a cordial invitation to the Branches of the association to be present on the occasion.

Arrangements have been made with the Railway Company for reduced fares, and no doubt a large and representative gathering will be expected. The fare from London to Stratford and return, good for two days, is only 50 cents. For any further information address Bro. T. J. Douglas, Sec. Branch 13.

Resolutions of Condolence.

At the last regular meeting of the Ingersoll Branch of the C. M. B. A., No. 19, held in their rooms on the 16th instant, on request, the President appointed a committee to draft a letter of condolence to Brother Robert Keating on the death of his mother.

The committee beg to submit the following: Moved by Brother Jas. O'Callaghan, seconded by Martin J. Fitzerald, That, Whereas our esteemed Brother Robert Keating, a member of this Branch, has by the divine will sustained the great loss of his beloved mother, by the hand of his mother.

The committee beg to submit the following: Moved by Brother James O'Callaghan, seconded by Martin J. Fitzerald, That, Whereas our esteemed Brother Robert Keating, a member of this Branch, has by the divine will sustained the great loss of his beloved mother, by the hand of his mother.

Resolved, That this Branch acknowledges the Infinite Wisdom of God in all His decrees, yet we cannot allow the occasion to pass without tendering to Brother Keating and his family our sincere sympathy in their bereavement.

Resolved, That a copy of this resolution be sent to the Brother Keating, and a copy also be sent to the CATHOLIC RECORD, C. M. B. A. Monthly, and local papers for publication.

Signed on behalf of the committee, J. P. HENDERSON, Sec. of Committee.

The resolution of the above committee was unanimously adopted at the meeting held August 6th, 1888, and authorized to be placed on the minutes.

J. P. HENDERSON, Recording Secretary.

Ingersoll, Ontario, July 23, 1888.

At the last regular meeting of Ingersoll Branch of the C. M. B. A., No. 19, held in their rooms on the 16th instant, on request, the President appointed a committee to draft a letter of condolence to Mrs. Robert Frezell.

The committee beg to submit the following: Moved by Brother Thomas Henderson, seconded by Brother James O'Neill, that, Whereas, it has been the will of God to remove from our midst by death our much esteemed brother, Robert Frezell, a member of the branch. Be it Resolved, That while we accept with proper submission the Divine decree, and acknowledge the Infinite wisdom of Almighty God in all His acts, we nevertheless deplore the loss of our much respected deceased brother, and tender his wife and family our sincere sympathy in their affliction.

Also to Chancellor John Frezell and to Vice-President Augustus Frezell, brothers of the deceased, and who are members of this Branch.

Resolved, That the charter of the Branch be draped in mourning for the space of two months in memory of our deceased Brother.

Resolved, That a copy of these resolutions be sent Mrs. Robert Frezell, and also that a copy be sent to the CATHOLIC RECORD, the C. M. B. A. Monthly, and the local papers for publication. Signed on behalf of the committee.

J. P. HENDERSON, Sec. to committee.

The finding of the above committee was unanimously adopted at the regular meeting held August 6th, 1888, and authorized to be placed on the minutes.

J. P. HENDERSON, Recording Secretary.

Ingersoll, Aug. 7th, 1888.

To the President, Condolence Committee and Members in general of Branch No. 19 of the C. M. B. A., Ingersoll.

BROTHERS: On behalf of the widow and family of my brother, Robert Frezell, who died on the 16th of July, 1888, and also on behalf of my mother, brothers and sister for the kind attention paid to him during his illness, and on their behalf, desire to express their thanks for the kind resolution and expression of condolence as passed in the resolutions adopted by the Branch of the C. M. B. A. of which he was a member.

Yours fraternally,  
JOHN FREZZELL.

OBITUARY.

Mrs. Ann Keating.  
We regret very much to announce the death of Mrs. Ann Keating, which occurred at Ingersoll on the 13th instant, in the 83rd year of her age. The deceased lady was relict of the late Simon Keating, a highly respected resident of London. She was most deservedly held in the highest esteem for her many noble Christian qualities, and though she had attained a ripe old age her death will be generally regretted not alone by the members of her family, but by a very large circle of sincere friends. The funeral took place on Sunday, from her late residence, in Ingersoll, to the Catholic cemetery. A solemn requiem mass was on Monday, in the church of the Sacred Heart, offered up for the repose of her soul. My wife rest in peace.

Special to the CATHOLIC RECORD.  
NOTES FROM HALIFAX.

The various temperance societies celebrated the 15th Aug. (Lady Day) in grand style. About 1,300 hands and well-dressed young men assembled at their various halls and thence proceeded to St. Mary's Cathedral, where High Mass was celebrated and a most eloquent and instructive sermon given by Archbishop O'Brien. After Mass the societies marched through the principal streets headed by four bands. St. Mary's Young Men deserve great praise for their very creditable appearance.



