

The Catholic Record.

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

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INSPECTION INVITED

Echo.

BY A. W. GREYVENS.

Ye rocky cliffs, ye mountains high,
That look at things above the sky;
Thou shady vale, thou wooded dell,
Whence came that voice? Can ye not tell?

Here as I spoke, I questioned thee,
My voice returned across the sea,
Subdued and sad; yet not in grief,
Back on the wind it flew and died.

Come, tell me flowers beneath thy feet,
Unheeded from the noisome heat,
Cool 'midst the fierce sun's scorching glare,
Whence came that voice? Can ye not tell?

Ab, despond, why tremblest thou?
Havens flower, thou art not unknown.
Why should an echo from the hill
Thy stem and petals cause to thrill?

Come, speak and tell me; if you can,
What say you of the anxious man?
I loved a hymn he wrote and sung,
Who played away with grief for you.

Ah, poor Narcissus gentle flower!
Who hat the will but not the power
To leave the fat at fountain side,
And seek an echo far and wide.

Immortal Echo, still the same
Remains thy nature and thy name;
Unseen thou art, and yet we hear
Thy gentle voice, to me still dear.

The despond doth lift its head,
And views the world with new regard;
It smiles to hear the same sweet sound,
For ages from the rocks rebound.

THE COERCION BILL.

On the second reading of the Coercion Bill Mr. Wm. O'Brien spoke as follows.

Mr. Speaker, I have not the slightest notion of endeavoring to criticize the performance of Mr. De Lisle who has just unveiled the proceedings of the House (laughter) I can assure the hon. gentleman for my part, that I don't hate him, as he seems to suppose, but on no account whatever can I so love him as to treat him as a very serious or formidable opponent (renewed laughter). However we may regard him, we may well give to what he has called the superior race the credit of having produced the hon. gentleman and of having produced the arguments to which he has treated the House (loud cheer). Mr. O'Brien then proceeded—There is nothing in the career of the right hon. gentleman the member for Midlothian which have made a deeper impression upon the Irish heart than his brave and steadfast defence to the last hour to-night against this disgraceful Bill (cheers). It was impossible to listen to the speech of the right hon. gentleman without feeling upon which side in this controversy is the magnanimity and the greatness which I confess, if I were an Englishman, I should like to see characterizing the statement of a powerful Empire like this (hear). The right hon. gentleman has been assailed almost as scurrilously as the representatives of the Irish people—assailed because he would not hold his arms, and because he did not attempt to do our arms also while the liberties of the Irish people were being outraged in this House by a majority of not a hundred men who were not elected to rush a Coercion Bill through the House, but to prove that coercion was unnecessary (cheers). These men undertook to prove that Ireland could be governed by this Parliament upon equal and upon sisterly terms with England (hear, hear).

Mr. O'Brien then proceeded to speak of the right hon. gentleman's action. The right hon. gentleman has been attacked for his resistance to this bill, but I tell you if the object of this bill is not merely one to trample down our unfortunate people—if the object of this legislation, as those who promote it pretend it is, to bring peace and goodwill between these two countries the action of the right hon. gentleman, his brave resistance to this bill, will do more than has done money to drive us to England from Irish hearts than this Coercion Bill could do if every clause of it could be administered with a rod of iron for the next hundred years in Ireland (Opposition cheer). Sir, if this bill is received in Ireland without any outbreaks of passion or despair, you will have to thank not the stringency of its provisions—but the stringency of the thorough-going and determined resistance the Liberal party gave the bill through every stage of its course through the House (hear, hear), and I will tell you why, because it has brought home to the minds of the Irish people that there is now a great party—a great English party in this House that will not stand by and see our unfortunate people crushed under the heel of every landlord whipper-snapper (Opposition cheer), and jerry from the Tory benches. I hear hon. members opposite jerry—they seem to imagine that the closure is an invention solely for the benefit of the Tory party, but I would tell them that the friends we have got in this House now are the party that has been in power for the greater part of the century (hear, hear), and it is not altogether impossible that they may be in power again (cheers). The splendid orations (renewed cheering), at all events, shows this much, that Englishmen have now begun to insist upon examining this question, and inquiring into this question themselves, and they are beginning the moment they have begun to examine it seriously to revolt against the lying stuff—the poisonous stuff—that has been poured into their ears (loud cheer).

RECIPROCIITY.

The Irish people recognize that a spirit of friendliness towards Ireland is rising in the English minds, and they reciprocate it heartily, and whatever troubles there

may be before us in Ireland, we are glad to find that Englishmen are willing to risk something, to sacrifice something, in order that the two peoples may shake hands in friendship, and our answer is—no, we are ready to meet them half way, and more than half way (great cheering), and whatever may be the regime of the right hon. gentleman the Dictator for Ireland within the next few months, no amount of provocation—no amount of defamation from the Times newspaper—will drive us from that position.

THE FOREIGNERS.
I don't know whether I should be in order in referring very briefly to my own experiences within the last month or two among the men (interruption from the Tory bench, and loud cheers by Irish and Radical members). If gentlemen opposite heard me out they would perhaps economize their jeers. I should like to say something of my experience among the men of the great and powerful nation whom the right hon. gentleman the member for West Birmingham is so fond of speaking of as foreign conspirators. If you only knew the millions of men who are branded as foreign conspirators, and whom Englishmen are taught to regard as murderers and assassins, that opinion of them would soon vanish (hear, hear). I admit they are foreign technicians; they made them foreigners? (Loud Irish cheer). If they have been conspirators for Ireland it is legislation like this that made them conspirators, and it is legislation of this sort that would keep them so, and that would rattle the sense of bitterness that runs in these men's hearts (hear, hear). I tell you this—and I think we may fairly claim that we have not disgraced our thoughts from friends or foes, whether they were pleasant or unpleasant to hear—I tell you here to-night with solemn sense of the responsibility, that if you want to make friends of that great Irish American nation (laughter on the Tory benches), and in spite of the jeers of our opposite, I will say that truer or nobler or sincerer friends never poured out their lives and substance in any good cause (Irish cheer). I tell you, if you want to conciliate these men—to make them friends, and not to insult them and revile them—the right hon. gentleman the member for Midlothian has placed it in the power of England to do it (Opposition cheer). How long that may be true, while this brutal Coercion Bill is in force, I don't undertake to answer—I am not sure I can answer even for myself, but with my life I answer that it is true to day (prolonged Irish cheer); and I only wish that men opposite, if they are not utterly blinded by party interest—I won't say party considerations—would only go out there and see these men for themselves, and not trust to the foul and miserable and infamous libels that are circulated here in England for the purpose of poisoning and aggravating the soreness between the two countries (hear, hear).

CONQUERED BY FRIENDSHIP.

That is the point you have reached to day in the relations between the two countries; and the member for Midlothian may esteem it one of the proudest—say, the proudest achievement of his life, for it is a point which no English conqueror ever reached before in Ireland with all your armies and all your Coercion Acts (cheers). You have conquered, you have won the good opinion and the goodwill of many a million of Irishmen who three years ago could scarcely bear to hear the name of England without a curse (cheers) and I say it would be a miserable day's work and an unhappy day's work for the two countries if by the operation of this wretched Bill you sacrifice and destroy all the work that the right hon. gentleman has done. If you do that, and you may easily do it, let me ask you for what? To enable something like a couple of dozen of landlord desperadoes in Ireland—men like Lord Clanricarde and Colonel O'Callaghan; professional firebrands like Hamilton, who is carrying out evictions at Coolgreany to day—all to enable these men to boast that they can enforce their rights against our poor people—their legal rights which our own legal tribunals have branded as dishonest (cheers), and which your own Tory Prime Minister the other night in the House of Lords disclaimed and reproached and felt ashamed of (cheers).

MINDS ILL AT EASE.

Well, sir, I don't of course pretend to say to what extent this Coercion Act is going to be successful in Ireland. I can hardly help thinking that the taunts that are sometimes addressed to us on the subject, when men boast of the powers of coercion in Ireland, that they are not very brave, that they are a little premature. I confess that if I were an Englishman I should be a little ashamed of some of the taunts that are levelled at us, who are fighting against and struggling against fearful odds (Opposition cheer). You have destroyed three millions of our population within this generation. You have weakened us down to less than five millions to day. Our own people, the very flower of them, are still flying from the unfortunate country at the rate of two thousand a week. You have 40,000 bayonets at the throats of the unfortunate people who remain (Ministerial cries of "No"). Yes, and our only satisfaction is that you pray for them too (laughter and cheer). You have disarmed us of every weapon—you are disarming us now of our organization—you are disarming us of the power of our tongues and our pens (cheers). You have gagged the representatives of your own people in this Parliament, and even with all that apparently your minds are not very much at ease (cheers).

BRUTAL BRAG.

Some of your foremost statesmen are not above bragging, with all these savage coercion acts and loyal armies and spies, that you will succeed in trampling us down—that you will be able to show our unfortunate people that they are to be plundered by rack-renters like Lord Clanricarde and Colonel O'Callaghan of rack-rents which I will say not a man of you

could stand up honestly and defend (cheers). That may be all very gallant. I don't say it may not come to pass; possibly it may. I don't think it will (cheers). I don't intend entering here to-night—it is not necessary for me to enter into the reason why I believe that decimated though we are, and poor though we are, and crushed though we will be under this Bill, that the Irish people will be a match for this Coercion Bill (cheers). That, at all events, is my belief. I don't believe you are going to crush us (cheers). I cannot pretend to have the smallest apprehension that you are even going to crush the Plan of Campaign (cheer), nor to talk of crushing the spirit and organization and power of the Irish race throughout the world (Irish cries of "Never") You cannot do it (cheers). I say it is the inherent and innate tendency of this Bill to coerce us into crime (cheers)—a Bill to bulker up the forms and aboriginal libels and forgeries of the Times (cheers) a Bill to play the game of these virtuous politicians who have nothing but words of insult upon their lips for us now—two years ago or less were not above bargaining for our votes (cheers)—say, in one memorable instance springing to be our National apostle (laughter and cheer).

THE SOONER THE ACT IS IN FORCE.

You are dealing with a spirit which is beyond the powers of such men as these, and perhaps a little beyond their comprehension (cheers). You are not dealing merely with a handful of us here, nor with a few thousand poor tenants in Ireland, but you are dealing with a spirit—well, somehow I cannot, without some thing like a chill, speak in this place, before this audience, of what is sacred to us, but this much I will say, that you are dealing with a spirit which has its life in the history of ages long gone by, and which will live as long as there is blood in the heart of one Irishman (cheers). You are dealing with a spirit which the policy of the right hon. gentleman the member for Midlothian has already half conciliated—which it will conciliate altogether if you let it, but which I tell you you will never suppress (cheers). There is only one thing I feel almost as well assured of, and that is that the sooner this act is put in force, and the more savagely administered by Sergeant Peter O'Brien, of Dublin, the sooner honest men and generous men in England will rise up and drive that Government from their seats and back the man who repudiated this Bill, and I say it here to night, who has closed, and closed for ever, the heart-rending and shameful story of this Government and hatred and wrong between the two countries (loud cheer).

RELIGIOUS RECEPTION.

TWO BUFFALO LADIES ENTER THE ORDER OF GREY NUNS AT OTTAWA.

By the Ottawa Free Press and Times.

In the Ottawa Free Press of July 9 we find an account of the reception of a number of young ladies into the order of Grey Nuns. That paper says: "At day dawn this morning all were astir at the Water street convent and the devoted novices who after long years of faithful study and patient endurance of their secluded lives, rejoiced that they were at last to attain the object for which they had lived. The magnificent convent chapel where they were to receive their vows, was elaborately decorated. The altar was brilliantly illuminated with long tapers. The candidates occupied seats near the altar during mass, which was celebrated at half past six o'clock, with his Grace Archbishop Dabinski officiating. After the novices had made their final vows and were received into the sisterhood, Rev. Father Elliasure, D. D., of the College of Ottawa, preached a very eloquent and interesting sermon. He dwelt at length on the lives which the young sisters had been called to and the only reward which awaited them was the promised crown of the eternal joy. The novices took their vows after mass, but before the sermon."

AMONG THOSE RECEIVED WERE TWO BUFFALO LADIES.

Among those received were two Buffalo ladies—Miss M. Cameron (Sister St. Patronilla), daughter of Mr. George Cameron, and Miss Gertrude Murray, (Sister M. Evangelist), daughter of Mr. Thomas Murray. The young ladies are well known here and have many loving relatives and friends who rejoice with them on their choice of the "better life." Both are pupils of the Holy Angels' Academy of this city.

BISHOP CARBERRY

ON A VISIT TO IRELAND AND ROME.

His Lordship Bishop Carberry, Bishop of Hamilton, left the city a few days ago, accompanied by his faithful attendant, Brother Dominick, for a trip to the old country. His Lordship had been most indefatigable in attending to the spiritual wants of the diocese since his arrival in Canada. The long and fatiguing journey he performed, exposed to the inclemency of the weather before he was thoroughly acclimatized, had an injurious effect on his health, but it is to be hoped that the sea voyage and the salubrious air of his native land will invigorate and restore him to perfect health again. He will first go to Ireland and visit some of the scenes of his youth and his numerous friends before proceeding to Rome. He intends to return in the latter part of November, but in all probability he will remain to take part in the Pope's Jubilee.

Correspondence of the Catholic Record.

FROM ARTHUR.

The annual picnic in aid of St. John's Church, Arthur, was held here on the 7th inst. in the beautiful grounds adjacent to the village, known as Kvenagh's grove. At an early hour in the morning crowds gathered not only from the many parts of this large parish but also from the neighboring towns of Fergus, Elora and Mount Forest. Old acquaintances from more distant places came in to their friends, in order to be present at this great day in the parish of Arthur. Nearly every line of business was suspended in the village as all were out enjoying themselves amongst the gathering. The day was clear and pleasant. The grove was literally packed with merry faces. Large booths for refreshments were erected and much frequented, while the ladies of the parish showed their proficiency in the cuisine art by the well stocked tables which stretched so temptingly beneath the spreading maples. At intervals the Arthur brassband made sonorous the hills around with many choice selections. Amongst the visiting clergy we remarked the following: Father Casin, of Mount Forest, Father Lennon of Elora and Father Foy of Priceville. A number of prominent speakers and local politicians were on the grounds. Amongst others were Mr. McMullin, M. P., Mr. A. Sempie, M. P., Mr. Cray of Fergus, Rev. Mr. Mignot, Mr. E. J. O'Callaghan, Dr. Devlin, J. J. Landet, and Dr. Burns of Hamilton, the lecturer of the day. The speakers were introduced by Mr. O'Callaghan, when many gave very friendly and pleasant addresses. The lecturer, Dr. Burns, began. The following is a synopsis of the eloquent lecture of Hamilton's champion home ruler:

I congratulate you, Mr. Chairman and friends on your picnic. Had you had the arrangement of the weather you could not have had a more beautiful day. Then I can't see how you could have had a grander attendance. I have been on the ground four hours and I have not heard an unpleasant word nor seen a man who might not pass for a temperate man. I am glad to see that no intoxicant has been allowed on the ground. In the next place your picnic is Catholic in the best sense. On my right sit my Presbyterian and Methodist friends, on my left a Church of England minister and Father Doherty, and I represent as best I can the union of all who love our Lord Jesus sincerely. Had I been invited to a Presbyterian or Methodist picnic I could easily have found excuse for absence, but I could not see my way clear to refuse Father Doherty. The different branches of Protestants are learning to fraternize, but there is yet a gulf almost impassable between us and our Catholic friends. My presence here to day and to night shall say one thing to the Protestants, and that is, that I am bridging that gulf and making our intercourse easier.

