

The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen." — "Christian is my Name, but Catholic my Surname." — St. Pacian, 4th Century.

VOLUME 9.

LONDON, ONTARIO, SATURDAY, AUGUST 18, 1888.

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"A FACT."

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SCOTLAND FOR IRELAND.

GREAT MANIFESTATION IN EDINBURGH.

Mr. Wm. O'Brien on the Tullamore Tragedy.

At Edinburgh, on Saturday, a magnificent demonstration, the extent of which has been variously estimated at from 25,000 to 30,000 people, took place in the Queen's Park, under the auspices of the Edinburgh United Liberal Committee to protest against the imprisonment of Mr. John Dillon. Four platforms were erected and the four members for Edinburgh presided at them—Right Hon. Hugh C. E. Childers, M. P.; Mr. William McEwan, M. P.; Mr. Robert Wallace, M. P.; and Mr. T. Buchanan, M. P. Mr. William O'Brien, M. P., arrived at Edinburgh in the afternoon. Mr. Wilfrid S. Blunt, also addressed three of the meetings. Two other members of Parliament who have wrested Liberal Unionist seats from their holders were present—Mr. A. L. Brown, M. P., who defeated Sir George Trevelyan for the Border Burghs, and Mr. John Sinclair, M. P., who recently beat Mr. Evelyn Ashley for Ayr. At all the meetings the following resolution was proposed and carried by acclamation:—

"That this meeting earnestly protests against the cruel and vindictive administration of the Coercion Act in Ireland, by which many of the representatives of the people have been imprisoned and subjected to indignities and outrages, so that respect for law has been lessened and popular feeling wondrously embittered and exasperated. This meeting also indignantly protests against the imprisonment of Mr. John Dillon, M. P., effected by the mean subtlety of procuring a conviction which could not otherwise have been obtained. Further, this meeting calls upon the Government to liberate Mr. Dillon forthwith from his unjust imprisonment; to repeal the obnoxious Coercion Act, and to devise wise and conciliatory measures for the better government of Ireland; and resolved to petition Parliament praying for Mr. Dillon's immediate liberation."

At No. 1 platform, Mr. T. R. Buchanan, M. P., presided, Bailie Wallace proposed the resolution, which was seconded by Counselor McIntosh, Messrs. W. S. Blunt, A. L. Brown, M. P., T. Carmichael, S. S. C.; Owen Kierland, T. G. Holburn, and J. W. Grindall also spoke.

At No. 2 platform, Mr. Wm. O'Brien, M. P., took the chair.

UNJUSTLY CONDEMNED.

The Chairman said they had met to give expression to the indignation they felt because John Dillon, whom they knew and loved, had been most unjustly condemned, and was suffering a felon's punishment for no crime known to the law of England, and Scotland, or even to the law of Ireland, under the Coercion Act. The Government had accomplished its evil purpose by no law, but by the retching aside of all law (hear, hear) if the object of the Government had been to impress upon the minds of the British people the horrible tyranny of their rule, they could not have done it more effectively than by their action towards John Dillon. What was the opinion which the people of the Three Kingdoms had formed of John Dillon's character and motives? They regarded him as one of the noblest of the Irish race, a high minded patriot, consumed with love and sympathy for his downtrodden countrymen, and capable of the most heroic sacrifice on their behalf (applause).

A VICTIM OF COERCION.

Councillor McIntosh, in proposing the resolution, said six months ago he had the honour of dining with John Maudeville, who was then the personification of health and strength, and to-day he was dead, the victim of the Government (hear, hear). The terrible tragedy which occurred at Fermoy cast a lurid light on the operations of the Tory Government.

Mr. C. Yorston seconded the resolution.

MR. O'BRIEN'S SPEECH.

Mr. William O'Brien, M. P., on rising to speak, was received with such thunders of applause as for a few minutes to interrupt the proceedings of the other meetings, though the speaker at each platform was usually out of hearing of the speaker at any other. Mr. O'Brien said—This is the first time I ever in my life addressed a Scotch audience (cheer), and my first words to you must be words of gratitude and amazement at the way in which you have been pleased to welcome me—an humble representative of the Irish people (cheer)—to welcome me to this, your beautiful capital of Old Scotland (cheer). Believe me, I don't come here to day to pay you empty compliments. But it is a duty as well as a heartfelt delight to be able to tell you that there is no more sincere feeling animating the breasts of the Irish race to-day than

A FEELING OF GRATITUDE TO THE WHOLE SCOTTISH NATION (cheer) for the steadfastness, for the grand and unchanging fidelity with which the people of Scotland have stuck to us

through every vicissitude (cheer); you never deserted us (renewed cheer). You never believed the filthy libel that were heaped upon our heads (cries of "Never") by the *Times* newspaper (renewed cheer) and by your *Scotsman* newspaper (renewed cheer). You never desired to trample upon us merely because we were a weak and disarmed people (cries of "Never"). We can never forget it for you that at a time when many a treacherous friend was flying from him, the people of Scotland never flinched from the side of your grand old leader, William Ewart Gladstone (loud and prolonged cheering). You never failed to follow him in his glorious work of conquering Ireland by kindness and conciliation (cheer), where for 700 years all the powers of cruelty and coercion had failed (hear, hear). I don't know what our unfortunate people would have done for the last two years if Scotland had deserted us. We have had many a hard and bitter hour of suffering since the general election, but if ever a rash or a meddling thought crossed the minds of our people there always came some message of good cheer from Scotland, some message from West Edinburgh (cheer) or from Dundee, or from Brighthelm, or from Mid-Lanark, or from the Ayr Burghs (loud cheer)—messages that gladdened our hearts in many a lonesome prison cell, and in many a poor Irish tenant's home (cheer). And I tell you that the knowledge that

THE HEART OF SCOTLAND IS WITH US, that the best men, the sincerest men, and the most far seeing men in Scotland are on our side, and are, thank God, throughout to our side in increasing numbers every month that passes (cheer)—I tell you that the knowledge that Scotland was on our side has done more to keep the peace in Ireland than all Mr. Balfour's two thousand prosecutions, ay, and has done more to win the hearts and allegiance of the Irish people to this Empire than Mr. Balfour (groans) could accomplish from this until the General Judgment Day by the miserable policy of

STARVING IRISHMEN TO DEATH on bread and water (cries of "Shame"). You are summoned here to-day to protest against the imprisonment of John Dillon (hear, hear), but my thoughts, and I am sure your thoughts, wander, in spite of Mr. O'Brien, from John Dillon living to John Maudeville dead. As Mr. M. Pearson has told you, I have just come from the scene of two of the most appalling tragedies that ever darkened even our unhappy island story. God forbid that I should say one harsh word or cruel word of

THE UNHAPPY PRISON DOCTOR who he dead by his own hands to-day. No, he was the mere humble instrument of more heartless men than he. I said the other day, at the request, and I repeat here to-day, that the unfortunate Dr. Ridley stated to myself over and over again that he performed with disgust and with shame the duties that were put upon him from Dublin Castle ("Shame"). I remember once when he had given a rough jate mattress to one of my friends and colleagues, an Irish member. A German Hooper, when he had given him this mattress after he had been lying on a plank-bed, on bread and water, I remember Dr. Ridley told me that the very next morning he had a mandate down from the Prison Board in Dublin hauling him over the coals and demanding why he had given even that wretched relation a mourn for his unhappy fate, but what will I say of the young widow whom I heard the other day tell the story of how her gallant husband had been brought to the grave? It was a story that brought tears to the eyes of the very policemen in court who heard it. I don't envy the conscience of a Liberal Unionist (groans) who is not haunted by that political story, for remember this, that it is

LIBERAL-UNIONIST VOTES ALONE that enable Mr. Balfour to perpetrate such deeds in Ireland (groans). It is Liberal Unionist votes alone that have left John Maudeville's home a lonesome and a sorrowful spot to-day (hear, hear). But what did she tell you? What did poor Mrs. Maudeville tell us on her oath, and mind you, it was to his wife alone, like a hero that he was, he ever told the tale, for he never murmured, and he never whined—what did that poor woman tell the coroner's jury? On one occasion she told us, so faintly was he with brown bread and water, that he was obliged to tie a rope round his waist, and to tighten it to repress the pangs of hunger (groans). She told us that when a poor, compassionate prison warden once flung him a morsel of meat, as he said, "As I would fling it to my own dog. Never, he ravenously lapped it up as if he were a dog, and the warden who gave him that morsel of meat has since been dismissed from the prison service (cheer)—dismissed by the Chief Secretary, who in a few days is going to preach to the Church Congress on "the virtues of practical Christianity" (laughter). Did you read that other story of how that gallant man, left for twenty hours absolutely without food, his throat too sore to swallow the brown bread and water, how his mind began to wander, and he thought he was going mad. I wish you could have heard his heart-broken young wife, how she described that he imagined that he was a boy again among the heather on his own native mountain of Slieve-na-hoon, and he imagined that his wife was lying dead beside him and he put out his hand to feel for the corpse, and then it all flashed upon him and he sank on his knees and he prayed God for death rather than that he should his reason in that frightful prison cell (groans). That is not all, nor half of it. Take that other story of the midnight attack upon him, when six brutal warders broke into his cell, tore his clothes from his back, and left him

SHIVERING ALL THE WINTER NIGHT with nothing but a quilt to cover him, and the next day he was threatened that they would tear away the last rag of covering he had (shame). And all that is not a tale of the middle ages. It is what is

going on at this very hour in half the prison cells of Ireland (hear, hear). I have been travelling all night, and to a large extent I am afraid I have already exhausted the resources of my voice, though I have not touched one tenth of the things that I should dearly like if I had a chance to speak to you here to-day (cries of "Go on"). But would you do not let them persuade you that in torturing Mr. Maudeville that Mr. Balfour was even consistent in his brutality. Do not let them persuade you that he was only carrying out the prison rules consistently. He did nothing of the sort. He stole John Maudeville's clothes from him one night; he gave them back next morning; and he stole them again during the day. He brought us, convicted prisoners, in first class carriages to the jail gate, and then he punished us like dogs, because we would not acknowledge ourselves to be miscreants. He simply

KEPT HIS HAND ON THE PULSE OF THE ENGLISH PEOPLE to know how much they would stand, and I am as convinced as I am of my own existence that only the watchful eye of public opinion guarded us in those days, and only that there were elections like the West Edinburgh elections and the Ayr election, that go to the hearts of our jailers (cheer), I am as convinced as I am of my own existence that there would be many a John Maudeville's raving madman to-day, and many a John Maudeville in his silent grave (hear, hear).

