

# The Catholic Record.

VOL. 7.

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NO. 353

## CLERICAL.

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## IRELAND AND THE HOLY SEE.

THE ARCHBISHOP OF CASHEL ON THE BERKINGTON MISSION.

Speaking at Salsby on Friday, the Most Rev. Dr. Croke, Archbishop of Cashel, said:

My dear friends—Of the many addresses which I received since I landed in Kingstown on my way home a fortnight ago, I do not think there was even one that did not refer, either directly or otherwise, to our Holy Father the Pope, especially in connection with the vacant see of Dublin; to the sinister influence which the English Government and anti-Irishmen generally are supposed to exercise over him; to British intrigue in Rome, and to the dreadful consequences that must ensue if these unfriendly agencies shall have caused his Holiness to set aside the choice of a metropolitan chapter and clergy, endorsed as it undoubtedly is by the voice of the Irish race, and to substitute for him any other ecclesiastical whatsoever. These things I have heard discussed over and over again in public speech and private coteries since my return to Ireland from the Eternal City. I think it well then to say a few words to you on this all-absorbing matter lest you may misunderstand the real state of the case, entertain apprehensions for which I believe there is no foundation, and be led to distrust, and perhaps dislike, one of the greatest of Roman Pontiffs and one of Ireland's best friends. And, first of all, let me say that I attach but little weight, if any, to what is called the Errington mission. There is no doubt, indeed, that the member for Longford has appeared in Rome from time to time in something more than his private capacity; and that availing himself of whatever ambiguous credentials he may have possessed he worked his way into the offices of high Roman dignitaries, told the story of Ireland's needs and naughtiness as he was instructed by his employers, to tell it, and produced thereby more or less effect. But it would be perfectly preposterous nevertheless to suppose that he had the ear of our Holy Father, the Pope, and still more absurd to imagine that he could influence any of the judicial acts of the Sovereign Pontiff. So Errington may go down, and if, perchance, say two years ago, he possessed in Rome any power of mischief-making, the authorities must by this time be convinced that he represented nobody but himself and his class, and that he is now held in utter abhorrence by every genuine Irishman on earth. But though there is only one George Errington in the flesh, there are many George Erringtons in the spirit, and several of them are either located permanently in Rome, or visit that city periodically. This class of people lose no opportunity whatever, whether publicly at hotel tables, or in private houses, of discrediting as far as possible everything that is really Irish, representing our people as thirsting for rich men's blood and property, our priests as mercenary demagogues, and some of our bishops—myself, of course, high up in the criminal category—as dumb if not dangerous dogs, wholly unworthy of the important guardianship that has been confided to them. From one end of the year to the other, especially in the winter months,

THIS STYLE OF TALK IS CIRCULATED IN ROME, nor is it conceivable that much of it would not reach the ears of the authorities in Propaganda, if, indeed, it does not penetrate to the Vatican itself. This is simply in the nature of things. But I desire, at the same time, to have it distinctly understood as my deliberate opinion, or rather as my settled conviction, that in the present crisis, at all events, of our affairs the British faction in Rome possesses no real power, and can exercise no decisive influence whatever. This is owing to two circumstances about which there should be no mistake. The first circumstance is that the Roman Cardinals on whom the bishops called in Rome, and with whom they conversed on Irish political and social affairs, are now thoroughly convinced that the Irish people labor under a weight of grievances which would be intolerable to any other nation on earth, and that they are fully justified in seeking the removal of them by all legitimate means within their reach. The second circumstance is, and it is clearly far the more important of the two, that the POPE, HAVING HAD CONFERENCE WITH THE IRISH BISHOPS

on most of the grave questions which have of late years agitated Ireland, can no longer be imposed on by interested parties as to the aims and necessities of this country, having had clear, positive, and convincing evidence on the matter laid before him, and, consequently, no interference with the political rights of the Irish clergy need be at all apprehended. It has, I know, been pretty generally said, and circulated throughout the country, that his Holiness, being the head of the Universal Church, has a right to consult rather for the general interests of religion all over the world than for those of any special section of it, and that, therefore,

he might feel called upon to do that which may possibly, for instance, displease his Irish children, and to do that which is contingent advantages for the Church elsewhere. There can be no question but the Pope is the best judge, as he is the Heaven-directed agent in all such matters, but at the same time he would no more barter the affection of his Irish children, I am sure, for any possible good otherwise attainable, than

I WOULD PART WITH THE AFFECTIONATE REGARD OF MY COUNTRYMEN by joining Kavanagh's Land Company, or becoming a member of the Emergency Brigade. So I earnestly entreat you all to have unbounded confidence in our illustrious Pontiff, to trust implicitly to his enlightened wisdom and discretion, and to set your face against any injurious reports that you may hear to the contrary. There is no time lost in making the Dublin appointment, and you may rest assured that when made it will be one calculated to gladden the heart of every true Irishman, to enhance the affectionate regard which we all entertain for Leo XIII., and to promote the best interests of faith and fatherland in Ireland. But, however the present crisis may eventuate, there is really but one way in which the future machinations of our adversaries can be successfully met in the Eternal City, and that is by the appointment and permanent residence there of a really representative man, a staunch and gifted Irish ecclesiastical, who would enjoy the confidence of the Irish bishops, transact for them their diocesan business at the Propaganda, be fully imbued with Irish views and influenced by Irish sympathies, and one withal who would be guaranteed a liberal annuity so as to be on a social level at least with even the highest of the Roman dignitaries.

THE SOONER WE HAVE SUCH A REPRESENTATIVE THE BETTER.

It is true indeed that there are several Irish ecclesiastics in Rome, and a few laymen, eminently amongst the former the Right Rev. the Rector of the Irish College, who, staunch in their adherence to the old law, and jealous of its fair fame, have never lost an opportunity of confronting its traducers, and placing the actual state of things here in its proper light. Still I believe a formally accredited ecclesiastical, with a large heart, sound head, solid learning, much tact, a ready tongue and pen, and a plentiful purse, would be of immense service to the Irish cause in the Eternal City. And now I thank you very much for this grand reception of me here this evening, as well as for the several other unmistakable tokens of your good wishes previously made manifest, and beg in return to assure you of my deep and lasting gratitude.

The address was listened to with close attention, and at its conclusion the joy of the people over the words of hope it contained found vent in a ringing cheer. His grace: I don't think I ever met with any body of people who can give so splendid a shout and so splendid a cheer as you can; and now by way of proving that you agree with me, and that you approve of all I have said regarding the Pope, I will ask you every one—every man, woman, and child of you—to give one splendid and magnificent Irish cheer for our Holy Father.

A prolonged hurrah, wonderful in its volume and intensity, rang out at the bidding of his grace from thousands of throats, and its echo was sent back with manifold power by the Gallies, as if they, too, were glad to join in the acclaim. The illuminations at night were on a scale of splendor corresponding to the magnificence of the demonstration in the day.

The Archbishop at Banaha.

The following is the Archbishop's reply to an address presented him at Banaha on his return from Rome:

My dear friends, in acknowledging the address which has just been read it is quite impossible for me to use any form of expression but the one employed by me so frequently on similar occasions, and which general usage appears to have sanctioned and adopted as most suitable under the circumstances of such cases—that is to say, I can only assure you, as I do, that I accept your address with sincere pleasure, and appreciate it highly. About three years ago I came amongst you on duty, as I do now, and if I remember rightly, you received me then with every mark of respect, and presented me with an address not dissimilar in sentiment or substance to the one with which you have favored me to-day. It occurs to me, in presence of that fact, that I cannot do better than briefly to contrast what we now are, as a people, with what we then were; point out the loss, if any, and gain of the intervening period, the better to guard against future defects, as well as to ensure future triumphs, or at least, success. Three years ago, to begin with, the Land Act, but recently come into operation and but little tested, was pronounced by some to be a panacea for all the tenants' grievances. To-day, though the principles it involves are recognized as sound by all, every dispassionate man in Ireland believes it to be comparatively useless, because of the way in which it is administered. Three years ago a so-called Liberal Government, a Coercion Government, headed no doubt by

THE GREATEST BRITISH STATESMAN OF MODERN TIMES, and a great benefactor of this country in various ways, was in the pride and zenith of its power. To-day it is in the dust. Three years ago Earl Spencer and Co. ruled and roped this country, assuming for granted that all who were arraigned as criminals were such in reality, and to be treated as such. To-day his lordship is packing up his portmanteau, and to-morrow his face will be lost to Irish eyes, let us hope, for ever. Three years ago Eng-

land was prosperous at home and powerful abroad. To-day she is in the throes of an agrarian disturbance of which no one can tell the issue, besides being bullied by Russia and beaten in the Sudan. Three years ago a large section of our people were denied all share in the representation of their country. To-day they are enfranchised. Three years ago Forster, and French, and Cornwall and Clifford Lloyd, and hordes of other such amiable and immaculate folk were omnipotent in Ireland. To-day they are impotent and in disgrace. Three years ago the Irish Parliamentary party was disliked, and distrusted by many of the best men in the land. To-day the bishops, as a body, and the priests almost universally, thoroughly believe in their honour and honesty, and have confided to them accordingly their most sacred interests. Three years ago Home Rule was reputed to be a thing that knaves spoke of, and that fools believed in.

NO ONE BUT FOOLS THOUGHT POSSIBLE of attainment. To-day Whigs and Tories are vying with each other to see who will have the honor of granting it, and in the largest measure. So surely, my friends, this and much more that I could refer to, is quite enough to prove that as a people we have made substantial progress for the last three years. Every man who sets to work to do down against this category of acquisition and success! We unfortunately have. Our losses are principally twofold. We have lost multitudes of our young and virtuous people, the bone and sinew, destined in the ordinary course of things to be the pride and prop of their country; and who have been forced by misgovernment to bid adieu for ever to the land they love best, and to

SEEK FOR A HOME AND LIVELIHOOD BEYOND THE SEAS.

That is our first loss. Secondly, the agricultural interests in Ireland are unusually depressed at this moment; and I do not hesitate to say that, with our present means and produce, it has become almost absolutely impossible for many, and hard for all, to meet their legitimate engagements, support their families, and pay rent. This is one of the worst years that Ireland has seen since the famine of '47. By way of illustration of this depressed condition of the country, and of the inability of the people to pay rent in many instances, I may mention that an industrious farmer came to me some days ago, begging of me to get a local bank, in which he owed a dozen pounds or so, to be lenient with him, and not bring him into court, as it had threatened to do; and on my suggesting that his best plan would be to raise the amount due in another bank in the town, the securities being good, he answered me that that course was impossible, as he owned money in both banks. This, I fear, is not an isolated case, and proves how even industrious farmers are reduced this year to the last extremity. To meet this state of things, rent must come down, manufactures must be encouraged, our people must be kept at home, the varied resources of the country must be tapped and developed, waste lands must be cultivated, absentee taxes, and an Irish administration substituted for British misrule. Let us hope, my dear friends, that these things are not far off from realization; and let us labour, one and all, each in his sphere of life, to bring them into practical existence as soon as possible. I thank you once again for your address, for which I am specially grateful.

SHAMEFUL TRAFFIC IN THE CHURCH OF ENGLAND.

A London correspondent writes: "The public are probably not aware that the system of purchase in the Church of England is as rife at the present time as it ever was in the army. Some interesting disclosures on the subject appeared in the *Field* recently from the chairman of the 'National Committee for Abolishing Purchase in the Church.' According to his statement, the traffic has almost become a scandal. Livings are offered in the most open way by clerical agents, the prices are stated in the advertisements, and the incomes and advantages are set forth as matters usually are in the bills of auctioneers. For instance, the following advertisement recently appeared in a paper: 'Berkshire: First presentation, or a moiety of advowson; gross income from tithe rent charge and about 230 acres of glebe, \$8,730 a year. Four beautiful churches about two miles apart. The parish can be worked with the assistance of two curates. Superior residences, numerous principal and secondary bedrooms, etc.' The desirable rectory of Crayford, near Darford, has, he says, been very much offered for sale. The net income is nearly \$5,000 a year. The rectory has 'well-timbered pleasure grounds.' The price was—there is no knowing what it now may be—\$42,500 in March, 1883.

Among the big properties there is also 'a very valuable desirable rectory' within a short drive of some of the most favorite parts of the River Thames, net nominal value of the living close upon \$6,000. 'Beautiful church re-built and enlarged under Sir Gilbert Scott. Prospect of immediate possession.' The clerical agent has much pleasure in 'calling particular attention to this benefice as being an unusually choice property'—\$40,000 is the price asked. 'The same clerical agent offered a rectory in the Diocese of St. Albans; net value upwards of \$5,000 per annum; price \$52,500. A very valuable living also in Yorkshire; net value about \$7,000 a year; price, with prospect of immediate possession, \$75,000. For the pastoral charge of Yalding, near Maidstone, a very old standing slab of certain clerical agents, \$60,000 was asked, subject to the life of the present incumbent in his

81st year; net income, \$11,000. Numerous other instances are given of equally fat livings, which are at the disposal of the highest bidder. The publication of these facts will not, of course, check the traffic in the least; but it will undoubtedly give an impetus to the agitation for the Disestablishment of the Church which is fast taking hold in this country."