I have been told that nothing will satisfy this audience but the Irish question, I cannot give you my lecture on Home Rule, which would take at least 2 hours, and in the open air, that is out of the question. I will dwell on the Irish situation at present. This is the day set apart for the third reading of the Coercion Bill and at this very hour I suppose our peerless champion is presenting to the British parliament as no other man could his objections to the iniquitous measure. Why has such a bill been called for? Just as all former coercion bills originated. Take the bill of 1880 and the present one. In 1880 the people were utterly unable to pay the rent imposed on them. The land was sold for £1,000,000 and nearly 2,700 families were thrown out on the road side. Let us remember that as Goldwin Smith tells us "eviction in Ireland is not like eviction in England." In the latter country the evicted are absorbed by the great manufacturing centers. But in Ireland eviction means starvation or exile. These evictions were the great disturbers of the peace. It was necessarily so. It would have been so here in Canada. They provoked violence, hence the Coercion Bill of 1880 against a people willing to pay the Griffith valuation, which was practically what the Government assessors said they ought to pay for their land. And why the present Coercion Bill? Poor crops, poor prices for produce, cattle, grain, butter, etc., made it impossible for the people to pay their rents. Eviction threatened. A royal commission has been at work and the results prove conclusively that exorbitant rents are demanded. In some cases rents are three times what they ought to be. In many cases twice. A general reduction of 30 per cent is suggested. Now, what is the facts regarding the disturbed districts of Ireland. The evicted tenants have offered to pay a rent equal in most cases to what the royal commission say they ought to pay. Before adopting the plan of campaign they have usually offered the landlords 75 or 90 per cent of the rent demanded. In some cases that is more than the Copper commission said the land was

worth. Sir Rendvers Buller, commander of the forces of Ireland, said last winter on examination, "There will never be peace in Ireland until there has been established a court having strong coercive powers over bad landlords, and protective powers over poor tenants." Said Mr. Foster, chief secretary of Ireland, when introducing the Coercion Bill of 1880. "There remains another duty and that is to recollect why these outrages are possible, and that is that if the evils of the present land system were removed they would no longer be possible." and Mr. Froude forgot his meanness long enough to say, "I would not yield to the most irreconcilable Fenian of them all in my determination to promote the entire and final emancipation of the Irish peasant from the yoke of landlordism." But the land system of Ireland requires radical treatment. That would be the condition of Canada if 77 per cent of the farmers were tenants at will, 20 per cent leaseholders, leaving three per cent owners of the farms they tilled. England will have to deal with the question as she did with the West Indian slaves, with the difference that the Irish people will pay for the land if reasonable time be given them. These huge estates must be broken up, as they were subdivided in Belgium, Switzerland and Germany. The present system may make a heaven for a few thousands, but it makes a hell for the millions. Such a state of affairs is continued simply in the interests of the landlords, and all but thirty or thirty-five of the house of peers are landlords. What hope from such a house? Ireland's Crime is mainly agrarian. In other respects no country in Europe is freer from crime. The correction needed is a remodeling of the iniquitous land system. We would not stand such a system for an hour. Yet the terms traitor, Fenian, etc., are hurled at Gladstone, Parnell, and those in sympathy with them, forgetting that Fenianism has not been heard of since those leaders have said to the Irish that Ireland's wrongs could be redressed by constitutional measures better than by force. My countrymen have believed them, and have stood by them, as a solid phalanx of home rulers have been sent to Westminster by the Irish vote. Would you have a prescription to multiply Fenians? Just assure all my countrymen that all their appeals to constitutional measures will be unanswered by coercion as every Irish heart would cover a Fenian hat. And yet I believe one year's rational and kind treatment would multiply ten fold, the Connaught rangers, the Enniskillen Dragoons, or the Faugh a Ballagh. It is not a contest between Protestants and Catholics or between English and Irish, but rather a privileged class and the people. Protestantism does not mean the oppression of Catholics. The same in Ireland did oppress Catholics, just as it is oppressing Protestants to day in Wales, and as it did disinherit in England. But that is only the effort of a privileged class to retain their privileges. Englishmen naturally love and give fair play and when the English people are fully roused on the great questions now agitating the country their ballots will settle matters that at times seem to call loudly for the bullet. Ireland would soon have the government of her own affairs were her people united. It is the interests of the privileged class to keep them at strife. Hence religious bitterness is provoked. We are told that if Ireland had Home Rule the Catholic majority would abuse it. I don't wonder at the suspicion. What tricks we play when dressed up in a little blief authority. In Scandinavia, where Lutheranism prevails, scarcely any other form of Protestantism is tolerated, and we all know that in some Catholic countries Protestantism had no rights until lately. But it is reasonable to suppose that Ireland's first exercise of liberty would be to abuse it! If she were so inclined how easy to prevent it. In some of the American States the Methodists have almost taken the country. Suppose that some Methodist Bishop should suggest to the legislature of Ohio for instance that special privileges be conferred on the Methodists, and that such legislation was actually effected. It would not be worth the paper on which it was written for the U. S. constitution prohibits such legislation. Is not England equal to such an emergency? But I have no patience with this sectarian narrowness, and I am afraid that the religious leaders are responsible for it. It does more harm to our country than all else, and is high treason against both God and man to perpetuate it. We have the same God, the same Saviour, the same Heaven, the same cross as a symbol, yet how we misrepresent each other. What are all these appliances unless they make us better men, better husbands, better fathers? What is Father Doherty to his people if he does not lead them to love God and seek to do good? Protestants misjudge Catholics and Catholics do not understand Protestants, yet if we ever reach the blessed land we will see that we were both aiming at the same thing. If we were to come closer together here, and understood each other better, we would find that neither had horns nor hoofs, and on this account I value your beautiful picnic, so Catholic in its composition, so harmonious in everything.

But, to conclude, what is our duty? Let us be true to our God and also our country. Some may be willing to die for their country who don't think of living for her. Do we live so as to bring honor on her name? I never see an Irishman in a court of justice without regret, or as hewers of wood and drawers of water without feeling that I would have them come up higher. I am glad to see such a host of young men. What are you doing with your privileges? Are you trying to make of yourselves all that the material will allow? And ye fathers and mothers with sons and daughters, what are you doing? Give them a good start in life if you can. But especially see that their

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intellects are fed, and their souls aroused to a love of the beautiful and good. The worship of rank and wealth will pass away, and true merit will be a passport to all society. The world needs us, society needs us, we need each other. I would rather that this right hand had lifted the down-trodden, had wiped away tears from sorrow's cheek, had helped to liberate the captive, had lifted the burden that was oppressing the weak, than that it had counted the millions of a Cæsar, or signed the cheques of a Vanderbilt.

The speaking ended late in the evening. Then the vast crowd began to disperse to their respective homes, conscious of having passed a pleasant day with the firm conviction that Ireland should have Home Rule instead of Coercion.

THE CONCERT.

At 8 o'clock in the evening there was a grand concert given in the Drill Shed. The building was soon filled to its utmost capacity, as every one expected what they afterwards realized, an entertainment of a very high order. Mr. E. J. O'Callaghan occupied the chair. The concert was opened by a piano solo from Miss Rose Conley of Dundas, a lady of high musical talent, then came a solo entitled "Margaret" which was most charmingly sung by Miss Kate C. Strong of Mount Forest, a lady whose vocal proficiency is known far and wide. Miss McMullin, of Mount Forest, was a welcomed singer of the evening. Her rich cultivated voice delighted all present. One of the grandest features of the evening was the violin solos of Miss Stella E. Pattison of Fergus, Her Fantasia, "Kathleen Mavourneen" and "Last Rose of Summer," evoked the most enthusiastic applause. We anticipate for Miss Pattison a brilliant future in the musical records of Canada. The character singing of Mr. Husted of Fergus, and the Indian club swinging of Mr. Coleman were happy features of the concert. Mr. Downey of Fergus took the audience by surprise as an elocutionist. Amongst the local singers who took part we remarked the proficiency of the following: Miss S. Cosgrove, Miss T. Madden, and Miss Landry, while the pretty piano duet by the youthful Misses Cantwell and Anderson surprised all. Dr. Burns also made a few remarks during intermission.

So ended the day amongst the pleasure seekers of Arthur, and a happier is not expected until the same annual occasion comes round next year. A large sum of money was realized, which most men use towards St. John's Church, of which Father Doherty is the esteemed Pastor.

T. B. R.

CATHOLIC PRESS.

Cleveland, Ohio.

A Methodist parson, Rev. J. C. Jackson, of Portsmouth, Ohio, has been making quite a public fool of himself upon the Catholic Church and its institutions. Rev. J. Schmitt, of the Holy Redeemer church in that city, takes the comic out of Jackson in an article, Portsmouth Blade, 29th inst. We notice the following in Rev. Jackson's "Rambles in Rome," Blade 28th inst. (he is alluding to the Scala Santa, church of St. John Lateran, Rome): "On that stairway the great Reformation was born! Martin Luther had ascended half way, when he heard the voice say to him, 'The just shall live by faith.' He rose up instantly and walked down a saved man—saved not only from sin, but from superstition." We suppose all the Fidelity Bank swindlers have to do now to become insured in the Luther-Jackson eternal happiness company, is to repeat "the just shall live by faith" and so on deluding their neighbors. (The works cut in figure; yet after all the souls were at times plays have with the "last home and go to heaven" programme. At least, those "go to heaven" folks have sometimes to pass through the convict garb.

COMPLIMENTARY.

Thomas O'Hagan, Esq., B. H., of Paisley, Ont., is spending his vacation at Chautauque University, N. Y. At a pronunciation contest a few evenings ago, open to professors and students from various universities and schools, he carried off the first prize. Last year Mr. O'Hagan was equally successful in a like contest.

DUBLIN ARCHBISHOP

On the Approaching Jubilee Festival of the Sovereign Pontiff.

AS SIBLINGS TO THE GLORY AND LAY OF THE ARCHBISHOP OF DUBLIN—THE WORDS OF PROFOUND IMPORT—THE FATHER'S PRIDE—HOW THE POPE FINDS HIMSELF BROTHER—THE DUTIES OF HIS FAITHFUL CHILDREN.

With omission of a few lines of invocation, the following is the full text of the most reverend doctor's letter to the clergy and laity of his diocese on the Holy Father's jubilee. In ordinary circumstances, I should rest satisfied with merely notifying you the day appointed for this collection, knowing, as I well know, that no words of mine are needed to stimulate the earnestness with which the clergy and the laity of the diocese have always contributed towards the support of our chief pastor. It is now not far short of twenty years since, by an invasion in flagrant violation of international law, the first great inroad was made upon the dominions of the Sovereign Pontiff. Spoliation followed spoliation, until at length the Holy See was deprived of these possessions with which the piety of the faithful in past ages had endowed it, and by means of which for so many centuries its pastor had maintained his sovereign dignity and had defrayed the heavy charges inseparable from the administration of the universal Church. The new responsibility thus thrown upon the Sovereign Pontiff was indeed a heavy one. These charges have now to be defrayed out of the offerings—sometimes abundant, sometimes scanty—which are contributed to the pontifical treasury from year to year by the generosity of Catholics throughout the world.

It is not, then, in this work of loyalty and love. It is not, then, in the view of exhorting you to generosity in the fulfilment of this duty that this letter is written. But the occasion is a special one. A diocesan offering, such as of other years might well be deemed even more than worthy of your zeal and of your Catholic devotedness to the See of Peter, would fall far short of that which in the special circumstances of the present year may confidently be looked for from the clergy and people of Dublin.

My purpose, then, in thus addressing you on the approach of our annual collection is but to remind you that this year is one of special interest in the life and in the Pontificate of his present Holiness. Before it will come to an end, our Holy Father will celebrate a festival that to him and to his children throughout the world will be a feast of great joy—the jubilee, or fiftieth anniversary of his ordination to the priesthood, and of his first mass. No sooner had this become known than the Catholics of many nations—first in Europe and then in the more distant portions of Christendom—determined to seize upon the occasion as one most specially suited for a world-wide manifestation of their attachment to that See which is the centre of Catholic unity, and of their affectionate filial veneration for the Pontiff who is its present illustrious occupant. Everywhere the project has been taken up with enthusiasm. Pilgrimages or deputations are being organized, even in the most distant countries, to bear to Rome the offerings of the faithful and the expressions of their undying fidelity to the Holy See. From all Catholic lands costly gifts, many of them most precious works of ecclesiastical art, will be sent for the acceptance of His Holiness. These are to be displayed in an exhibition in the Vatican palace, which will be thrown open on the occasion to the members of the various pilgrimages or deputations and to the other visitors who will have

THE HAPPINESS OF BEING PRESENT in Rome during the celebration. In many parts of Ireland arrangements are being made to secure for the various dioceses of our country a worthy place in this great demonstration of Catholic loyalty. An address will be presented to the Holy Father by a deputation of our bishops, who will proceed to Rome for the purpose. A suitable present of Irish lace for the Pontiff robes will also be tendered for the acceptance of His Holiness as a special offering from the members of our episcopal body. You are already aware of the preparations that have been made in our own diocese. Some weeks ago a meeting was held at the pro-cathedral, Marlborough street, which may well be regarded as one of the most fully representative assemblages of the Catholics of the diocese ever witnessed in our city. At that meeting, and at the subsequent meetings of a committee then appointed, arrangements were made for the presentation to His Holiness of a diocesan address, and of some appropriate gift which may form a permanent memorial of the part taken by the Catholics of Dublin in his jubilee celebration. It is to be hoped also that some, both of the laity and of the clergy of the diocese, may be able to be present in Rome on the occasion of the presentation of the diocesan address, and may

THE PERSONALITY TAKE PART in the congratulations that will then be offered to the Holy Father. The day on which the deputations and addresses from Ireland will be received at the Vatican cannot, of course, as yet be finally determined. But it has been arranged that it will be at the end of next January or the beginning of next February. The earliest possible intimation will be given of this and of all other matters of detail, when the arrangements

have been finally completed by the authorities at the Vatican. It is due to the plans set on foot by our devoted committee of men throughout the diocese that I should not omit to mention that many of our convents are engaged in the preparation of presents suitable to the occasion, and in every way worthy of a place in the Vatican exhibition of ecclesiastical art. But our main effort must be to make our diocesan offering of Peter's Pence for the present year worthy of the great occasion. I appeal, then, with the strongest feeling of confidence to the clergy and laity of the diocese, to enable me to present to the Holy Father, as the result of next Sunday's collection, an offering which will adequately express the earnestness of our desire to take part to the utmost limits of our power in the united tribute of the Catholic world.

WHY NOT INVESTIGATE?

N. Y. Catholic Review. We have several Protestant friends who are more or less inclined to the Catholic Church. With some we meet in social intercourse, with others we correspond. Some of these friends have been educated in Catholic colleges or convents, and, of course, have none of the common, vulgar and absurd prejudices against the Catholic religion. Others have been strictly brought up in the Protestant tradition, but by association with intelligent Catholics, occasional attendance at Catholic church, or reading Catholic books and periodicals, have been favorably impressed, and acknowledge that they look upon the Catholic Church now in a very different light from what they once did. They will confess, frankly, that they were very much impressed with the solemnity of the Catholic services they have on one or more occasions attended; that they were much interested in the Catholic choir or periodical they have read; the argument, they say, was strongly put, the style was excellent and the spirit good; and some are ready to admit the reasonable, newness of one or more doctrines of the Church. One will acknowledge the necessity of the Immaculate Conception of the Blessed Virgin Mary as a logical sequence from the Incarnation; another will confess to seeing the beauty and attractiveness of devotion to the Blessed Virgin, and the elevating, purifying influence it has upon all who practice it. One acknowledges that even Confession is a good thing—that it must be as consoling to the troubled conscience as it is restraining in its influence on the conduct; another appreciates the reasonableness of the middle state of purgation for the great majority of Christians who die in mortal sin, and there are not wanting those who have come to see the absolute necessity of a head and centre of unity for the divine organism of the Church, and a final court of appeal to decide disputes, and they acknowledge that if there is any truth in Christianity at all it is in the Catholic Church.

But the misfortune is that, with all these favorable dispositions, these intellectual convictions and candid admissions, those friends of ours remain where they are, and talk of these important and vital questions with the same nonchalance with which they discuss abstract topics in science, philosophy or politics. The difficulty with them is that they seem to have no conception, or if they have, they have no realizing sense, of the awful responsibility of seeking and knowing the truth—the imperative obligation that rests upon every human being to seek for the truth as he hides treasure, and when found, embrace it gladly and follow it joyfully. None of them can say that they are certain that they have the truth, indeed, most of them are ready to acknowledge, and they have often acknowledged to us, that they really do not know what to believe. Even those who profess entire confidence in the Church to which they belong, when you come to pin them down, are obliged to confess that the Church itself speaks with double tongue, and that while they side with one party in the Church rather than another, it is more a matter of accident arising out of taste, or feeling, or sympathy, the result of education rather than a solid conviction arising out of an undoubting certainty that they have the truth. Indeed, what else could be expected of the endless discussions of High Church and Low Church, Evangelical and Ritual, Old School and New School, Hard Shell and Soft Shell, Conservative, Progressive and Radical, but that the individual the people who follow them should be left in a state of doubt and confusion worse confounded; and that they should sigh and long for a more perfect way? "Who will show us any good?" "Who will teach us the truth?" "Who will give us the unspeakable gift of a certain faith?"

Why, then, in heaven's name, when brought in contact with another system that promises them relief, a system which comes to them with the prestige of a venerable antiquity, a compact, unique well-defined faith, claiming to rest upon an infallible authority and commanding the homage of 300,000,000 of the most enlightened people on earth, a system, many of the beauties and strong points of which they themselves, have glimpses of, enough, at least, to suggest the possibility of its being true and just what they want, why will they not—we will not say, accept and believe it—we do not ask them to do that without evidence—but why will they not seriously entertain the subject and make up their minds to investigate it? One would suppose that, like the drowning man, they would be ready to catch at the least straw that offered to float them out of their uncomfortable and perilous condition. They know in their hearts that if the Catholic Church is what she claims to be, she is just what they want—rest, peace, safety and salvation. Why, then, not go to work in earnest and satisfy themselves whether she really is what she claims to be? Dear friends, it is not a difficult task. The facilities for a satisfactory investigation abound. Catholic books, Catholic papers and periodicals, Catholic churches, Catholic priests and intelligent Catholic laymen, are all at your service. What you lack is good will, an active interest in the subject and a deep and abiding sense of the imperative obligation to seek and follow the truth and the infinite hazard of falling to correspond with the grace given to lead you into light, and life, and peace. We are not preaching a sermon, yet we should

all of our duty if we did not add the important suggestion to pray to the Father of Lights that He will give you light and He will surely guide you into all truth.

THE BISHOP OF GALWAY ON HOME RULE.

London Observer, June 18. On Sunday the popular and patriotic chief pastor of Galway was accorded a very warm welcome by the members of the Aloysian Society. His Lordship, accompanied by the Very Rev. Fathers Lally, P. P., and Greaver, P. P., proceeded to the assembly for the purpose of receiving an address from the members of the society. There was a very large attendance of the members and the general public.