JOHN DILLON IS NOT YET DEAD (cheer). He is not yet driven mad, but let there be no mistake about it. When I think of the grand frame of John Maudeville that was laid low, and then when I contrast with him the frail and delicate frame of my poor friend who is lying at Balfour's mercy at Dundalk Jail, I shudder when I think

WHAT JOHN DILLON WILL BE when he quits his prison cell next December, if he ever quite it alive (hear, hear). Let there be no mistake about it. They would treat John Dillon in exactly the same way, and he would go exactly the same route, if they dared (hear, hear). Just as they have put a felon's gibbet on John Dillon, so they would try cold and hunger and torment to break down his spirit. They are bound to do it, that is the Castle system of Government in Ireland. Castle Government could not go on unless they were punishing and torturing the noblest spirits in the community. Why, up to this moment, Mr. Dillon (groans) has prosecuted 2,000 of the noblest spirits in Ireland; of those 2,000 there are not two dozen that would be classed as belonging to the criminal class in any well-governed community; many of them are humble men, but nineteen twentieths are the very stuff of which brave and faithful citizens are made in happy and in free lands like this (cheer). They are the most unselfish, they are the most enthusiastic, they are the very cream of the manhood and of the public spirit of the community; they are men in every moral and patriotic sense immeasurably the superiors of the wretched hireling removal magistrates who sentence them (loud cheer). But what is the besetting curse of Castle Government in Ireland that you are bound

TO CRUSH AND PERSECUTE ALL THAT IS BEST IN THE COUNTRY, and, in order to do it, you have to hire all that is worst (applause) to repress the aspirations which are the very breath of life of freedom, of every peaceful and well-constituted community (cheer). I am sorry to say I don't feel able to address to this enormous multitude one-tenth of the things I intended to say (cheer). I wish dearly that I could say much more. I will only say this much—that from the bottom of my Irish heart I thank you (cheer). We will try to do our part in this struggle, and from my heart I believe that you will do yours (cheer). I believe that whenever

MR. GLADSTONE'S TRUMPET BLAST is heard again in Midlothian (loud cheer), I believe that he can appeal with confidence to the conscience and to the intellect of Scotland—I believe that whatever doubts or misgivings may have clouded the judgment of the constant enemies here and there at the last general election, that they will disappear that they have disappeared in West Edinburgh and Ayr (cheer), and will give way to a clearer and to a nobler vision. For my part, I believe solemnly that deep down in the hearts of the British people there is a feeling of sickness and of loathing for all this endless misery (cheer), suffering and blood-guiltiness in Ireland (cheer); and I believe moreover that it is beginning to be felt and to be known that we mean what we say when we tell you that the deepest desire of the Irish heart is to forget and to forgive the miserable past, and to enter as brothers and as comrades into that newer union (cheer), into that brighter and better time to come when, to some extent, at all events, the noble vision of your immortal poet will come to pass—

"And man to man the Empire o'er
Will brothers be for a' that."
(Loud and prolonged cheer).

SPECIAL TO THE CATHOLIC RECORD.

FROM BRANTFORD.

DEATH OF A DISTINGUISHED TEACHER.

DEAR SIR—Readers of the RECORD will regret to learn of the death of P. D. Keller, Principal of the Brantford Separate School, which took place at his home in Galt on Thursday, 26th July, at 1 o'clock, of the terrible malarial Bright's disease. Deceased had been ailing for his past eighteen months, but did not become alarmed until a few months ago, when his stomach ceased to perform its functions. From that time forward he grew rapidly worse, but insisted in remaining at his post until the holidays, in the hope that he might pass a couple of candidates through the coming examinations. It is this he was disappointed, being forced to

retire at the end of the first week in June, and proceeded to his home in Galt, where he lingered till the above date, after everything possible being done for him. Deceased was a brilliant and scholarly young man, having distinguished himself in his college course, taking first honors at Toronto University in mathematics and German, which language he spoke fluently, and carried off a coveted prize at Ottawa Normal School, and was always held up as one of Galt's brightest and most successful scholars. He entered the profession of teaching immediately after completing his education in the school at Brantford, subsequently removing to Brantford to take charge of the Separate School, which position he held for upwards of six years, with credit to himself and satisfaction to all concerned, and made a very wise choice of admitting friends. In his early and untimely demise the Irish Catholics of Ontario have lost one of their smartest and most promising young men. Being enthusiastically interested in politics, an ardent and passionate Home Ruler, he was no mean student among the first men in the county of Brant, and was a conservative in politics, and took an active part during the last Dominion election, having frequently appeared on different platforms in Brant county.

The funeral took place in Galt on Sunday, the 29th July, from the residence of his mother, the magnificent casket—laden with beautiful flowers, the last tribute of many friends—being carried by the pallbearers from the house to the church near by, the following gentlemen acting as pallbearers: A. Quirk, P. Kelly, of Galt; T. Dennis, of Toronto; D. Kennedy, of Ayr; Jas. J. Hurley and Jas. Maxwell, of Brantford. The Rev. P. Lennon, P. P. of Brantford, performed the ceremonies for the dead, and the conclusion of which he paid a touching and glowing tribute to the memory of the deceased. He said that though it was not customary to make an oration over the remains of the departed when brought to the church, yet this was an exceptional case, and one that could not be allowed to pass, inasmuch as deceased had been a most remarkably good young man, of brilliant mind, noble qualities, and of a sterling and irreproachable character. Self sacrifice characterized all his conduct, and being an active member of St. Vincent de Paul Society, he would go from door to door and beg for God's poor. This was a young man cut off in the prime of life, and he exhorted his hearers to profit by his example, to be always prepared, for they knew not the day or the hour, and the Apostle had said, "It was appointed for all men once to die." The beautiful little church was packed to the doors with a sympathizing congregation, and many a tearful eye could be seen when the eloquent priest ceased to speak. The cortege then proceeded to the cemetery, being over the graves of deceased, and all that was mortal of our departed friend was laid to rest, the last rites being performed by the Rev. Jas. Lennon, P. P. of Galt. *Requiescat in pace.*

Among those from Brantford attending the funeral were ex-Mayor Henry, ex-Ald. Rothwell, Thomas Elliott, Prof. Zenger and wife, the Separate School Board in a body, and many others. It is also worthy of mention that the ministers of several Protestant churches in Galt referred to the death of deceased in touching terms, and prayed for the comfort of the bereaved family in their sad affliction.

Deceased owned considerable real estate in Galt, all of which he left to his widow, who, who is almost a protegee with grief. He was the eldest of five sons, four sisters (one of whom is a teacher in Brantford) mourn his loss. The family have the heartfelt sympathy of the communities of both Brantford and Galt in the lamentably early death of a loving son, an affectionate brother, a warm and true friend, universally respected and beloved. *JAS. J. HURLEY.*

Some Lies Die Hard.

That old lie, about it having been asserted in the "Shepherd of the Valley," (R. A. Bakewell, a convert, editor) that "If Catholics ever attain, which they surely will, though at a distant day, the immense numerical majority in the United States, religious liberty, as we understand, will be at an end, (to say our enemies) has been started on a new lease of life, only the saying is now attributed, instead of the St. Louis paper, to Archbishop Ryan of Philadelphia, who never had ought to do with it, either by word or pen.

The original lie (suppression of the truth) consisted in the omission of the words between brackets in the quotation given above. It has had a tremendous run and comes out, new, every few years. In its latest edition, it was started out by a Protestant Dr. of Divinity, as astonishing one, and it even appeared in a book! The whole is refuted in the July number of the *American Quarterly Review*. Some of these lies have more lives than the toughest cat ever heard of.

LATEST PHASES OF THE IRISH QUESTION.

Mr. Wm. O'Brien was recently the recipient of a magnificent present from a number of English priests. It consisted of a beautiful crucifix, the body of which was solid silver, and the cross of Irish oak, from the Abbey of our Lady of Youghal, which was erected in the thirteenth century. The inscription mentions that the gift is a tribute of respect from priests of the English mission, presented in memory of his release from Tullamore prison in which he was confined for his patriotism.

The order of Judge Pales releasing Mr. John Dillon from Dundalk jail devotes the jurisdiction of the County Judge before whom the case of Mr. Dillon was argued. Besides this, it is maintained that a certificate of commitment should have been filed and signed by the judge when Mr. Dillon was found guilty, but this was not done. On these grounds Mr. Healy claims that Mr. Dillon was illegally incarcerated, and though the order of release was only conditional, it is thought that the whole proceedings of the court below will be quashed.

The Rev. Dr. O'Reilly of Detroit, Treasurer of the National League of America, telegraphed a few days ago to Sir Thomas Graham Esmond: "Tell Bigger and Keany I am drafting to each £1000. Tell the murderers of Maudeville the League is not dead."

The feeling allusion made by Mr. Gladstone to the cause of Home Rule, when responding to the addresses of congratulation made to him on the occasion of the celebration of his golden wedding, proved to be his sympathy for Ireland in earnest and profound. He has expressed his hope that he will be able to lead the Liberal party to victory in the attainment of this, after which he is ready to leave the fight for other Reforms to younger politicians.

From all parts of Wales petitions are being sent to Government protesting against the unjust imprisonment of Mr. John Dillon. It is stated that the Welsh members of Parliament in a body will call attention to the matter before the House of Commons.

Thirty thousand persons attended a meeting in Queen's Park, Edinburgh, to manifest their indignation against the Government for the treatment of John Dillon and John Maudeville. Among others Mr. Wm. O'Brien made an address and was most enthusiastically received. Facts like this speak in trumpet tones of the general condemnation of the cruelties practiced by the Government.

It would appear that the terrible castigation administered by the Judges of the Exchequer Court to Balfour's Removables, and through them, to Secretary Balfour himself, is having a salutary effect on these worthies. They are becoming more careful in their administration of the law. They are beginning to recognize that even the Coercion Act does not give them free scope to substitute their will for law. Four men arrested at Newcastle upon Tyne on the charge of intimidating a process server named Moorehead, were discharged, the evidence against them being insufficient. If it were not for the exposure to which the Removables were subjected by the Exchequer Court, the four would undoubtedly have been convicted.

The Liverpool Highlanders are in complete accord with the Home Rulers as regards the tyranny of the Government towards Ireland. At a recent meeting of Highlanders Mr. J. Galloway Wair, Secretary of the Parliament Committee of the Highland Law Reform Association, moved a resolution, which was carried unanimously, that Mr. Dillon's imprisonment is "an act of tyranny unworthy of the nineteenth century, disgraceful to a Christian nation, and a blot on the rule of Queen Victoria."

Notwithstanding Mr. Chamberlain's bluster and the bold face he puts on when issuing plans of his own by which a modicum of justice may be shown to Ireland while her real grievances remain unredressed, he evidently entertains the fear lest Ireland will obtain her just demands without his and his defunct party's co-operation. Hence he has put forward the threat of a possible civil war to dampen the ardor of the Liberal party, and their determination to do justice to Ireland. At a garden party which he gave in Birmingham in honor of the Unionist policy, he said: "The Gladstonians are very confident, but even supposing Mr. Gladstone was returned to power his difficulties would only commence. He (Chamberlain) was certain they would have to face a state of things almost amounting to civil war before a Home Rule bill was passed. In concluding, he expressed perfect confidence in the ultimate triumph of the Unionist cause."

Mr. Jas. O'Kelly, M. P. and journalist, has been sentenced at Bayle to four months' imprisonment under the Coercion Act. The charge against him was making speeches tending to intimidation and boycotting.

Mr. Patrick Egan has sent to Mr. Labouchere all letters received by him from James Carey during his stay in France, to be used before the Parnell Commission. The letters have been received by Mr. Labouchere.

MEMORIAL WINDOWS.

ERECTED IN ST. PATRICK'S CHURCH, HAMILTON, IN MEMORY OF TWO BISHOPS.

The young men of the League of the Cross in connection with St. Patrick's Church have erected two beautiful stained glass windows in memory of the late Bishop Carbery and Bishop O'Riordan of Hamilton. The windows are artistic specimens of glass decorative work. They occupy positions over the altar in the church. That on the east contains two panels with figure subjects representing the Annunciation of the Blessed Virgin. The inscription on the bottom of the window reads: "In memory of the late Right Rev. P. F. O'Riordan, D. D., second bishop of Hamilton, who died Nov. 23, 1882. Erected by the League of the Cross." The colors in the window are blue, gold and red. They are most harmoniously blended, and the effect is very beautiful.