ANECDOTES OF DANIEL O'CONNELL.

From the Munster Circuit. From Limerick to Tralee there were many modes of proceeding...

of talent of a certain kind." Add to this that the gentleman was an Irish attorney and an Orangeman, and the reader may easily suppose that he was a "character."

THE ROSARY IN CHINA.

Mrs. T. M. Gantill, O. P., Bishop of Dromaria, in his Memoria de Missionario Dominicano en China, says: "Our Chinese mission, being the first offspring of the Province of the Holy Rosary of the Philippines, it is quite natural that the first Apostles of the Gospel among these people should have taught them to honor our common Mother by the recitation of the Rosary, that next to the more powerful prayer in the Church more powerful for obtaining grace from heaven...

CHURCH OF THE P.O.R.

A HERITAGE OF WHICH THE CATHOLIC CHURCH MAY WELL BE PROUD. Commenting upon an article, "The Church and the O'Connell," in the July number of the Catholic World...

But if it be true that they are ours, it is also true that they are theirs; we are more theirs than they are ours; that is to say, nearly all our people are wage earners, and yet there are multitudes of wage earners who are not our people...

It follows, therefore, that the solution of the social problem is in our hands. Our non-Catholic fellow citizens must be brought into the Church to effectually leave "the masses" to the care of the Holy Rosary.

Longfellow's Maiden, who is, "standing with reluctant feet, Where the brook and river meet, In Virginia, and childhood's bliss."

CHILDREN LIKE IT. MOTHERS LIKE IT. Because it is agreeable to the taste, does not occasion nausea, and without gratuity, is certain in its effects, and is effective in small doses.

THE GREAT BLOOD PURIFIER. Dr. CHANNING'S Compound Extract of Pure Red Jamaica SARSAPARILLA

FOR THE CURE OF SCROFULA, Salt Rheum, Cancer, all Skin Diseases, Tumors, Enlargement of the Liver and Spleen, Rheumatic Affections, distensions of the Kidneys, Bladder and Urinary Organs, eruptions of the Glands, Leucorrhoea, Catarrhs, and all diseases resulting from a depraved and impure condition of the blood.

THE BEST PHOTOS MADE IN THE CITY go to Eddy Bros., 280 Dundas street. Call and examine our stock of frames and parlor pictures...

LOOK AT THE STATE OF EUROPE and ask yourself which is better: To be the beloved clergy of the common people, as in Ireland and in America, or a clergy with the people against you, as in many parts of the continent of Europe?

A Mother's Value.

"If I could only see my mother!" Again and again was the yearning cry repeated. "If I could only see my mother!" The vessel rocked, and the musically against the side of the ship...

FAITH MADE HER WHOLE.

A MIRACLE BROUGHT AT A NOVENA IN A LOWELL CHURCH. Lowell, July 28.—A miraculous and well attested faith cure has occurred in this city and excited the wonder of all who know the circumstances...

CAMPBELL'S Cathartic Compound. Cures Chronic Constipation, Costiveness and all Complaints arising from a disordered state of the Liver, Stomach and Bowels, such as Dyspepsia or Indigestion, Bilious Affections, Headache, Heartburn, Acidity of the Stomach, Rheumatism, Loss of Appetite, Gravel, Nervous Debility, Nausea, or Vomiting, &c.

A POOR MAN'S FRIEND. One that will save days of sickness and many a dollar in time and Doctor's bills, one always near at hand, and at a moment's call. This friend is Dr. CHANNING'S SARSAPARILLA.

DAVIS & LAWRENCE CO., Limited, MONTREAL. Sole Agents for the Province of Quebec.

BREADMAKER'S YEAST. BREAD made of this Yeast has First Prizes at all the Great International Exhibitions. It is the best yeast ever used in the world.

FULCHER'S "TALLY HO" DRIVING. First-class turn-outs for Driving or Riding. Also Covered and Open Busses. The finest stable in London for boarding horses. Telephone 578.

Want of Sleep

Is sending thousands annually to the insane asylum; and the doctors say this trouble is alarmingly on the increase. The usual remedies, while they may give temporary relief, are likely to do more harm than good.

Ayer's Sarsaparilla.

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists. Price \$1; six bottles, \$5.

ELY'S CATARRH CREAM BALM IN WORTH \$1.00 TO ANY MAN Woman or Child suffering from CATARRH.

Not a Liquid or Snuff. Applied internally and externally. Price in cents at druggists; by mail, registered, 50 cents.

THE DOMINION Savings & Investment Society LONDON, ONT. To Farmers, Mechanics and others wishing to borrow money upon the Security of Real Estate.