Brother Lynch read the address, which he prefaced by many complimentary allusions to His Lordship, and which, *inter alia*, "We know the spirit of patriotism that burns in your breast, but very recently, when the tyrannical oppressors of the poor, with worse than pagan cruelty, were preparing to banish from the shelter of their humble dwellings the widow and the orphan, and to fling them homeless and homeless beneath the storms of winter, foremost among the Bishops of Ireland your generous voice was heard to denounce the barbarity and to encourage the noble minded men who determined to protect our suffering poor" (applause).

His Lordship, who was received with great enthusiasm, said: "Very Rev. Fathers, Brothers, and gentlemen of the Aloysian Society, I thank you for the very warm and enthusiastic reception which you have given to me, and before I refer to the address with which you have been so kind as to present me, I must say with what interest I have listened to the eloquent statement which has been made by Brother Lynch. It was interesting to me to listen to the story of the origin, establishment, progress, and history of the society, and there is one fact in that history which will stand out prominently in its annals for a long time, and that is that one of its members was

THE BISHOP OF GALWAY ON HOME RULE. (Continued) the celebrated Father Tom Burke (applause). If your society had nothing else to boast of that were a great deal, but wherever the Irish race is scattered there is no Irishman or Irishwoman who does not feel a throbbing pride when his name is mentioned (applause). You have been very complimentary in your address when you say that you are able to recognize in your present bishop all the virtues which adorn the character of each of his illustrious predecessors—the Archbishop of Tuam and the Archbishop of Melbourne, the former my professor at St. Jarlath's, the latter my fellow-student, but both my life-long friends (applause). The noble prelate ended with rare vigour and gifted with profound and varied learning, may well be proposed for imitation.

IT WILL BE MY AMBITION TO FOLLOW THEM as closely as my humble powers will enable me to do. In attributing to me the desire to co-operate in raising up a great commercial centre you do me but simple justice (hear, hear). Time was when Galway held second place in the list of prosperous ports in the three kingdoms. Alas! how her commercial glory has gone. It is easy to tell the story of her decline, and easy to trace the causes. The noble prelate, persecution of race and religion, destructive land laws, an Irish oligarchy with West British ideas, famine, enforced emigration, and continued coercion are the prominent factors of modern Irish history. No wonder that the people have been impoverished, persecuted and crushed in our unhappy country in the face of such powerful, persistent, and pernicious influences (applause). And it will also be my earnest desire, as it is my duty, to promote the educational interest of Galway—(hear, hear)—by every means in my power. A State college has been projected here for almost forty years which should have been a home of Christian education for

THE CATHOLIC YOUTH OF GALWAY and this western Province. The godless character of the mixed system was stamped upon its teaching from the beginning, and the Catholic educational system of this country, its halls are being deserted more and more every year and the curse of sterility more broadly traced upon its career. Justice has been long denied—too long for the human patience of any civilized country—Catholic claims ignored, Catholic rights trampled under foot, and Catholic educational interests neglected and scandalously sacrificed to the notions of secularist statesmen, and through the apathy of a foreign legislature. Our domestic legislature, of which we have been robbed by one of the basest acts of treachery and fraud to be found in the books of time, once restored to us the use of commercial prosperity would soon set in again, and the fountains of true education become more thrown open to Catholic Ireland (hear, hear, and applause).

BETTER DAYS, LET US HOPE, ARE COMING. Meantime let every man do his part in regaining the rights of our injured and impoverished country. Be assured that I shall always take a friendly interest in your society, which is based upon the dual principle of intellectual and moral improvement. Let religion and science go hand in hand as the Almighty designed. There is, I trust, good work done by your society. There is always a secret charm about the study of the sciences, and the edification afforded by the example of the members of this Aloysian Society must help to attract to virtue and learning, as did the admirable life of the great saint whose name you have the privilege of bearing and under whose banner your work is carried on (loud and long continued applause).

A LETTER TO LEO XIII.

From a Distinguished Irishman, W. J. O'Neill Dunn.

ON IRISH CATHOLIC AND NATIONAL AFFAIRS—A BRIEF HISTORICAL SURVEY—THE FIDELITY OF IRELAND TO THE APOSTOLIC SEE—MR. DAUNT TELLS THE HOLY FATHER WHAT HIS COUNTRYMEN ARE STRUGGLING FOR.

MR. O'NEILL DUNN has addressed the following letter to His Holiness the Pope: Most Holy Father: I trust that Your Holiness will pardon a humble Irish Catholic for placing before you his thoughts on a subject which appears to him of essential interest to the Catholic religion in Ireland. It is rumored that the English government desires to effect some arrangement with Your Holiness by which they expect to obtain control over, or influence in, the appointment of the Irish bishops. Of course, I know not the particulars of the rumored proposals; but I do know that on various occasions in past years it has been the strong desire of the government to acquire an influence in our episcopal appointments; and it is more than probable that they are now, as formerly, actuated by the same desire. In view of any attempt on their part in this direction, it is desirable to consider their historical and political relations to the Catholic people. It would be wrong, in this retrospect, to refer to the sanguinary efforts in former centuries to crush Catholicity out of existence, if we did not find an anti Irish and anti-Catholic spirit operative at the present day—its exhibition modified, of course, in accordance with the modern policy, which seeks by an economic and political system formerly effected by violence. In Elizabeth's reign the reformation was sought to be propagated in Ireland by "fines, imprisonment, tortures and death; unscrupulously employed by the ecclesiastical as well as civil agents in that alleged reformation." King James I.

CONQUERED SIX WHOLE COUNTIES in the province of Ulster, supplanting the native Catholics with Scotch and English Protestants. His majesty said: "Root out Poppis, plant Ireland with Puritans and then secure it." The reign of King James and of his son, King Charles I., were marked by the confiscation of the estates of the Irish proprietors, and by a systematic endeavor to uproot the Catholic religion. Yet the Irish were loyal to King Charles, for they deemed his tyranny more endurable than the tyranny of the antagonist power that overthrew his throne and brought him to the scaffold. The extermination of the whole Irish race, including the Celtic descendants of the old English settlers, was the favorite object of the English Parliament of the period. When King Charles was beheaded the reins of state were assumed by the usurper Cromwell. His rule was marked by the massacres of the Irish he committed at Drogheda and at Wexford, and by the vast confiscation of Irish estates to his own officers and soldiers, which was the favorite object of the English Parliament of the period. When King Charles was beheaded the reins of state were assumed by the usurper Cromwell. His rule was marked by the massacres of the Irish he committed at Drogheda and at Wexford, and by the vast confiscation of Irish estates to his own officers and soldiers, which was the favorite object of the English Parliament of the period.

HE TOOK REFUGE IN FRANCE, whence in 1688 he sailed for Ireland, in the hope of striking a blow for the recovery of his throne. The fortunes of war were against him; and his ill-starred campaign was closed by another flight to France. The garrison and people of Limerick stood out to the last for King James. William of Orange, James' victorious son-in-law, was obliged to pardon the Limerick garrison without condition, and to renew his attack on that city on the 25th of August, 1691. The siege was protracted for several weeks; and after a prolonged struggle, in which both sides displayed great bravery, the city surrendered to William's general, Ginckle, on the 10th of September, 1691. Under the terms of that treaty William undertook to enjoy the free and un molested exercise of their religion; that all the inhabitants of the counties of Limerick, Cork, Clare, Kerry and Mayo who had fought for King James should possess their estates and practise their religion without any further disturbance. The only oath they were required to take was the oath of allegiance to William and Mary. Not one article of that treaty was observed. Acts were passed to violate every one of its articles; to reduce the Catholics who still retained land to the alternative of renouncing their faith, and to disqualify all Catholics from practising their calling as farmers and professions. The Irish parliament of the period was largely composed of Protestants who held

WILLIAM had confiscated 1,000,000 acres and the holders of those and other previous forfeitures against any possible resumption was to crush the Catholics to the dust. The atrocious laws that effected this purpose constitute what is called the penal code. But while those laws continued to operate the English government was incessantly employed in active efforts, legislative and administrative, to paralyze every Irish interest, commercial, manufacturing, agricultural and even pastoral. This persistent and powerful hostility was destructive to the interests of the Irish Protestants, and as years went on the imperative necessity of self defence against English aggression produced the Protestant mind a sentiment of Irish nationality. The more fact of legislating at home also necessarily generated an attachment to their own country, and it is most worthy of especial note that in proportion as national principles advanced among the Protestants, in the same proportion did they decline in animosity to Catholics. Henry Grattan entered the Irish Parliament. A Protestant himself, he worked through his long and glorious life to remove the restrictions under which his Catholic

countrymen labored. He spurned the insolent claim of the English Parliament to legislate over Ireland, and under his influence and that of his colleagues one after another of

THE PENAL SHACKLES was removed from the Catholics in 1778, 1779, 1782 and 1783; and there cannot be a doubt that if the Irish Parliament had continued to exist it would, in a very few years, have restored the Catholics to full political equality. Influenced by Grattan, it had asserted its legislative independence in 1782; and England, by the votes of her King, Lords and Commons, had pledged herself to respect that independence for all future time. The Protestant feeling towards Catholics had in general lost most of its ancient acerbity, and all things seemed tending to the final extinction of old feuds, and the amalgamation of Irishmen of all creeds in one great national fraternity. But Ireland would in that case have become strong and prosperous; and in order to keep her weak and powerless, Pitt, the potent English minister, resolved to check the growing fusion of her inhabitants, to revive the intercommunal hatreds that were gradually passing away, and to inflame those hatreds to a pitch of sanguinary fury. To effect this purpose his agents in Ireland commenced a persecution of the people which may be truly described as diabolical. The persecution accomplished the purpose of its authors; the people were driven to rebel in 1798; and the outrages on both sides which necessarily accompanied such an outbreak effectively realized the design of the government in renewing the rancorous hatreds of classes, and in affording a pretext for covering Ireland with a large army of occupation. Under terror of that army in the country, and by the employment of enormous

BRIBERY AND FAVORITISM, the Union—rejected in 1799—was in 1800 forced on the prostrate and unfortunate country. It was a crime of the blackest turpitude. To achieve it cost some millions of money, and the sacrifice of many thousand lives. Such, Holy Father, were the hideous methods by which the Irish Parliament was destroyed, and by which the English Parliament obtained legislative power over Ireland. Pitt had pretended that the Union should be followed by Catholic emancipation, but he subsequently told King George III. that he would never obtrude the Catholic question on His Majesty's notice. Twenty-nine years later, when the English Parliament had obtained legislative power over Ireland, Pitt had pretended that the Union should be followed by Catholic emancipation, but he subsequently told King George III. that he would never obtrude the Catholic question on His Majesty's notice. 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PILGRIMAGE TO LOURDES.

A CALIFORNIAN'S VISIT TO OUR LADY'S CELEBRATED SHRINE.

San Francisco Monitor. Our readers will call to mind an article published in the Monitor's columns recently in which was set forth the remarkable cure of Mr. T. Hallahan, long a resident of Oakland, who had been suffering for several years with spinal disease, and who, after making a novena to the Blessed Virgin, was almost completely restored to health. It was also stated that Mr. Hallahan in thanksgiving for his miraculous recovery had promised to undertake a pilgrimage to Lourdes. Since publishing that article Mr. Hallahan went to, and recently returned from Lourdes. Hearing of his return to his Oakland home, a Monitor representative visited him last week. He promptly expressed his willingness to grant an interview, and the following conversation ensued:

Monitor Rep.—You went to Lourdes in fulfillment of a promise made to the Blessed Virgin? Mr. H.—Yes; I made a promise to visit Lourdes if I could only get to use my crutches. I did not expect to be entirely cured because I had not asked this altogether unexpected favor from the Blessed Virgin. When did you start? I started on the 15th of January of the present year. No incident worthy of note occurred on the journey overland. Having crossed the Atlantic, I went to Liverpool, and thence by rail to London, where I improved a limited time by inspecting all places of historic note and interest. I afterwards went to Paris and from Paris to Bordeaux. From Bordeaux I went to Lourdes.

In Lourdes a very large place! Well, the resident population is about 5,000, but there is a floating population of fully 40,000. It is delightful to make a tour of the town. Everything seems so Catholic. On nearly every building there is a cross. I went to the Grotto almost immediately on arriving at Lourdes, where a number of people were prostrated at the entrance to the cave praying with arms outstretched. During my stay I met a Bishop from Texas, who had come for the benefit of his health, and to enjoy a short rest from the cares of his episcopal charge. I also met the Duke and Countess of Mecklinburg, and two distant relatives of St. Francis de Sales—one of whom—the Comte Eugene de Roussey de Sales—lives at present in the castle where St. Francis de Sales was born. The Comte is a very old man. He served Mass almost every morning in the crypt over the Grotto.

Is it a fact that the Duke of Mecklinburg has returned to the Catholic Church? Yes; he received instructions every morning from Father Dominik, and the latter informed me that he was about to become a Catholic as soon as certain of his affairs at home were adjusted. The personal appearance of the Duke is striking. He is fifty-six feet in height, wears a long military mustache, and has a wonderfully handsome countenance. I also met and dined with Michael Davitt and his estimable wife at the Hotel de Solitude.

Were you a witness of any remarkable cures while at Lourdes? Yes; I saw several. One young lady—a cripple—was being carried to the Grotto when the carriage broke down. Her father was lamenting the accident, when she interrupted him by asking to be placed in the water near the Grotto. She stayed there about twenty minutes when she gave a loud scream. All present thought her dead, and were astonished a moment later to see her stand erect in the water—completely cured of her ailment. Another young lady was cured of epileptic fits. How are the miracles attested? The priests at Lourdes are very careful about verifying or endorsing a cure. When any one has recovered from his malady it is generally the rule to have a doctor to certify as to what was the nature, duration, symptoms and severity of the disease, and a notary public attests all the signatures. Six months or more are allowed to elapse, and, at the expiration of that time, the cure and the circumstances attending it are read by the priest from the altar.

How far from the Grotto do the relations of Bernadette reside? The surviving sister and brother of Bernadette live about a half-mile from the Grotto, where they keep a small variety store. The sister looks very much like Bernadette. What relics did you secure? I have a small piece of the Grotto, a piece of the door of the house where Bernadette was born, and several other minor relics consisting of flowers and statuary. Where are the offerings to the Blessed Virgin kept? There is a room set apart for them in the Basilica near the Grotto. Some of the gifts must have cost incalculable sums of money. There is a cross three feet high, literally covered with diamonds and precious stones, and in it are worked the fifteen Divine Mysteries. The cross is the gift of the people of France through the Archbishop of Tarbes. There is another diamond cross, presented by Pope Pius IX, and a smaller cross which he wore during his lifetime, and which he willed to the Grotto of Lourdes. There are also several superb paintings by distinguished artists of France, Germany, Italy and Spain. A unique feature of the decorative ornaments of the Basilica are several lamps from Japan, China, Germany, Italy, England, Ireland and other countries; and the largest and most magnificent of these splendid specimens of mechanical ingenuity is the gift of the people of Ireland.

I suppose there are many curious offerings made? Yes, indeed. When I was there, five peasant girls arrived from Austria. They had walked all the way and endured many privations. When leaving they desired to make a suitable offering, but being very poor did not have anything. In this dilemma they cut off their long beautiful hair and deposited it in the crypt, thus giving to God their most valued gift. Are there many priests officiating at the Grotto? About a dozen. Two of them—Father Dominik and Bureau—speak English. Father Dominik was formerly a missionary in Texas, and is the author of several works containing a history of his arduous labors among the Indians. He returned

to France some four years ago and has been at Lourdes ever since. He is a gentle, plowman, always anxious to aid those seeking his assistance. Where there many people in Lourdes when you were there? I often saw 500 men, women and children praying with arms outstretched at the edge of the Gave or river opposite the Grotto; and sometimes a thousand may be seen similarly engaged. About eight miles from Lourdes there is another celebrated Shrine of the Blessed Virgin called Betharram, where our Blessed Mother appeared in 1626 and saved a girl from being drowned. What is the cost of a pilgrimage to Lourdes? It may be undertaken for 500, although I paid few hundred dollars more. Are you completely restored to health since your return? Yes; I have not had any return of my complaint, have gained flesh, and, amongst my friends, my cure is looked upon as a miracle almost. I used to be skeptical on religious matters once, but I freely confess that a complete change in belief has taken place since I have learned by experience that our Blessed Mother is ready at all times to assist those who seek her aid in a state of grace and with trusting faith. It is with the hope that my experience will move some unfortunate to do as I did, that I have related the remarkable instance of my cure and my religious experiences at the Lourdes shrine of the Blessed Mother of God.

HELP FOR THE HELPLESS.

N. Y. Catholic Review.

The growing vigor of the Church in English speaking countries shows itself at the present moment in the eagerness of the warm-hearted to begin the work of instructing the neglected multitudes around us. The condition of many millions of intelligent people in our community is certainly pitiful enough to move any Christian heart. They are not precisely ignorant of religious matters, but they have no religion, and their knowledge of things pertaining to salvation is the lowest order—lazy and extravagant. The pity of their condition is that they could know better and do better if they chose. They are going hell-wads with eyes wide open to catastrophe.