The Carbery memorial window is on the west side of the high altar. It is a companion piece to the other, the two panels containing the figures of St. Dominic and St. Joseph. The figure of St. Joseph with the infant Jesus in his arms is particularly fine, the drawing of the figure and color being excellent. The inscription reads: "Erected to the memory of the late Right Rev. J. J. Carbery, D. D., third bishop of Hamilton, who died Dec. 19, 1887. Erected by the League of the Cross."—*Hamilton Spectator, August 7th.*

The *Catholic Times* relates that the Queen-Regent of Spain was driving with her two daughters recently, she noticed an aged priest tottering out of a house. Straightway the carriage was stopped, the venerable clergyman was helped to a seat in it, and the Queen followed on foot between her children.

This lower world must be traversed as shipwrecked mariners traverse the sea—with head above the billows, eyes bent arms toward the shore.

SUMMER TOURINGS.

To the Editor of the Catholic Record:

Sir—The hurry of the present age, and the desire of accomplishing much in a short time, seem to have so taxed the health of the present generation that all are compelled to seek at least a few weeks' rest during the heated term. Many are asking, Where shall I go? Lately it was my good fortune to find a delightful spot, where a weary man might obtain rest as well as renewed health and vigor. I had taken the C. P. R. train, and meeting with a friend, we entered to visit the Winchester Municipal Springs, in the County of Dundas. We left the train at Winchester Station, and after an invigorating drive of three miles through a level, rich and evidently prosperous country, arrived at our destination. We were delighted to find other friends there. Their presence at the waters led us at once to seek the springs, and by deep draughts prepare for supper.

These springs, I was told by an old sojourner in the land, were first discovered in the early days, when the lumberman's axe might have been heard along the banks of the St. Lawrence, and the red deer were more numerous in Eastern Ontario than they are now in Muskoka. It was then remarked that all the deer trails led to these springs. A noxious disease having broken out in the lumberman's camp, the sick were brought to these springs to try what virtue there might be in the quenching water which attracted those wild denizens of the forest. They were cured, and since that time people have come from far and near to benefit by the medicinal waters of Winchester Springs. It was no uncommon sight, he told me, to see, in those days, before suitable accommodation had been provided, hundreds camped around, seeking health in the healing waters. Some few years ago Dr. Anderson, a most successful practicing physician, recognizing the medicinal qualities of these springs and the natural beauty of the surroundings, purchased the property, consisting of about sixty acres. He at once renovated the old building, and made new additions to accommodate the ever increasing number of his guests. He has spent thousands of dollars in beautifying the grounds. The grounds are well laid out with winding walks and avenues shaded with trees. The groves and many clusters of fine trees delight as well as shelter those who seek their sands. If the mineral springs have made this agreeable retreat a sanitarium, its surroundings have rendered it a place of perfect rest. There are two springs, one sulphur and the other chiefly iron. These are united with other substances, which give them their wonderful medicinal properties. These waters are rendered palatable by the abundance of natural carbon gas, contained in them.

To those asking a summer resort, I would say, try Winchester Springs. There they will find health and rest, and what is of importance to many, at a very reasonable cost. I remain, etc.

August 4th. VIATOR.

NEVER REPEAT FOR A GOOD DEED DONE.

One time a blind girl went with her mother to visit the Madonna of Montenero—a miraculous Madonna. The blind girl wore a very beautiful necklace, and she promised if her sight were restored, she would give the necklace to the Madonna. As she knelt in the church, suddenly the light came to her eyes, and she saw as well as any one. So she hung up her necklace in the church and came away very happy. But on the road she gave thought, and when her mother said to her, "O Clementina, this is a great mercy that you have received," she answered, "Yes, mamma, but I am without my lovely necklace!" When suddenly she felt the necklace about her neck, and at the same moment the light went out from her eyes. She took the necklace back to the Madonna, but she never saw again.

THE INQUIRY COMMISSION BILL has been passed by the Lords. Mr. Parnell, it is said, has retained Mr. J. B. Balfour, formerly Lord Advocate of Scotland, and Mr. Aher, formerly Solicitor General for Scotland, both in Mr. Gladstone's Administration, to conduct a suit in the Scotch Courts against the *Times*. The *Times* professes perfect confidence that it will prove its case, and Mr. Smalley declares that when the *Times* said the forged letters are but of secondary importance it used

an "incautious" expression. It meant only that there is evidence of primary importance on other subjects.

Mr. Chamberlain, in answer to Mr. Sherman, says in a letter to the *Tribune* that he did not state that the leading men of America are against Home Rule. "This would have been contrary to the truth, almost to a man in favor of Home Rule." But, he adds, that he did state that the majority do not approve the policy of Mr. Gladstone as developed in his Bill. If this be so the reporters badly misrepresented Mr. Chamberlain; and if he only said what he now pretends his words meant have fallen very far on the ears of the loyal Unionist men of Ulster before whom they were uttered.

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YANKEE SCHOOL MISTRESS. STORY SHOWING THE GOOD EFFECT FOLLOWING THE READING OF OUR CATECHISM.

From the Little Messenger of the Sacred Heart.

Ours was a factory town, such as Massachusetts boasts of having in unlimited numbers. We were a hard working, hard brained community, living amidst steam and clatter, the music of hearing machinery and the din of crowded work rooms; a people whose love of money was waging a constant warfare with their love of home, and who in a strike would reduce their families to starvation, in true Northern fashion, "to stick it out to the end."

Catholicity had early penetrated into this wilderness of towering chimneys; and somehow even the genius of knowledge had caught and maintained a firm hold on the smoke belching ideas of the town authorities, but not till after a long and windy discussion in which the pros were loud and numerous while the cons were few and faint. In a short while the town was possessed of a thriving, well-attended school, under the management of an able teacher.

It may or it may not be strange, but the successful teacher was a woman, and a finer specimen of her sex and profession could hardly be found. The only blemish visible in the schoolmistress was her God-anthillating, heaven destroying principles. Her sole opponent was Father Francis, but his opposition had the double force of a battering ram and a mitrailleuse. Father Francis' brain worked twenty-four hours a day on the all important subject, God on Sunday, and no God on Monday! Monstrous! This was a state of things not to be endured.

But how remove the evil? Suggestions were numerous. The lady might be converted to Catholicity, or at least disabused of her unbelieving notions; or again, the pastor might set up an opposition school; or he might read a lecture to the "Burgomaster and court."

The last two were impracticable. Father Francis possessed not a frithing, and his congregation, even if made to view the situation in the right light, had not the necessary funds. As to lecturing the town council, that was out of the question; for the town was more tractable and easier to overcome than the hatred and fury of bigotry. Something, however, must be done. Inactivity meant destruction to his flock. Again and again Father Francis revolved the matter in his mind.

Yes, conversion was the best and cheapest means, and if it would not effect everything, some good must come of it. And now for the attack. Father Francis has called at Miss Ireton's, and is waiting to encounter her who is the cause of all his sleepless nights.

"Yes, Miss Ireton is at home; she will be down directly," announced the maid-of-all-work. He was still deep in his doubts as to how he would deal with a woman upon whom so much good or evil depended, when she entered the room. The priest was not conversant with the types of modern beauty, but it seemed to him that Phryne Ireton was of noble build and pleasing countenance. Her friends thought her beautiful.

"I am Miss Ireton," she said in a grave tone. "What can I do for you, sir?" Frankly and briefly Father Francis told his mission. He hoped she would not consider it a rude way of accomplishing his purpose, but the greater number of her pupils were Catholics, and as their pastor and friends must seek the good of their souls, now this was certainly in jeopardy so long as the children were under the tuition of one who had no sympathy with their faith and believed in nothing.

"I understand you perfectly, sir, and I am willing to admit that your solicitude for the children is not unreasonable. But unfortunately I fall to see in what manner I am capable of injuring your children when the subject of religion is never touched by me."

"Why, that," exclaimed the priest, "is an evil in itself. The very absence of God must sooner or later destroy their faith in Him. But there is worse to complain of. Tell me, madam, how can you account to your scholars for the beginning of things, without introducing your atheistic views of conscience, or whatever you wish to call the monitor within, forbidding you to teach your false doctrine, how do you inculcate the elements of science?"

"It is not that I wish to evade a reply," returned Miss Ireton, "but you will excuse me, sir, if I decline to enter into a discussion on the matter. Controversy is extremely disagreeable to me, though it is perhaps the only annoyance my advanced state of mind can bear. I may satisfy you to know that my system of education does not suffer for the want of religion."

Disappointed, baffled, and by a woman, Father Francis left the house more at sea than ever, and yet confident that right was on his side, and that as his mission was all for the honor and glory of God, the final victory was to be his. He straightway began to lay his plans.

There was always Sunday, and a world of good could be wrought on that day. Moreover the time was approaching for First Communion; there was a chance for a coup d'etat in defence of the Church and for the downfall of atheism. The good priest forgot for a moment his first defeat in the great scheme of conquest he was planning.

A week or so passed, and the spring examinations were in progress. As the result of the earnest pleadings of Phryne Ireton, the school term had been prolonged into May, though not without loud spoken remonstrances from the mill hands, whose children she was "crannning to destruction with foolery, when they ought to be in the packing room, working for their winter's keep." The examinations were now nearing their end, and so far had been successful and gratifying to the worried but otherwise pleased teacher, whose desk was buried under the pile of books removed from her pupils' keeping; no such handy works of reference were allowed at these times of general competition. Presently Miss Ireton's attention was attracted to a sandy-haired little boy in a far corner of the class room, whose continual divings under his desk and increase of color in a usually red, freckled

face betokened doings foreign to an anxious, painstaking student.

"What have you in your desk, James Monaghan?" she asked quietly.

"Nothing, m," responded the now thoroughly alert James, as his head reached an erect position.

"Don't tell me a falsehood, James; you must have something to cause your attention. Bring it to me at once!"

"Ain't got nothin', Miss Ireton," still in an indignantly innocent tone. Leaving the platform, Phryne walked down the room to her refractory pupil.

"What book is that you have?" "The Catechism."

"Catechism of what?" she asked.

"The Catechism that I take to First Communion class," answered James, at the same time producing the diminutive volume, which was minus a cover.

"Catholicism of Christian Doctrine," she read, and immediately underneath, the question and answer: "Who made you?" "God made me."

"Do you believe that?" she asked him, stopping on the instant as she remembered he was but a child and in her charge; and not even to test the faith of this the most stupid of her flock would she be tempted from her unsectarian methods.

"You have told me an untruth, James, and I am heartily ashamed of you."

"Do you not know that lying is the most degrading of vices, and that a boy who deliberately tells an untruth has no regard for his own honor, and much less for his teacher's? If you have not honor to guide you, the man-spirited maxim, 'honesty is the best policy,' should serve you in its stead."

"It's a sin against the eighth commandment," said James, with the confidence of being right which is so winning to a Sunday school teacher, but which was lost on the enlightened ignorance of Miss Ireton.

"Why do you speak of the depth of her heart for the wayward youth, in whom the germs of knowledge, however few, were being hopelessly scattered by Catholic influence. But her hands were tied and he must remain in his darkness."

"You may sit down, James; and hereafter reserve your religion for a time more appropriate to its study than school hours. I will keep the book; and she returned with her booty to the platform.

The little book she read through in the recreation hour. That evening, in the seclusion of her own room, she recommenced its perusal. Her infidel opinions were strongly entrenched, but they now seemed to be shaken to their very centre.