## CATHOLIC PRESS.

Boston Republic.

Spencer's wife has been offered a title by the Queen "as a mark of personal regard," and now, it is said, Victoria has graciously offered a dukedom to the ex-victor himself. It is noteworthy that this recognition of the Red Earth's services did not come through Gladstone. The Queen probably feels so grateful to Spencer for having helped to turn his party out and put the Conservatives in power that he can have everything he asks for. On the same principle, Mr. Parnell should institute an order of the Kempen Necktie, or some such suggestive decoration, and bestow it on Spencer, Foster, Trevelyan and other disgraced enemies whose blunders and braulity have helped the Irish leader's cause.

Catholic Columbian.

Yes, you're right; it is our duty to support the Catholic press—loyalty to our own welfare requires us to maintain it. But what have you done for it this year? You have taken one paper and have not paid for it.

The Congregationalist Church in Meriden, Conn., held its annual meeting on Monday last week. A resolution was introduced to the effect: "That it is the sense of this church that no man who is not a believer in the divinity of Christ, or in sympathy with this church, should have any connection with this church or society." After a short discussion this resolution was laid on the table almost unanimously, only one vote dissenting against the adoption of it. Queer Christianity this, which does not require belief in the divinity of Christ!

The second wife beater to feel the sheriff's rawhide in Maryland, received twenty lashes the other day. His flesh quivered with agony during the punishment, and he experienced something like the pain he inflicted on the woman he vowed to love and cherish. The dispatch which announced the infliction of the penalty, added that "since the conviction of Myers and Myers there is much less wife beater in Baltimore." And we venture to say that no brute of a husband, who has once been tied to the whipping-post, will ever require a second dose of what the school-boys call "strap oil."

A Mrs. John Bennett has brought suit against her father-in-law in Deposit, N. Y., to recover damages from him for alienating her affection from her husband by casting slurs on her because she was a servant at the time of her marriage. We hope she may win her case and make the old man smart. It is no disgrace to be a servant. The child Jesus did the chores for the Holy Family at Nazareth, and the Blessed Virgin did the housework. The Church has raised to her altars a servant in the person of St. Zita as a model of holiness. The Pope considers it one of his most precious titles to be called "the servant of the servants of Christ." So to be a good servant is more noble than to be a bad queen.

A powerful temperance lecture was delivered at Belleville, Illinois, a few days ago, when Florence McEllacuddy was sentenced to the penitentiary for life for killing his wife in November of last year. When he was first brought into court several times he begged for mercy, but he said he wanted to be hanged. The judge refused to accept the plea, appointed a lawyer to take charge of the prisoner's case and fixed another day for a second hearing. When the hour for the trial came, the prisoner, notwithstanding the importunities of his counsel, refused to change his plea, whereupon the judge pronounced the sentence of life-long imprisonment. While His Honor was speaking, the accused broke down completely and cried like a child. A deputy sheriff led him back to jail, and on the way asked him if he had expected to receive a less severe punishment. "No," he replied, "I do not weep because of my punishment, but because I took the life of her who was the dearest to me on earth." He murmured his wife while she was dead drunk and he himself was under the influence of liquor. She used to get intoxicated, and on the night of the crime he returned home from his work and found that she had broken the pledge she had given him that very morning, to keep sober and never again to touch a drop of liquor. He lost heart at the sight of her beastly condition, and going out drank freely to drown his grief. Returning to his dwelling, he discovered his wife on the floor where she had fallen in her drunken stupor, and in a moment of exasperation and melancholy, he picked up a gun and shot her through the head. The report made by the gun aroused him from his dazed condition, and kneeling down by his dead wife's corpse, he begged her with tears in his eyes to speak to him, and with the old tenderness, stroked her face and brushed the hair from her forehead. He was so occupied when the police opened the door and made him a prisoner of the law. Where is the soul of that woman this day!

Boston Pilot.

Royalty is a jolly humbug, anyhow. Queen Victoria issued an order the other day that the court and its guests should pay on full mourning for the late Prince Frederick Charles, of Germany. The special occasion on which the trappings of grief were to be donned was, of all things

in the world, at a ball! M. Waddington, the French Ambassador, begged to be excused, because the Prince had been one of France's enemies, and M. Waddington could not, with due regard for the greater sorrow of his nation, dance a hornpipe of woe for the late lamented, even in the presence of her sorrowing Majesty. The gold-sticks in waiting are in great consternation. Neither England nor France desires to offend the susceptibilities of Germany, and it will be very awkward if Bismarck insists that the Frenchman must and shall dance in the customary emblems of mourning for one whose death does not awaken general regret in France. If M. Waddington had more wit he would express his readiness to dance with pleasure over the grave of every enemy of France.

Louisville Catholic Advocate.

The Catholic Columbian suggests the inauguration of some means by newspapers for mutual protection against lead-bait subscribers. One would suppose that among Catholics such a suggestion was superfluous, and most persons would be astounded could they see the "dead beat" list in a Catholic newspaper office, and if they read over the names would be shocked at some to be found there. The amount of money lost by the newspapers through these delinquents is very large annually. The suggestion of the Connecticut Catholic to publish the lists would in many instances necessitate the issue of a supplement. Some arrangement could and should be made between the Catholic newspapers for their mutual protection, and we think the amount saved would justify the small expense of keeping it up. All that is necessary is a central point to which publishers would report names and address of delinquent subscribers and swindling advertisers, where they would be collated and distributed to the publishers, who could file them for reference.

London Universe.

The departure of Lord Spencer from Ireland has been by anticipation made the cause of great rejoicing in that country. No Vicerey ever left any country whose departure diffused so much delight. As a matter of course, some official regrets will be expressed, even if not felt. Three years of tyranny, unsoftened by even one friendly act, will be the record of Earl Spencer's iron rule. Even to the last he persevered in demanding the renewal of the despotic coercion laws, and thus he wrecked the late Government. But could he have remodelled the Budget, but they would have broken up on coercion.

SACRED TO THE MEMORY OF JOHN SPENCER EARL IN GREAT BRITAIN, SATRAP IN IRELAND, WHO QUALIFIED FOR GOVERNING A PEOPLE WITH FREE ASPIRATIONS BY APPRENTICESHIP AS A GROOM OF THE STOLE. DISTINGUISHED FOR A SHADY HEART AND A BRIGHT BEARD, A GOOD SEAT AT A FOXHUNT AND AN UNEASY ONE AT A COUNCIL, HE RULED DETESTED AND DEPARTS FROM POWER AMID THE UNIVERSAL REGICONS OF THE COUNTRY HE KEPT UNDER HIS HEEL.

MAY HE NEVER RETURN! Dublin United Ireland.

Approved by Pontiff and people, Archbishop Walsh's appointment to the see of Dublin unites peculiar qualities, and after generations metropolitan Catholics find the chair of St. Laurence O'Toole filled by a prelate after their own heart. We are sure Dr. Walsh will never allow himself to be misled by the detestable manoeuvres of such underlings of which he was sought to be made the victim, while on the other hand, no one will expect of him that he should needlessly intermeddle in secular debates. We know that his heart is in the right place, and that is enough for us. Not without reason were the joybells of the churches set a-dangling last night. His approval by the Holy Father claims in significantly with the expulsion by the Irish party of George Errington's masters, and the deferred departure of Earl Spencer has only been the means of adding additional gall to his bitter cup; for as he bids farewell to our shores on Saturday, he will be unable to point to a single object which his three years' brutality has achieved. The priests of the diocese of Dublin will no longer be divorced from their brethren in the great struggle for national rights in which we are entering. The policy of the Simeoni circular has been abandoned, and the enlightened wisdom of Leo XIII., informed by our sagacious episcopate, has relieved the hearts and eased the anxieties of millions of the Irish race.

Milwaukee Citizen.

Religious activity in our day may take a too practical turn. The value of meditation and prayer is apt to be undervalued. Lives devoted to contemplation are, in some sense, regarded as wasted. Certain religious duties such as pilgrimages, vows and devotions are contrasted unfavorably with good works, helpful movements and practical undertaking. Our times favor the latter and detract from the former, which in disparagement are termed "medieval." There is a mistake made in this. Spiritual culture is something besides outward planning and acting. There is a self conquest required. This implies interior action, introspection and the self-recollection of the recluse. Resulting from a discipline of this nature is that "pure glow of meditated passion," that "polished piety and humility" that Stern found in the Franciscan monk who visited him. The qualities of self-abnegation, quietness and serenity which distinguish a gentleman are still more noticeable and sincere in the Christian. Before going forth to convert the heathen, rescue

society from intemperance and save the orphans, many men and some women need to complete the conquest of themselves. Good works are much, but faith expressed in humility and meekness is also a *vincit quoniam*.

## THE HOLY CHILDHOOD.

Moved by consideration of the deplorable condition of the missions in China, the greater part of which has been ruined in consequence of the war in Tonquin, and of the unhappy lot of the children already gathered into pious homes, one of the venerable bishops of the ecclesiastical Province of Toronto, has just collected and despatched to the office of the Holy Childhood in Paris, the sum of \$200 in aid of their good work. As good example is ever striking and ever contagious, it is to be hoped that such generous conduct will find many imitators, and that, at least, Catholics as largely charitable as they are blessed with fortune, will feel it a happiness to contribute to such good works.

In order that the United States, which country already owes so much to Religion, may take part in this movement of charity which has urged all Catholic nations to come on a *mass* to the aid of infidel nations, in order that that this land, hitherto so privileged, may have its share of merit and devotedness, we, as Agent and Correspondent of the "Holy Childhood," have sent to Bishops, Priests, and Religions of both sexes, also to every community, and to every educational establishment, in those places where the work was not well known, the *Annals*, Notices and Circulars of this Association. In most cases the seed has fallen in good ground and has produced fruit a hundred-fold, and the Association has gained numerous accessions. Several Bishops have taken the cause in hand; zealous Pastors have willingly added to their other duties that of Director of the Association, and numbers of institutions, of Academies and of Schools, hitherto but imperfectly acquainted with the nature and object of the Association, and who, consequently, hesitated to subscribe themselves as members, have since resolutely cast off all repugnance, and not content with becoming members themselves, have labored zealously in propagating it, and enrolling new members under its banner.

Having bestowed the above encomium and our warmest wishes, we compel us to retract somewhat and make necessary strictures. Why should this be necessary? "Here," it is said, "we have other charities to support!" But is this not the case every where? and are not the same good works to be sustained elsewhere? True, but charity is ingenious in finding the means of attaining its end. Let us but remember these words: "Give and it shall be given unto you." At the same time while we aid our local works of charity, we do not neglect the principal one, the salvation of souls, and on this head we are already overburdened with work and have not a moment to spare for the "Association of the Holy Childhood." But it is not so much the time as the good will which the "Association of the Holy Childhood" demands. Pious persons in whom the ardour of charity is unkindled, charge themselves with the rest.

However, such is our confidence in the righteousness of the cause and the generosity of Catholics, that we do not hesitate for an instant to believe that those who have not already given their aid and assistance towards this work, will ere long, resolutely lay aside all pretences, and hasten to enter into the views of the August Head of the Church, and in this way, repair lost time. It has been our agreeable privilege to lay at the feet of our Holy Father, through the medium of his Eminence, the Cardinal Protector of the Association, the receipts, in full, the collections for 1882 in America, and of being thus the means of presenting to his Holiness the names of the Bishops, Priests, Educational Institutions and Churches, who, notwithstanding the multiplicity of cares and difficulties which they are embarrassed, have, each and all, aided in multiplying the sum and thereby drawing the merit and the glory into their country. How much more agreeable will it not be to us to forward at the end of the present year, a sum double that of the preceding year, and thus in some degree console the afflicted heart of our Sovereign Pontiff! In this happy position of being enabled to signalize the abundant harvests which the "Association of the Holy Childhood" will have reaped in the United States, we remain at the disposition of the Directors of the Association. Their devoted Servant in Christ, F. DANIEL, Priest of S. S.