How to reach them is the question—how to break down the tradition which keeps them deaf to ordinary teaching. That tradition is one peculiar to the average American. He looks upon all creeds with impartial eye. They are all one to him. They solve none of life's riddles. His own opinion of things holds water as well as the minister's. He finds difficulties in the Bible, difficulties in skepticism, and doubts everywhere, and he concludes that no one knows anything about it. It is tough work to find a means of leading to the ground this wall of independent opinion. Preaching at the corners will not do in America. The people suspect it and the quacks and gossips have made it ridiculous. How are we going to send truth to these people?

The most hopeful sign among American non-Catholics is their mental activity. They are ever discussing problems. He would be dull man indeed who was not interested in knowing whence he comes, and to what place he is going, and what answer might be made to the question of life and death beyond the grave. A thinking man must sooner or later settle for himself such problems. Americans do settle them. It would be hard to find a person of forty, outside the mountains, who had not decided for himself what the future had in store for him. Still, they are curious to know what answer others may have found to the riddle of life. This curiosity is an American trait. Our people are so used to novelties that they are ever on the lookout for the next new thing.

Think of this true and interesting fact: One of sixteen workboys in cities and towns, discussing the fore knowledge of God in its relation to man's free-will. Think of a common farm hand, rude and even bestial, arguing that since God made man He must also have made sin. These strong but untrained minds grasp great objections, are charmed by them, but cannot answer them. You can hear their discussions everywhere, where you cannot but admire their conclusion. They get no help from the newspapers, from books or from men in settling their doubts. They do not read books, their fellows are like themselves, and trained minds have no time to stop and instruct the little ones. They will not go to church. They despise ministers, but they admire the Catholic priest. Here is a clue to the problem of helping them. There is even now a tradition among the poor credulous ones that the Catholic priest never deserts his poor, though poverty debas and plagues decimate them, and there is a tradition among the average reading and thinking American citizens that the priest is surely an educated man. A skeptic said to me, "The Catholic Church seems to respect its mission, for it exacts ten years of study and preparation from its priests." Here is a beginning of good. How are we going to use the good opportunity? Priests must preach the gospel to very creature, but when a priest has done his duty by the faithful, as we are now constituted, his time is gone. He cannot look after the other sheep of the fold, but he could assist and direct those who did.

The non-Catholics want to know, their nature forces the inquiry, if there can be a God with sin in the world and damnation in eternity. They want to know if man is worth the care which Christians say God bestows upon him. They want to know how the difficulties which Mr. Ingensoll has raised about the Bible may be brushed away. They need to be convinced of the justice as well as the mercy of God, of the fitness of confession, of the naturalness of the Real Presence. They feel already the insincerity of sectarianism, and the force of an ancient Christianity. No time need be wasted on Protestantism. It speaks against itself to the pure-hearted rich and poor. How shall we help these people who desire the truth? The strongest possible aid can come, not from the Catholic layman. It is with him or in his presence the religious problem is discussed. If he were the master of Cardinal Gibbons' "Faith of Our Fathers," and some small pamphlets on the Bible, and the proofs of God's existence and attributes, he would be the

most powerful of missionaries. If he backed by brief pamphlets on the problems of the spiritual life, his power would be doubled, and with his priest to direct and encourage, his success would be cheering. It is the only way now of working among the poor. For those more comfortably situated and better informed, there are other methods, but the helpless thousands look to their Catholic brethren for assistance. We doubt if they will get any very soon, but it is still within our power to do great things in their behalf.

BRAVE CHILDREN.

THE HISTORY OF TWO LITTLE COREAN CHILDREN MARTYRS TO THE FAITH.

In the annals of the Propagation of the Faith we read many interesting histories of the conversion of pagans. Not only are the ignorant brought to a knowledge of the truth, but the violent and learned opponents of it come under its power. We will give a history taken from the May number of the annals of the present year. The Rev. Father Robert, missionary in Corea, where the persecution has been very severe, here met with a literate, distinguished alike for his knowledge of Chinese literature and his avowed hatred of the Christian name. He had even addressed a petition to the king praying that the neophytes might be executed. He had fine qualities of mind and body, and by his talent he obtained the rank of Syenthal. He married a pagan woman and had a daughter; and after her death he married a young widow, not knowing that she was a Christian. She gave him a son and daughter. During the absence of her husband she used to come privately to Father Robert, to receive the sacraments. Not being able on account of Korean custom to go about, or even to enter a neighborly house, she stated that unknown to her husband she had instructed his daughters, and that they were prepared for baptism, but that it would be impossible to bring them out of the house to the priest. Their faith had already been tried, she added, for her husband having learned that she was a Christian, and not satisfied with this, had instructed the two children, sixteen and eighteen years of age,—began to beat her. One day he addressed the two girls; he told them that they had adopted a perverse doctrine, and one which the king had forbidden under pain of death.

"Take the advice of a father who loves you and only thinks of your happiness, and promise me to abandon these superstitions." The children refusing to obey, he began to threaten them, and that same evening he took out a sword, and calling the two girls, commanded them in a terrible voice to lie down on a log of wood placed there, for that he was going to put an end to the same. He had no family should be destroyed. He had no sooner pronounced the words when his own daughter placing her head on the block cried out:

"Strike if you can, father; it matters not from whom I receive martyrdom, my own father or the executioner; I shall go to heaven all the same." Overwhelmed with surprise at such courage the unhappy man drew back. From that time he ceased to torment the girls, but he continued to beat his wife, and to force her to superstitious acts, which she could not avoid but at the risk of expiring under his blows. All this she related with tears. She could not have the sacraments because of her superstitious practices. Father Robert recommended her to pray to the Blessed Virgin for her assistance, and also to marry the girls to Christian husbands as soon as possible. In this she speedily succeeded, and her husband knew nothing of it till it was done. Then his wrath was again poured forth on the poor woman who was again beaten and reduced to a miserable state. He talked of the marriage as a dishonor which would be reflected back upon himself. Father Robert did not see the poor woman again till the next year, and found that she had again been obliged to take part in the usual superstitious practices to avoid being put to death by her husband. He told her then when again commanded to share in his superstitious acts she was to tell him that the father had forbidden her, and he advised her rather to brave him than to force herself to do sinful acts. At the eighth month—a period at which the Coreans make great sacrifices to their ancestors, Son Syenthal, as usual, ordered his wife to prepare everything useful for the sacrifice. She refused to obey, stating that the Father had commanded her to have no part in such doings. She was devoted to her husband, and as he had no fault to find with her but this one, he could not part from her but began to ask her a few questions.

"Where is this father?" he asked. "I should like to see him. Perhaps he would like to take my wife away from me." "Not in the least," she replied. "The father is a man who lives in a state of perfect celibacy." His curiosity became excited by her answers to his questions, and last he revealed that who must let him see this Father, this European, who gave such orders to the wife of a noble, and had advised her to marry his two girls to devils of Christians. He would see him if he were to travel a thousand miles for it. She, of course, was too happy to procure him this pleasure, and he seemed so absorbed by the thought of the meeting, that he took no part in the superstitious practices himself, nor did he oblige his wife to do so. But the Father's next visit would not take place for a year. He said his son Syenthal paid his first visit to his son in law, and learned something of the Christian religion from his parents. He afterwards conversed with other Christians, and argued with them, but he thought himself master of the field, for no one was able to refute the doctrine of Confucius.

"I will see the European," he said. "I will soon send him to the right about. Is he as great a man as Confucius, the like of whom has never been on earth?" When the father arrived at the village next year the Christians were uneasy, for they thought the intended interview would be followed by a persecution; the great man had arrived two days before, and was at home in the cathedral's

house who was the father of his son-in-law. Father Robert refused to see him, sending word that a missionary admitted none to his presence except those who had promised to become Christians. Then he sent him some cakes and cup of rice-wine; at this he was surprised, and asked to be allowed to thank the Father, but he again was told that the Bishop's rules did not allow him to receive him though he wished with all his heart to do so.

The father then sent his servant with a Chinese book. The messenger began by saying that, as custom forbade his master to see him, he would be glad to converse with him on the subject of religion. Proud of an invitation so much to his taste, Son Syenthal entered into a conversation of an hour's length on the rash and insubordinate course of McGary, who rushed into the ford, carrying with him the excited and shouting hunter-soldiers. How Boone endeavored to retrieve the error, and how Trigg and Todd and scores of others, the best men of the country, fell, has often been told. It was the last great Indian battle on Kentucky soil. Girty retired with numbers of scalp to the Scioto towns, and for weeks there was savage revel and joy throughout the tribes.

THE LAST INDIAN BATTLE IN KENTUCKY.

From Harper's Magazine.

The ability of the renegade Simon Girty combined the warlike tribes beyond the Ohio in an expedition which he ably commanded. No name was more abhorred or dreaded than his. He was the incarnation of savage cruelty. He was one of the four sons of a drunken trader who wandered into the extreme west of Pennsylvania, and was there murdered by some companion wretch. . . . He was adopted by the Senecas, and except for a brief period, when in the employ of Lord Dunmore on the frontier, he lived with them and the Shawnees. At one time he and Kenton were braver scouts and the remnant of it induced him, in a capricious mercy, to save his old comrade from the stake to which he was already bound. He advised and witnessed the burning of Col. Crawford, and laughed heartily at the wretched sufferer's prayer that his tortures might be ended by a bullet. He was a slave to drink, and was given to believe that he had no compassion in his heart." Girty profoundly and sincerely hated the white man, and lost no chance of displaying his animosity.

Assembling more than six hundred picked warriors of the Shawnees and neighboring tribes at the old Indian town of Chillicothe, he moved rapidly and secretly, crossing the Ohio where Cincinnati now is built, and pushing toward the settlements in the Blue grass. Silently, on an August night, Girty, with six hundred Indians, surrounded the station. Within it there was activity and preparation, for the men were to start at early dawn to relieve Capt. John Holder's little fort across the Kentucky, which was reported as threatened; but no one dreamed that Girty was near. At dawn the riflemen set out from the eastern gate, but fortunately a volley checked them before it was too late to regain the stockade. Elijah Craig was their commander, and from his experience of Indian tactics he guessed the force and plan of the enemy, and forewarned the women that they were to be ready. There were provisions and ammunition, but by some providence the enclosure of the station did not take in the spring of water upon which the garrison must rely.

Calling all the women together, he explained that the Indians were concealed, as he believed, in force about the spring. But he thought that the ambuscade would not be developed until an attack by a smaller party on the other side of the stockade, intended to divert the pioneer's attention, should first be made; and he asked the women to volunteer to fetch from the spring, before the grand attack commenced, the supply of water that was indispensable.

It was naturally objected by the women that the men were to go, but Craig reasoned that the women usually went to the spring with their buckets, and rarely the men; that the one would be regarded by the Indians as a proof that their ambuscade and plan of attack was not suspected, while the other would bring on the attack in open ground. The crisis was urgent, the peril great, and the women speedily reached their conclusion. Thirty or forty women and girls went out through the western gate, each carrying her pail or bucket, and endeavoring by laughter or song to disguise the fear that penetrated every bosom. Across the open space and past the side of the cabin they passed on to the bubbling spring that burst out from the foot of the knoll. Their faces betrayed no fear, their manner showed no agitation, their walk was not quickened, though they felt sure that the rifles of five hundred savages bore upon them, and that not one would survive a signal of attack.

The buckets were dipped one after another in the spring, and loaded with their precious burden the brave women returned toward the fort. It was not until the thick cane was again passed, and the bushes and tall weeds left behind, that their composure was disturbed. Then, safe from the tomahawk and the knife of the savages, and well within the protecting range of the files of their husbands and fathers, they hastened with trembling limbs towards the open gate, spilling in their safety part of the treasure they had carried so steadily through danger, and bursting into tears of agitation and pride and gratitude. Not a gun was fired at them, nor did an Indian move, though the little company passed within twenty yards of five hundred. Craig had exactly guessed his enemy's plan and forecast risks, but it was confidently proposed and perfectly carried through. Men often wondered afterwards what would have become of Craig had the Indians fired upon the women, or rushed out and captured them; but Craig's good-natured reply was that his good sense and the women's courage made the exploit a safe venture.

As the light opened, and the little garrison of forty men held out stoutly against such odds, two brave fellows, Bell and Tomblinson, mounted their horses to carry the news to other stations and bring up help. The gate was suddenly swung open, and they dashed at topmost speed in the very face of the Indian ranks, and were through and beyond and into the cover of the waving corn that hid them from the aim of their astonished foe. Soon Todd and the men from Lexington came hurrying up, and the news went on to Boone, and from him to Trigg at Harrodsburg, and still further on to Logan. Never had there been such a general uprising. The word flew from settlement to settlement that every fighting man was needed. The response was instant and unanimous. The little garrison meanwhile was sorely pressed, but activity and courage availed them. The women moulded bullets and cut "patching," and cared for the wounded and dying as they fell. The very children caught the inspiration of their parents' courage, and ran from place to place with gourds full of water to extinguish the flames that the fire arrows lighted. An Indian, destined to be the slayer of the renowned Tecumseh, and to become Senator and Vice-President of the republic, slept peacefully in his cradle in care of a little sister, whose fidelity to that tender duty still left her time to carry ammunition to the men.

It was indeed a gallant fight. The arrival of Boone and Todd caused Girty to draw off his force and retreat toward the Ohio; and then followed the pursuit that ended in the battle of the Blue Licks and the death of so many of Kentucky's best men. The pursuers felt sure of a victory over the repulsed Indians, and insisted upon a rapid march and a fight. The arrival of Boone and Todd caused Girty to draw off his force and retreat toward the Ohio; and then followed the pursuit that ended in the battle of the Blue Licks and the death of so many of Kentucky's best men. The pursuers felt sure of a victory over the repulsed Indians, and insisted upon a rapid march and a fight. The arrival of Boone and Todd caused Girty to draw off his force and retreat toward the Ohio; and then followed the pursuit that ended in the battle of the Blue Licks and the death of so many of Kentucky's best men.

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"I was wrong," he said. "My wife knew it before me, and I have behaved very badly in ill-treating her for having believed the truth. I, too, will be a Christian." "Blessed be Jesus!" said Father Robert. "Bring me the man. Let me speak to him." He came; the doctrines of the Church were again explained to him. He promised to study the Catholicism and prayers, asked pardon for all the misery he had caused his wife, and departed overjoyed.

At the Beginning or the End.

There are some twenty Plan of Campaign estates, the rents of which at the November gale were collected by the League trustees; since then no rent what ever has been collected on these holdings, nor will any rent be paid except at the bayonet's point, until the reduction has been made which Mr. Balfour himself would award if his master were referred to him for arbitration. There are seven or eight large estates, the Clericalists among others, where the battle will go on without a moment's pause. The calculation is that £20,000 a year will be sufficient to keep the campaign to all eternity, and the Irish leaders are convinced that five times that amount could be obtained without difficulty as soon as the funds are really needed. The Government of course can clap all the best men in Ireland into goal, beginning with the Archbishop of Dublin, but as there would not be wanting Irishmen who know how to die should the occasion come, so there are not wanting thousands who are ready to suffer imprisonment in the good cause. They can break down the Government machinery by mere numbers, and every one of them will be regarded for the rest of his life as a patriot who has deserved well of his country. The men of Kilmalsham are already half canonized in Ireland, and they will not lack for successors. It will be a long and dogged fight, but the Irish peasants will not yield, and the more resolutely he stands up against his oppressor the better will English Liberals be pleased, and the more chance will there be of our being able to give these brave and determined men the right of self-government.

An Apt Illustration.

A saintly priest was once walking with a little boy—they came across four shrubs. The good man said to his youthful companion: "Pull up the least one." He obeyed with ease. "Now the next." He obeyed, but it did not come so easily. "And the third." It took all his strength to move its roots, but he succeeded. "Now the fourth." In vain the lad put forth all his strength. He only made the leaves tremble, he could not move the roots. They had me strongly into the earth, and no effort could dislodge them. Then the wise old man said to the ardent youth:

"This, my son, is just what happens among our passions. When they are young and weak one may, by a little watchfulness over self, and the help of a little self-denial, easily tear them up; but if we let them cast their roots deep down into our souls, then no human power can uproot them, the Almighty hand of the Creator alone can pluck them out. For this reason, my child, watch well over the first movements of your soul, and study by acts of virtue to keep your passions well in check."

Criticism.

A lady in Brookville states—I was induced to try Nasa Balm for a long standing cold in my head, and it was pronounced Catarrh. The Balm gave immediate relief and permanently cured me. It was so pleasant and agreeable to use that I at first thought it "no good." I now use it with my children for colds and snuffles of the nasal passages.

HEART OF JESUS.

THE ROAD TO THE HEART OF JESUS IS THROUGH THAT OF MARY.

We come to the heart of Jesus through the heart of Mary. The words of the angel Gabriel, "Hail, full of grace," tell us how great favor Mary found with God. Her heart was filled with the love of God.

We locate the fountain source of love in the heart because the heart is the clock-work of our lives. We say there is no success in any undertaking unless the heart is in it; and, therefore, all our appeals are made to the hearts of God and man. If we move the heart, then our cause, be it what it may, is on the road to successful issue.

It is only the kind of heart who are moved by the miseries of humanity. When people tell us such a one has a big heart, our hearts are warmed up towards them. We think they must be good, for they succor the unfortunate. Father Faber says that as bees are around honey, so must the angels be about those whose hearts are full of charity. In such people there is no unkind thought, no unkind word, no unkind work against their neighbors.