And yet when, at a late hour in the night, she closed the catechism and tried to compose her tired and troubled brain for sleep, she still pondered on and mentally jerked at the question, "Why did God make me?"

A short while after the confiscation of the catechism, the Sunday dawned when James Monaghan and his companions were to make their First Communion.

It was a day of untold joy for Father Francis. In a few simple words addressed solely to his boy and children he told them of the strengthening powers of the Blessed Sacrament, and how they should in all trials and temptations fly to our Lord in the Holy Eucharist for aid and protection, and finally that they should never forget the blissful moment when for the first time Jesus Christ, God and Man, came to dwell in their hearts as their Friend and Guest, and opened to them the treasures of His Sacred Heart.

The sentiment was nothing unusual to the ordinary Catholic, who can listen and be affected, to come and forget; but on one who was no more than a spectator of the day's festivities, who, cold hearted and loveless, seemed to be above and away from the rest by the loftiness of her mind and the strangeness of her life, the burning words of the priest produced a delicious feeling of kinship with the world. No matter how distorted his belief may be, she thought within herself, if only her priest is a good man and believes what he teaches. Tinselled moonshine it may be, but still there is something real and tangible about it that appeals to the best instincts of my nature, and compares unfavorably with the coldness of other creeds.

"Miss Ireton was at Mass," said one delighted mother to another mother equally delighted. "She surprised me terribly."

"Yes, the bigot, and she never knelt, even at the elevation," continued mother No. 2, indignation getting the better of charity.

"Why should she? She don't believe, you know. But who knows she may one day," prophesied mother No. 1.

Meanwhile a boy and girl in white before, was getting home to breakfast with the usual speed of young America, took time to tell a stammering adored lad that his teacher was to church, squeezed his hand and said, "Be a noble man, James, be a good boy."

So it had happened. Once an interest in Catholic beliefs was awakened in Phryne Ireton's mind, she began to enter a stormy period of skepticism, and at length after her thoughts had passed through a series of incredible evolutions, a hope arose that there might be some truth in the Catechism.

Written for the Catholic Record. ANGLICAN ORDERS.

This is the season of the year when Church conferences meet, where vain resolutions for union are passed unheeded, and the various distinctive features of the different denominations extolled in loud if not energetic tones.

Anglicans, or rather the members of the High Church party, seek to place the Church of England on a higher plane than the other Protestant sects. They praise God that they are not like others, even like the Methodists, Baptists and Presbyterians they see around them. For, unlike them, they have, forsooth, in the ministry of their church, *Apostolic succession*.

The Anglican claim of Apostolic succession is, that the present bishops of the Church of England have received, through their predecessors, in a direct line from the apostles, their ministry and authority in the Church. This authority, they say, has been committed to them by Episcopal consecration. The claim of succession extends from the apostles, through the bishops of Rome to Gregory the Great, who sent Augustine to evangelize the Anglo-Saxons, and had him appointed and consecrated the first Archbishop of Canterbury; then, through Augustine and his successors to the present bishops. This is a long chain, and every link in it the consecration of a bishop. The strength of a chain can never be greater than its weakest link. If a single link has been broken, if a single consecration is wanting, the claims of Anglicans to the ministry and authority of the Church, and their orders null and void.

The "missing link," the one which fails to connect the present Archbishop of Canterbury with the Apostles, is the consecration of Parker. It is on the validity of this consecration that Anglicans chiefly try to establish their claim to valid Orders in the Church of England.

The Catholic Church, which acknowledges the validity of orders among the schismatics and heretics of the East, never admitted the validity of the present orders in the Church of England. If Anglican orders were really valid, there is no reason why they should not be recognized as such.

Many Catholics do not understand the nature of this claim of a party within the Anglican communion, and have neither the time nor the opportunity of examining it for themselves. It shall be my endeavor to place before them, in short but correct estimate of the nature and value of their orders. It is strange that, as soon as a Catholic expresses a doubt concerning the validity of orders in the Anglican Church, up jumps some would-be defender, and solemnly tells us that the N's Head story is a fable, and that no one of any learning now believes it. I can find no reason for this, other than the desire to hide the truth and turn aside all examination from the unstable foundation on which Anglicans themselves have sought to build up their claim to Apostolic succession, and valid orders. It is my intention to leave the N's Head story to take care of itself and examine in the light of Catholic doctrine these claims, as Anglicans themselves make them.

For the validity of orders, Catholic doctrine requires certain things or conditions in the subject who receives the order, and in the minister who confers it. The subject must be a baptized male person. To receive the order of the Episcopate one must have already been validly ordained a priest. The minister of orders must be a bishop validly consecrated. In conferring orders we must make use of a valid form and have in intention, at least implied, of doing that which the Church of Christ intends by the ceremony: (*faciendi id quod facit Ecclesia*). There are other things required to make the conferring of orders regular and lawful. As the question is not concerning the regularity or legality of orders, but the validity, we will not, therefore, dwell on these things, but will examine them, one by one, in the very order in which they are treated in the examination of them, on these Catholic principles, and see if they have the necessary conditions to make them valid.

Though women have been admitted into the ministry of certain sects, they have never been so admitted in the Anglican Church. It might, however, be asked: "Have her ministers always been baptized? Could orders be conferred on those who were not baptized?" through the want of baptism in the subject, and even in the bishop who ordains. If we were to judge by the estimation in which baptism was held, not a century ago, by the Anglican clergy, there would be at least grave reason for doubt. According to a decision given by the highest authority some few years back, in the celebrated Gorham case, clergymen of the Church of England may believe or not in baptismal regeneration, just as it suits them. I remember reading of a young minister of High Church proclivities, who, while dilating on his *prelatical* office and on the necessity and efficacy of the sacraments, particularly that of baptism, was mildly reminded by his father, a minister of the old school, that he himself, had never been baptized.

The consecration of Archbishop Parker of Canterbury stands forth prominently, as the starting point of the present ministry in the Church of England, and on it the whole question of Anglican orders mainly depends. Parker was ordained a priest in the reign of Henry VIII. The question now resolves itself into this, was he ever made a bishop? Was he ever consecrated? Was his consecration a bishop validly consecrating a bishop according to the Church's mind, and did he use an ordinal with a valid form, one that expressed, or at least did not exclude the Catholic idea of the priesthood and the episcopacy? If the consecration of Parker was wanting in any of these, it was invalid, and Parker was never a Bishop. I will now examine these questions separately.

I. WAS PARKER EVER CONSECRATED?

Queen Elizabeth, who during the reign of her sister Mary had declared herself a Catholic, had no sooner ascended the throne, than it was resolved that she favoured the followers of the new religion and gathered them about her. This was so apparent, that all the bishops refused to assist at her coronation. It was only on taking the customary oath of the Catholic sovereigns, her predecessors, that one of the bishops, and only one, was prevailed upon and at last consented to officiate. She then sent to the different boroughs a list of five or six names from which to select a member to represent them in Parliament. She was thus able to assemble a Parliament ready to do her will. In it she had all the legislation of Mary in regard to religion repealed, the monasteries once more dissolved, the new religion established, and her own supremacy declared. The See of Canterbury was vacant by the death of Cardinal Pole, and into it she wished to install a Reformer. As head, or rather as supreme governor of the Church, she appointed Matthew Parker, who had formerly been chaplain to her mother Anna Boleyn, by issuing to the Chapter of Canterbury a royal commission to elect him Archbishop of Canterbury. This commission was issued on the 18th of July, 1559. The election by the chapter took place on August 1st. On September 9th following Queen Elizabeth confirmed the election and authorized the consecration of Parker. This commission was addressed to Cuthbert, Bishop of Durham; Gilbert, Bishop of Bath; David, Bishop of Peterborough; Anthony, Bishop of Llandaff; William Barlow, Bishop; and John Scory, Bishop. These two last are mentioned without the name of any See. The four bishops whose titles are given were deposed and imprisoned by the Queen's order. A great number of difficulties then arose. According to the civil law of England, which has undertaken to regulate the law of God and the Church, and which declared Elizabeth supreme governor of the Church of England, the consecration of Parker required four bishops, and not the name of any See. The four bishops whose titles are given were deposed and imprisoned by the Queen's order. A great number of difficulties then arose. According to the civil law of England, which has undertaken to regulate the law of God and the Church, and which declared Elizabeth supreme governor of the Church of England, the consecration of Parker required four bishops, and not the name of any See. The four bishops whose titles are given were deposed and imprisoned by the Queen's order. A great number of difficulties then arose. 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 A CARICATURE OF JUSTICE.

As illustrative of the manner in which justice is administered by Mr. Balfour's Removable Magistrates, the case of several persons sentenced to one month's imprisonment on the charge of criminal conspiracy is instructive. Mr. Gladstone said, repeating and endorsing the words of Mr. Reid, M. P., "justice, as administered in Ireland, is a caricature and disgrace." The Killigee case is but a sample of what has occurred over and over again. Four persons were sentenced to imprisonment on a charge of conspiracy for refusing to sell goods to the police. It had been before decided that on a charge of this kind, it was necessary to establish the fact of conspiracy, but without any evidence of collusion the accused were in this case adjudged guilty, without the opportunity being afforded of bringing their case before a higher court. Three of the accused, however, obtained by other means a hearing before the Exchequer Division, Messrs. Healy, David Barry, and Daniel Lynch. On examining the evidence the Chief Baron held that there was absolutely no evidence to justify the magistrates in conviction, and the three men were discharged from confinement by order of the court. The magistrates having refused to state a case for the consideration of the Court, Baron Dowse declared they were guilty of grossly violating the most sacred rights of the accused. Judge Andrews also stated that the magistrates had no justification for the conviction. Even under the Coercion Act, the refusal of individuals to sell goods is no violation of law. Mr. Gladstone referred to this case in the following manner:

"The resident magistrates, in spite of this being pointed out to them, sentenced the men and refused to state a case for appeal. It was illegal—illegally entrenched upon the judgment bench, and passed off with the people as law and order. The Irish perceive this as well as we. But it is said that this is only one case. Mr. Reid, M. P., had, however, stated in the House that he and some friends had entered largely into the cases under the Act. They had looked at seven hundred cases and declared that justice as administered in Ireland was a caricature and a disgrace to the country."

This is to say that the administration of the law in Ireland is not justice, but an abominable caricature of justice. Another case with a similar moral occurred at Swinford, Co. Mayo. The Guardian of Swinford Union sued for arrears of poor rates which had remained long unpaid on the Tasse estates. Judge Boyd was appealed to by Tasse's agent, and the Judge immediately issued a conditional order for the attachment of the Board of Guardians for proceeding against Tasse, stating at the same time that this "is an instance of what might be expected from such boards if their privileges and powers were extended." One of the Dublin organs of the Government joined the Judge in indignation that a landlord should be sued, saying "the Guardians had given a specimen of Home Rule in advance by their action." Quite a surprise awaited the Judge, however. It was discovered that the Board of Guardians was not, as is usually the case, a Board elected by the people, but a Board selected by Government to supersede the people's Board, and that they were the officials of the same master as himself. As soon as this became known the Judge apologized to the Board, withdrew the attachments, and promised to aid them in the proceedings against the landlord, completely reversing his former position.

THE INQUEST ON IRELAND'S MARTYR.