P.S.—For the future, in order not to deprive the Directors and the Associates of copies of the *Annals*, whether German or English, to which they have a right, we shall in future send them only to those who ask for them. Several copies of No. 1 were addressed to Institutions, Communities and private individuals without ever having been acknowledged in a satisfactory manner; it will be no longer thus. No exception will be made but in favor of the Catholic Journals who are willing to aid in the extension of the work. We say the same for medals and pictures of receipt, the sending of which will be in the same measure as the collections. The collections ought to be sent once a year to the diocesan Director in Bank Bills or Post Office Orders; and if there be no diocesan Director, to the nearest Director, or to the General Agent, who will send this money to the Central Office at Paris. At the same time they can send the Baptismal names drawn by lot which are to be given to the ransomed children. F. D.



THE CHRISTIAN BROTHERS.

On the 9th of May last we expressed our pleasure at being enabled to lay before our readers two weighty testimonies from non-Catholic sources to the seal, success and merit of the Christian Brothers in the great work of education with which they are identified. We added that Catholics do not, in many cases at least, place sufficient value on the labors of the disciples of the Venerable De La Salle, nor do they sufficiently appreciate the blessings of having them as teachers and guides for their children. We proceeded to say that the Catholic clergy find in the Christian Brothers valued and trusted auxiliaries in the battle against ignorance and vice. The city, district, or parish favored by their presence and blessed by their labors, blossoms out into a veritable garden of virtue that blooms and flourishes, a joy to men, a delight to heaven. The first of the testimonies we have to adduce is from the Rev. Dr. Riggs, Principal of Westminster Training College, who, in a recent insurance address, pays the following just tribute to the Christian Brothers: "The remarkable history and really wonderful achievements of that great Roman Catholic Educational Order, the Christian Brothers, who have done almost all for France that has been done in the way of true educational science and inspiration, serves impressively to teach us that it is to moral influence, and therefore to spiritual convictions and experience, that the educational inspiration and progress of the world are due." The second of our testimonies is taken from the columns of the New Orleans Picayune, penned by a Protestant gentleman, evidently a writer of force and observation. He declares that "one of the most notable exhibits in the Educational Department of the World's Fair is that of the Christian Brothers, an order of the Roman Catholic Church devoted to education. It comprises every appliance necessary to the most modern system of education, from those in use in colleges down to those so highly prized by educators who have to deal with the young children, together with examples of the progress made by the pupils of the Brothers in various parts of the United States, of all ages, from the youngest to the oldest, and of all the various school grades and classes of such grades. It is a complete exhibit, and is therefore instructive as to the schools, the scholars, the teachers and their designs. It answers every question that can occur to the inquirer who takes an interest in education, and will be found especially interesting to practical educators. "The Brothers are, above all things, systematic, clear and plain. They desire not to cram, but to expand the mind, make it thoroughly receptive and put the pupil in possession of the fundamentals, so that in after years he can "look his own way" without fear or anxiety as to opposition or competition. If the boy is to become a civil engineer he is taken step by step along the difficult road and is held firmly under direction and control until he feels and knows himself to be equal to any task within the limits of his line. And so it is with the boy who desires to be an architect, a lawyer, a physician, a bookkeeper or a business man. The ground-work for all of these professions is laid broad and deep and according to methods of instruction that are being more and more simplified every year. To the Brothers, whose sole occupation and care is the education of the young, every day's lessons bring its special experience. These experiences they note and out of them develop new and simpler plans of impressing and strengthening of youthful mind. "The most abstruse studies and problems are by their easier methods made so plain that learning is no longer a task but a pleasure. It is this adaptation, this readiness to overcome difficulties, this ability to make smooth roads to educational progress that has enabled the Christian Brothers to make such work not only in Europe, but in this country where they entered upon their mission in 1844. In the face of well established and popular public school systems, of the free parochial schools of the Catholic and other churches, they began their work in that year and to-day are able to point to more than one hundred industrial, representative, schools, academies, colleges, normal schools, all of them flourishing institutions. "THE BROTHERS ARE ENTHUSIASTIC in their work, and are heartily identified with their pupils in all their studies. Education is the business of their lives, and monopolizes all their every waking hours. They are always on kindly and intimate terms with the pupils, and are constantly devising measures and means for advancement. Object lessons they use as much as is possible, up through all their grades of instruction. This is especially evident in their architectural and geometrical charts and plans and in their hypometric charts of the earth's surface. They have no puzzles, and they seek to simplify every problem, their special aim being to give technical strength without destroying the spirit of the pupil or impairing his powers of observation for application. "In this way THEY TEACH EVERYTHING in mathematics from simple numbers to differential and integral calculus and cubic sections. Blocks in zinc and wood in all possible mathematical forms, so constructed as to be readily taken to pieces, the same designs cut out in paper for reader application, and the same again drawn with such particularity as to give all the cubes and angles, the lines of measurement and propor-

tion—all these are to be found among the more conspicuous objects in an exhibit that the best and most practical educators in the country pronounce the best of all those that at the World's Fair challenge the admiration and commendation of educators. The BROTHERS EXHIBIT THEIR OWN SERIES of readers, arithmetics, geographies, drawing copies and penmanship, their own free hand ornamental and figure drawing, studies from nature, linear drawing, projections, shades and shadows, oblique and perspective drawings, constructions of carpentry and masonry, constructions of architecture and machinery. In these series they are especially happy in their reach after simplicity, and let us say again are conspicuously so in geography. The methods of teaching book-keeping, commercial law and banking, physiology, and the science of living, their methods of short-hand, of analytical geometry and moral philosophy will compel the approval of all educators who have of such well-known professors as Dr. W. I. Harris, Dr. Bicknell, Mr. Hancock and Dr. Searing. Dr. Harris, well known as the President of the Concord School of Philosophy and former Superintendent of the public schools of St. Louis, said that the Congress of Educators expressed their great gratification at seeing the good exhibit presented by the Brothers, and Dr. Bicknell expressed himself as anxious for an article on the Christian Brothers' exhibit for his Journal of Education. Dr. Searing, of Minnesota, said that the exhibit is complete and admirable, and Mr. Hancock, of Ohio, said there never had been so complete and exhaustive an exhibit in America as that of the Christian Brothers. "THE ADMIRATION OF THESE EDUCATORS thus summed up, is to be engrossed in a report on the completeness and excellence of the exhibit, to be made to the next meeting of the Educational Convention, which is to convene at Saratoga in July next. What higher testimony than this can be offered in favor of so admirable a system of education? But this does not exhaust the half that has been said about it. The pupils of the Medical College of the Tulane University were sent by the demonstrator of anatomy of that institution to study the anatomical models that are so prominent among the exhibits of the Brothers, because of their excellence, and Col. J. M. Murree, President of Howard College, suggested the publication of an album setting forth the development of solids, saying that he had never in his life spent so little money, learned so much, and was so highly entertained in so short a time as that he spent in viewing the exhibits, which it would take a volume, and a large one, to contain anything like a full review. "In the arrangement of the exhibit THE BROTHERS ARE CONSPICUOUS in all that they do more apparent. It takes the visitor through all the grades of instruction and with samples of the work of many pupils, and make a marked and very delightful impression. This arrangement is due to Brothers Mauritian and Famian, who are in charge of the exhibit and who are themselves conspicuous among the most experienced and enthusiastic educators of the country. With such means as were at their disposal they have made one of the practical exhibits in the Government Building. "It owes nothing to meretricious surroundings or a staid adornment. It is just what it pretends to be—a graded grouping of the aids and means for educating the young that a hundred years or more have developed through the Christian Brothers. It arrests the attention of visitors by its own merits, and there are so self-evident that the plainest people may be found spending hours reviewing the excellent work that comprises it. It challenges the sympathy of the people because it is for them and of them, and tells the story of the upward development of their children in all classes of society. It is the story of a Heaven inspired purpose to make good and useful men and enrich the world by the added industry of their hands and brains. Taken in any light and in any sense it is one of the most engaging exhibits in the Department of Education and one that will leave an enduring impression. "It is with pleasure, we repeat, that we are enabled to lay these testimonies to true work and solid success before our readers. In this country we have had experience of the zeal, devotedness and merit of the Christian Brothers. In many of our large cities they have done and are doing a work that it were so difficult as to be almost impossible of achievement without them. They have planted in the hearts of thousands of our citizens the seeds of truth and honesty and self-reliance. How many of our successful men of business, how many of our brilliant professional men, owe their success and their distinction to their early training by the Brothers of the Christian schools? Their name is legion. This country can never adequately repay the debt under which it lies to the followers of De La Salle. But if it cannot do so, it is bound in gratitude, honor and justice, to do its best to make some reparation for their sacrifices and their labors. This requirement we should make by seeing in every way to facilitate their mission and extend the field of labor of these faithful religious. We have here a new country—we have here a great and promising land—but its promise will be blasted, its greatness unrealized, its resources never profitably developed, unless the youth of the country be nourished by the bread of a Christian education. Canada might acquire wealth and enjoy for a brief time the greatness wealth begets without such a system, but the true, the real, the solid and lasting national greatness begotten of fidelity to principle, never can be ours without Catholic education. It is our privilege to have in this land a system of religious education provided for by law. The provisions of that law have not, however, been as fully carried out as they should have been—for the benefit they should have seen—not the benefit that should have accrued to all sections of the country. There are, indeed, many places where their services could not and cannot be availed of, but the question is whether we, as a body, have done all we could to strengthen the

hands of the Christian Brothers, by giving their work that extension and permanency we could, by united effort, achieve. When Protestants are so ready to testify to their merit and success, shall we fail to do our duty by them? Since last we wrote of the merits and claims of the Christian Brothers as Catholic educators we have been enabled to find a list of the honors by them won at the New Orleans Exposition. To this list we invite the closest attention of the Canadian public. BROTHERS OF THE CHRISTIAN SCHOOLS. (CHRISTIAN BROTHERS). Grand Diploma of Honor. Brothers of the Christian Schools—For collective educational exhibit. Diploma of Honor. Alexis Brother, Christian Brothers' College, Memphis, Tenn.—For geographical display, students' work, crayon drawings, anatomical models, etc. Christian Brothers (Brothers of the Christian Schools)—Plaster casts, charts and series of copy-books for teaching drawing. De La Salle College, Philadelphia, Pa.—Students' work and linear and architectural drawings. De La Salle Institute, New York City.—Students' work, historical maps, etc. Manhattan College, New York City.—Students' work, in languages, mathematics and natural sciences. Normal Institute, Ammendale, Md.—Literary works, astronomical charts, linear drawings, studies, etc. New York Catholic Protector (Male Department), Westchester, N. Y.—Students' work of industrial, wood-printing, shoe-making, chair-making, electrotyping, tailoring, silk-weaving, maps, drawings, etc. Rock Hill College, Elliot City, Md.—Students' work, linear and architectural drawings. St. Joseph's Normal College, Amawalk, N. Y.—Normal manuals; application drawings (free hand), linear and architectural maps and studies from nature. St. Joseph's College, Clapham, London, Eng.—Students' work, higher mathematics, physics, etc. St. Mary's and Sacred Heart College, San Francisco, Cal.—Students' work, drawings. Diploma. Brother Professor of Botany at St. Joseph's Normal College, Amawalk, N. Y.—Collection of plants and woods formed by him and his students for the museum. Brother Professor of Mathematics at De La Salle Institute, New York City.—Album of development of solids. Brothers Curator and Librarian of Christian Brothers' College, Memphis, Tenn.—Complete museum of cotton and cotton seed industry. Cathedral School, New York City.—Students' work, albums of historical maps and drawings, etc. Cathedral School, Philadelphia, Pa.—Students' work. Christian Brothers' College, St. Louis, Mo.—Students' work and drawings. Christian Brothers' Schools, St. Paul, Minn.—Pupils' work. Immaculate Conception School, New York City.—Pupils' work. La Salle Academy, Province, R. I.—Students' work and photography. Roman Catholic Male Orphan Asylum, Troy, N. Y.—Pupils' work, maps and museum. St. James School, Brooklyn, N. Y.—Students' work, photography, and calligraph or type-writing. St. Joseph's Academy, Baltimore, Md.—Students' work and photography. St. Mary's Academy, Troy, N. Y.—Students' work and photography. St. Peter's School, Baltimore, Md.—Pupils' work and linear and free hand drawing. St. Peter's School, Philadelphia, Pa.—Pupils' work and maps and drawing. St. Peter's School, New York City.—Pupils' work. Sacred Heart Academy, Westchester, N. Y.—Pupils' work, maps, drawings and museum for object lessons. Schools of the Christian Brothers, New York City.—Collective exhibits of linear drawings of De La Salle Institute, Sacred Heart Academy and Annunciation, Immaculate Conception, St. Bridget's, St. James, St. Nicholas, St. Peter's, St. Patrick's and St. Theresa's Schools. Certificate of Merit. St. James' School, New York City.—Pupils' work. St. John's School, Syracuse, N. Y.—Pupils' work, maps and museum. St. Mary's College, New Orleans, La.—Students' work and photography. St. Mary's Training School, Feanville, Ill.—Industrial work, shoemaking and tailoring. St. Patrick's School, Hartford, Conn.—Pupils' work. St. Joseph's school, Buffalo, N. Y.—Excellent museum. Honorable Mention. Assumption Academy, Utica, N. Y.—Pupils' work. Christian Brothers' Academy, Albany, N. Y.—Pupils' work. Immaculate Conception School, Baltimore, Md.—Pupils' work. Manhattan Academy, New York City.—Pupils' work. Sacramento Institute, Sacramento, Cal.—Pupils' work. St. Ann's School, Philadelphia, Pa.—Pupils' work. St. Alphonsus' School, Baltimore, Md.—Pupils' work. St. Bridget's School, New York City.—Pupils' work. St. Gabriel's Schools, New York City.—Pupils' work. St. John's Collegiate Institute, Washington, D. C.—Pupils' work and drawings. St. John's School, Baltimore, Md.—Pupils' work. St. John's School, Chicago, Ill.—Pupils' work. St. Joseph's College, Buffalo, N. Y.—Students' work in languages. St. Joseph's School, Chicopee, Mass.—Pupils' work and museum. St. Joseph's School, Detroit, Mich.—Pupils' work. St. Joseph's School, New York City.—Pupils' work. St. Michael College, Santa Fe, N. M.—Photographs and photography used in teaching. St. Michael's School, W. Hoboken, N. J.—Pupils' work.