We meet with people of this class, though not often. When we do it is like the sweet water of the spring in the desert. We drink in their words, and the smile of satisfaction is on our faces. We know what it is to trust in such persons.

We are, all of us, often wearied of life and its troubles, and sigh because no ripple of sunshine appears in the cloud which hangs over us. In times like these we go back to the days of our childhood, and wish, oh, so earnestly, that we could find a father's or mother's heart on which to cling for sympathy and advice! We cannot live put up in our own hearts. Care and sorrow would snap their cords asunder, and send us early to the grave.

We love the kind of heart, and this love makes us wish we were children again. We would like to love as we loved then; but those days are over. We know that the kindest heart on earth will grow tired of us. Our love is at best but like the sun shower of rain, it moistens now and then, and all marks of it are so soon gone that the very sources seem parched. Our hearts are, therefore, ever seeking a living phantom when we depend on man's love alone.

God made us for Himself, and in His love only can we rest content. He loved the world and gave His only Begotten Son for its redemption. This same divine Son, out of His love, has given us His own Sacred Heart for an object of love and adoration. In this Heart is love that is never satiated. The more we cling to it for support in our troubles, the more this heart beats us within the folds of its love and shields us from the darts of our enemies.

This heart asked the heart of Mary to consent of her own free will, to become His mother. The heart of Mary said, "Be it done unto me according to thy word," and Mary became the mother of God. The Heart of Jesus spoke to the heart of Mary, "Woman, behold thy son," and Mary became our mother. We children of the Church cry to her, "Oh, Mary show thyself a mother to us!"

It is her divinely appointed office, and she fulfills it. The Catholic world is full of the glories of Mary. Our churches, our homes, our States, our cities, our towns, our very waysides, invite us by the name of our Blessed Mother, given to so many of them, to be mindful that Mary is our mother.

The Heart of Mary is united to the Heart of Jesus for she is His mother, and through the Heart of Mary our hearts should ever be united to the Heart of Jesus, for she is our mother also. Here is the reason which makes the children of the Church sing, "Oh, Jesus and Mary, We Give Thee our Hearts." As Mary binds us to the love of the Sacred Heart of Jesus, it is fitting that the Church has made the beautiful May the month of Mary. We go through May into June, and we go through the Heart of Mary into the Heart of Jesus. We are drawing silently but swiftly to the close of June, and at its end ten months more must roll around ere we greet these sweet months again.

Will we greet them on earth again. This we do not know, but we do know that if we love the Sacred Hearts of Jesus and Mary during life on earth, we will love these Sacred hearts in heaven. S. M.

Consumption Surely Cured.

To THE EDITOR.—Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption if they will send me their Express and P. O. address. Respectfully, DR. T. A. SLOCUM,

Branch Office, 37 Yonge St., Toronto.

MALADIES MULTIPLY ONE ANOTHER. A simple fit of digestion may—especially if the constitution is not naturally vigorous—throw the entire mechanism of the liver and bowels out of gear. Sick headache follows, poisoning of the blood by bile ensues, and there is grave and serious disturbance of the entire system. Check the threatened danger at the outset with Northrop & Lyman's Vegetable Discovery and Dyspepsia Cure, the medicine that drives every impurity from the blood.

Consumption Can be Cured

By proper, healthful exercise, and the judicious use of Scott's Emulsion of Cod Liver Oil and Hypophosphites, which contains the healing and strengthening virtues of these two valuable specifics in their fullest form. Dr. D. McDonald, Petticoat, N. B., says: "I have been prescribing Scott's Emulsion with good results. It is especially useful in persons with consumptive tendencies." Put up in 60c. and \$1 size.

In Good Repente.

James McMurdock, writing from Kin-sale, says: "B. B. E. as a remedy for diseases of the blood, liver and kidneys, has an excellent reputation in this locality. I have used it, and speak from experience, as well as observation. It is the only medicine I want, and I advise others afflicted to try it."

THE CATHOLIC RECORD

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Catholic Record.

London, sat., July 30th, 1887.

THEN AND NOW.

When the Irish Parliament was invited to vote itself out of existence, its members were assured that the design of the minister was to place Ireland on a footing of fullest equality with England.

THE COERCION ACT, aimed at the suppression of all constitutional freedom in Ireland, clearly proves that the Act of Union was never intended by its framers and promoters to be anything save an instrument of repression for Ireland.

Among the differences between the past and the present was the extraordinary proposal making the Viceroy master of the whole law and right of association.

Mr. Gladstone in his indictment of the Minister for presenting such a measure to Parliament carefully pointed out the special injustices proposed to be inflicted on Ireland, and failed not to show the folly and fruitlessness of such legislation by the present condition of that luckless country.

Mr. Grattan in his great speech on Irish rights in 1780, when the Parliament of Ireland was a mere registering body of the will of the English minister, thundered forth this eloquent denunciation, which had Ireland taken to heart, would have saved countless lives, by arresting rebellion and preventing famine, and made that country one of the happiest on the face of the earth.

Grattan achieved a momentary, but Gladstone will achieve a permanent triumph. There was in the days of the first of these great men none of the friendliness between the two peoples that to-day strengthens the hands of the Liberal leader.

The Chief Secretary has introduced into the House of Commons a Bill for the better administration of the Acts relating to the relief of the destitute poor in certain parts of Ireland.

THE COERCION AND THE LAND QUESTION.

Much misapprehension seems to exist among non-Catholics regarding the position taken by the authorities of the Church, from Archbishop Corrigan to our Holy Father the Pope, in their attitude towards the theories of Henry George, as adopted and defended by Dr. McGlynn.

It is scarcely necessary to refute here the opinion which some hold, that the Catholic Church claims the right of pronouncing upon all manner of opinions, and of making her decisions articles of religious faith, and that on these grounds she interferes with Henry George's theories.

"There are no limits to the Church's action within the sphere of faith and morals: therein she is a law unto herself. . . . It is conceivable that the Church might hold the theory of evolution to be a matter affecting the integrity of the faith and the salvation of souls; she might arraign the doctrine of the conservation of energy . . . or she might even indict protection to home industry under certain circumstances.

If the meaning of all this were that the Church claims to be the judge whether or not a theory be conformable with or opposed to divine truth revealed, it would be correct: for Christ Himself has constituted her as such, and from her judgment in such a matter there is no appeal, for she is the only tribunal constituted: but the meaning intended to be conveyed is that the Church may claim to have the right to adjudicate in matters which are beyond her sphere, and that Catholics will be bound to accept her decrees.

The Mail cites the case of Galileo as proving that the church adjudicates on subjects which do not pertain to her. This is not to the purpose at all. With-out entering now upon the details of Galileo's case, we have only to say that there was no decision whatsoever of the Church in this matter.

Dr. McGlynn adopted as his own the theory of Henry George, that there can be no private property in land. As a consequence of this doctrine, the private ownership of land is but a usurpation and a robbery.

THE REACTION.

Recent elections in Britain continue to show a marked change in public opinion on the question of Home Rule. We have already referred to the Spalding election with its many lessons of significant warning to the Tory coalition majority in the English Commons.

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Anger and disappointment are terms which feebly express the Tory feeling at these reverses. The Standard is mortified and the Times savage over the Gladstonian reaction. The latter journal condemns the government bitterly for opening Coventry by raising Mr. Eaton to the peerage, and the Standard does not disguise its opinion that upon the Liberal Unionists should rest the blame for late Tory disasters.

It is not by despoiling the rich that the poor are to be relieved, but by teaching them to use to advantage the faculties which they are endowed by their Creator, above all by instructing them to exercise meekness and patience and other Christian virtues, which are true riches, and by relieving actual distress wherever it occurs.

THE TWO CHURCHES.

We read some time ago in La Monthe de Rome that Father Tondini, well known for his zeal in favor of the reunion of eastern and western churches, published in the *Rassegna Italiana* an interesting study on the tendencies, perceptibly manifest in Russia, in the last of this much desired reunion.

Whereupon Father Tondini shows citations from a controversy of M. M. Soloviev with M. Askakoff, director of the *Rus*, with what an ardent patriotism the former is animated and how pure are his intentions. His words, in fact, explain just how he sees and understands patriotism: It appears, said he, writing to Askakoff you understand love of country to consist in attachment to everything proper to our nation. Let us take, for example, Russian *rashok*—(under the colloquial name of *rashok*, which signifies schism, division, it comprehended all the conforming sects existing in the bosom itself of the Russian Church.)

It is a national instinct and exclusively so. Yet out of Russia and for the schismatics should desire them not to attach to their *rashok*, but that they renounce it and free themselves from control, although it particularly concerns their families, their parents and country. Why so? Simply because *rashok*, although a national institution, something bad and as such should exist." Father Tondini remarks for any one who knows Russia, this sentiment drawn from the *rashok* has great and practical force, for although official statistics place the number of schismatics at one million, it is a million that they reach fully 1,000,000. He cites other passages from *rashok*, wherein this writer draws the distinction between nationality and nationalism, and indicates the supreme which the Russian national spirit strive to reach: "The odious pursuit and death of Christ were not the work of the Jewish nation, of which Christ, looked on as the greatest glory, but the result of the narrow and blinded national patriots of the stamp of Caiphas any rate, the policy of the Government and English offer us terms of parison to judge according to the difference between national nationalism. The fruits of nationalism are Shakespeare, Byron, Keble and Newton; the fruits of nationalism, the apollonians come in every part of the world, the primes of Warren Hastings and Seymour, the laying waste of countries and the massacre of men. In the way the great German national given the world Lessing, Goethe and Schelling, while to German nationalism is to be attributed the forced emancipation of adjacent populations to our days. Nationalism when to its extreme consequences is the people that yield to its because it makes that people a humanity, and humanity is ever than any one people taken separately. Christianity does not exclude any above every nationality. Or when a race praises its own nation it expresses at the same time its ideal, which it appreciates and values more than all the rest. Thus the Frenchman speaks of beautiful France and of the pride of the Frenchman: the Englishman is proud of old England, while the taking higher ground and attempting moral character to his national pride is not without pride, of 'loyalty.' So when the Russian desire to express their tenderness toward their country, they themselves with calling it 'Holy Here is its ideal, which is neither nor aesthetic, just as it is not ethical; it is an ideal at once moral and religious.'" From that ideal to the king of the holy mission which Ru-

has a weapon more powerful than steel to attain his ends. The good men and true of Spalding and of Coventry have used that weapon with more skill and effect than they could have the instrument of slaughter. They have at the polls put to flight the cohorts of Toryism and declared to the world that not only will England be free but by England's emphatic decision and determination Ireland must too be free.

EARL GRANVILLE ON COERCION.

Earl Granville, who recently presided over a meeting of the Kent county Liberal council, showed the hypocrisy and dishonesty of the Tories in their coercion policy. He pointed out that they claimed their criminal law amendment bill not to be a measure of coercion, and that many government supporters, who had at the last elections obtained seats on the understanding that they were opposed to coercion, gladly availed themselves of the excuse to support the iniquitous measure. This explanation, or claim, made the noble earl feel like the man who said that that part of his head was small which was intended to receive things not very clear. Was any one of the 85 repressive measures adopted since the Union called by its promoters a coercion bill? No; these proposals received more eulphoric and less prosaic appellations. Still public opinion had branded and stigmatized them with unerring accuracy and condign severity as measures of coercion. When a candidate pledged himself on the hustings against coercion, did he not mean and was he not understood to pledge himself against all repressive legislation? The noble earl adverted to the charge made against the Liberal leaders that they too are responsible for coercive legislation. For this charge he had a double answer: (1) that the exceptional legislation proposed by the Liberals was submitted with great hesitation and regret, and was, he thought, justified by an exceptional state of crime. This legislation was besides of a temporary and limited character, to meet some special emergency and subject to the early reconsecration of Parliament. It was, in fact, directed against crime and not against public opinion. None of these conditions apply to the Tory measure of repression. It is not called for by exceptional crime; it is not to be temporary, but permanent in its operation. Coercion is, added Lord Granville, an acquired taste—the appetite for it increasing with the eating. Lord Salisbury, for instance, began by wishing for what seemed to him the short and moderate term of 20 years—he has now gone in for eternity. We give the second answer in Lord Granville's own words:

"The second answer I have to the taunt I mentioned is this—As we, business men, others we worked in this uniform grove of coercion, to be blind to the failure of this policy—to act as if we had not been made aware that it might drive disturbance over the surface, but could not cure the disease? It is legitimate for her Majesty's Government, after obtaining aid from a new coalition, to change in a few months from conciliation to coercion, is it not unlawful for us after a longer experience to be convinced that you must deal with the malady and not with the symptoms?"

Alluding to the charge that the Liberals were actuated by fear and governed by their alliance with the Parnellites, the noble lord asked if it was quite fair to attribute to them fear as sole motive, excluding the possibility of their being influenced by an honest desire to do what is best for Ireland and for the empire. But supposing that they were actuated by that feeling described by Burke as an early and provident fear, the motives of security; a fear acted upon in deed if not acknowledged in words by the Duke of Wellington, when he changed his opinions on Catholic emancipation; the fear felt by Lord Anglesey, when he said the question was whether he or O'Connell should rule in Ireland; by Lord Wolsley, after his experience of despotic rule in Ireland, when he declared it safer to violate than obey the law and this during the contest, cause of Lord Grey's coercion bill, the most severe one up to the present measure—they might be thought to stand on that motive alone, but they did not do so. Higher ground do they take—ground laid bare by Mr. Gladstone in his Welsh tour, where he spoke words that resounded through the world, to his glory, and will ever rebound to the credit of his age and country:

Do not credit the statements of those who allow it to be said, and who are fond of saying, though they do not let it out in public, though it is known to be their normal sentiment, that Ireland is a country made to be governed by force. Ireland is not a country made to be governed by force any more than Wales or England or Scotland was made to be governed by force. It is the injustice with which she has been treated that is at the root of nearly all her miseries, and in my belief, an undeniable proposition, to be traced thereto. It is for you to consider whether you will take your stand upon that ground or not; but if you do take your stand upon it, I will venture to cheer you in a difficult and arduous contest—to cheer you with the assertion that in the future your triumph is as certain as anything in the future can be, and that in the present you have the sympathy, the approbation, and the prayers on your behalf of the British

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Empire at large, of the Anglo-Saxon race at large, and of civilized Christendom in all quarters of the world.

Here we have the motives that actuate the Liberal leader and his party—motives becoming the Christian and the statesman, motives befitting an age wherein the blessings of peace are more than ever prized and sought by mankind, motives whose avowed promise of regeneration and liberation for Ireland, of renovation and perpetuation for the empire at large.

THE TWO CHURCHES.

We read some time ago in Le Moniteur de Rome that Father Tondini, well known for his zeal in favor of the reunion of the eastern and western churches, had published in the *Rassegna Italiana* an interesting study on the tendencies, now perceptibly manifest in Russia, in favor of this much desired reunion. These tendencies have for spokesman and apostle a former professor of the University of Moscow, M. Vladimir Solovieff, from whom Father Tondini cites at the beginning of his articles these remarkable words: It is said that the union of the churches is impossible and not necessary. Now, in our liturgy we pray for this union. To pray for anything impossible or wholly unnecessary were an act of purest levity or sheerest mockery. Of two things, then, one—either lay aside the prayer or acknowledge that its object is possible and desirable.