The testimony of the physicians who gave evidence at the coroner's jury on Mr. Mandeville, throws additional light upon the shocking story of barbarity which was related by Mrs. Mandeville in regard to the treatment inflicted on her husband while confined in Tullamore jail. Dr. Moorhead, J. P., visited the prison several times and found Mr. Mandeville suffering from sore throat and falling breath, whereupon he recommended several times that he should be placed in the hospital, but to his suggestions no atten-

tion was given. On the 23rd he found Mr. Mandeville walking about in his cell barefooted, and wrapped in a quilt and sheet. This was, he remembered, in midwinter, the day after his clothes had been forcibly taken from his back. For twenty-four hours he had been left completely naked, until at last he put on the prison garb. The cell was offensively smelling, owing to non-removal of filth. Mr. Mandeville had been ordered to clean his cell, but he refused to do menial offices or to associate with criminals. For this refusal Mr. Mandeville was put on punishment on bread and water, notwithstanding his illness. The doctor had never known punishment to have been inflicted before for such a cause. On Nov. 29th Mr. Mandeville was weak from the bread-and-water diet to which he had been subjected. He had tremor in both hands, and complained that he had had no exercise for three days. The doctor recommended relaxation of the punishment, but his suggestions were disregarded. From November 9 to December 21 Mr. Mandeville frequently suffered from diarrhoea, and while in this condition he was in the punishment cell on bread and water for forty-eight hours. During this time he suffered from an increasing rheumatism, but the prison doctor did not examine him nor prescribe for him. Dr. McCraith was asked: "What was the cause—not the immediate cause—of Mr. Mandeville's death?" He answered: "I should say the cause of his death was the lowering of his nervous and physical system by the treatment which, it is stated, he received in prison; but of course I don't know anything of that treatment. . . . I am of opinion he would be alive now if it were not for the treatment he received in Tullamore jail."

Dr. Chas. Ronayne and William O'Neill testified similarly. The latter stated positively that in his opinion the death was caused by his treatment in prison. Dr. Cremen gave similar evidence. Ex-warder Daniel Goulding stated that he first saw Mr. Mandeville three days after his arrival at the prison. His physical appearance was very remarkable. He was a big, strong, able man, and healthy in every respect. He was then punished for two days on bread and water for refusing to wear the prison clothes.

Mr. Mandeville told the Governor "I am not a convicted criminal, but a political prisoner, and I will not wear the prison garb." The punishment was then inflicted. The witness was brought to Mr. Mandeville on the 23rd of November to assist in stripping him. He did not assist, however, but he was locking on. His coat was pulled off by force, after a struggle, then his waistcoat, and a twisted knitted "gansy" which was over his shirt. When they pulled off his shirt, Mr. Mandeville said "for decency's sake leave me my shirt. I won't give up my shirt without a struggle." Prison clothes were left in his cell. He was nine times punished on bread and water. Before he left the prison his face had become thin, there were dark circles around his eyes, his lips were blue, and his face also was of a bluish color. His own clothes seemed too big for him, and he was quite a different man from the man I saw at exercise with Mr. William O'Brien. Mr. Mandeville was punished sometimes without his name being entered on the warder's book. Major Roberts, Governor of Cork Prison, testified that Mr. Mandeville appeared to be a healthy, strong man while in his custody. On his removal to Tullamore the rule of the Prison's Board, which required a doctor's certificate of fitness for removal, was not observed. Witness stated that he had received orders from Mr. Balfour as to the treatment of the prisoner, but he would not disclose them, though ordered by the coroner to do so. Captain Featherstone-Hugh acknowledged, on cross-examination, that Mr. Mandeville was a fine-looking man, gentlemanly in his manner and demeanor, truthful and inoffensive. He claimed that the denial of two hours' exercise was a consequence of the sentence of punishment on bread and water. The MacDermott pointed out that the prisoners are allowed exercise by statute, so that the right could not be withdrawn as a mere privilege, as it was in Mr. Mandeville's case. The Governor could not give any rationale authorizing him to use force to compel a prisoner to wear prison clothes, but stated that he was informed he could do so.

Dr. MacCabe, a member of the Prison's Board, testified that Mr. Mandeville seemed to him to be very well on the 19th November, though he complained then of sore throat, and said that he was just recovered from a diarrhoea. He declared him fit for punishment. However, he stated "I don't consider that a patient suffering from diarrhoea should be on bread and water, or in a punishment cell. Comfortable clothing and comfortable quarters are very essential in cases of diarrhoea." Dr. MacCabe had been informed by Mr. Bourke that it was Mr. Balfour's wish he should visit Tullamore.

Considering the inhuman treatment inflicted upon Mr. Mandeville, it is so wonderful that he expressed his wish that he should die rather than be should go mad. Mr. Balfour has declared that the verdict of the jury casting blame on the prison officials of the jail was unwarranted by the evidence. The only thing in which we can find that the jury failed is that they did not fix the guilt of the murder on the moving spirit in the nefarious transaction—that is on Mr. Balfour himself. As Mr. O'Brien stated before 30,000 people in Edinburgh, it was to Mrs. Mandeville alone that Mr. Mandeville told the whole story of the cruelties he endured—how on one occasion "so famished was he with brown bread and water diet that he was obliged to tie a rope around his waist and to tighten it to repress the pangs of hunger." She told that when a poor, compassionate prison warder once flung him a morsel of meat, as he said, as I would fling it to my own dog Rover, he ravenously lapped it up as if he were a dog, and the warder who gave him that morsel of meat has since been dismissed from the prison service—dismissed by the Chief Secretary, who in a few days is going to preach to the Church Congress on the virtues of practical Christianity.

DIVORCES IN FRANCE.

Under the present French Deistic regime, divorces have been procurable in France since 1884, the law of divorce having been in force since the 27th July of that year. During the three years which elapsed since that date 1773 divorces were granted in the first year, 4,640 in the second, and 4,581 in the third. The number of marriages in 1886 was 283,183, so that there are about 16 divorces to 1,000 marriages, but by far the greater part of these take place in the districts where infidelity is most rampant. In Paris there are 47, in Marseilles 27, in Bordeaux 24 divorces to 1,000 marriages, while in Catholic Brittany there was but 1 divorce to 1,000 marriages, and in Laudes only 1 to 2,000 marriages. This shows that the bulk of the French people are faithful in regarding the sanctity of the marriage tie, while it is among the sceptics of the country that this foundation of the social system is disregarded.

AN ORANGE LODGE IN A CHURCH.

A suit was brought recently against Rev. S. Rogers, of St. Mark's Church, Liverpool, for making alterations in the church without legal authority. It appeared that the alterations were made for the convenience of an Orange lodge which meets in the church and keeps its paraphernalia there. Rev. Mr. Rogers being its chaplain. Some ornaments described as "a sort of colored stoles," were pronounced by the Chancellor to be contrary to the rubrics, also some three candlesticks, which Mr. Rogers said were "very little ones." The Vicar promised that the objectionable articles would be removed at once. The Chancellor said it would be wise that this step should be taken.

EVICTON SCENES.

The brutality of Colonel O'Callaghan towards his tenants at Bodjke in 1886 has become a matter of history, and the graphic descriptions which Mr. Henry Norman sent from the spot to the *Pall Mall Gazette* and other newspapers did more than perhaps any other event to call the attention of the English public to the barbarities inflicted day after day upon the people of Ireland. It is true Mr. Balfour stated from his place in Parliament that most of Mr. Norman's statements were "pure fabrications," but Mr. Norman's character for truthfulness, and his ability as a close observer, stamp Mr. Balfour's assertion with the brand of mendacity, and he has so often proved himself to be unscrupulous that no one would think for a moment of accepting his word in preference to that of Mr. Norman. However, Mr. Norman supports his statements with such evidence that they are not to be regarded as his unsupported testimony, though even under this aspect, as an honest witness of events at which he was present, his testimony is most valuable. To Mr. Balfour's endeavor to throw discredit upon it, Mr. Norman says in the preface to his book "Bodjke," which is chiefly a republication of his letters to the *Pall Mall Gazette*, "if he (Mr. Balfour) would do me a favor to repeat this assertion (as above quoted) in some place where Parliamentary privilege does not render him irresponsible, I should be able to submit to a court of law the question which of us is speaking the truth."

These Bodjke evictions were similar in every respect except some minor details, with those which are going on at this moment in many localities of poor Ireland. We may quote from Mr. Norman's description of these enormities the following, which shows how they are appreciated by a disinterested spectator whose sole object was to place the truth of the matter before the British public. Mr. Norman says:

"Eviction was rapidly reduced to a fine art in this unhappy valley, and each morning saw some task begun in the campaign of extermination, and each evening saw its close, with the relentless regularity of a machine. When we drove into Bodjke each day there were some half a dozen families beneath the roof they had built, in possession of the crops they had sown, poor, perhaps, but still sheltered from the wind and rain, and with that primal eldest privilege of civilized mankind, a hearthstone which is sacred to them from the whole world. Each night as we drove back these families were in the ditch or the road, their cottages ruined by the crowbar, their furniture smashed to bits by the sledge-hammer, their goats and chickens and pigs driven off the land, the mothers and daughters and sisters noted down in the constable's book for summons, and the fathers and brothers in handcuffs on their way to prison—and all for what? Simply from inability to perform the miracle of squeezing from the land a yearly sum of money, which is, admittedly, in the majority of cases beyond its physical power to produce. That is, in other words, the tenants are evicted, robbed, maltreated, and imprisoned, that the landlords may be protected from losses due to the irresistible operation of natural laws. And from the first 'quick march' ordered at daylight to the last 'come back, come back,' blown by the bugle in the afternoon, the whole machinery moves as easily and as regularly as if it were actuated by somebody turning a handle in hell."

A COMMUNISTIC DEMONSTRATION.

The funeral of the Communist General Eudes was made the occasion for a Communist demonstration in Paris on the 8th Inst. There was great excitement in the city, and 15,000 persons marched in front of the bears. Mr. Basley, a Deputy, and Henri Rochefort were greeted with shouts of "Vive la Revolution," and "Vive la Commune." The pallbearers were members of the Commune of 1871. Fifty thousand people lined the streets, and cries of "Vive la Commune" were frequent. At the Boulevard Voltaire three red flags were unfurled, one of which a commissary of police attempted to seize, and he was fired at, but the bullet went wide of the mark. A bomb was thrown near the police station, but it did not explode. Some shots were also fired, and the police charged the crowd with drawn swords, wounding and arresting a number of the most violent. In the cemetery the police did not oppose the display of red flags, which were brought furled in the procession, but were unfurled on its arrival at the grave. Official reports show that the total number of arrests made was twenty-four, but all were released except eight who were detained. The Parisian papers agree that the demonstration was much less formidable than was anticipated.

THE POPE ON LIBERTY.