St. Mary's School, Melrose, N. Y.—Pupils' work. St. Mary's School, New York City.—Pupils' work. St. Mary's School, Yonkers, N. Y.—Pupils' work and museum. St. Mary's School, Jersey City, N. J.—Pupils' work. St. Nicholas School, New York City.—Pupils' work. St. Patrick's School, New York City.—Pupils' work. St. Patrick's School, Newark, N. J.—Pupils' work. St. Patrick's Commercial Academy, Chicago, Ill.—Pupils' work. St. Paul's School, Philadelphia, Pa.—Pupils' work. St. Theresa's School, New York City.—Pupils' work. St. Vincent's School, Baltimore, Md.—Pupils' work. If in a country where Catholics have not the same educational freedom as in Canada, the Brothers were enabled to win such distinction, what overwhelming success should be theirs in this Dominion, where, in most parts, full educational equality prevails, and in all the provinces Catholics enjoy privileges denied them elsewhere. The Brothers have in this country achieved many a triumph, they have won a large measure of popular support. But they have not received all that is their due. Let Catholics see to it then, that the disciples of the venerated De La Salle everywhere, receive the active, earnest and unanimous support they deserve for their past services, their exalted merit, and their high educational attainments.

DEATH OF EX-ALD. CONWAY. AN OLD AND HIGHLY ESTEEMED INHABITANT DIES THIS MORNING. Mr. Patrick Conway, ex-alderman for Byward, died this morning at one o'clock, at the age of 60. Although Mr. Conway has been ailing for some twelve months, his death at last is almost sudden, he only having taken to his bed on Tuesday. The cause of death was general decline and inanition. He was one of the oldest inhabitants of Ottawa, having settled here and gone into the hack business forty years ago; afterwards he opened a grocery on the corner of Murray and Dalhousie streets. In 1882 and 1883 Mr. Conway represented Byward in the council, being defeated in 1884 by one vote by Alderman Swallow. In his civic life he never made any great mark, yet though an infrequent speaker he always attracted attention from the fact that he always went direct to the matter in hand. He was not a prosperous man of business, and his closing years have been cloudy by a sense of non-success. Upright, straightforward, and high principled to a degree, he lived universally respected, as a man whose word was his bond, and who never willingly injured his neighbor. His death will be mourned by a large number of citizens and friends.—Ottawa Free Press, July 4.

The Real Presence. [From "La Presence Reelle," by Mgr. de Segur, translated especially for the Catholic Citizen.] In Germany, when Luther and Calvin raised the standard of revolt against the dogma of the Real Presence, an engraving was published against their innovations, which was very successful, as it appealed to the Faith and good sense of the people. This engraving represented, in the centre, our Lord Jesus Christ holding in His sacred hands the Blessed Eucharist, and underneath were the words, "This is my Body." To the right of our Saviour stood Luther also presenting the Eucharist, and below were these words, which are a summary of the Lutheran doctrine of the Eucharist: "This is Bread and my Body, my Body in the Bread." On the left, in the same posture, Calvin presented the Sacrament, saying, "This is not my Body, but only a figure of my Body." The author had written, in large letters, at the bottom: "Which of these is right?" The Catholic Church always says and always will say as and with our Saviour, "The Eucharist is the true Body of Jesus Christ, really and substantially present, under the appearance of Bread." She is right, and she alone is right, and heretics whomsoever and wheresoever are wrong, and all blaspheme the truth and give the lie to the Gospel. When a Freethinker, or unbeliever, comes to you and says "Jesus Christ is not in the Eucharist; it is impossible; it is absurd," simply call to mind the words of the Son of God, "This is my Body," and ask yourself which of the two is the best to believe. A. J. W.

O. Bortle, of Manchester, Ontario Co., N. Y., writes: "I obtained immediate relief from the use of Dr. Thomas' Electric Oil. I have had asthma for eleven years. Have been obliged to sit up all night for ten or twelve nights in succession. I can now sleep soundly all night on a feather bed, which I had not been able to do previously to using the Oil." Mrs. Barnhart, cor. Pratt and Broadway, has been a sufferer for twelve years through rheumatism, and has tried every remedy she could hear of, but received no benefit until she tried Dr. Thomas' Electric Oil; she says she cannot express the satisfaction she feels at having her pain entirely removed and her rheumatism cured. There are base imitations of this medicine for sale; see that you get Dr. Thomas' Electric Oil. A lady writes: "I have used Ayer's Sarsaparilla in my family for many years, and could not keep house without it. For the relief of the pains consequent upon female weaknesses and irregularities, I consider it without an equal." AROUSE THE LIVER when torpid with National Pills, a good anti-bilious cathartic, sugar-coated. DANGEROUS FITS are often caused by worms. Freeman's Worm Powders destroy worms.

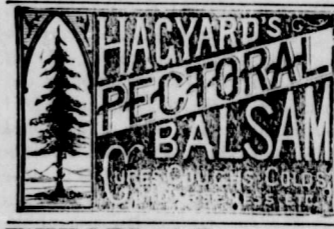
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Popularity at home is not always the best test of merit, but we point proudly to the fact that no other medicine has won for itself such universal approbation in its own city, state, and country, and among all people, as Ayer's Sarsaparilla. The following letter from one of our best-known Massachusetts Druggists should be of interest to every sufferer:— RHEUMATISM. "Eight years ago I was attacked with rheumatism, so severe that I could not move from the bed, or dress, without help. I tried several remedies without much if any relief, until I took AYER'S SARSAPARILLA, by the use of two bottles of which I was completely cured. Have sold large quantities of your SARSAPARILLA, and still retain its wonderful popularity; the many notable cures it has effected in this vicinity convince me that it is the best blood medicine ever offered to the public. E. F. HARRIS. River St., Buckland, Mass., May 13, 1882.

SALT RHEUM. GEORGE ANDREWS, carpenter in the Lowell Corporation, was for over twenty years before his removal to Lowell afflicted with Salt Rheumatism, the worst form. By its construction there is an equal distribution of the strain of the strings upon all parts of the frame, thus attaining the maximum of durability. The tuning-pins are encased in a bushing of wood, by the use of which the piano will remain in tune four times the ordinary period. All lovers of a fine instrument are invited to inspect the piano and judge for themselves. They are the most positively constructed in the Canadian market, and can be bought at reasonable terms and at manufacturers' prices. Call or write for catalogue and terms. Pianos repaired by competent workmen. Tuning by Mr. John Evans.

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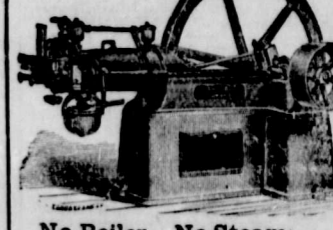
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The world to the humiliating position of the most august Sovereign in the world, under the regime of unified Italy, and prove to all men the necessity of a restoration of the temporal power, if justice and order are to prevail.

The Papacy as a temporal power disappeared in 1870. No man of observation then looked, nor does any such man now look on that disappearance as final.

Surrounded by faithless men who in the name of diplomacy guided the destinies of the Italian peninsula, the temporal sovereignty of the Holy See had for years before its suppression but small earthly chance of subsistence.

The defeat of the revolutionists of 1848 was not of the crushing character required to give new lease of life to the government whose permanency they had threatened.

The kingdom of Sardinia became from that date the hot-bed of revolutionary societies. The emissaries of these organizations found their way into every portion of the peninsula from Calabria to Savoy.

In season and out of season they labored incessantly to stir up in the public mind a spirit of disaffection against the existing order of things.

Every town soon had its organized band of revolutionists in constant communication with headquarters. The kingdom of the Two Sicilies and the Papal States were special objects of attention by the leaders of the revolutionary party.

Their purpose was to destroy monarchical government in these territories. But the more easily to accomplish this purpose, many of their leaders declared themselves in favor of Italian unity under the rule of the Sardinian king.

They represented the necessity of Italian union to make Italian influence felt in Europe, as if Italy, by participation in European complications, had not for centuries been the scape-goat of every European vengeance and crime.

But the appeals to national vanity were not wholly unanswerable. Many men of sound religious convictions and honest purposes were inveigled into support of, if not co-operation with, the revolutionary organizations by the specious reasoning of the advocates of unification.

The abuses of government in the smaller principalities of Italy were grossly exaggerated in order to excite indignation at home and win sympathy abroad.

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ties of old, but surely there could and ought to be some means devised whereby the supreme head of the religion which must always be the glory, as it ever was the pride, of the Italian people, should be protected in his rights and invested with the temporal independence requisite for his ministry as Vicar of Christ and his kingly dignity.

The reign of despotism and degradation cannot go on forever. It must have a term. And if the statesmen of the peninsula cannot put a term to it, we beside the monarchy erected at the cost of so many lives, and held together by treason and sacrilege.

THE GODERICH BAZAAR.

By reference to another column, it will be seen that the Bazaar held in aid of St. Peter's Church, Goderich, in the early days of this month, was a complete financial success.

This success is in a very large measure due to the personal popularity of the worthy pastor, Rev. Father Waters, whose friends in and out of the parish of Goderich worked with hearty earnestness to further this undertaking.

We congratulate the rev. gentleman on his success. That so large a sum could, in the presence of such a general scarcity of money, have been realized speaks volumes for the worth of this good priest.

We are desired by the Rev. Father Waters to return his most heartfelt thanks to all who in any way assisted in the work of the Bazaar and to assure all the benefactors of his church that they will not by him be forgotten at the Holy Altar.

THE WORK OF ORGANIZATION.

We are glad to perceive that the work of organization in the ranks of the Irish party goes on bravely. At the general election of 1874, as well as at that of 1880, the party was taken at a great disadvantage, the consequence being that many very false and unworthy men, by specious professions of devotion to the national cause, secured seats in Parliament.

We need not here point out how they have abused their trust and betrayed their country. Had all those Irish members elected as Nationalists in 1880 remained true to their pledges Mr. Parnell had to-day a following of 65 or more members.

The fact is that he has barely 40 trusted and reliable followers. We were very glad to read in a reply of His Grace the Archbishop of Cashel to his people on his arrival from Rome a very effective exposition of opinion on the future of the Irish party.

His Grace held that the party must be largely and effectively recruited, both as regards the number and capabilities of its members—that after the general election it should number at least eighty members, in other words, double its present numerical strength.

He pointed out, however, that the efficacy of an army corps is never estimated on numbers only. Ten thousand Greeks, he said, at Marathon defeated and drove into the sea a countless host of Persian invaders.

The Irish must, therefore, depend not upon numbers alone, or believe that the party will be invincible because it has doubled its forces. His Grace then proceeded to define what he regarded as the necessary qualifications of a member of the Irish party.

"They should have ability and culture to a certain extent, not, indeed, in the strict and highest sense of the word, though that of course would be desirable; but what I mean to say is that they should possess a fair share of general knowledge, and be capable of publicly conveying their ideas in good Saxon English and in a respectable manner."

Secondly, our future members should have a clear record, both in National and social grounds. I do not hesitate to say, judging from a pretty long and wide experience, that Ireland never sent to the British House of Commons a body of men to represent her whose public conduct and career were more unimpeachable than those of the present Irish party.

They are literally as public men above reproach. They are not given to unpopularity, affectation, or to any species of political or personal masquerade whatsoever. Care should be taken that our future members would be such as to be worthy in all these particulars of the men in the party who had preceded. Docility and absolute obedience to the directions of the Irish leader in the house, and to the ruling of the majority in council, are the next essential qualities of a future member.