Whereupon Father Tondini shows by citations from a controversy of M. Vladimir Solovieff with M. Askakof, director of the *Rus*, with what an ardent patriotism the former is animated and how just and pure are his intentions. His own words, in fact, explain just how he looks at and understands patriotism: It would appear, said he, writing to Askakof, that you understand love of country to consist in attachment to everything proper to our nation. Let us take, for example, the Russian *raskol*—(under the collective name of *raskol*, which signifies schism or division, is comprehended all the non-conforming sects existing in the very bosom itself of the Russian Church.) By its very origin and character this *raskol* is proper to us—it is a national institution and exclusively so. Yet out of love for Russia and for the schismatics, you should desire them not to adhere to their *raskol*, but that they renounce it and free themselves from its control, although it particularly concerns their families, their parents and their country. Why so? Simply because the *raskol*, although a national institution, is something bad and as such should not exist." Father Tondini remarks that for any one who knows Russia, this argument drawn from the *raskol* has great logical and practical force, for although official statistics place the number of these schismatics at one million, it is a notorious thing that they reach fully 10,000,000. He cites other passages from Solovieff, wherein this writer draws the distinction between nationality and nationalism, and indicates the supreme ideal which the Russian national spirit should strive to reach: "The odious persecution and death of Christ were not, he says, the work of the Jewish nationality, of which Christ, looked on as a man, was the greatest glory, but the result of the narrow and blinded nationalism of patriots of the stamp of Caiaphas. At any rate, the policy of the Germans and English offer us terms of comparison to judge according to effects the difference between nationality and nationalism. The fruits of English nationality are Shakespeare, Byron, Berkeley and Newton; the fruits of English nationalism, the spoliations committed in every part of the world, the enterprises of Warren Hastings and Lord Seymour, the laying waste of countries and the massacre of men. In the same way the great German nationality has given the world Lessing, Goethe, Kant and Schelling, while to German nationalism is to be attributed the forced Germanization of adjacent populations from the time of the Teutonic knights down to our days. Nationalism when pushed to its extreme consequences is the ruin of the people that yield to its sway, because it makes that people a foe to humanity, and humanity is ever stronger than any one people taken separately. Christianity does not exclude any, but is above every nationality. Ordinarily when a race praises its own nationality, it expresses at the same time its national ideal, which it appreciates and reverences more than all the rest. Thus the Frenchman speaks of the beautiful France and of the glory of the French name; the Englishman is proud of old England, while the German, taking higher ground and attaching a moral character to his nationality, reminds us not without pride, of 'German loyalty.' So when the Russian people desire to express their tenderest feelings toward their country, they content themselves with calling it 'Holy Russia.' Here is its ideal, which is neither conservative nor liberal, neither political nor aesthetic, just as it is not exclusively ethical; it is an ideal at once moral and religious." From that ideal the seeking of the holy mission which Russia has

to fulfill but one step, and Mr. Solovieff addressing his opponent writes: "Holy Russia has need of a holy work; this is my proposition. Upon you now rests the onus of proving that the reunion of the churches, the spiritual reconciliation of the east with the west in the human-divine unity of the universal church is not a holy work, not the creative word that Russia is to address to the world at large." This brings us to the very core of the question. But Father Tondini takes good care, by the citing Solovieff's own word, to show what he thinks of the church to which he belongs. Here are his words: "We belong and will ever belong to the Russian church, but we must observe that what is here important is the substantive church and not the adoptive Russian. Russia draws, indeed, all its strength from the church, but the church depends on nothing earthly or human. Orthodoxy is equally found in the Graeco-Russian church, but is not its exclusive property. In other words, there is nothing anti Catholic in orthodoxy; there is no exclusively eastern profession of faith in inevitable and fixed opposition to a western profession of faith. We find on the contrary in the Eastern profession of faith an orthodox truly universal, capable of assuming and investing itself with all that is true in the principles of Catholicism."

Further on, M. Solovieff explains at length his ideas on the nature of the Russian church: "The Eastern church has never, strictly speaking, as a church, fallen into error. She has never ratified or proposed to the faithful as an obligatory dogma any doctrine contrary to Catholic truth. All the truths of faith which the Eastern church, in its totality, has constantly, generally and without innovation professed, are reducible to the dogmatic decisions of the seven first councils. We may consider this body of doctrine incomplete, but it is none the less true and orthodox in the etymological sense of the word. All things else in our theological works are simply matters under discussion, to be considered only in the light of opinions of different schools of theology and of theologians more or less worthy of consideration, but nowise enjoying the authority of an infallible magisterium."

Father Tondini on this point observes that there is ground for surprise at such language, when the long discussions on the *Filioque* are borne in mind. It follows from M. Solovieff's doctrine that every member of the Eastern Church is free to profess, as the Catholics do, that the Holy Ghost also proceeds from the Son. This inference is confirmed by the following words of M. Solovieff, cited by Father Tondini. From the fact that the Eastern Church has not expressly adopted the definitions of the Councils held in the West, after the first seven, it does not follow that Catholics are entitled to call her heretical, because the Eastern Church has never, in her totality, or through the organ of her supreme authority, rejected or anathematized the Western definitions as the Armenians, for instance, did, in the case of the fourth oecumenical which they condemned, to adhere to the first three." Then follows a precious avowal: "The hierarch has not in the Eastern Confession that solidarity and infallible authority possessed by the hierarchy of the Catholic Church. Not only has no bishop individually nor even all our bishops collectively, the right to make dogmatic decisions to be considered infallible and obligatory by the faithful. Not less remarkable is the language of M. Solovieff, to express the desire for the reunion of the two churches, and answer objections to the proposal. We must content ourselves with the principal points: "The affection and internal reconciliation with the West does not consist in a servile submission to occidental forms, but in a fraternal understanding on the basis of the life of the western world. In the reunion of the Churches, I foresee, not the death of the Russian Church, but an elevation hitherto unknown of ecclesiastical authority, an embellishment of our religious life, the sanctification and spiritualization of our civil and national life, the manifestation before the entire world of Holy Russia. The principal point is the interior reconciliation, a reconciliation in spirit and in truth. This was impossible if in the Catholic church there were neither spirit nor truth. But this who will dare affirm? Where the antagonism between the two churches has taken deepest root is on the politico-religious field. The principal reproach made against us by Catholics is our Caesaristic papacy, and our reproach to them their Papistic-Cesarism. Catholics reproach us with having till now made, and with still making, the emperor the head of the church, while we blame them for having not only made of the Pope a temporal sovereign, but also desiring to place him over all other sovereigns and making him head of every state." Here Father Tondini observes that the object of his exposition of M. Solovieff's views is not to enter into a controversy with him, all the more because the latter contents himself

with giving opinions expressed on each side, and still further explains himself: "On what are principally grounded these mutual recriminations? In what dogma of the Catholic Church are the rights of the Pope as a sovereign defined? In what definition *ex cathedra* is he declared chief of all Christian states? These dogmas and definitions have no existence. On the other hand, it is not a dogma of orthodoxy that the *Czar* should be head of the Church. This shows that our Caesaristic papacy is, at bottom, reducible to the true and capital idea which makes of the Christian prince a person combination with independent authority a special function in the Church, just as the Papistic-Cesarism of the west is reducible to the true and very important idea of a supreme pastor, who, invested with supreme spiritual authority throughout the Christian world, appears invested with this authority in the eyes of sovereigns themselves, although he has over them no direct authority in matters purely of state." Father Tondini justly remarks that if an orthodox writer expresses himself with so much independence and enlightenment even on the political action of the Papacy, and if herein there is matter for consolation, we must, on the other hand, see how necessary it is, to day more than ever, to keep in the exposition of Catholic doctrine, to rigorous theological exactitude, and avoid all exaggeration. It is a fact of which the word of M. Solovieff prove the existence that a preparative intellectual movement has already begun in favor of the reunion of the eastern and western churches, and that it is now necessary to prepare the popular heart for its acceptance, which demands care, lest by any want of charity the movement should be fatally arrested. It is also true, to employ a beautiful figure of M. Solovieff, that the coming of a single swallow may be attributed to chance. But if this swallow can live, as is the case of the eminent Russian writer, in a Northern country, without dying of cold, it proves that the severely glacial weather has passed away, and that it is safe to work in the open air. The Russian writer suggests as a reason of opportunity for the reunion, the anarchical situation of the Christians of the east, which is not without advantage for the cause of the reunion of the churches, an anarchy which Divine Providence has not in vain prolonged till the present moment.

In his article on the reunion of the two churches, Father Tondini comments at length on the appeal, addressed by M. Solovieff, to the prelates of the Russian schismatical church. A Danish sheet, *Nordisk Ugeblad*, also deals with it in a late number. Here is an extract from the Danish sheet: What has till now protected the Russian church against complete ruin and dissolution in the sea of sects, is solely the secular arm with its Draconian legislation and its policy. The secretaries know how to avoid the legal penalties by bribing the priests of the state church, who for a small amount sell them certificates testifying that they have received communion in the state church. Men of reflection have for a long time, and especially since Niluhism has raised its head, sought a means to free the Russian church from its sad condition. It is not long since the well-known Russian publicist and historian, Vladimir Solovieff addressed the prelates of the Orthodox Church an appeal of marked logical power, showing (1) that the Roman church has never become guilty of heresy; (2) that it has never become guilty of schism; (3) that consequently there is no ground for the separation of the eastern and western churches; (4) that consequently it is the duty of all to work for their reunion. By this appeal the Russian historian not alone gave proof of his great personal courage, but also showed a profound intelligence of the imperious requirements of the Russian church. Aid can only come to it from without, from the living centre of the Church, the Vicar of Jesus Christ at Rome. Solovieff enters the lists in favor of union. But what will those prelates say in reply? Will they dare take a step involving them in contradiction with the government. We can hardly hope it—and the Caesaristic Papacy will not freely resign its prey—the state church. Meantime, nothing else can be done other than to commend to God the proposed union.

The current number of the *Catholic World* fully bears out the promise of the July issue, which has been commended as touching a greater variety of live subjects than any of its predecessors. The August number, just out, likewise caters for a variety of tastes. Leading off with an interesting biographical sketch of the lately beatified Edmund Campion, one of the most admirable of men and of martyrs, the purely religious side of the magazine is further strengthened by a noteworthy and characteristic article by Father Hecker on "The Guidance of the Holy Spirit," which appears in the new department, "With Readers and Correspondents," and seems to be the initial one of a series. In "The Movement toward Unity" the Rev. H. H. Wyman discusses a vital topic; so

does the Rev. T. J. Conaty in "Catholic Total Abstinence," which is a vigorous and convincing exposition of the evils of intemperance and of the efficacy of the opposite virtue as practised by Catholics. It shows the difference between the Catholic virtue and fanaticism, and it will be sure to attract attention.

THE MAIL ON QUEBEC POLITICS.

The Titus Oates of the Toronto *Mail* is still finding new causes for continuing his crusade against the Church everywhere, but especially against the French population of Quebec. Erstwhile he made the discovery that there is a general French advance which in Quebec is forcing the British population to take a back seat in the councils of the country, and which threatens to result in ultimate French domination and the total extinction of English influence in that Province. He has discovered also that in many parts of Ontario the French population is gradually but surely increasing. Hence he finds an excuse for keeping up his war cry, "Down with the French."

Surely if the French Canadians are so "poor in pocket and dull in mind" as the *Mail* has been in the habit of representing them to be, the pure blooded Englishmen (?) of the *Mail* stamp have little to fear from French Canadian encroachments. Or perhaps he is not quite confident that his theory that the Church is destroying the French Canadian race is quite correct!

In an editorial of the 23rd inst., we have a new evidence of his terror of the French Canadians. He says: "The platform of the Mercier candidate in the country of LePasric possesses a painful interest for us all."

The platform is not ultra-Protestant enough to suit the *Mail's* tastes. The Mercier party do not propose to banish the Jesuits, and to drive religion from the schools; and "this bodes no good either for the minority in Quebec or for the Dominion at large." Besides: "The original task of the British was to assimilate the 60,000 habitants who remained in the colony after the conquest." Instead of assimilating them, the *Mail* finds that "to-day the task that confronts us is the assimilation of about 1,200,000 habitants, directed by a church worth a hundred millions in money, able to elect at least 70 members of the Federal Parliament; holding the balance of power in every legislature within the Dominion except that of British Columbia, and, thanks to the Separate School Act of 1863, possessing all the appliances for building up a quasi-alien community in Ontario as well as Quebec. This is not all: etc."

He then continues the doleful strain with arodomontade on the dangers to be feared from the influence which the Pope will wield in the Dominion unless all this be changed, and the "French advance" stopped.

"Quasi alien" and "French advance" indeed! The French-Canadians are as truly Canadians as the writer of all this trash, and more so. They are as truly loyal to the country, too, though they may not be as ready to put off one set of principles, and put on new ones, as the prospect of pocketing "filthy lucre" may be brighter on one side or the other.

The *Mail* seems to overlook what one of its favorite preachers said in a lecture not long ago:

"The French Canadian is here to stay. It may not be an easy task that the *Mail* has undertaken to legislate him out of the country. He may as well endure what he cannot cure. It is very hard however to content some people. The complaint was once that Legislative Union of the Provinces left Ontario at the mercy of the French, and confederation was begotten for the purpose of letting each population legislate for itself. Now it appears that Confederation leaves the French Canadians too untrammeled. Perhaps if Legislative Union were restored the *Mail's* Utopia would still be unattained. At all events, he may as well satisfy himself with trying to govern Ontario for the present. It will be time enough to rule the Dominion when he succeeds in a single Province."

THE CATHOLIC COLORED MISSION SCHOOL OF WINDSOR, ONT.

Like other schools the Catholic colored mission school of Windsor has had its half yearly examination just immediately before the closing of the school for the mid summer vacation. There was a full attendance, and Dean Wagner examined the children thoroughly on all the branches taught in the school. The examination in reading, arithmetic, and on the catechism was particularly satisfactory. Fifteen of the largest boys and girls showed special proficiency in the recitation of the catechism. These form a class of candidates for first communion, and manifest great anxiety to advance in the knowledge of the Christian doctrine, so as to be permitted to make their first holy communion, with the other children of the parish next spring. In connection with the colored mission, Dean Wagner informs us, that up to the present the sum of two thousand dollars has been realized from the ten cent subscription. This is only one-fifth of the sum required for the buildings of the mission. The fact is, only about one in every twenty of those to whom the appeal in favor of the mission

has been addressed, has so far responded. But Dean Wagner hopes that after the harvest, when money will be more plentiful, many other charitable souls will send in their little mite, so that we may be able to begin the work on the church and school house as soon as possible. Of course, as mentioned before, this cannot be done so long as the necessary funds are not on hand.

DIOCESE OF KINGSTON.

EPISCOPAL VISITATION.

On Saturday the 16th inst. the Most Reverend Dr. Cleary, Bishop of Kingston, came by express from Cornwall to hold his visitation in the Roman Catholic church here and administer confirmation. He was met at the depot by the pastor, Rev. M. C. O'Brien, and several of the prominent members of the congregation and all the children of the parish arranged in the order of procession carrying each a banner. It was a novel and interesting sight. As they moved through the streets and formed a guard of honor to the Bishop when passing under the triumphal arch erected in front of the church, the Protestant population seemed to share in the festivity with the Catholics. The prescribed ceremonies of Episcopal Visitation then took place within the Church, and the Bishop, having delivered a short address respecting the purpose of his coming, arranged the order of his work and dismissed the congregation with his blessing. In the afternoon his Lordship and his secretary examined all the candidates carefully in the Christian doctrine, and required each of them to recite from memory the prayer which, in a pastoral letter, he had previously ordered all to learn by heart as an indispensable condition of their reception of the Sacrament of Confirmation. Next morning, Sunday, the 17th inst., the Bishop celebrated Mass at 7:30 and gave Holy Communion to all those who were to be confirmed. At 10:30 he presided at High Mass celebrated by his Secretary, Rev. Thos. Kelly. The day was exceedingly hot and the church was crowded to excess. After Mass his Lordship administered Confirmation to 35 males and 30 females—total 74 candidates. At the conclusion of the ceremony his Lordship delivered an instruction to the children on the value of the grace they had just received and the rules of life whereby they were to preserve their strength of virtue and guard themselves against the danger to which they may hereafter be exposed. He then addressed the congregation in general on the duties of Catholics towards one another and those outside the church by whom they are surrounded in the intercourse of daily life. He specially warned parents to be most careful of their children and to keep all occasions of sin far away from them. He also thanked the congregation for the sentiments of loyalty and affection which they had expressed in the address that had been read to him in the sanctuary by Mr. Thos. McDonald, accompanied by forty men of the congregation. He warmly exhorted them to cherish this spirit of Catholic faith and this love of their religion and their pastor, and to profess it before men on all suitable occasions. He exhorted their local pastor in high terms for his zeal in discharge of his priestly duties and his earnestness in fulfilling his bishop's instructions and insuring the cooperation of the faithful for all good works. In fine he prayed that this union of bishop, priest and people would always exist in Morrisburg, and this would be the pledge of success in every undertaking, and a sure way of obtaining the blessing of Heaven upon themselves and their families.

OBITUARY.

The Late Miss Agnes McKnight: On Wednesday of last week a requiem mass, the offering of the Children of Mary, was celebrated in St. Peter's Cathedral in this city, for the repose of the soul of the recently deceased Miss Agnes McKnight, who died at her mother's residence in Detroit, Mich., on the 2nd of this month. Miss McKnight while in the enjoyment of health and strength, was an active member of the Sodality of the Blessed Virgin. She knew and realized the fact that treasures in heaven were held in store for those who loved the mother of our Divine Lord and who followed the footsteps of one and the other as nearly as it is possible for mortal to do. She knew that works of charity were dear to Mary's heart, and she was charitable. She knew that Jesus and Mary loved virtue and purity of heart—and she was virtuous and pure of heart. Those who knew her loved her and admired her for the very many traits of character she possessed which combine to make the perfect Catholic Christian lady. Her faith and her good works preceded her, and she is now, we hope, enjoying the fruits of a noble Christian life, in the world beyond, where Jesus and Mary will appoint her the reward her life has merited.

Mrs. Alex. Hay, Ottawa.

Death has called away one of our esteemed young ladies in the person of Mrs. Alex. Hay. Mrs. Hay was only a short time married and resided with her parents, who sadly feel the position in which they are placed. The floral tributes were sufficient to show the respect with which she was held by her associates. The cause of death was consumption. Her last moments were full of resignation. She was attended by Rev. Fathers Pallidat of St. Joseph's. The funeral obsequies took place on Friday, 15th, at St. Joseph's church. A large concourse of mourners were present at the funeral.

WEDDING BELLS.

At Franklin, Penn., on Monday, July 18, Mr. J. H. Kelly, son of our respected fellow-citizen, Patrick Kelly, Esq., jailor, was united in matrimony to Miss Emma E. Benzino, of Oil City, Penn. We extend to the bride and bridegroom our hearty felicitations, accompanied by the wish that their lives may be long and happy.

The Catholic church yields emollients to the lacerated heart and resources to the mind of genius.—Boswell.

What we like determines what we are, and is the sign of what we are.—Ruskin.