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ACADEMY OF THE SACRED HEART. Conducted by the Ladies of the Sacred Heart. Locality unrivaled for healthfulness offering peculiar advantages.

CONVENT OF OUR LADY OF LAKE offers every advantage to young ladies who wish to receive a solid, useful and refined education.

ST. MARY'S ACADEMY, WINDSOR, Ontario.—This Institution is pleased to receive a solid, useful and refined education.

ASSUMPTION COLLEGE, SANDWICH, Canada and Commercial Courses. Terms (including all ordinary expenses), Canada money \$10 per session.

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GRAYDON & MCANAN, BARRISTERS, Solicitors and Notaries. Private funds to invest. N. P. GRAYDON. E. C. MCANAN.

GEORGE C. DAVIS, DENTIST, Office, Dundas Street, four doors east of Richmond. Visited at home by admirers for the painless extraction of teeth.

CATHOLIC MUTUAL BENEFIT ASSOCIATION.—The regular meeting of the Association will be held on the first and third Thursday of every month, at the hour of 8 o'clock, in our rooms, Castle Hill, Richmond Street, London, Ontario.

STRIPE SUITINGS.—AND—Mahoney Serges. MODERATE PRICES. HARRY LENOX, Cor. Richmond and Carling Sts.

HAMILTON MARBLE WORKS. MARTIN O'GRADY, Dealer in New Brunswick, Red and Gray Granite, Monuments, Tombs, etc.

BUILDERS' HARDWARE. Glasses, Paints, Oils, etc., at bottom prices. Nos. 11 and 12, Adelaide Street, west of Button's Piers for Russell's Patent Fence.

HAIR TONIC.—R. J. Kerrey, Richmond Street, London, Ontario, prepares a Hair Tonic which is fast becoming a favorite remedy with those afflicted with diseases of the scalp or sparsity of hair.

Electricity, Mollere Baths & Sulphur Saline Baths. CURE OF ALL NERVOUS DISEASES. J. G. WILSON, LEPROTHAPIST, 820 Dundas Street.

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The Best and Cheapest in the trade.

N. WILSON & CO. 112 Dundas. - Near Talbot.

A GREAT LOSS.

A MAGNIFICENT CONVENT OF THE SACRED HEART LAID IN RUINS.

New York Tribune, Aug. 14.

About thirty children and several nuns were on their knees at prayer in one of the dormitories...

The cause of the fire is unknown. It is supposed to have been started from a plumber's charcoal pot which had been left in the dome.

During the school season this was used as a study. It was three stories high, the upper floor being occupied by the students whose homes are out of the city...

HOW THE FIRE WAS DISCOVERED. Mother Alden saw the fire first on the roof of the main building. On this roof was a dome about twenty-five feet high...

There has never been any fire drill in the school, but the children are under perfect discipline...

HARD WORK GETTING UP THE HILL. Policeman Jefferson, who is detailed at the convent, sent out special building signal No. 134, which quickly brought three engines and three trucks...

When the engine finally got to the top of the hill there was no water to be found, and there was another long delay while the water was being turned into a fountain about fifty feet from the front of the structure...

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progress of the fire, she was weeping excitedly. In answer to the calls of the people, she said she could easily get down, but refused to come...

The cause was not yet discovered. About thirty five of the Sisters were left at the convent and found shelter last night in the house of Captain Callahan...

A FIREMAN'S GALLANTRY. Francis Kennedy, of Engine No. 35, was the first to do good work with the little water at his command...

The Ladies of the Sacred Heart are known as the Convent of the Sacred Heart, situated on West One hundred and twenty fifth st. to West One hundred and thirty seventh st. between St. Nicholas and Tenth aves.

The Ladies of the Sacred Heart established this convent in 1842. They bought the old Lorillard mansion, and have been constantly adding buildings to it since.

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Special to the CATHOLIC RECORD. PICNIC AND CONCERT AT SOUTHAMPTON.

The quiet and pleasant village of Southampton was lately inundated with excursionists on Wednesday, 15th inst., that day being set aside for a picnic and grand concert, under the auspices of the Roman Catholic Church...

The cause was not yet discovered. About thirty five of the Sisters were left at the convent and found shelter last night in the house of Captain Callahan...

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Mount St. Louis Institute.

Sherbrooke Street, Montreal. This new Boarding School, under the direction of the Christian Brothers, will open Monday, Sept. 3.

The programme embraces a complete course of business and scientific studies. Send for Prospectus.

A RETREAT. For ladies will be given at the Convent of the Sacred Heart in this city, commencing Monday evening, Sept. 3rd, at seven o'clock, and closing Friday, Sept. 7th.

For cards of invitation and further particulars apply to LADY SUPERIOR, Convent Sacred Heart, Dundas Street.

University College of Ottawa. Ottawa, Ontario, Can. Conducted by the Oblate Fathers of Mary Immaculate.