They must speak when ordered to do so by their leader, whether prepared or not, and they must be silent when such is his command, even though they may have made the most elaborate preparations for a speech. They must be always on the alert ready to advance some measure, to obstruct others and to oppose all that are unfavorable to Irish interests or ideas—all this shows a large share of devotedness to the cause, and a remarkable spirit of docility and obedience."

This is verily good counsel to the chiefs of the party and to the people whose servants its members must be. The work of organization, so well begun, cannot be too closely followed up, and no man of doubtful antecedents or without clearly pronounced views on the national issues be selected to contest a constituency.

With eighty devoted followers in the next Parliament Mr. Parnell can accomplish much that is now looked on as absolutely impossible. In fact, with so solid a phalanx of Irishmen earnestly intent upon securing for Ireland the benefits of home government,

that great boon cannot be longer refused. With a thorough canvass of the doubtful constituencies and absolute unity in the safe districts, the Irish party will in November next achieve a telling victory.

Then for the first time since the Union with Ireland have been fittingly represented at Westminster.

THE LONDON HORROR.

All Britain has been excited and the entire world amazed at the frightful exhibitions made by the Pall Mall Gazette of the enormities that prevail under aristocratic patronage and through aristocratic support and connivance in the British metropolis.

Well indeed may our respected contemporary the Union and Times declare that the details of vice in high places published by the Pall Mall Gazette, "rival the infamies of ancient Rome's vilest pagan annals and are not surpassed by the orgies of the darkest hours of royal France."

A singular condition of affairs, when that nation which arrogates to itself all virtue, and assumes to convert the heathen, is compelled to stand naked before the world, and confess that female chastity is the subject of barter and sale in her own capital to answer the demands of a petted nobility, and that manly honor is a forgotten dignity.

The world cries shame and looks on amazed and indignant while the government further "ennobles" that shameless man, under whose hand the outrages of Dublin Castle were perpetrated, to the debasement of all manhood and womanhood in this nineteenth century.

This is language of righteous indignation that will find ready acceptance and universal endorsement in this free land of America. Whatever the vices prevailing in our great cities, no such systematic, deeply-rooted and wide-spread iniquity as that exposed by the Pall Mall Gazette could here prevail.

We must, however, be on the lookout that the foolish and now too prevalent desire amongst many on this side of the Atlantic to imitate old world aristocrats, does not lead to the introduction, even in a modified form, of the vices that are the bane and disgrace of the effete royalties and imperialisms of Europe.

With the rapid increase of wealth in America this danger is to be apprehended. Let, then, the exposures of the Pall Mall Gazette serve a good purpose in America, a purpose of effective warning.

We cannot help further remarking that England, which, for three centuries, claims to have had an open bible, and has been so solicitous for the "conversion" of benighted Irish Papists, should be the country wherein such abominations prevail. Has the reformation given that country true freedom?

Does any historian of Britain record the existence of such infamies in the days when that country was Catholic? Has the reformation really effected anything towards the elevation of the masses? These are questions quite pertinent to the discussion of this frightful scandal.

THE NEW ARCHBISHOP OF DUBLIN.

The appointment of the Very Rev. Dr. Walsh, President of Maynooth College and Vicar Capitular of Dublin, to the Archbishopric of Cashel, has given rise to feelings of heartfelt gratification amongst all classes of the Irish nation.

The appointment was, it is said, made directly by the Holy Father himself and as such is accepted in Ireland as a genuine proof of his love and regard for his faithful Irish children.

Those who have watched the course of this great Pontiff from his accession to the throne of Peter could never have doubted the existence of that love and regard for the truest Catholicity of the fides of the earth. But the enemies of Ireland and of the Vatican were at work, by misrepresentation and by fraud, to belaud and disturb the happy relations of trust, confidence and love so long subsisting between Ireland and Rome.

The Dublin Freeman's Journal speaks, no doubt, the sentiments of the Irish masses when it expresses its deep gratitude on being enabled to announce the information of Dr. Walsh's appointment.

"It is information that will send a thrill throughout the land, and elicit from the faithful children of Mother Church a prayer of fervent thankfulness that the enemies of Ireland have failed, and that the Holy Father has not felt it inconsistent with his high duty as Head of the Universal Church to ratify the selection of the venerable priests of the city. It was, of course, to be expected that his Holiness would have no objection to offer to a selection so admirable and so thoroughly in accord with the feelings of the priests and people of Ireland. Dr. Walsh, by his learning, his piety, and his unrivalled qualities of head and heart, is eminently fitted for the sacred and most responsible position to which he has been called; and had it not been for the intrigues known to be proceeding in the Eternal City immediately after the announcement of Dr. Walsh's name as dignissimus, the ultimate choice of his Holiness would not have been questioned for a moment. Now, however, all is well. The desire of Irishmen, not only at home, but throughout the world, never Irishmen are to be found, is gratified. The Archbishopric is honored in Dr. Walsh and Dr. Walsh is honored in the Archbishopric; and in the new and most worthy occupant of the Chair the country will to-day express the sense of its renewed

and unbounded confidence with a heartiness and unanimity never before surpassed."

We rejoice ourselves most heartily at this appointment. No small interest was taken in the matter by the Irish millions of America, who are gratified to witness this new proof of Papal wisdom and far-reaching policy. The intrigues have been baffled; the enemies of Rome dumb-founded and the haters of Ireland, her race and religion, stand mortified.

Leo XIII. has won a new title to that Irish love and fidelity which never yet in the troubled history of old Erin have been wanting to the Vatican and which doth but seem year after year to grow in fervor and intensity.

THE TWELFTH.

We have before us reports from various localities of the celebration of the 12th of July. In parts of the old country there was, as usual, some severe fighting, attended, unfortunately, with loss of life at Waterford. In this country there was no enthusiasm manifested save in one or two places. In Toronto the celebration took place on Saturday and was inferior both in numbers and representative character to similar displays in past years.

We are glad to notice on the part of the Catholic people of Canada a growing determination to let the ill-manifestations of Orange narrowness and bigotry severally alone. If anything more than another contributed in times past to the growth of Orangism, it was the ill-advised opposition offered in various places to these public displays. There were, we well know, occasions when Orange insolence demanded swift and stern punishment. To these occasions we do not allude.

We refer to individual manifestations of hostility to Orange processions, which gave Orangemen and their abettors an opportunity for bravado and self-glorification. Orangism is no longer in Canada the powerful institution it once claimed to be. Thinking men now see that it has been used by political tricksters to subvert their own ends and that this use it has proved a potent factor in retarding the growth of Canada.

This being the case, we cannot see how any man with the interests of the country at heart can identify himself with such an association. A time there was when Orange insolence flaunted itself on the very floor of the Canadian Parliament. This was in the days of the Gowan and the Fergusons. The records of the Legislative Assembly for the 18th of June, 1858, contain the following entry, that after such a lapse of time will now, no doubt, be read with interest:

"Mr. Ferguson rose in his place and stated, that he was absent from his attendance upon this House, on Monday last, the fourteenth, and Thursday, the seventeenth instant, on account of urgent public and private business, and was therefore unable to attend in his place as a Member of the Select Committee on the Controversial Election Petition for the City of Quebec; and Mr. Ferguson having verified the same upon oath;

"Mr. John Cameron moved, seconded by Mr. Pope, and the question being proposed, That the reasons contained in Mr. Ferguson's statement for non-attendance, be considered a sufficient excuse;

"Mr. McGee moved, in amendment to the Question, seconded by Mr. Bureau, That all the words after "that" to the end of the Question, be left out, and the words, "inasmuch as Mr. Ferguson has inserted in his place that the cause of his non-attendance on the meeting of the Grand Lodge of British North America, the House cannot deem his excuse sufficient, and that, therefore, he cannot be excused on the ground alleged," inserted instead thereof;

"Mr. Dankin moved, in amendment to the said proposed amendment, seconded by Mr. Benjamin, That the words, "inasmuch as Mr. Ferguson has stated in his place that the cause of his non-attendance on the meeting of the Grand Lodge of British North America, the House cannot deem his excuse sufficient, and that, therefore, he cannot be excused on the ground alleged," be left out, and the words, "the statement of Mr. Ferguson, verified upon oath, in reference to the absence from the meetings of the City of Quebec Election Committee, doth excuse him for such non-attendance," inserted instead thereof.

"Mr. Dankin's amendment was carried, but the insolence of the Orange faction received such a check in the debate, that no such excuse was ever again offered for absence from duty. We have here, of course, yet designing men, politicians of the lowest stamp, who look on Orangism as their safest stepping-stone to power and place. The object of their ambition once attained, they abandon the dupes by whose folly they profited. We could, if we so desired it, point out many such well-known to require special mention. The absence of certain of these persons from the Toronto demonstration is especially noticeable. The speeches of the orators of the day in the Provincial capital were, as usual, loud, noisy and meaningless. The resolutions in some places adopted, were a ludicrous compound of empty twaddle and savage denunciation. At St. Thomas Mr. W. W. Fitzgerald, of this city, said:

"A great many people were of the opinion that the Orange Order was not a large or extensive one, but if these people could see that assembly they would alter their minds. He was exceedingly sorry that his lungs were not strong enough to let him be heard by all. He need hardly

tell them they were met together not for the mere purpose of enjoying a pleasant time, but to celebrate the great victory of religious and civil liberty which

OUR BOOK TABLE.

WOMEN OF CATHOLICITY. By Anne T. Sadler. New York, Cincinnati and St. Louis: Benziger Bros.

This work contains most readable sketches of six women, remarkable in Catholic history. The six are: Margaret O'Carroll, an Irish Princess of the 15th century; Isabella of Castile, Queen of Spain; Margaret Roper, daughter of Sir Thomas More; Marie de L'Incarnation, Foundress of the Ursulines of Quebec; Marguerite Bourgeoys, Foundress of the Congregation of Notre Dame, Montreal; Elhan Allen's daughter, the first American Nun. This book cannot have too wide a circulation.

OUR OWN WILL. By Rev. J. Allen, D. D. New York, Cincinnati and St. Louis: Benziger Bros.

The Rev. Dr. Allen, who is chaplain of a Dominican Convent in South Africa, is evidently a master of ascetic theology. The work is useful to all Christians who turn their thoughts to the purification of their souls and the solid acquisition of virtue. We can quite agree with Dr. Maher, who, in his reference to this work in the Catholic Universe, says that the English-speaking Catholic world, though often indulging in self-exaltation when reflecting on Continental Catholicity, has been and is dependent almost entirely upon translated works for this essential branch of spiritual science. It is a good sign to see works written originally in English on such subjects. When we produce books deemed worthy of translation into foreign tongues and of being the spiritual reading of religious houses on the Continent, we may competently reflect on the fruitfulness, bloom and odor of our spiritual gardens. That time has not yet come, and he is enthusiastic surely who expects it before the lapse of many years, if at all.

THE LIFE AROUND US. A Collection of Stories. By Maurice Francis Egan. New York and Cincinnati: F. Pustet & Co.

We were glad to read in the Catholic World a very just appreciation of this brilliant production. There are, as pointed out by that periodical, excellent religious and moral lessons, as well as entertainment, to be found in the stories, not by way of prosing or preaching, but by making sketches of character and narration of incidents *ipso facto* instructive. We likewise recommend the book heartily to readers, young and old, and wish Mr. Egan the success he well deserves, hoping that he may go on and prosper in his literary career.

DRIFT. Jean E. W. Nealis; with a preface by Mrs. James Sadler. Montreal: D. J. Sadler & Co., Notre Dame street.

The gifted writer of the preface says that "what Oesin calls the joy of grief runs through the poetry of Mrs. Nealis." It is evidently a sorrowful, mysterious joy to her finely-tuned mind to sing of the sorrows that have darkened her life; and those who know her history can fully understand the piteous wail that ever and anon rings out like the wild death song of the old Celtic "Keeners." We have had of late occasion to notice few works that have afforded us so much enjoyment and profit as this exquisite little volume.

FATHER HAND, Founder of All-Hallows College for the Foreign Missions. The Story of a Great Servant of God. By Rev. John McDevitt, D. D. Cloth, 8vo. with Portrait, net, \$1.25. 59 and 61 Barclay St., New York: F. Pustet & Co.

We cannot do better than cite the observations of the United Ireland. The author has brought to his work the grace of a polished writer and the fervor of a mind strung to noble emulation by the memory of an order whose sacrifices and sufferings for their cause and race are only paralleled in the annals of the Church of the Catcombs. To many besides Catholic readers the work must be highly interesting, for its pages abound with historical, personal, and local references which show that the author enters heartily as well as learnedly into every subject which is connected, directly or indirectly, with the task which he undertakes.