THE JUBILEE COERCION BILL.

Dublin, July 25.—A Nationalist convention was held at Newry to day attended by 60 delegates, including many priests. The meeting unanimously resolved to treat as a leper any traitor testifying under the C. Jones Act. It was also resolved that if the league should be proclaimed the Newry branch should use every stratagem to continue its meetings by night in the fields, in the streets, or in private houses.

Dublin, July 25.—A special issue of the Dublin *Gazette* announces that the following counties have been fully proclaimed: Kings, Leitrim, Longford, Sligo, Galway, Mayo, Roscommon, Queens, Kerry, Cork, Limerick, Kilkenny, Clare, Tipperary, Waterford, Wexford, Donegal and Monaghan. The counties partially proclaimed are: Armagh, Carlow, Down, Cavan, Dublin, Kildare, Fermanagh, Londonderry, South Meath, Tyrone, Westmeath and Wicklow.

The following towns have also been proclaimed: Dublin, Cork, Limerick, Waterford, Londonderry, Kilkenny, Drogheda, Belfast, Carrick, Fergus and Galway.

London, July 25.—The *Daily News* says the Dublin proclamation surprises even those who believed least in the scrupulousness of the present Irish Government. The Cabinet Council to-day considered the reports submitted by Mr. Balfour on the proposed suppression of the National League. The Cabinet approved the proclamation, but postponed all further application of the Crimes Act until the effect of the proclamation has been seen. The Dublin Executive advises the prosecution of Wm. O'Brien for the speech he made yesterday at Loughcurra.

Mr. Chamberlain has also warned the Government that the radical vote will not support their action unless the Dublin executive directed the exercise of the powers of the act with mildness and discretion. Mr. Balfour's explanation in the House of Commons shows that the warning has been accepted. The proclamation over the greater area of Ireland are not to operate actively, but as a mere measure of precaution. The Parnellites propose to raise a debate to-morrow attacking the proclamations by a motion to adjourn.

Correspondence of the Catholic Record.

NORTH SYDNEY, N. S.

ACADEMY OF ST. JOSEPH.

The annual distribution of prizes at the above institution, under the charge of the Sisters of Charity, took place at the convent hall on 13th July last. The hall was filled to its utmost capacity by the parents and friends of the pupils.

On the platform we noticed the following clergymen: Rev. Messrs McIntosh, P. P., North Sydney, James Quinn, P. P., Sydney, M. McPherson, P. P., Bras D'Or, A. McGillivray, P. P., Bois D'Arc, Grant, P. P., Iona, and Rev. Father Lafond, of Arichat, N. S. Previous to the distribution the pupils gave an entertainment, the performance of which reflected great credit on the zeal of the good Sisters and spoke in eloquent terms of the close attention of the pupils to their studies.

The programme was an excellent one and was enthusiastically received by all present.

PART FIRST.

- Instrumental.....Meyerbeer.
Misses M. Collins, J. Smith, M. McPherson and M. Gannon.
Chorus.....L. Elshar D'Amora.
Recitation.....Miss E. Peppitt.
Chorus.....Lucia di Lammermoor.
Instrumental.....H. Schubert.
Misses J. Foley, M. Gannon, J. Purves, M. D. Vaughn, B. Peppitt and A. Foley.
French Drama.....Glover.
Chorus.....Juvenile Department.
Fantasia (Marriage).....F. Beyle.
Misses J. Joy, K. Foley, M. Deane, M. Connors, M. Collins and M. McPherson.
Recitation.....Miss K. Foley.

PART SECOND.

- Chorus.....Martha.
Instrumental.....Misses A. McPherson, B. Joy, and M. E. Joy.
Melodrama.....Rosellen.
Misses M. Phoran and M. Gannon.
Trio (Vocal).....V. V. Williams.
Misses M. Gannon, M. A. James, and A. McPherson.
Instrumental.....J. Schullhoff.
Recitation.....Miss M. Gannon.
Overture.....Rosini.
Misses M. A. McLeod, M. Connors, B. Joy and M. E. Joy.
Chorus (Sacred).....Lombillotte.
Distribution of Prizes.

Rev. Father McIntosh, in a few well-chosen words, addressed the pupils. He then distributed the prizes. On the 15th July a grand concert was given at the same place, the performers being the same as above, with a slight change in the programme. It is pleasing to notice the excellent educational facilities enjoyed by the Catholics of Cape Breton and of the province in general, to which the writer may refer at some future day. L. K. North Sydney, N. S., July 18, 1887.

COLORED CATHOLICS.

There are three colored brothers in the Benedictine community at St. Vincent's Abbey, near Latrobe, in Pennsylvania.

Louisville, Ky., July 14.—At St. Rose's Church, near Springfield, Ky., on Tuesday the 21st ult., one hundred and six children received First Communion, and of this number fifty were colored boys and girls. On the same day Rt. Rev. Bishop McCloskey administered the Sacrament of Confirmation to one hundred and thirty five children and grown persons. Of the number confirmed sixty-seven belonged to the colored people.

Two young colored ladies, converts of Dean Wagner, are members of the colored community of the Oblate Nuns, one in Baltimore, the other in St. Louis.

By the letters given on the stones were not what they were, but what they ought to be.—Byron on Tombeaux.

FIVE-MINUTE SERMONS FOR EARLY MASSES By the Faculty Fathers.

Preached in their Church of St. Paul the Apostle, Fifty-ninth street and Ninth Avenue, New York City.

SEVENTH SUNDAY AFTER PENTECOST "Saviors of false prophets."

The warning of our Lord against false prophets and guides had its application often in past times—and just now, consideration of it is most timely.

If then, the Church keeps on repeating year after year, this caution, beware of false prophets, and be not enticed to go after them, it is because the knowledge by long and sad experience such false guides may appear at any time.

So have error and pride ever assumed the variety of guises, ever lent themselves to deceive and destroy souls. Claiming to bring men the purity of the Gospel, assuming the cause of the poor, posing as martyrs, these false prophets are to be judged not by what they say, but by what they do.

CATHOLIC READING FOR CRIMINALS

San Francisco Monitor. A zealous priest whose constant earnest and successful labors for the spiritual improvement of imprisoned Catholics is known only to God alone.

Imprisonment is not always a unimpaired evil which it appears to worldly-minded people. Thousands of the faithful are led to become practical Catholics by means of their incarceration.

Our readers will be glad to learn that through the influence of priestly ministrations and pious reading fully twenty per cent. of the inmates of our penitentiaries are practical Catholics.

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BENZIGER BROTHERS

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My little children, you whose innocent, loving hearts place you nearer the Sacred Heart of our Blessed Lord, bring your sweetest flowers for His festival; learn to grow in grace through the perfume of the lilies and the splendour of the rose; so that in coming years, when the claims of the social world call you, deep down in your hearts the memory of the altar flowers offered in your childhood may remind you remember to offer your costliest gifts to the Sacred Heart of Jesus.—Ave Maria.

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Preached in their Church of St. Paul the Apostle, Fifty-ninth street and Ninth avenue, New York City.

SEVENTH SUNDAY AFTER PENTECOST. "Beware of false prophets."—Gospel of the Sunday.

The warning of our Lord against false prophets and guides has its application often in past times—and just now, consideration of it is most timely.

If then, the Church keeps on repeating year after year, this caution, Beware of false prophets, it is because she knows by long and sad experience such false guides may appear at any time.

So have error and pride ever assumed a variety of guises, even lent themselves to deceive and destroy souls.

CATHOLIC READING FOR CRIMINALS. San Francisco Monitor. A zealous priest whose constant, earnest and successful labors for the spiritual improvement of imprisoned Catholics is known only to God alone, suggests that the Monitor can perform a corporal act of mercy, by calling the attention of its readers to the fact that there is a great scarcity of Catholic reading-matter among the Catholic inmates of public institutions in and adjacent to this city.

Imprisonment is not always the unmitigated evil which it appears to worldly-minded people. Thousands of Catholics are led to become practical in their faith by means of being incarcerated, and even many non Catholics are led to adopt the true faith when—during their imprisonment—they are induced to read the silent influence of good books speaks to the soul of the solitary prisoner in his cell, his soul is saved, and those whose charity furnished him with the mental food that led to his spiritual regeneration—have a share in the good work in the sight of God.

Our readers will be glad to learn that through the influence of priestly ministrations and pious reading fully twenty per cent. of the inmates of our public institutions are practical Catholics. Outside of calculation there is a large percentage of prisoners who are Catholics by birth and baptism, but who, having been the children of bad, neglectful or dissolute parents, were allowed to grow up without any knowledge whatever of the faith which might have saved them from the prison cell.

There is joy in heaven over the conversion of even one sinner, and what Catholic would not have a share in creating new joy in the domain of God by bringing back to Him many and many a prodigal child from our prisons and reformatory institutions?

The book required need not be new. Books that have been used in the family and read until they are familiar to every member will answer. Catholic magazines, Catholic newspapers, Catholic books in paper covers—will all be most acceptable.

Is there anything more annoying than having your corn stepped upon? Is there anything more delightful than getting rid of it? Holloway's Corn Care will do it. Try it and be convinced.

HOLY PICTURES.

LESSONS THEY TEACH US BOTH IN CHURCH AND HOME.

In Catholic churches pictures of our Lord, of His Immaculate Mother and of the saints adorn the walls. Non Catholics visit our churches, look at these pictures, then go home to talk about the idolatry of Catholics. It is unjust to charge a crime against others without an examination of the evidence.

Our separated brethren can only learn what the Catholic Church believes and teaches from herself, and from herself alone, and not from her enemies. Ask any child of ten or twelve years of age: "Do you Catholics adore the pictures hanging on the walls in your churches?" The answer will be that "the Catholic Church forbids the adoration of them."

Cucumbers and melons are "forbidden fruit" to many persons so constituted that the least indulgence is followed by attacks of cholera, dysentery, griping, &c. These persons are not aware that they can indulge to their hearts content if they have on hand a bottle of Dr. J. D. Kellogg's Dysentery Cordial, a medicine that will give immediate relief, and is a sure cure for all summer complaints.

Who, then, can be so simple, so unwarlike, as to choose such guidance, who so incautiously, or listen to such misleading teachers? A sure cure, one infallible refuge and defence is afforded us—the voice, the guidance, the support and staff of our true, our divinely appointed shepherds—them we know and their voice we follow, and they lead us into secure and pleasant pastures.

This marked characteristic of his or her life is shadowed forth in the picture of a saint. Thus by enumerating the paintings, pictures and statues, which adorn the interior of Catholic churches, one can count over practical examples of the virtues that distinguished the life of a Christian.

But Catholics and their priests in Lenten services bend the knee in adoration before the pictures called "the Stations of the Cross." What does the priest say? At the first station, for example, he says: This station represents Jesus Christ being condemned to death. Then he and the people genuflect. Now mark his words, but "We adore thee, oh picture!" but "We adore thee, oh Jesus Christ! and bless Thy holy name." Is it God, then, who is adored and not an image, statue or picture. The people answer "Because Thou hast redeemed the world."

These images are carried by us as a reminder that God created us for Himself, hence, these saints represented are to be our companions, if we imitate their virtues. These medals constantly remind us of these virtues. The Church also blesses all these and asks God to preserve those who carry them from sin and unprovoked death.

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Dr. O. C. STROUT, Syracuse, N. Y., says: "I have no doubt of its efficacy in all cases of nervous prostration. I gave it to our patient who was unable to transact the most ordinary business; as he explained it, his brain was 'tired and confused' upon the least exertion mentally. Immediate benefit followed the use of the Acid Phosphate, and he owed his recovery to it."

After Long Years. "I was troubled with liver complaint for a number of years, finding no cure, I tried B. B. I took four bottles, and am perfectly cured, strong and hearty." Mrs. Maria Askett, Alma, Ont.

Are You Going to Travel? Don't forget a supply of that Dr. Fowler's Extract of Wild Strawberry. It is a superior remedy for sea sickness, and a positive cure for all bowel complaints induced by bad water, change of diet, or of climate.

As a cure for all summer complaints I highly recommend Dr. Fowler's Extract of Wild Strawberry, having often used it with the best results. I have often been thanked for recommending it." William Hall, Ancaster, Ont.

ALL WELL PLEASED.—The children like Dr. Low's Pleasant Worm Syrup and parents rejoice over its virtues. Catarrh, Catarrhal Deafness, and Hay Fever.

A NEW TREATMENT. Sufferers are not generally aware that these diseases are contagious, or that they are due to the presence of living parasites in the lining membrane of the nose and eustachian tubes. Microscopic research, however, has proved this to be a fact, and the result is that a simple remedy has been formulated whereby catarrh, catarrhal deafness, and hay fever, are cured in from one to three simple applications made at home.

Low Cost Houses! AND HOW TO BUILD THEM. 30 cents with specifications, estimates, and full description of desirable modern house, from 4' out up, costing from \$400 to \$500, previously illustrating every detail, and many original ideas in regard to decorating. Homes adapted to all climates and classes of people. The latest, best, and only cheap work of the kind published in the world. Sent by mail, with no obligation. Write for it, and you will receive it. Only 30 cents. Address: B. B. I., 202 King Street, London, Ontario.

ELECTRIC AND MINERAL BATHS. We cure every case of Kidney and Nervous Diseases. The New Medicine, sold at 50 cents a bottle.—J. G. Wilson, Electric Physician, 529 Dundas Street, London, Ont.

CHURCH PEWS, SCHOOL FURNITURE. The Bennett Furnishing Co., of London, Ont., respectfully invited to send for catalogue and prices before awarding contracts. We have lately put in a complete set of pews in the Bretonville Catholic Church, and for many years past have been favored with contracts from a number of the Clergy in other parts of Ontario. In all cases the most entire satisfaction having been expressed in regard to quality of work, lowness of price, and quickness of execution. Such has been the increase of business in this branch of our trade that we have recently been able to establish a branch office in Glasgow, Scotland, and we are now engaged manufacturing Pews for new Churches in that country and Ireland. Address—Bennett Furnishing Company, LONDON, ONT., CANADA. References: Rev. Father Bayard, Sarnia; Leonard, Brantford; Murphy, Ingersoll; Corcoran, Parkhill; Twoby, Kingston; and Rev. Bro. Arndt, Montreal.

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URSULINE ACADEMY, CHAMPELAIN, ONT.—Under the care of the Ursuline Nuns. This institution is pleasantly situated on the Great Western Railway, 6 miles from Detroit. This spacious and commodious building has been supplied with the most modern improvements. The hot water system of heating has been introduced with the latest appliances.

ASSUMPTION COLLEGE, SARNIA, ONT.—The Studies embrace Sacred Letters and Commercial Courses. Term (including all ordinary expenses), Canada money, \$150 per annum. For full particulars apply to Rev. Dennis O'Connor, President.

CATHOLIC MUTUAL BENEFIT ASSOCIATION.—The regular meetings of the Catholic Mutual Benefit Association, will be held on the 1st and 3rd of each month, at the hour of 8 o'clock, in our rooms, 2nd Floor, Alhambra Block, Richmond St. Members are invited to attend, punctually.

TO THE CLERGY. The Clergy of Western Ontario will, we feel assured, be glad to learn that WILSON BROS., General Grocers, of London, have now in stock a large quantity of Sicilian Wine, whose purity and genuineness for sacramental use is attested by certificates signed by the Rector and Prefect of Studies of the Diocesan Seminary of Marsala. We have ourselves seen the original of the certificate, and can testify to its authenticity.

THE LONDON MUTUAL. The only Mutual Fire Insurance Company licensed by the Government of Canada. Head office, 425 Richmond Street. This Company insures private residences and the contents thereof, and farm property, and the last Government returns it will be seen that it has, with exception of one other company, the largest business in Ontario. It doubles, more property at risk than any other company in the whole Dominion.

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ST. CATHARINES BUSINESS COLLEGE. This is a purely a Commercial School, conducted by experienced teachers and practical accountants. Four regular sessions are held each year. The Law Lecturer, who delivers one lecture each week, and other courses are held during the winter months. Nearly one-third of students are Ladies, and about one-third are from Catholic families. Parents are requested to refer the Principal what church their children or daughters to be placed in communion with while at the college, and their wish will be fully complied with. Address: W. H. ANGER, R. A. Palmerston.

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AFTER repeated trials elsewhere, we are firmly convinced of the superiority of the Coffee packed by Chase & Sanborn. We have now decided to supply all our customers with this coffee, and anticipate a large and steady consumption. Every ounce is guaranteed.

STRICTLY PURE, AND POSITIVELY SATISFACTORY. OF RETURABLE AND MONEY REFUNDED. Any Coffee packed by Chase & Sanborn, and found to be inferior goods out of the market. Yours respectfully, FITZGERALD, SCANDRETT & CO., 100 DUNDAS STREET.

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GENERAL DEBILITY. All suffering from General Debility, or unable to take sufficient nourishment, or unable to sleep, should take HARRISON'S TONIC. It is a pure and safe medicine, and its use will give better results than any other medicine. In bottles at 50c and \$1.00.

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Balbriggan Undrwear, - 53c.
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In the Country.

BY REV. W. P. TRACY.

Once more in the green, wavy meadows,
 That rise the sweet, wild flowers,
 One more the red and white streamlets,
 And herds of flowers and dew:
 Once more I sit 'mid snow delves,
 With hearts of the forest's shadows
 To live in the days of old.