Classical, Scientific, Engineering and Commercial Courses. Fully equipped Laboratories. A practical Business Department.

Lighted throughout by the incandescent electric light. Athletic Grounds and fully equipped Gymnasium. Terms, \$165 a year. Prospectus sent on application.

Address THE PRESIDENT, ST. JOHN'S COLLEGE, Fortham.

This College enjoys the patronage of a University and is conducted by the Jesuit Fathers. It is situated in a very beautiful part of New York County between the Harlem R. & L. I. Road.

St. John's Hall, a Preparatory School for Boys from 10 to 12, is under the same direction. For further particulars apply to Rev. JOHN RULLY, S. J., Pres.

WESTERN FAIR. LONDON, CANADA. 20th to 29th SEPT. 1888. NINE DAYS.

THE INDIAN TRIBES OF ONTARIO are preparing an immense exhibit of manufactured articles, agricultural productions and curiosities of the old hunting days.

TEACHER WANTED. FOR THE R. C. SEPARATE SCHOOL, holding a second-class Professional Certificate to teach from 1st Sept. next up to 31st Dec. Salary \$400 per annum.

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TEACHER WANTED. MALE TEACHER, HOLDING SECOND CLASS CERTIFICATE, for the Catholic Separate School, at St. George's, Toronto.

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TEACHER WANTED. ASSISTANT TEACHER WANTED FOR R. C. SEPARATE SCHOOL, at St. George's, Toronto.

HOUSEKEEPER WANTED. BY A PRIEST IN A TOWN APPLI-cants please apply at this office, giving references.

SMITH BROS. Plumbers, Gas and Steam Fitters. 329 Clarence Street, opp. Y. M. C. A. Hall.

TO ORDER.

Saxony Tweed Coat \$4.50. Saxony Tweed Coat and Pants \$7.50. Saxony Tweed Suit \$10.00.

PETHICK & M'DONALD. 393 Richmond St.

TO EDUCATORS. SCHOOL BOOKS FOR CATHOLIC CHILDREN.

Sadlier's Dominion Catholic Speller Complete. Sadlier's Dominion Catholic First Reader - Part I. Sadlier's Dominion Catholic First Reader - Part II.

JAMES A. SADLIER, 115 Church St. TORONTO.

NATIONAL Colonization Lottery.

Under the patronage of the Rev. Archbishop of Quebec. Established in 1884, under the Act of Quebec, 31st Vic. Chap. 26, for the benefit of the Diocesan Societies of Colonization of the Province of Quebec.

R. F. LACEY & COY. Manufacturers and Wholesale Dealers in Every Variety of BOOT AND SHOE UPPERS.

Our New Home-Furnishing Goods in Tall Linens, Sheetings, Towellings, Pillow Cases, Tickings, Oatmeal, Lace Curtains, Napkins, Table Covers, etc., just received and selling cheap as J. J. GIBBONS.

DR. WOODRUFF. EYE, EAR, NOSE AND THROAT. Defective vision, impaired hearing, nasal catarrh, tracheitis, tonsillitis, and the adjustment of glasses.

TANTON & ASHLANT. (Late T. J. Tanton & Co.) 198 Dundas Street, opposite Reid's Crystal Hall.

SITUATION WANTED. A LADY BELONGING TO AN OLD FRENCH-CANADIAN FAMILY, who has received a thorough convent education, speaks English and French with equal facility.

WANTED. Active men and boys, to sell Catholic Books and Goods in Australia. Fortunes have been, are being, and can be made.

STRUTHERS, ANDERSON & COY. Wholesale Importers of STAPLE & FANCY DRY GOODS.

"A FACT."

If you want Good Ordered Clothing or Furnishings, see our Stock.

The Best and Cheapest in the trade.

N. WILSON & CO. 112 Dundas. - Near Talbot.

THE VANDEUR EXTERMINATIONS. The Tenants' Houses Levelled.

On Wednesday week the house of Simon Connell was demolished after a stubborn resistance. When a breach was made with the battering ram, Inspector Irwin, followed by policemen, rushed in, and catching Simon Connell, attempted to fall him, but Connell proved the master and landed his opponent, bestowing a pretty sound drubbing on him besides.

On Thursday the evictions were resumed. The eviction proceedings were carried out with the usual brutality by the sheriff and his minions, and opposed with determination; and pluck by the tenants. The house of Matthias M'Grath was defended with determination, the place was barricaded and determined, calling the men in front, shouts of defiance came from the tenement inside. Thud, thud, went the lever against the masonry. After a while the wall yielded, but an immense barricade of stone-work was inside it. Breach enough was effected to afford a view of the tenant's son bravely standing inside and determined, calling the men in front, shouts of defiance came from the tenement inside.

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