Now that the College of All-Hallows is making a great effort to sustain and perpetuate the work so well inaugurated by FATHER HAND, the appearance of this volume must be particularly opportune and useful.

SPIRITUAL RETREAT.

As will be seen by advertisement, the Ladies of the Sacred Heart in this city, with their accustomed zeal, have arranged for a spiritual retreat to be held in the academy from the 17th to 22nd of August. The exercises will be conducted by the eminent Jesuit, Father Kenny. Doubtless many ladies will avail themselves of this opportunity to profit by the spiritual exercises of this retreat.

FIRST COMMUNION AT ST. PETER'S.

On Sunday last St. Peter's Cathedral witnessed the impressive ceremony of First Communion administered to 120 children at 8.30 o'clock Mass. The children formed in procession at St. Peter's School House, and were accompanied by the young ladies of the sodality with beautiful banners. The candidates for Holy Communion were neatly attired, each child carrying a bouquet of fragrant flowers.

The Rev. Father Tierman celebrated Mass, and after Mass preached a very touching sermon on the lessons they should derive from that day's ceremony. He spoke of the duty of perseverance, and strongly recommended prayer and frequentation of the sacraments as the means to be taken to persevere.

RELIGION IN CATHOLIC ROME.

At 3.30 p. m. the children again assembled at the school house and moved once more in procession to the Cathedral, where Rev. Father Tierman presiding, they solemnly consecrated themselves to the Blessed Virgin and renewed their baptismal vows. With Benediction of the Blessed Sacrament this happy day for the children of London was brought to a close.

TESTIMONY OF A PROTESTANT GENTLEMAN WHO HAS LIVED IN ROME FOR YEARS. From the Sun.

ROME, June 3.—When Rome first became my place of residence, I had, in regard to Roman Catholics, the feelings and notions nurtured by the strictest Protestants; and I awaited solicitations and attempts at seduction from the bad woman of Babylon. Therefore was I disappointed when priests and prelates whom I met, while cordial and engaging, rarely manifested even knowledge of a difference in our religious views, or any desire to make of me a proselyte. The experience of others may have been diverse; this has been mine.

I began to observe more nearly the lives of the priests. And here let me say that no one is more ready to admit and avow that there are bad priests, and that the characters of some Popes have been of the worst kind than "Papists" themselves; nor have such priests ever been sternly blamed than by clerical and lay members of the same communion.

Something is known generally concerning the self-denial and self-devotion of these men in times of public calamity, because the world's gaze is turned to the scenes of which they are part. But

THESE CHARACTERISTICS ARE NOT ASSUMED FOR THE OCCASION.

They are manifested unconsciously in daily life and conversation to those who keep near to them and observe. Let me report a fact as an illustration. In the parish where I live, the parish priest's whole salary was \$5000 a year, a little less than \$160 a year. Out of this he had to pay his scolarship. The parish, like all parishes in Rome, contains many very poor people, and the priest could not refuse them all the help in his power; nay, he went beyond his financial strength, and was in the habit of borrowing money to give away, so that, when his scant salary was reduced a large portion of it went to cancel debts contracted for charity's sake.

Not very long ago the Pope appointed this man Bishop in a distant See. Of course this was a notable advancement in honor, in place, and in fortune or revenue. But the priest was not pleased. He obtained an audience of the Pope, and humbly prayed to be left where and as he was, pleading that and that he needed him. I do not know the words of the Pope's answer, but they were to this effect: that the priest was made of stuff suitable for a bishop, and a bishop he must be.

HE LOVED HIS PEOPLE. I do not know the words of the Pope's answer, but they were to this effect: that the priest was made of stuff suitable for a bishop, and a bishop he must be.

THE RELIGIOUS EDUCATION OF THE YOUNG, right or wrong, as my readers may choose to think, is a heavily compassed, and in a way which does not render the teacher a terror to the taught. I have often seen touching proofs of the affection felt for these gentle instructors by the children, not only in Rome, but in remote towns and villages of Italy, ragged urchins leaving their hand in their spiritual father as he passes by, receiving in return a pat on the head, a smile, or a kind word.

Generally the parish priests have a thorough acquaintance with their parishioners, especially the poorest of them. Knowing their characters and needs intimately, and with prompt benevolence they are

READY TO ANSWER ANY CALL FOR SERVICES,

official or otherwise, by day or night, in fair weather or in foul, full or famine. Not less sincere must be the self-denial and self-devotion of the men who belong to several of the religious brotherhoods. Voluntarily cutting themselves off from every ordinary incentive to industry, from all things which are usually esteemed pleasures of life and emoluments of talent well employed, they yet labor with an assiduity hardly known among men most ambitious of fame or the most persistent money getters. Let the Benedictine Order be an example, that great personality, practically immortal, like some civil corporations, in which the individual is lost. All are laborers; and when the pen drops from the hand of one, another takes up pen and theme, till in course of time, by such imperceptible successions of workmen, a composition is completed, to live and testify of the industry, learning, and great capacity of this fraternity so long as sound erudition shall exist, whose authors are only known to the world as the Benedictine monks.

IN THE FACE OF SUCH FACTS it seems impossible to doubt the candor, humility and devotion of these men, or at least of much the greater part of them, however persistently the correctness of their belief may be denied.

Parishioners are held to their religious duties, or attend to them voluntarily, at any rate so far as their public observation is concerned. Recently I was at Anzio, the antique Antium, where a large part of the population, especially during the spring and summer months, are fishermen from Gaeta, Naples and other places on the coast—a most orderly and sober collection of poor men and boys living in their boats. At the celebration of services the large church was nearly filled by them and the permanent residents, all serious, attentive, joining loudly and with great unanimity in the responses, though very meagrely clad and not all clean enough to sit in Grace Church. I have often been affected almost to tears seeing similar sights in Rome and other places, through the plain.

SINCERITY AND EARNEST DEVOTION OF THE WORSHIPERS.

For them the fundamental truths of Christianity, as admitted by all Christians, and many traditions, are facts, facts as real as the Pantheon or the Coliseum or the Arch of Titus. Have they not before their eyes the tangible image of Christ on the cross, of His mother broken-hearted, holding His dead body in her arms, and representations of His resurrection and ascension? May they not occasionally see portions of the very cross on which He died, particularly at Santa Croce in Gerusalemme, with the nails and almost all

of the inscription which was placed over His head on Calvary? Can they not on their knees climb the sacred stairs which He once ascended to Pilate's palace, and worship in the church on the spot where St. Peter, lying from martyrdom, met Him and said, Domine quo vadis? May they not kiss the chains which held St. Peter, and visit the place where he was crucified, head downward? Why they do not see the fetters with which St. Paul was bound, and the three fountains where he was beheaded? And palpable (to them) proofs of many other sacred facts? Do they not tread the same ground and breathe the same air as some of the Apostles and martyrs?

If we confine our attention to the patriotic and richer portions of the Roman population, the class from which "society" is composed, we shall remark the good breeding, respectful conduct and filial devotion of children, even after they have become men and women; the ties and attractions of home, the general purity of the young men, the uniformly modest deportment of the young women, the absence of profanity and ribaldry, decent and regular observance of religious duties, reverential respect for sacred things, no pride of place in the churches, THE PRINCE AND THE DEBORGAR KNEELING LITERALLY SIDE BY SIDE

on the stone floor. With this class the custom of alms-giving is a tradition and a constant practice. In that regard there are persons of exceptional eminence, I know a lady, granddaughter of a king, whose mother would have been a queen had not force interfered with hereditary right, who has deposited herself of her personal jewels, selling them to obtain means to prosecute her charities. She is a very early riser, a most industrious worker for large means, and his chief aim in life was plainly to do good. His funeral was the most unpretentious kind, absolutely without pomp or show of mourning, according to the rules of the religious confraternity to which he belonged.

Another prince, whose title is not so old, a very rich man, absorbed all his long life in affairs, yet failing not to attend to his charitable duties, he gave monthly alms to many indigent persons in Rome, and to the greater number makes gifts on Christmas, Easter, in the month of August, and on All Saints' Day. He has beds and linen dealt out to the needy; he furnishes food and wine to several monasteries; on New Year's Day he makes particular distributions. He gives away many books of devotion; he supports missionaries; he helps priests and poor folk, not only in various parts of Italy, but out of it also; has renovated and richly decorated many churches, and so forth.

Now, all these things appear to me fruits of religion, and "by its fruits shall ye know it." Whatever may be said of Rome, we are Catholics, and we must be true to many indigent persons in Rome, and to the greater number makes gifts on Christmas, Easter, in the month of August, and on All Saints' Day. He has beds and linen dealt out to the needy; he furnishes food and wine to several monasteries; on New Year's Day he makes particular distributions. He gives away many books of devotion; he supports missionaries; he helps priests and poor folk, not only in various parts of Italy, but out of it also; has renovated and richly decorated many churches, and so forth.

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THE VITAL RELIGION OF LAYMEN

belonging to all classes, and especially the self-denial, the self-devotion, the earnestness of the clerical body as a whole, and am forced to admit the absence of worldly motives, greater popularity as preachers, a rich and fashionable congregation in some city, means to indulge in greater luxury, opportunities to provide for a growing family, and so on, I cannot doubt the heartfelt sincerity of these men, the honesty of their belief, and the fact that they find their reward in well doing, or love, or it hereafter. Nor can I refrain from saying that—the true shepherds, not the wolves—a tribute of profound and reverential respect.

Such are the impressions which a somewhat careful and prolonged observation of Roman Catholicism in Rome has produced on me. JOHN C. HEYWOOD.

HOME RULE.

AN IRISH PARLIAMENT AND NO LESS. From the Dublin Nation.

To both English parties we would say that as this Home Rule question is at last to be taken up with a view to the pacification and contentment of Ireland, the wisest course will be to deal with it in a large and liberal spirit. Petty reforms, though they may not be spurned by the Irish people, will neither end nor ease the strain between the two countries. It is better to strike the public mind, touch the public heart, and gratify the national sentiment by a frank concession of the demand for a native Parliament than to have recourse to miserable makeshifts which would satisfy no one and settle nothing. Ireland wants not a board to administer English law, but a Parliament to legislate for the Irish nation. On that basis a treaty of peace can easily be made between the two nations, and feelings of mutual respect and good will may follow in the course of time; but short of such an arrangement no stop or stay can be put upon Irish political effort. Unrest, agitation, and contention continue to embitter the relations of the two countries.

We hope the bolder and better line will be taken by the statesmen who have made up their minds to handle this great political question. We warn them that the parochial or provincial arrangements will not suit in this case; we take leave to send them that what they have to deal with is a nation—a nation that has been overborne and cast down, but never subjugated; a nation whose sufferings may be prolonged, but whose rights will never be surrendered. If they have a full appreciation of these facts we may hope that the scheme which they will present to the new Parliament will be one which Ireland will honorably accept, and which will deserve to be hailed with satisfaction and pleasure by the Irish race all over the world.

"THE WAR UPON DR. WALSH."

BY AN AMERICAN IN LONDON.