The Ecyclopaedia of Our Holy Father on Human Liberty is, at this period especially, a most important document. It appears at a time when the most erroneous doctrines regarding the nature of man's liberty are in vogue, yet, clothed in elegant language, sometimes, and appealing to man's natural inclination to give loose rein to pleasure, and to be under no restraint of law, they are so apt to be adopted without thought as if they were the unchangeable truth. The first part of this Ecyclopaedia will be found in another column. The Ecyclopaedia is directed against the false notions on Liberty, which, under the name of Liberalism, are so freely taught at the present day, and it must be accepted as defining the sense in which Liberty is to be taken, that it may be that Liberty of which Reason and Revelation approve, not License, or Immunity from the control of God or man. Our Holy Father explains that "Man is free to obey his reason, to seek moral good, and to shive after his last end." By the gift of God's grace, especially conferred by our Redeemer, the will of man has been ennobled, and what is good in human liberty, the Catholic Church has always approved and practiced, but whatever is the consequence of the disorders of the age, is of a vicious kind, and this the Church has always condemned, as she will continue to do. It is strange that among those who most loudly proclaim the doctrine of universal liberty should be found the teaching that man has no liberty whatsoever; yet such is really the case, and it is by the Catholic Church that this teaching has been always vigorously and consistently condemned. Protestantism, in its origin, declared with remarkable unanimity the absence of the first germ of liberty in men. Lutherans and Calvinists alike denied free will, the very basis of all liberty, and to this day the followers of John Calvin on the Continent of Europe, equally with the Presbyterian of the English-speaking world, are for the immutable decree of fate which men cannot avert, though they conceal the pagan doctrine of fatalism under the more plausible name of the operations of grace. It is equally, who maintain that man is but the result of one of the never-ending forms which the atoms of matter assume in their necessary or chance contact with each other, maintain as a necessary consequence that everything which occurs, is the result of inevitable fate. Man's will has no real existence. What is called his will is but one of the modes in which this fate manifests itself, and is the necessary consequence of his organism! No one more openly maintains this absurdity than Col. Ligtensoll, who, nevertheless, is one of the most determined advocates of a "Liberty" which in his theory does not and cannot exist. The Holy Father shows that the Church has maintained Liberty of will against modern and ancient heresies, as a sacred dogma of religion, and has never made truce with fatalism. But this Liberty needs light and strength to direct its acts to good and to restrain them from evil. Hence it requires to be subject to law. Liberty must be directed by reason, and this subordination to reason is law. This supreme directing reason is the eternal law, the reason of God. If not so subjected, use of Liberty becomes dangerous both to the individual and to society. If all were allowed to do as they please, turmoil and confusion would be the inevitable result. The State is as much bound to be subject to the Law of God as the individual, and it may not sanction what is contrary to God's law. Enactments of the State which run counter to the Law of God are therefore of no authority. True liberty must, therefore, in all cases, whether in the individual or

THE PARNELL INQUIRY.

The bill providing for a commission to examine into the *Times*' charges against Mr. Parnell and others passed its third reading on the 8th Inst., by 180 to 164. Amendments offering for object to render it really efficient, and to bring the charges against Mr. Parnell and other members of Parliament to be the real subject of investigation were all voted down, so that the Government will have it to their liking, a roving commission enquiring into all the acts of the Leader in Great Britain and America. Mr. Matthews moved to insert the following—Any person who, having been served with a summons under this Act, shall fail to appear, the commission shall have power to issue a warrant for the arrest of such person. The motion was adopted. Mr. Matthews moved that anybody who is summoned to appear before the commission and refuses or fails to attend shall be liable to punishment for contempt of court. The amendment was received with cheer. Mr. Parnell explained that his object was to compel the *Times* to produce the person who supplied the letters that had been ascribed to him. Mr. Parnell's amendment was rejected. Mr. Clancy (Nationalist) introduced a amendment empowering the commission to report from time to time, which was accepted by the Government and adopted. A long discussion ensued on a proposal by Mr. W. A. Hunter, to compel the *Times* to formulate its charges before the opening of the enquiry by the commission. The proposal was rejected—184 to 118.

A SECOND BURCHARD.

The election campaign in the neighboring Republic has produced a second Burchard, whose bigotry may not, however, prove so disastrous to the Republic as that of his prototype, because the Republican candidate is not this time made responsible for his utterance, as he has in no way seemed to approve of it as Mr. Blaine did by his silence when the original Burchard addressed him on the importance of repressing "Rum, Romanism and Rebellion." This time it is Dr. John H. Vincent, lately elected Bishop of the Methodist Church, who has made an asinine exhibition of bigotry, which might have proved as fatal to the Republic as Burchard's in 1884. Blatant Vincent is of the opinion that the Republican party is dominated by anti-Catholic prejudice, and he is not backward in stating that it is this conviction that makes him a partisan of that party. His courage is certainly to be admired, but his political prudence does not seem to be quite so worthy of commendation. In view of the fact that it has been demonstrated that Dr. Burchard's courage and indirection together were the direct cause of the loss of the last Presidential election.

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Mr. Matthews moved to insert the following—Any person who, having been served with a summons under this Act, shall fail to appear, the commission shall have power to issue a warrant for the arrest of such person.

The motion was adopted. Mr. Matthews moved that anybody who is summoned to appear before the commission and refuses or fails to attend shall be liable to punishment for contempt of court.

Mr. Parnell moved to amend, that any person refusing to make a full disclosure in all matters in respect of which he might be examined shall be liable to punishment by the High Court of Justice.

The amendment was received with cheers. Mr. Parnell explained that his object was to compel the Times to produce the person who supplied the letters that had been ascribed to him.

Mr. Parnell's amendment was rejected. Mr. Clancy (Nationalist) introduced an amendment empowering the commission to report from time to time, which was accepted by the Government and adopted.

A long discussion ensued on a proposal by Mr. W. A. Hunter, to compel the Times to formulate its charges before the opening of the enquiry by the commission.

The proposal was rejected—164 to 118. Mr. Healey moved that no accused member of Parliament should be detained in prison under the Crimes Act during the sitting of the commission.

Mr. L. H. Courtney suggested that Mr. Healey's object might be attained by means of a short process securing the attendance of accused persons.

The Government leader accepted the suggestion, and Mr. Healey withdrew his motion.

Other new clauses were then debated, and the House adjourned at 2 40 a. m.

The Parnell Chamberlain duel is becoming interesting, the more so as it now seems likely to be fought out in the Times.

Most people who opened that paper on Monday and saw a long letter in big type signed "Your obedient servant, Charles Stewart Parnell," thought the paper had been boozed, but this letter at all events is genuine. One object of it is to challenge Mr. Chamberlain to produce the documents referred to in the O'Shea letter.

The most important of these are Mr. Parnell's draft of the National Council scheme and the Coaction bill, altered in Mr. Parnell's own hand in the form in which according to Mr. O'Shea, he proposed it should be passed, with just enough show of opposition for him to satisfy these concerns. "I think," says Mr. Parnell, "if Mr. Chamberlain possesses these alleged drafts he is bound to publish them, and I call upon him to do so."

Yesterday appeared in the Times the following four line letter from Mr. Chamberlain:—"I accept Mr. Parnell's challenges and will forward to you in the course of a few days a full statement of the communications initiated by him, which passed between us in 1884 and 1885." This is, in fact, accepting Mr. Parnell's challenge, and something more. In fact, Mr. Chamberlain assumes the offensive, which, like other warlike perambulations, he almost always regards as the best defensive tactics.

Mr. Parnell's other point, which he argues at length, is of great historical interest, but less exciting for the moment. "True," he says, "in effect I have favored the National Council scheme, but it was only for administrative and not legislative purposes. Only a step towards Home Rule, not a substitute for it. When I found you meant it to be adopted as finally, instead of the Irish Party, we parted company. You accuse us of double dealing because we first proposed, then opposed, this scheme. There is the explanation. We accept it as a means; we rejected it as an end." Mr. Chamberlain's promised publication is awaited with extreme interest.

On the 9th, the Bill passed its first reading in the House of Lords.

United Ireland says the Parnell Commission bill is the greatest fraud ever fashioned. The Parnellites did not reject it, because their action would have been misinterpreted, and did not accept it because it is a fraud, and the tribunal will be packed. The Parnellites, however, will pass the ordeal earnestly, and in good faith. Though the dice are loaded, they feel that the game is theirs.

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that the same ex M. P. made a similar offer to a friend of his, a very prominent gentleman, who also refused to have anything to do with the affair, as he also considered the whole matter to be a contemptible fraud. Mr. Brett is convinced that the Times procured the letters it published from the same source.

Concerning these same letters, Mr. Patrick Egan has sent a cable despatch to Dublin calling attention to the fact that one of the Times' forged letters, purporting to have been written by him, is dated from 99 Avenue de Villiers, Paris, Feb. 24th, 1881, whereas he was not living in Paris until December of that year. A Parisian correspondent of the Freeman confirms Mr. Egan's statement that he was not in Paris at the date mentioned, and gives the further information that the house 99 Avenue de Villiers was at that time in the hands of the building contractor. It is sufficiently evident to all, even to the government and the proprietors of the Times that the whole affair is a clumsy forgery, and it is for this reason the Government, having the power in their hands to do as they will, wish to raise issues without limit for the enquiry of the Commission, hoping they will escape the consequence of their infamous proceedings by surrounding the whole enquiry with a dark cloud which will prevent the public from seeing the truth amidst the complication of falsehoods which will be mixed with it.

THE CARDINAL ARCHBISHOP OF ALGIERS, Dr. Lavigerie, made the almost incredible statement at the Church of St. Sulpice in Paris, that 400,000 slaves are brought annually to the African coast by slave dealers, and that 2,000,000 lives are annually sacrificed in this infamous traffic. There can be no doubt that Mgr. Lavigerie knows his statement to be correct, and it is certainly time that Christian nations should unite in putting an end to the business.

SIGNOR CRISP virtually acknowledges that he relies solely on the Italian cities to sustain the Government of King Humbert against the just claims of the Pope, and that the rural population is in favor of the Pope. He said in his speech to the deputies on 10th of July: "When the Vatican issues blessings instead of maledictions upon Italy, when from the Vatican is heard a calm, just, and friendly voice, we may try the experiment of mayors elected by the people in small municipalities and villages." The reason he gives for this, "it is necessary to take timely measures to guard against the influence exerted on the country by the pretender" who "dwells in Italy, keeping her in a constant state of war."

ON Wednesday of last week a party of young Orangemen passing the St. Nicholas Home, Toronto, wrecked the building. They were accompanied by a band, as they had been having a demonstration. A number of windows were broken and considerable damage was done. The ladies at this establishment are Sisters of St. Joseph, engaged in the charitable work of keeping a home for newboys and other lads earning their living by hard work. No provocation whatever was given at any time to the Orangemen either by the Sisters or the boys in their care. The society which was engaged in demonstrating are proclaiming their innocence in the matter, and laying the blame on the band only—the Derry band.

THIRTY years ago when priests were allowed to return to Nippon, Japan, they discovered many persons who had retained some memories of the Catholic religion, which was suppressed by persecution in that country in 1597, when a large number of Catholics were put to death by crucifixion and otherwise. Those who still retained a memory of the faith were descendants of those Catholics of the sixteenth century, but their knowledge of religion was very imperfect, though they were Christians at heart. They had lost almost all knowledge of Christian dogmas, but remembered that they should reverence and obey the Pope, and that the Mother of God is to be venerated, and they baptized their children. When priests arrived among them they were joyfully welcomed, and now there are 35,000 Catholic natives in the country.

MR. JAS. G. BLAINE arrived at New York on the 10th inst. per steamer City of New York, and was given a grand reception. An address of welcome was read, in reply to which he defended the policy of the Republican platform as defined by the National Convention of the party. He expresses confidence that Messrs. Harrison and Morton will be elected, and promises to assist in the coming campaign.

THE fanatics who in Faneuil Hall, Boston, declared it to be their intention to ostracise the Catholics in regard to schools, hissed the name of General Sheridan when it was mentioned. But the President and Senate of the United States held him in different estimation when they conferred on him on his death-bed the highest honor which the nation can confer upon its heroes.

THE Boston Pilot states that in the parish of our Lady of the Rosary in that city there are but four non-Catholic families. This is certainly a remarkable change in the special land of the Pilgrim Fathers, and it betokens small success to the plans of the fanatics who only a few days ago declared that Catholics and sympathizers with Catholics must not be allowed either on the school boards, or on the list of Public School Teachers.