It is hard to believe that the English people really comprehend the nature of the thing which they are passively allowing to be done in their name. The Archbishop of Dublin—to Irish Catholics what the See of Canterbury is to English Churchmen—is now vacant. It has been filled during two lives, at least, by prelates who have not had the confidence or sympathy of the Irish as a people, and under whose guidance the Catholic Church has measurably lost its power over Irish communicants. The priests of Ireland are practically unanimous in the assertion that if religion is to retain its influence in their parishes the new Primate must be a man in sympathy with the people, and possessing their confidence, not to say affection. The priests of the Dublin Archdiocese faithfully reflected this feeling by selecting as dignitaries in their presentation of candidates to the Vatican the President of Maynooth College, Dr. Walsh. They did not mark you, choose Dr. Croke, nor even canvass his name; they had no desire to put the matter on a political basis; but they did choose one of the ablest administrators of the Irish people, with a faculty almost past belief, think it would be a profitable thing to bully or bribe the Vatican into rejecting Dr. Walsh, and appointing somebody who would be Lord Spencer's Archbishop, and accordingly, Mr. Errington is sent to Rome to intrigue against the popular candidate. The exact responsibility for Mr. Errington's proposal, I do not know, but the government does not accept it, does not repudiate it. It is a matter of record that he has heretofore had intimate relations with, and missions from the Foreign Office. The inference that he acts for it is now is fair. The Roman correspondents of London papers, taking his cue, have from the beginning heaped ridicule on the Irish bishops who, in Rome, treated the candidature of Dr. Walsh as if he were some pestilential adventurer and suspect, and manufactured "news" day by day in the line of triumphant prediction that the Pope would listen to England's demand, and refuse to nominate the Irish candidate. I have looked in vain in English papers for a repudiation of Mr. Errington's mission and denial that the correspondents were justified in describing as England's demands the war upon Dr. Walsh. Now, while there need be no fear, I think that the Vatican will nominate any other than Dr. Walsh, the failure of the effort against him will in no wise lessen its meanness or wickedness. We are accustomed to think of the Englishman as being open, manly, yet here an underhand intrigue conducted in his name worthy of an Armenian. We are invited to regard the Englishman as the natural custodian of the cause of liberty; yet in this case he is made consenting partner in an attempt to rob both the Catholics of Ireland and the Pope at Rome of their respective rights to settle matters concerning them, and them alone. The end to be gained is contemptibly small—simply to have an archbishop in Dublin who will train in the Castle band, and help to keep up the worn-out fiction of a Viceregal Court there. To attain this ignoble end, you not only employ unworthy and dishonest means, but you deliberately endanger the religious faith of some millions of people who, in the irony of fate has yoked beside you, and forces the Church of Rome into a course of action which cannot but be ruinous to it. I am neither a Catholic nor an Irishman, but still I shudder at the thought of what Ireland would be like if its faith were so undermined and shaken as it would be by the affront urged by Mr. Errington. For the Celt does not stop at the halcyon house of Protestantism. When he swings away from Rome the pendulum carries him its whole length, as you have seen in France. A Catholic Ireland must be preferable, from any point of view, to a Communistic Ireland. Those who know the country best feel most convinced that the Catholicism of Ireland, long-suffering and patient as it has been, would not survive such an insult as the rejection of Dr. Walsh. I am confident that I have said nothing in all this which most intelligent and fair-minded Englishmen will not agree. The interesting thing is that it should be left for a stranger within your gates to say what tens of thousands of Englishmen have thought. Perhaps if you cultivated the honest habit of really saying what you thought, instead of what it is assumed is the conventional thing to say, Americans would both understand and like Englishmen better.—*Pall Mall Gazette.*

The Irish Times, of Dublin, expresses itself as highly satisfied with the policy of the Earl of Carnarvon, the Lord-Lieut., as indicated in his speech in the House of Commons. The Freeman's Journal says the Conservatives' programme as far as it goes is satisfactory at first sight.

A Dublin despatch says:—The summer asazize in Ireland has opened with a remarkable decrease in the number of cases to be tried.

A SOLEMN PROTEST.

THE ARCHBISHOP OF PARIS TO THE FRENCH GOVERNMENT. La Semaine Religieuse de Paris, just at hand, publishes the letter of the Archbishop of Paris to the Minister of Public Instruction and Worship, protesting against the secularization of the Church of St. Genevieve for an attempt of Victor Hugo. We translate the following eloquent passages:—

"You secularize the patronal church of St. Genevieve. All the legal objections, all the corrections of past mistakes, all the moral considerations that can be opposed to this decree and to the exposure of its motives, are given in my article of 1881—protesting against a similar attempt. I send you this letter and I give it to the press, that my diocessans may know that I have done my duty.

"Before this decree is carried into effect, I have one last obligation to fulfil: to protest, with all the strength of my afflicted soul and outraged conscience, against an act of violence, carried, as in 1830, by the pressure of mob law; and which should rather be called an act of weakness, according to the confession which M. Guizot, in his memoirs, makes concerning it.

"I protest in the name of the truth of history; for, you speak of restoring the Pantheon to its primitive use, when all but the forsaken, the ignorant of the history of yesterday, know that this votive church was destined by its royal founder to replace the ancient sanctuary during 12 centuries previous dedicated to the Patroness of Paris.

"I protest in the name of the law: for you speak of restoring this monument to its legal destination, while another act, only legislative in name, of 1836, restored it to public worship, and could not be revoked by the ordinance of 1830 (illegal as the present decree), and annulled 26 years later.

"I protest in the name of the Concordat; for you attack the rights of Catholic worship, whose liberty and publicity this Convention guaranteed. I protest, especially, in the name of article 13, which reads as follows: 'All the metropolitan churches, cathedrals, parish churches, and others, not alienated, necessary to public worship, shall be replaced at the disposal of the bishops.' You say, sir, that the State can dispose of the Church of St. Genevieve, because it is neither a cathedral nor a parish church. Not to transgress the provisions of the Concordat, it should be further proved that this church is not necessary to religion. Ask the Catholic Church, if in all ages and countries, she has not deemed it needful to consecrate to great memories, especially to those which cling round the cradles of great movements, special sanctuaries, objects of popular veneration and homes of prayer. Ask the people of Paris if they deem the preservation of the Sanctuary of their Patroness useless to religion.

"I protest in the name of the Christian conscience, which feels itself outraged because the burial of a poet, illustrious, it is true, but who refused the prayers of the Church, is made a pretext for the profanation of a Christian temple; because, to give a grave to one self-stranded from our communion, the God whom we adore is driven forth from his sacred dwelling.

"I protest—let me say further—even in the name of him whom you would honor, for he believed in God and in the immortality of the soul, and he would not have his obsequies, the celebration of an act of public impiety. He knew, he understood the grandeur of our temple, the sanctity of our worship.

"To those who approve the Government's action, my protest will seem but idle words. I know that we are powerless to prevent the execution of your decrees. But, higher motives failing, the warnings of history should not be lost on the worshippers of the accomplished. The reprisals of justice, though sometimes long delayed, are not therefore the less to be dreaded. Even now, it is not difficult to foresee the consequences of this policy which yields up one by one our institutions the most venerated, to satisfy the always increasing demands of the spirit of disorder. All that has been sacrificed; public and private possessions, the order of the streets, the safety of the person:—a vain sacrifice of what should have been defended. The will to save will be ineffective. This Pantheon from which you have driven God and His Saints to make a sepulchre for great men, will see other obsequies; and these perhaps of such a nature that the families of future great men will decline the honor of a like burial.

"This political regime which promises liberty to all, will see excesses so great that its name alone will be the synonyme of tyranny and license.

"If this be the desire of its friends, they have but to persevere in the course of the past six years, in which the profanation of the Church of St. Genevieve is a step so decisive.

"Accept, sir, the assurance of my profound consideration. + J. HIPPOLYTE, Cardinal Guibert, Archbishop of Paris.

HER PETITION ANSWERED.

A METHODIST GIRL BELIEVING SHE WAS CURIED BY PRAYER BECOMES A CATHOLIC.

An extraordinary faith cure is reported from Oldenburg convent, Indiana, which is partially, at least, vouched for by the Right Rev. Bishop Chatard, of the diocese. The name of the patient is Rosa Warren, daughter of a former member of the State Legislature from Hancock county, near there. She has been irreligious, but was a student at the Oldenburg Convent. She is said to have been attacked with something like meningitis, and suffered with severe swelling of the neck, and was in a bad way. She was brought to the city for treatment by our physicians but begged to be taken back to Oldenburg. This was promised. The girl then got out of the bed at midnight and prayed, in answer to which she claimed to be healed, and went about as well. She is of Methodist parentage, but was so impressed with her cure that she asked permission to unite with the Catholic Church which her father granted.

Bishop Chatard, who investigated the case, says: "The young person was not suffering from cerebro-spinal meningitis. She had received a fall while roller skating, and this, the doctor said, had produced a concussion of the spinal column. She was not a robust girl, being exceedingly nervous though quiet and sensible. Her sickness began, I am told, with chills and fever. There was partial paralysis of the lower extremities, and she also had that drawing of the muscles of the back peculiar to injuries to the spine. Her head was turned back and her eyes were toward the ceiling. Her head had been in this position for about three weeks. I was at Oldenburg on the 13th of May, when she arrived from Indianapolis, where she had been taken for treatment. Her cure took place, I think, on the 11th or 12th of May. Miss Warren spent half an hour in the chapel of Our Lady of Lourdes, at Oldenburg, the evening before she started for Indianapolis, praying to the Blessed Virgin. Miss Warren's sickness began April 20, so at the time of her recovery she had been sick about three weeks. I myself investigated the matter and talked to Miss Gerster and Miss Warren separately, getting down what each said. Miss Warren wrote a letter home to her father. One part I remember, but I cannot exactly quote it. She said: "Father, when a person is cured by a physician it is usual to make a recompense. Now I have not been cured by medicine, not by a physician, but by prayer, and the best recompense you can make is to allow me to become a Catholic."

NEWS NOTES.

The Dublin Municipal Council has decided to confer the freedom of the city upon O'Doherty, one of the men of 1848.

It is believed that while there may be some fencing in the House of Commons between the Parnellites and the Government, there will be no disaffection before the close of the session.

The Vice-Chancellor of Ireland on Saturday rendered a decision to the effect that the corporation of Dublin could not change the name of Sackville street as long as residents of the street opposed such a proceeding.

John Dillon has arrived in Dublin.—A large crowd dragged his carriage to his hotel. A reception was tendered him by the Mayor and prominent Nationalists. Dillon afterwards addressed the people, promising the full support of the Irish in America. He congratulated the Irish people on having, by the votes of their Home Rulers, struck down coercion by the Government. Throughout the speech Gladstone was strongly hissed, and Earl Spencer's name was greeted with groans. Dillon said he had come from America with the mere intention of transacting private business, and not as a candidate for Parliament. Nevertheless, as regards the latter contingency, he would remain in the hands of his friends.

The London Telegraph prints a Berlin letter giving the particulars of a court scandal. A prince, 35 years of age, a near relative of Emperor William, and son of one of the officers of the French war, after an entertainment with companions at the Emperor's chateau Sans Souci, near Berlin, supped at Hiller's, in Berlin, and thence went to a house frequented by the jeunesse d'ord. The jeunesse band many and shouted and threw bottles through the windows. In the midst of the orgie the prince quarrelled with Lieut. Pritwitz, of the first regiment of Silesian Cuirassiers, and boxed his ears. The police arrested on the scene and persuaded the party to go home. Lieut. Pritwitz feeling dishonored before his comrades and indignantly forbidding a duel with a prince, the honor of Hohenzollern, shot himself, leaving a letter of explanation. Emperor William on being informed of the affair wrote a letter of condolence to the Lieutenant's father. The prince is under military arrest.

The Earl of Carnarvon, the new Viceroy of Ireland, held a special conference with the resident magistrates of Dublin for the purpose of furnishing to the present Government material for a reply to the question which Mr. Sexton will ask in the House of Commons as to whether the Ministry is to remove from Ireland the extra police force on the lapse of the Irish Crimes Act. It is reported that Mr. Parnell has promised the new Government to do all in his power to discourage the commission of crime in Ireland, but that he refuses to issue any manifesto to the Irish people on the subject. The Irish leaders declare that to issue a manifesto would commit the National League to a sort of adoption of responsibility for agrarian outrages which were recently prevalent in Ireland. The Parnellites policy is to give support as far as possible to the Conservatives in order to "even up" the chance of the regular Tory and Liberal party candidates, so that the eighty Home Rule members, which Mr. Parnell expects his party to have in the next Parliament, have a certainty of possessing the balance of power; with that possession the home rule vote could be thrown either way with decision, as the interests of the National League may require.

A Waterford, Ireland, despatch says:—The anniversary of the battle of the Boyne yesterday caused a large increase in the number of drunken men on the streets. Among them were many soldiers belonging to the Welsh Regiment, doing garrison duty here. A number of citizens got into a drunken row with the soldiers last night, during which the latter bayoneted to death one of the former. The commotion attracted a crowd of men to the scene. When the citizens realized that one of their number had been killed they became furious, and fell upon the soldiers with such force that the latter were compelled to beat a hasty retreat to their barracks. The mob followed them up, but being threatened with powder and ball if they attempted to force an entrance to the barracks, they contented themselves with smashing the windows of the barracks with stones. The rage of the populace was so great this morning that it was deemed best to transfer the Welsh Regiment to some other place. This was done immediately, and as the soldiers marched from the barracks to the railway station surrounded by policemen, a mob followed, hooting and stoning the soldiers. Several Parnellites members of Parliament have telegraphed that they will bring the matter before the Government and demand an immediate inquiry into the outrage. It is generally believed that the soldiers began the row.

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Here's the Hobbie. In it rocky and hard that the ground is—

NEWS FROM IRELAND. The Castle authorities do occasionally throw some crumbs of reward to those who slavishly bow down before the fetish of West Britonism in Ireland.

Waterford. Mr. John A. Blake, who so honorably resigned his seat for the county Waterford a little time ago, is receiving a warm welcome from his countrymen in Australia.

Queen's County. Edmund Dease, Esq., Rath House, Ballybrittas, has been appointed Deputy Lieutenant for Queen's County.

Meath. At a fine patriarchal age, in the old homestead of New Grange, where the Irish hospitality of him and his long had the warmth of the kindly welcome there has passed away, in the person of Mr. Richard Kirke, on June 11, an old of the most single-minded, warm-hearted, and generous souls that ever breathed the breath of life.

Wexford. At the Franciscan Convent of the Perpetual Adoration, county Leitrim, June 9, Sister Mary Aloysia, of St. Rose, eldest daughter of Mr. Richard McLoughlin, Common Quay street, Wexford, died, in the 44th year of her age, and the 18th of her religious profession.

Louth. The Rev. Paul Ginnetty, Drogheda, died, on June 13, in the forty-first year of his age, and the fifteenth of his sacred profession, at the curate residence, Fair Street, Fair Street, Drogheda, in the 44th year of his age, and the 18th of his religious profession.

made arrangements to distribute immediately the large sum for charity and religion donated by the late Mr. Hamilton White, of Cork. The Good Shepherd Convent, the Cancer Hospital, the Asylum for the Blind, and the Mercy Hospital will receive sums varying from £1,500 to £3,000 respectively, and £11,500 will go in aid of the Diocesan Seminary project.

Kerry. Chief Justice Morris and a special jury of the city of Dublin, had, for trial before them, on June 19, an action at the suit of the Marquis of Lansdowne and others, against the Town Commissioners of Killarney. The real plaintiff was Earl of Kenmare, and the action was to recover possession of the Fair Hill. Lord Kenmare at a time when he was on good terms with the Town Commissioners let them the ground known as the Fair Hill. Later, when the relations between the parties were not quite so friendly, his lordship demanded back the land. The jury, by direction of the judge, found for the plaintiff.

Limerick. The Sub-Sheriff of the county Limerick, accompanied by a force of police and bailiffs, proceeded to Park, on June 15, an action for non-payment of rent, £20, by tenants on the property of the late Rev. Mr. Moore. A large crowd of people collected, and kept up a continuous shouting and hallooing while the evictions were being carried out.

Tipperary. At the weekly meeting of the Tipperary Board of Guardians, on June 18, a resolution was passed to prosecute the Land Corporation for keeping sheep on an evicted farm they had purchased, while the animals were suffering from scab.

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Formanagh. A convention of delegates of the National League, in Formanagh, assembled, in Enniskillen Town Hall, on June 17th. The attendance was very large. Messrs. Harrington and Deasy, M. P.s, attended, and delivered addresses, and the Rev. Father John C. O. Enniskillen, presided. The proceedings were most enthusiastic. Arrangements were made for registration, and resolutions were adopted in reference to this and other matters affecting popular interests.

Galway. On June 15, a strange occurrence took place on an evicted farm near Moylough. The farm was formerly held by a poor widow named Naughton; she held it under lease, and at the expiration of the lease the landlord took the land into his own possession. Shortly after the land had been taken up, the property passed into the Court of Chancery, and a few weeks ago, the sheriff, on behalf of the estate, took possession of the land, and recently there has been police protection in and about the locality. The farm adjoins the public road at Lought, and is fenced in by a stone wall on one side, and a bush ditch on the other. A few weeks ago, the sheriff, on behalf of the estate, took possession of the land, and recently there has been police protection in and about the locality.

Mayo. An extraordinary exodus of harvestmen, nearly the whole of whom came from the county Mayo, went from the North Wall, Dublin, on June 19th, for various places in Lancashire, Yorkshire, and the Midlands. During the day and evening six special trains from Ballyhaunis and district arrived at the North Wall with harvestmen, and altogether about 6,000 of these industrious laborers went from the North Wall to England.

Recommencement. The Rev. Peter Geraghty, P. P. Killconny and Kibbervan, died, on June 17, at the family residence, Lisnoyle, parish of Monaghan, which he had been brought some months since by his friends who had hoped that his native air and rest would restore his failing health.

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Dublin is an unparalleled proof of Mr. Parnell's influence. The popular joy among the Nationalists is unbounded, and was demonstrated on the evening following the official announcement by bonfire blazing on almost every hilltop in Ireland. The people of Dublin are preparing to give the new archbishop an unequalled reception with a general illumination of the city, a torchlight procession in which the prelate's carriage will be drawn in triumph to the archiepiscopal palace, and serenades that will fill the night with music. The Freeman's Journal, in an article upon the appointment, says: "This appointment links Ireland to Rome in tenfold bonds of sympathy. Rome has been true to Ireland as Ireland has been true to Rome."

Everybody's Air-Brake. "Yes, sah," said Uncle Zach, "I've watched it forty years an' it's as day as duet of May an' Christmas day of de same year allers comes on de same week day."

Further conversation proved Uncle Zach a most incorrigible punner. Chancery mention Dr. Seigel's feat of breaking glass balls with a rifle, in a contest with a man named "Squar"; that was a Yankee trick, boss, sah, who's your born.

Philip Beers, Esq., who resides at the United States Hotel, New York City, and is engaged in raising subscriptions for the New York World Bartholdi pedestal fund, has been upbraided by a distinguished relative who was a physician, for commending in such enthusiastic terms, a remedy that cured him of bright's disease eight years ago.

So impetuous youth is often given to folly and indiscretions; and, as a result, nervous, mental and organic debility follow; memory is impaired, self-confidence is lacking; at night bad dreams occur, premature old age seems setting its foot on his neck, in confidence, you can, and should write to Dr. R. V. Pierce, of Buffalo, N. Y., the author of a treatise for the benefit of that class of patients, and describe your symptoms and sufferings. He can cure you at your home, and will send you full particulars by mail.

At the conclusion of the reception Earl Spencer made his appearance in a closed carriage surrounded by a strong guard of military. His appearance was the signal for prolonged hooting by the crowd. As he entered his carriage the father of Joseph Poles, who was hanged for the murder of John Kennedy, and whom Earl Spencer refused to receive, shouted at the top of his voice, "That's the man who murdered my child!"

Scott's Emulsion of Pure Cod Liver Oil with Hypophosphites is composed of two of the most valuable remedies in the department of medicine for the cure of Consumption, Scrophula, and all wasting conditions of the body.

A Skilful Surgical Operation. The American Ambassador at Vienna, Mr. Kasson, has lately forwarded to his Government an interesting account of a remarkable surgical operation lately performed by Professor Hiltroth, of Vienna, which, wonderful to tell, consisted in the removal of a portion of the human stomach, involving nearly one-third of the organ—and; strange to say, the patient recovered—the only successful operation of the kind ever performed.

The Times, in an editorial article Saturday, commenting upon the proposal to abolish the Irish viceroyalty and Dublin Castle, protests against the denunciation of the castle as a nest of alien sinners, and the abolition of the viceroyalty and the castle as a fair subject for discussion. It advocates the presence of royalty, instead of viceroyalty. Difficultly arises, it continues, as to the character of the central board which is proposed in the place of the castle government. The former, if adopted, would drive to a Parliament of department of state like the local government board of England, it would only be Dublin Castle revived.

Dear Sir,—I find the sale of Seigel's Syrup steadily increasing. All who have tried it speak very highly of its medicinal virtues: one customer describes it as "Godsend to dyspeptic people." I always recommend it with confidence.

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What is Catarrh? Catarrh is a dangerous disease which thousands are occasionally, unconsciously suffering from. It is a mucopurulent discharge caused by the presence of a vegetable parasite in the lining membrane of the nose. The predisposing cause is a morbid state of the blood, the blighted corpuscle of tubercle, the germ poison of syphilis, mercury, toxomans, from the retention of the effluvia of the skin, suppressed perspiration, badly ventilated sleeping apartments and the germination of other poisons in the blood.

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CONVENT OF OUR LADY OF LAKE HURON, Ont.—This institution offers every advantage. The inmates who wish to receive a solid, useful and refined education. The instruction is in English and French. The curriculum includes the higher English branches. The course of instruction is in English and French. The curriculum includes the higher English branches.

URSULINE ACADEMY, CHATELAIN, Ont.—Under the care of the Ursuline Nuns. This institution is pleasantly situated on the banks of the St. Lawrence River. The instruction is in English and French. The curriculum includes the higher English branches.

CATHOLIC MUTUAL BENEFIT ASSOCIATION. The Association of London Branch No. 4 of the Catholic Mutual Benefit Association, will be held on Friday evening, 12th inst., at the Masonic Temple, at 7.30. All members are requested to be present. C. A. GRYFF, President.

REV. FATHER NORTHGRAVES, COMPRISE, ONTARIO. Complete Answer to Q. Ingersoll. "Especially deserving favorable mention and patronage."—Letter of Bishop Walsh, London, Ont. Highly recommended by the Catholic Bishops of London, Hamilton, Peterboro, Ottawa, Buffalo, Detroit and Peoria; also by the Archbishop of Detroit, Toronto and Ontario, and by the press of Canada. 424 pages. Paper, 75c; cloth, \$1.25. Sent on receipt of price. Active canvassers wanted.

WHITE SULPHUR BATHS. Dunnet's Baths and Pleasure Grounds, Dundas Street, London, are now open. The baths have been thoroughly cleaned and refitted. JOHN FLEMING, Proprietor, 10 DUNDAS STREET, CITY.

The Heart's Desire. I know that deep within your heart of home you hold me shrunken apart from you things. And that step, my voice can bring you. A gladness that no other presence brings. And yet, dear love, through all the world you never speak one word of tenderness. Nor stroke my hair, nor smile at me. Within your own in loving, be all content. You think, perhaps, I should be mute. To know so well the loving place I hold. Within your life, and so you do not know how much I long to hear the story to tell.

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By the Paulist Fathers. Preached in their Church of St. Paul the Apostle, Fifty-ninth Street and Ninth Avenue, New York.

SIXTH SUNDAY AFTER PENTECOST. "And they had nothing to eat."

The people who crowded about our Lord had nothing to eat, because out of love of the word of God they had for a time quit their work and their homes.

This docility, this constancy argues well for their earnestness in the fulfilment of all their other duties. They were out of food, not through laziness, but because of set purpose they preferred spiritual to temporal nourishment.

Hence they merited this extraordinary and unlooked-for manifestation of our Lord's goodness and providence in supplying them with food.

We may confidently expect, my brethren, the assistance of God even in temporal want and necessity if our honest endeavors fail. We are not to be over-solicitous; we are not to desire nor strive after an abundance of such things.

This promise, however, we have, that our heavenly Father knows our needs, and He will come to our aid. But we have a duty, an obligation to discharge, and that is to work, to earn our bread.

Now, this is the point of my sermon, that there are many people—the number seems to be increasing—who have nothing to eat, or who say they have not, and it is their own fault.

They do not merit any special interposition of heaven to save them from the consequences of their own laziness; they do not seem to deserve, they do not deserve, the assistance of the charitable, who are the stewards and the representatives of the Lord. Now, brethren, do not imagine that this is a harsh and an unchristian way of regarding the necessities of the very poor; do not suppose that I make no allowance for the sickness, the lack of work, the hard times, the calamities which from time to time afflict the deserving and the laborious.

If you are in a position to know, you cannot but be persuaded that the tendency to ask for help, the inclination to throw burdens on institutions, public and private, the frequency, the boldness, the unreasonableness of such demands is on the increase; the number of those who are unwilling to exert themselves, to undergo the routine, the strain of life, grows day by day.

Yes, the Apostle says, "If any man will not work, neither let him eat." He bids every one labor faithfully in the calling wherein he has been placed. There is no such thing as true religion save in the faithful discharge, first of all, of our natural duties, and in compliance with the first great law of labor.

Now, I have frequently noticed one peculiarity about many of those who say they have nothing to eat, and that is, they cannot be said to have nothing to drink; and the presence of this kind of nourishment explains very often the lack of all other. No, my brethren, let us be industrious, mindful that the law of God has imposed labor on us; let us try to help ourselves; then, if we fail, heaven will surely help us, even in ways as truly miraculous, our Saviour did the multitude in the desert.

Is there no balm in Gilead? Is there no physician there? Thanks to Dr. Pierce, there is a balm in his "Golden Medical Discovery"—a "balm for every wound" to health, from colds, coughs, consumption, bronchitis, and all chronic, blood, lung and liver affections. Of druggists.

The Best Yet. There is no preparation before the people to-day that commands their confidence more, or meets with a better sale than does Dr. Fowler's Extract of Wild Strawberry—the infallible remedy for all forms of Summer Complaints.

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A Good Filter. Pure water is indispensable to health, the least impurity should be removed by a good filter. Pure Blood is also indispensable; there can be no perfect health without it. The Liver filters the Blood. Regulate the Liver with Burdock Blood Bitters and make pure Blood.

An Invisibile Foot. The poisonous germs of disease are lurking in the air we breathe and in the water we drink. The system should be kept carefully purified and all the organs kept to proper action. This can best be done by the regulating, purifying and tonic powers of Burdock Blood Bitters.

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