IT is reported that negotiations are going on between the Court of Berlin and the Vatican for the re-establishment of a Nunciature to Berlin. Most friendly relations exist between the Pope and the Emperor. It is still very doubtful whether the projected visit of the Emperor to Rome will take place at all, as the Emperor does not wish to seem to take part with King Humbert at the risk of ignoring the Pope's claim to Temporal Sovereignty. Should it take place, however, the first visit of the Emperor will be to the Pope.

IN the debate on the fisheries treaty on the 7th inst., Senator Sherman opposed its ratification on the ground that it would lead to new irritations and controversies. He believes that within ten years Canada will be represented either in the Imperial Parliament or in the United States Congress, most likely in the Congress. He denied Mr. Chamberlain's assertion that the leading men of the United States are opposed to Home Rule for Ireland. There is a general sympathy with the Irish people in their struggle for Home Rule.

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IN like manner this great gift of nature has ever been, and always will be, constantly cherished by the Catholic Church; for to her alone has been committed the charge of handing down to all ages the benefits purchased for us by Jesus Christ. Yet there are many who imagine that the Church is hostile to human liberty. Having a false and absurd notion as to what liberty is, either they pervert the very idea of liberty, or they extend it at their pleasure to many things in which man cannot rightly be regarded as free.

We have on other occasions, and especially in our encyclical letter *Inimicitiae*, distinguished between their good and evil elements; and we have shown that whatsoever is good therein is as ancient as truth itself, and that the Church has always most willingly approved and practiced it; but whatsoever has been added is of a vitiated kind, the fruit of the disorders of the age and of an insatiable longing after novelties. Seeing, however, that many cling so obstinately to their own opinion in this matter as to imagine these modern liberties, vitiated as they are, to be the greatest glory of our age, and the very basis of civil life, without which no perfect government could be conceived, we therefore feel it our duty, for the sake of the common good, to treat separately of this subject.

It is with moral liberty, whether in individuals or in communities, that we proceed to deal. But, first of all, it will be well to speak briefly of natural liberty; for though the two kinds are distinct and separate, the natural is the foundation and basis of liberty of whatever kind. The unanimous consent and judgment of men, which is certainly the voice of nature, recognizes this natural liberty in those only who are endowed with intelligence or reason; and it is by this that man is rightly regarded as responsible for his actions. For, while other animate creatures follow their senses, seeking good and avoiding evil only by instinct, man has reason to guide him in all the acts of his life. Reason sees the contingency of all the good things which are upon earth, and thus, seeing that none of them are of necessity for us, it leaves the will free to choose what it pleases. But because he has a soul that is simple, spiritual and intellectual; a soul, therefore, which is not produced by matter, and does not depend on matter for its existence; which is created immediately by God, and, far surpassing the condition of material things, has a life and action of its own—so that, knowing the unchangeable and necessary reasons of what is true and good, it can judge of the contingency of anything in particular. Wherefore it is established that man's soul is immortal and rational, the foundation of natural liberty is at once most firmly laid.

As the Catholic Church declares in the strict terms of the *Symbolic*, spiritually and immortality of the soul, so with unqualified constancy she asserts also its freedom. These truths she has always taught, and has sustained them as a dogma of faith; and whenever heretics or innovators have attacked the liberty of man, the Church has defended it and protected it from assault. History bears witness to the stern with which she met the fury of the Manicheans and the like; and the earnestness with which in later years she defended human liberty in the Council of Trent, and against the followers of Jansenius, is a well known fact. Never, and in no place, has she made truce with *Judaism*.

Liberty, then, as we have said, belongs only to those who have the gift of reason or intelligence. Considered as to its nature, it is the faculty of choosing means fitted for the end proposed; for he only is master of his actions who can choose one thing out of many. Now, since everything chosen as a means is viewed as good or useful, and since good as such is the proper object of our desire, it follows that freedom of choice is a property of the will, or rather identical with the will in so far as it has in its action the faculty of choice. But the will cannot proceed to act until it is enlightened by the knowledge possessed by the intellect. In other words, the good wished by the will is necessarily good in so far as it is known by the intellect; and the more so, because to all voluntary acts choice is subsequent to a judgment upon the truth of the good presented, declaring to which preference should be given. No sensible man can doubt that judgment is an act of reason, not of the will. The end, or object, both of the rational will and of its liberty, is the good which is in conformity with reason. Since, however, both these faculties are imperfect, it is possible, as is often seen, that the reason should propose to the will a good that is not true, but apparent; and that the will should choose accordingly. Just as the possibility of error, and actual error, are defects of the mind and attest its imperfection, so the pursuit of an apparent good, though a proof of our freedom, just as a disease is a proof of our vitality, implies defect in human liberty. The will, also, simply because of its dependence on the reason, no sooner desires anything contrary thereto, than it abuses its freedom of choice and corrupts its very essence. Thus it is that the infinitely perfect God, although, because of His essential goodness, He is supremely free, nevertheless cannot choose evil; neither can the Angels and Saints, who enjoy the Beatific Vision. St. Augustine and others urged most admirably against the Pelagians, that, if the possibility of defection from good belonged to the essence or perfection of liberty, then God, our Lord Jesus Christ, and the Angels and Saints, who have no such power, would have no liberty at all, or would have less liberty than man in his state of pilgrimage and imperfection. This subject is often discussed by the Angelic Doctor, in his demonstration that the possibility of sinning is not freedom, but slavery. It will suffice to quote his subtle commentary on the words of our Lord: "Whoever committeth sin is the slave of sin" (St. John, viii., 34). "Every thing," he says, "is that which belongs to it naturally. When therefore it acts through a power outside itself, it does not act of itself, but through another, that is, as a slave. But man is by nature rational. When therefore he acts according to reason, he acts of himself and according to his free will; and this is liberty. Whereas, when he sins, he acts in

opposition to reason, and is moved by another, and so is bound by another's chain. Therefore: 'Whoever committeth sin is the slave of sin.'" Even the heathen philosophers clearly recognized this truth, especially those who held that the wise man alone is free; and by the term "wise man" they meant, as is well known, the man trained to live in accordance with his nature, that is, in justice and virtue.

Such then being the condition of human liberty, it necessarily stands in need of light and strength to direct its actions to good and to restrain them from evil. Without this, the freedom of our will must be our ruin. First of all there must be law that is, fixed rules of teaching what is to be done, and what is to be left undone. This rule cannot affect animals in any true sense, since they act of necessity, following their natural instinct, and cannot of themselves act in any other way. On the other hand, as we saw above, he who is free can either act or not act, can do this or do that, as he pleases, because his judgment precedes his choice. And his judgment not only decides on good or evil in the abstract, but also on what is practically good and therefore to be chosen, and what is practically evil and therefore to be avoided, which all of actions must be directed as means. This orientation of reason is called law. In man's free

N. Y. Freeman's Journal. SHORT INSTRUCTIONS FOR LOW MASSES.

[Delivered by the Rev. James Donohoe, rector of the church of St. Thomas Aquinas, Brooklyn, N. Y.]

XXXI.

DEAR PEOPLE: We are going to speak to you on another essential part of Penitence, contrition. The Catechism defines contrition to be a true grief of the soul for having offended God, with a firm purpose of sinning no more. There are two kinds of contrition, perfect and imperfect. The former fills us with sorrow and hatred for sin because it offends God, who is infinitely good in Himself and worthy of all love. The latter is a hatred of what offends God, because by offending Him we lose heaven and deserve hell, or because sin is so hateful in itself. Every person when preparing for confession should endeavor to elicit an act of perfect contrition, but imperfect contrition, commonly called attrition, will suffice. Every contrition, however, must have four qualities. It must be interior, supernatural, sovereign and universal. It must be interior, that is, it must come from the heart and not merely from the lips. Whosoever God exhorts His people to penance, He demands conversion of the heart. "Be converted to Me with thy whole heart." "Render your heart and not your garments." An act of contrition, no matter how perfectly recited, no matter how it may be accompanied by exterior signs of sorrow, is simply worthless, except its seat be in the heart. Contrition must be supernatural, that is, must come from God, and the motives which excite it must spring from faith. We cannot have contrition unless God gives it. Sorrow for sin is a gift of God. Before going to confession always ask Him for this sorrow, which is so necessary a part of Penitence. Sorrow for having committed sin because of disgrace of misfortune has been the result of a worthless, so far as obtaining forgiveness is concerned. Pharaoh was sorry for his sins when he found that they were the cause of great public calamities. "I have sinned, O just God! I and my people are impious." But his heart was not moved with true sorrow. His sins were not pardoned because his sorrow was purely natural. When Antiochus felt the hand of God upon him he was sorry for his crimes. He burst into tears. Raising his eyes to heaven, he promised God to erect altars and sacrifice victims in His honor, and to proclaim the glory of His name throughout the world. Yet he did not obtain pardon. Why? Because his sorrow was not supernatural. He was sorry, not because his crimes had offended God, but because they had brought him misfortune.

Sorrow must be universal; that is, it should extend to all our mortal sins, and a person were guilty of a thousand mortal sins, and repented of them all except one, his sorrow would be of no avail. To maintain an affection for one mortal sin, and repent of the others, would be to wish to be a friend and an enemy of God. Sorrow must be sovereign; that is, we should grieve more for having offended God, than for any other evil that can befall us. One day a prophet in a lovely solitude saw a woman weeping sadly. "What is the cause of thy sorrow?" he asked. "Alas," she said, "I have lost my only boy." "What!" exclaimed the prophet, "the city of God is in ruins, the temple is destroyed, His worship abolished, sacrifices are no longer offered, the people are in chains, the earth is covered with all these evils cannot claim one of your tears, and yet you weep incessantly the loss of one who would soon have to pass away in a natural way." If you have committed a mortal sin, the temple of God is destroyed in your soul; your soul is bound by the chains of Satan. You weep over passing evils, but have you no fear to shed on account of the death of your soul? You who still retain unjustly acquired property, you who still cherish hatred in your heart, you certainly have not a sovereign sorrow for your sins. The abolition of the priest will be for you a sentence of death. You certainly have not sovereign sorrow if you do not shun the proximate occasions of sin. It is easy to deceive yourself, it is easy to deceive the priest. False consciences are quite common. If your sorrow is sovereign you will be prepared and resolved rather to die than to fall again into the sins you confess.

Is any "Flower Born to Blush Unseen"? The old wives tell us that blushing is virtue's livery. But, alas! to many a maiden, whose soul is purity itself, has been denied the gracious privilege of wearing the delicate crimson; and all because her skin is covered with blotches, pimples, yellow "river spots," and other discolored spots. Who can tell how such a maiden latches the very sight of herself, or who shall intrude upon her as she weeps bitter tears over her uncomely appearance? Thrice unhappy she, if by the use of cosmetics, she shall seek to hide her wretched complexion. But if she will use Dr. Pierce's Golden Medical Discovery, to regulate the liver and purify the blood of all poisonous humors, she will find that her "flesh shall come again like unto the flesh of a little child." It cures scrofula, tetter, salt-rheum, pimples, blotches, eruptions, and all skin diseases. Druggists.

Mr. A. Nelson, Drantford, writes: "I was a sufferer from Chronic Dyspepsia for eleven years. Always after eating, an intense burning sensation in the stomach, at times very distressing, caused a drooping and languid feeling, which would last for several hours after eating. I was recommended by Mr. Popplewell, Chemist, of our city, to try Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure, and I am thankful to say that I have not been better for years; that burning sensation and languid feeling has all gone, and food does not lie heavy on my stomach. Others of my family have used it with best results.

Nothing but the Truth. Sins.—I have found Dr. Fowler's Extract Wild Strawberry to be the best remedy I ever used for dysentery and all summer complaints among children, and I think it is recommended none too highly. Abie A. Reagh, Victoria Vale, Annapolis Co., N. S.

A JESUIT PRIEST ON CANADIAN INDIANS.

From Harper's Magazine for August.

"Was it not very difficult to give them Christian principles? How did you begin?" "It was all very simple," said the priest, "it had to be simple, for an Indian of eighteen is not above a white child of six years. It was hard work for them to learn to read their own tongue; but a few learned to read and sing from manuscript books written in the characters of a cecilying form of music, and liked our melodies far better than their own dull chants, they at once took to copying these hymns. Music led them on, till finally, nearly all have learned to read their hymns and catechism now printed for them. They write a good many letters for me to carry from post to post. And in the woods they frequently give news and make appointments in the hunting grounds by writing on birch bark, which they put into a split stick erected on some frequented route. This primitive postal service is quite reliable, and brings me news often from even the most remote families; and you would be surprised at the delicacy and strength of sentiment in some of those letters. Their earliest literature, so to speak, is geography, very accurate maps of their country drawn on birch bark to guide the first traders and missionaries; some of them are still preserved by the Hudson Bay Company, at Montreal. But to return to their conversion, their progress was comparatively easy after they became interested in the hymns."

"What do you try to teach them?" "Simply to read the hymns and catechism. Then our preaching is upon the most elemental duties and morality of the Christian religion. They need nothing beyond this in their simple existence; in fact, they are with us so little and have such low minds that it would be impracticable to do more. They cannot count even beyond ten, excepting by additions to ten, as ten one, ten two, etc. "Do you find any difficulty in governing them?" "None whatever, if they keep away from the whites. They are very obedient, and they worship the missionary as veritably the representative of God. And we have to be doctor and magistrate, as well as teacher and preacher to them. They take very easily the leading ideas of Christianity and follow them pretty well; and they are very regular in their religious duties, even in the woods."

"But why don't you give them more of the material advantages of civilization, and extend their education on more?" "That is scarcely practicable. They will not change their mode of life. The only way to help the Indian is to give him the simplest code of moral and religious conduct; make him feel the constant criticism of God even in his isolation, and then let him continue his natural life in the woods. They must be kept firmly under control, but only through the influence of religious duties, and through the sympathetic relations, and the kindly and generous hearts of the white race could be governed peacefully by such means; instead of by armies and industrial civilization that they will not accept."

The winter life of these Montagnais is essentially the same as that of their heathen fathers. They all start for the woods in August in their canoes, loaded down with provisions, etc. They travel slowly up the various rivers of the coast in companies to the far interior; there each family leaves its companies as it reaches its hunting ground and sets up its lodge on its ancestral domain. They spend a month or more preparing snow shoes, toboggans, etc. for winter; then, as navigation closes, they put up their canoes and begin the winter's hunt. The game is too small and scarce to allow more than a family or two to live in a given locality; so the Arctic winter passes in dreary isolation.

The Tables Turned. The infidels of to-day, Ingersoll included, have little respect for reason. When you have proved to them that they must either admit the existence of a God or deny the existence of their reason, they are perfectly willing to accept the latter as an alternative, so great is their dread of One who, if he be the maker of the world, must be their ruler also and their last Judge! In this they differ from the pagans of old who, the Pyrronians and Epicureans excepted, admitted the evidence of reason to be as strong and binding as that of the senses. Hence the Christian panegyrist found in the works of Aristotle and Plato, as well as in the doctrines held by their disciples in Athens, on which to ground Rome, some common ground on which to fight the battles of truth. Those pagans of the first, second and third centuries of the Christian era believed in logic; the Pagans of to-day will have none of it, and to the most casual observer, owing to the fact that once you admit logic, you have to admit God.

Scott's Emulsion of Cod Liver Oil and Hypophosphites is sold all over the world. It is far superior to plain Cod Liver Oil, palatable and easily digested. Dr. Martin Miles Stanton, Bury Backs, London, England, says: "I have prescribed Scott's Emulsion, and taken it myself. It is palatable, efficient, and can be tolerated by almost anyone, especially where cod liver oil itself cannot be borne. Put up in 50c. and \$1 size.

A DINNER PILL.—Many persons suffer excruciating agony after partaking of a hearty dinner. The food partaken of is like a ball of lead upon the stomach, and instead of being a healthy nutriment it becomes a poison to the system. Dr. Parmentier's Vegetable Pills are wonderful correctives of such troubles. They correct acidity, open the secretions and convert the food partaken of into healthy nutriment. They are just the medicine to take if troubled with Indigestion or Dyspepsia.

A Confirmed Grumbler is generally so because of confirmed dyspepsia or indigestion, caused by eating too rapidly, bolting food without chewing it sufficiently, overloading the stomach, etc. Burdock Blood Bitters cures dyspepsia and all kindred diseases.

A Street Incident.

A New York reporter called to a little boot black near the City Hall the other day to give him a shine. The little fellow approached rather slowly, and planted his box under the reporter's foot. Before he could get his brushes out, another large boy ran up, and calmly pushing the little one aside, said, "Here you go sit down, Jimmy." The reporter at once became indignant at what he took to be a piece of outrageous bullying, and sharply told the newcomer to clear off.

"Oh! dat's all right, boss," was the reply; "I'm only going to do it fur him. You see, he's been sick in the hospital for mor'n a month, and can't do much work yet, so us boys all turn in and give him a lift when we can—say?" "Is that so, Jimmy?" asked the reporter, turning to the smaller boy. "Yes sir," wearily replied the boy; and as he looked up, the pallid, pinched face could be discerned even through the grime that covered it. "He does it fur me, if you'll let him."

"Certainly," go ahead," And as the boy plied the brush, the reporter plied him with questions. "You say all the boys help him in this way?" "Yes, sir. When they ain't got no job themselves, and Jimmy gets one, they turns in and helps him, 'cause he ain't very strong yet, ye see."

"What percentage do you charge him on a job?" "Hey!" queried the youngster. "I don't know what you mean." "I mean what part of the money do you give Jimmy, and how much do you keep out of it?" "You bet yer life I don't keep none. I ain't no such sneak as that."

"So you give it all to him, do you?" "Yes, I do. All the boys give up what they get on his job. I'd like to catch any feller sneaking it on a sick boy, I would."

The shine being completed, the reporter handed the urchin a quarter saying, "I guess you're a pretty good fellow, so you keep ten cents, and give the rest to Jimmy there."

"Can't do it, sir; it is his customer. Here, Jim!" He thrust him the coin, and was off like a shot after a customer himself. In this big city there are many such things, with warm and generous hearts under their ragged coats—veritable rough diamonds.—N. Y. Commercial Advertiser.

The Boy Who Rises Above Human Respect.

Some years ago a pupil of the school of art, found a chapel of beads in one of the halls. Indignant at the thought in the illustrious school one should recite that humble prayer, he assembled his friends together, informed them of his discovery, and all swore to express their entire disapprobation of such "superstition." The watchword was given. After the exercise they went in to the courtyard, and the beads were hung up in the branches of a tree, and the pupil who found it cried out with the accent of the most bitter irony: "Let him among our dear school-fellows who has lost 'his chapel' come forward to take it down; and the tone of his voice seemed to add, if he dares. There was a deep silence, but the young Christian did not hesitate; it was C. T. who has lately been proclaimed to have been at the top of his class on leaving the school. He stepped forward, took his chapel quietly, and addressing himself to one who had challenged him, he said to him: "I thank you, my dear friend; I prize this chapel highly, because it has been given to me by my mother, and in remaining a Christian, I do not believe that I have dishonored the school."

"Bravo!" was the cry coming from every illustrious marshal, an eye witness of this scene, stretched forth his hand to the young soldier of Jesus Christ, and said to him with deep emotion: "Bravo! my friend; when one knows how to defend his convictions and faith in so worthy a manner, he will likewise know how to stand by his country, and will know how to die for his fatherland!"

A Saint's Detachment from Earthly Goods. Princess Christina of Piedmont having appointed St. Francis de Sales her almoner, presented him with a handsome diamond signet-ring, requesting him to keep it for her sake. "Madame, I will retain it with pleasure," he answered, "until the poor need it."

LOYALTY.

A heathen king once commanded a good Bishop to be brought before him in order that he should deny the Christian faith, and offer sacrifice to the heathen gods. But the Bishop only answered firmly, "My lord, the king, that is something I can never do."

Filled with astonishment and indignation, the king exclaimed: "Are you ignorant of the fact that your life is wholly in my power? that a wink from me would be your death warrant?" "I am perfectly aware of that," replied the Bishop, "but permit me to lay a simple case before you, and ask your judgment concerning it, before my sentence is passed: Suppose one of your truest and most loyal servants should fall into the power of your enemies, who should endeavor to compel him to become an infidel, and failing in their efforts, the servant remaining firm in his allegiance, suppose they should strip him of his clothing, and drive him away in shame and ignominy—tell me, my king, would you not on his coming thus to you, clothe him in the fairest robe, and give him honor for the shame he had borne?"

"Certainly I would," answered the king; "but what has that got to do with you and me?" "Only this," replied the good Bishop calmly, "that while you indeed have power to strip me of this poor robe of mortality and send me from the castle in shame and disgrace, I have yet a King greater far, who will clothe me anew in immortal raiment. Shall I, then, for the sake of this poor garb, desert and deny Him?"

The heathen king replied in few words: "Go," said he "your life is yours."

Jew on Catholic.

The new Catholic University at Washington has already \$700,000 in funds, with \$100,000 more subscribed, 650 acres of property paid for, the Divinity building (\$175,000) ready to be paid for as the contracts call for payment, chapel and library provided for by a donor, and eight Divinity chairs endowed in perpetuity. Our Catholic brethren have had a brilliant beginning, and they are to be congratulated. They set an example of educational and religious zeal which some plausible people are behind the American in free and enlightened America; but as the dynamite, not the Messiah, era is apparently dawning on free and enlightened America, a well-equipped university and a creed that upholds purely moral morality are influences surely not to be despised.—Jewish Messenger.

A Beautiful Reply.

A bishop once went to a convent where the children had just come out of retreat. They were all gathered round him, chattering in great glee, when suddenly he exclaimed: "What have you done with the silence of your retreat?" The chatter-boxes were not ready with an answer, and looked at one another in perplexity; the bishop repeated his question, and at last the youngest piped out: "We have left it with Jesus in the tabernacle."

Oh, how delighted the bishop was with that answer. He told the story again and again with pleasure that lost nothing by repetition.

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Nature's own remedy for bowel complaints, cholera morbus, colic, cramps, vomiting, sea sickness, cholera infantum, dysentery, dysentery, and all diseases of the bowels, is Dr. Fowler's Kidney and Bladder Pills, which can be obtained from all dealers in medicine. Price 30 cents.

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What a Time

People formerly had, trying to swallow the old-fashioned pill with its film of magenta, vainly disguising its bitterness; and what a contrast to Ayer's Pills, that have been well called "medicated sugar-plums"—the only four-balled pills that patients may be tempted into taking too many at a dose. But the directions are plain and should be strictly followed.

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