Again I am fanned by the breeze
 That rises the sweet, wild flowers,
 Again I drink the music
 That flows from the bird loved towers;
 Again I stroll down in our chapel
 And join with our village choir,
 And my heart grows warm and tender,
 And my soul soars higher and higher.

How grand are Thy works, dear Master—
 The dew green chain of high hills,
 How fair are Thy works, loved Father—
 The valley and the world's false ages,
 Who tell us Thou art not dear,
 Oh! I'll bid the forest's shadows
 To see not Thy footprints here.

C. M. B. A.

Official.

Financial statement of the grand council
 of the Canada Catholic Mutual Benefit
 Association for the second day of August
 1886 to the first day of July 1887.

BENEFICIARY FUND.	
To amt on hand per last audited statement Aug. 2nd, 1886	\$ 366 70
Total amt. recd. since last statement including the "50c. additional."	32053 40
By amt. remitted Supreme Council since Aug. 2nd, 1886	\$32151 60
"amt. from the "50c. additional" transferred to the "General Fund"	268 50
\$32420 10	\$32420 10

GENERAL FUND.

To bal on hand per last audited statement Aug. 2nd, 1886	894 32
"total amt. from per capita tax...	920 00
"Initiation tax...	114 50
"Supplies including beneficiary certificates...	845 14
"Medical supervisors' fees...	265 00
"Balance of the '50c. et. additional as per beneficiary fund statement above..."	268 50
By railway fare and per diem allowance for delegates to 5th convention donation to Rev. G. R. North...	\$737 99
John Doyle on old account...	10 00
H. W. Deane on old account...	12 25
Supreme Council for supplies...	21 00
Supreme Council per capita tax of 1886...	311 20
"Thomas Coffey postal card assessment notices, circulars, etc..."	273 75
"D. J. O'Connor railway fare and postage..."	375 10
"Grand Secretary 2 qrs salary to 1st Jan., 1887..."	9 12
"Postage, stationery, desk, etc. for Secretary's office..."	225 00
"Rev. P. Barton railway fare, G. C. trustee meeting Dec. 30th 1886..."	251 78
"Rev. T. J. Cole railway fare, G. C. trustee meeting, Dec. 30th 1886..."	3 40
"E. J. O'Brien railway fare, G. C. trustee meeting, Dec. 30th 1886..."	19 80
"Messrs. O'Brien and Keogh for office furniture..."	7 00
"T. A. Bourke for Financial Secretary's registers..."	48 00
"Dr. Hanavan on acct. of Supervising Medical Examiner's fees..."	152 00
"Balance in Grand treasurer's hands..."	260 00
	593 07
\$3310 46	\$3310 46

LIABILITIES

Due Supreme Council for supplies, about...	\$ 50 00
"Thomas Coffey for assessment notices, etc..."	76 85
"Dr. Hanavan, supervisor's fees, about..."	129 00
"Grand Sec., 2 qrs salary..."	225 00
Total	\$ 480 85

ASSETS

Cash in Treasurer's hands...	593 09
Supplies on hand amounting to...	60 00
Office furniture...	68 00
Due from Branches for supplies, Initiation tax, and Supervising Medical Examiner's fees...	300 00
Total	\$1011 09

A full report showing the receipts from all sources from each Branch in our jurisdiction, will be printed in circular form and distributed among our Branches as early as possible.
B. E. Brown, Secretary.
W. J. McKee, Treasurer.

To the officers and members of the Catholic Mutual Benefit Association in the jurisdiction of the Grand Council of Canada:
 Brethren—Your finance committee of the Grand Council of Canada, beg to report that we have examined the books, accounts and vouchers of the secretary and treasurer of this council and find them kept in a neat, correct and methodical manner, which reflects very much credit on the promptness and efficiency of those officers.

Your committee respectfully urge Branch officers to be very particular in forwarding their annual statement of remittance, to the chairman of the committee, in compliance with section 4, article vii. of our constitution. Several branches neglected forwarding said reports for the year ending July 1st, 1887, and a large number of those received, were so inaccurate, as to be worthless.

We recommend Branches in all cases to make remittances to our Grand Secretary, either by post office order, or draft only.
JAMES O'NEILL,
THOMAS O'NEILL,
JOHN ROMAN.
 London, July 19th, 1887.

Editor of the Catholic Record.
 DEAR SIR—Having attended the meeting of the trustees of the C. M. B. A. on the 14th inst. at London, in conjunction with the other trustees of the Society, and pursuant to our duty examined the books of the grand secretary which were a model of neatness and accuracy reflecting the highest credit on our worthy grand secretary, Mr. Samuel R. Brown, whose unremitting care in the smallest details of the working of our various branches of the society as well as the courteous manner in which he treats all the officers of the society in which his laborious duties bring him in contact, it is a question in my mind if it would not be in the interest of the society to procure the services of such an efficient officer permanently as I think the loss of the services of such a practical and responsible servant would be hard to replace. Trusting that the trustees or other members of the Society will see it before the next meeting of the Grand Council or separation takes place between the Dominion and the United States.
 Yours fraternally,
B. J. O'NEILL,
 District Deputy, Guelph, Ont.

FROM PELEE ISLAND.

DEAR RECORD—Again I claim a space in your valuable columns to still further bring into prominence that dear little island, the gem of all the isles which make the western portion of Lake Erie so beautifully dotted. I call it the gem of Erie isles, not because of its apparent beauties, though even these are by no means to be despised, but because of what it is destined to become, when our good and progressive government will have done justice to this long forgotten and ignored portion of its extensive domain.

Pelee Island has now its Catholic Church and the Catholic people of the island are proud of it. Though small, it is a thing of beauty and answers the present needs of the Catholic islanders. It was solemnly dedicated on the 15th inst. by the Very Rev. Dean Wagner assisted by Father McKee, L. S. T. of Bothwell, Father Demouchelle S. I. B. of St. Michael's College, Toronto, and Fathers Scanlan and McGrath of Windsor. There was also a line array of sanctuary boys from St. Alphonse of Windsor. Father McKee preached an elegant sermon on the interior of the Catholic Church, and was listened to with rapt attention by both Catholics and Protestants, who had turned out in great numbers to attend the ceremony, which was indeed a great novelty to them.

There was also present a large number of excursionists, who had come down from Windsor to gladden the hearts of their Catholic brethren of the island, and fraternize with them on the auspicious occasion.

Pelee Island has now a population of about seven hundred souls, but when fully brought under cultivation it will be able to provide a living for fully three thousand.
 One of the reasons of its backward condition, as compared with its sister isles within the American line, is the absence of a harbor of refuge, the want of which renders communication with the main island very uncertain, as no boat dares lay over night, nor in fact dares go near the island in rough weather.
 Then Dean Wagner, on the occasion of his visit to the island in the beginning of July, was unable to get the regular boat to return home because the steamer City of Dresden, which does the service between Pelee and the mainland, was unable for the reason mentioned, to come over on its regular trip. And the rev. gentleman would have been obliged to remain waiting in the island from Monday till Thursday, had he not been lucky enough to board a tug, which accidentally touched at the west dock just in front of the hotel when he was watching his chance to catch some kind of a craft that would set him on the mainland. Now, if the government has the interests and the prosperity of Pelee Island at heart, it will, in the immediate future, see fit to create here a harbor of refuge. An expenditure of the sum of \$5,000—perhaps even less, certainly not more—on the north west dock, to extend the same two or three hundred feet into the lake, is all that would be required for the purpose. Another thing which is badly needed, and the absence of which discourages immigrants to the island, is telegraphic communication with the mainland. This I am sure would in a short time more than pay for itself.

Finally, the mail service ought to be put on a better footing. In fact the steamer which plies between the island and the main land ought to receive from the government a reasonable compensation for making the trip and carrying the mail at least every other day.

ought to be made to send the mail to the island during the winter months, by way of Sandusky, U. S. A steamer plies between Sandusky and Pelee Island during the whole winter, and the mail could be brought over from K-lips to Pelee once or twice a week, with less trouble and far less danger, than it can be down from Kingsville or Leamington, the distance being shorter by one half, and the ice being much more trustworthy.

The government may say, but what shall we have in return for all this outlay of money? I maintain, and so do with me all the inhabitants of the island, that these improvements would tend in a very short time to considerably increase the population of the Island. And, as a proof of this assertion, we need but look at the American islands a few miles away from Pelee. They are teeming with population; every inch of the soil is under most perfect culture; they produce wines in immense quantities,—Catawbas and other wines which are a source of prosperity to the inhabitants of these islands, and finally they afford the public some of the best and most frequent summer resorts, while Pelee, which has an area of good arable land—a very large percentage fit for the culture of the grape vine as extensive as all the American islands put together, lies like a dark spot on the map of the Dominion, when it might and ought to be a perfect earthly paradise offering to the people of Canada all the advantages the American islands afford to the people of the neighboring states.

We would beg of our government to take the above suggestions into serious consideration. And now, we would invite gentlemen who desire to go into the vine growing business to visit Pelee Island. A man with from ten to fifteen acres of good vine growing land could make a better living here, with less labor, than he could on a hundred acres on the main land. The climate on the island is the most delightful in the whole Dominion of Canada. The wine producing acre yields at least \$150 worth of grapes a year. There are no spring frosts on the island, and in the fall it never freezes before the 15th Nov., and very often not before the 1st of December.

Gentlemen who wish to visit the island will find a good and respectable hotel within a hundred yards from the west dock, and a most obliging landlord in the person of Mr. Robert Little. I might say in conclusion, that, if any good Catholic man, with a little capital, felt inclined to, make venture in the grape growing on Pelee Island, he might not throw away his gains. There are now several farmers on the Essex frontier, engaged in vine growing, and the demands upon them by clergy-men, for wine to be used for sacramental purposes, are so great that they can scarcely be supplied. And yet, so far, only a small portion of the clergy of the Dominion are even aware of the capabilities of Essex in this respect. But the time is coming when all the priests of the Dominion will look to us for sacramental wine. Now Pelee is the spot, which above all others, will, in the near future, supply the market with this most necessary article, especially the Catholics, which nowhere else in the Dominion comes to full maturity.

I hope these few remarks of mine may reach those whom they concern, if so Pelee may soon become one of the most prosperous townships, not only in Essex, but in the whole Dominion.
 A PELEE ISLANDER.

THE LIE DIRECT.

United Ireland.
 Through the lips of most unwilling witnesses Ireland has given the lie direct to her calumniators who are clamouring for coercion. Ireland is crimeless. Such is the brief, the confession that the calumniators have extorted from the judges of Assize. Of the ten judges only one, and in one county of the thirty-two, has endeavoured to fight against the facts, and made vague, general denunciation take the place of a specific charge. The verdict of not guilty is the more emphatic that it is pronounced with such a list of reluctant witnesses, some of whom are rejecting. A few mumbled words from the partisan on the bench to the shame-faced rack-renters in the Grand Jury box inform them that "their country"—mark the possessive pronoun—is in a peaceful and satisfactory condition. The judges' charges are as brief and as monotonous almost as the sleepy responses to a litany. At Tullamore, the Lord Chief Justice told the Grand Jury for King's County—"There are three cases to be submitted to you, none of which call for special remark." At Carrick the Chief Baron had a similar announcement for the Grand Jury of the County Leitrim. "These were not many cases to go before the Grand Jury and none of them were of a kind to require observation from him." At Sligo the Lord Chief Justice was, if possible, still more laconic—"There are two bills to be submitted," he said, "of the ordinary character, and so far as I am aware, there is no other subject calling for observation from me." Judge Harrison told the Grand Jury of the County of Kildare—"Your duties are very light, indeed; there are only five cases to be submitted to you, and none of them appear of a serious nature." In Carlow Baron Dowse offered his congratulations to a generally elsewhere conspicuous by its absence. "He was glad," he said, "to be able to inform the Grand Jury, and he believed it was a very usual announcement that their labours at the present Assizes would not be very much. There were only two bills to go before them."

In Longford also Judge Murphy announced there were only two bills for investigation. In Louth the Grand Jury was limited to four. In Meath his total dropped to three. In Westmeath Judge Lawson made a few disconnected words from which an acute ear could discover that he congratulated the Grand Jury on the fact that "they had only two trivial cases to go before them." In Fermanagh Judge Murphy had exactly the same story to tell. Only in Clare was there even an attempt made in the cause of coercion by the "Devil's Advocate," Judge O'Brien. Even here the strong language only served to emphasize the weakness of the case. Picking the facts as best we can from the mummy and turid stream of his

harangue, we find there were eight cases in all to go before the Grand Jury and of these the majority were indicted for the heretic doctrine of their own homesteads against the ruthless exterminators of Bodyska. If we accept the judge's declaration that Clare is the worst part of Ireland, what emphatic testimony do we find to the absolute crimelessness of the rest? It was, surely, the very irony of fate that presented Hugh Homes, fresh from the conduct of an eternal Coercion Act, brutal beyond parallel, with a pair of white gloves at his first criminal assize. The Government have announced their intention of passing a second Coercion Bill for the trial of serious crime in Ireland before a commission of judges. A commission of ten judges has minutely examined the condition of the country, and pronounced an emphatic if reluctant verdict that there is no serious crime, and very little crime of any kind, to be tried. The Government at least cannot quarrel the tribunal. The malignant words of Judge O'Brien and the silly words of Judge Johnson which last Assize, together with the slanderous asseverations of Mr. Dillon, the mid-wife, constituted the corner stone of the Chief Secretary's case for Coercion. We are insulted by a degrading Coercion Act, ostensibly for suppression of crime, at the same time that the judges are proclaiming there is no crime to be suppressed. Is it any wonder that the motives of the Government who do these things with their eyes open should be gravely questioned. "First catch your hare, then cook it," is a sage culinary axiom. First provoke your crime, then punish it, seems the only conceivable policy of the co-ordinators. At a wonderful expenditure of time and trouble, heat and friction, they have got their best ready ground and sharpened, and behold there is no crop to be cut. Already they are in a quandary as to how to use the weapon, procured by so much labour, and are sorely afraid that they will cut their own fingers with the dangerous blade. The *Lancet* Times advises it shall be hung up for show, adding, with fine irony, "Fortunately the Executive is constituted of men of great moderation and steadiness of character." The moderation and steadiness, in every sense of the word, of Orange King Harman and Pether the Peeler are proverbial. The *Daily Express*, on the other hand, says the Coercion Act is not strong enough and sharp enough for the crisis. It fears already its edge will be turned by the chain armour of crimeless organization.

"If," it cries out, "the powers now to be conferred upon the Executive do not prove sufficient; then others must be resorted to, and, again, others still more drastic—always, of course provided the English public opinion will approve what is being done."
 Ay, there's the rub. If the English public approve of what is being done, Dr. Fenton wrote on Saturday last with a somewhat unpolished pen, and said the Coercion Act is not strong enough and sharp enough for the crisis. It fears already its edge will be turned by the chain armour of crimeless organization.

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HOW FORTUNES ARE MADE.

Mr. Chas. Baker, 725 Mainland St., London, Ont., has just returned from Australia where he has been for two years in the employ of the Hon. Mr. G. M. G. Baker, canvassing for his extensive publications. Beside supporting his family he has made a clear profit of nearly \$10,000. This is very good pay for the time that he has been absent. He also states that a number of other men have done equally as well. He is expecting to return by the August boat to Australia, to continue the same business. There seems great opportunities for suitable men in the employ of Mr. Baker and his partners there. All applications should be addressed to Lyon, McNeil & Coffey, Guelph, Ont.

THE TORONTO CONSERVATORY OF MUSIC.

By the calendar of the Toronto Conservatory of Music, just received, it would appear that when that institution opens in September next, some forty or fifty teachers will be on the staff, and that practically all branches of music will be taught. The free advantages—including rudimentary musical theory, concertos, lectures on acoustics at University College, on musical history, etc., by the faculty, and lectures by eminent physicians on the physiology and anatomy of the vocal organs and other relevant subjects, which costs the pupils nothing—is, surely, a large, and, they to quote the calendar, "will prove highly instructive and enjoyable, and will form an intellectual background of inestimable value to all who wish to acquire with their practical studies an intelligent and comprehensive view of musical art." The outlook for the Conservatory is most promising.

REMOVAL.—N. Wilson & Co., merchant tailors, have removed their establishment from premises, 112 Dundas street, near Talbot. We speak from experience when we say that no house in the Province will give a better fit or afford a greater variety of material from which to select a suit. The same extensive patronage will no doubt be extended the firm in their new quarters.

THE DOMINION AND INDUSTRIAL EXHIBITION.—The Dominion and Industrial Exhibition for the present year is to be held at Toronto, from the 5th to the 17th September next, in conjunction with the great Industrial Fair, and these two exhibitions combined in one will without doubt be the grandest affair of the kind we have yet had in Canada. The prizes offered amount to the large sum of \$100,000. The Toronto people are making great preparations for the show, and although their exhibition surpasses every useful and ornamental branch of education suitable for young men, French and Needlework, \$100 per annum. For further particulars apply to SISTER SUPERIORESS.

Catholic Colored Mission of Windsor, Ontario.

As Dean Wagner, who has in hand the work of the Catholic Colored Mission of Windsor, wishes to begin the erection of a suitable school-house and church at the earliest possible date, all persons who have received his appeal for help are kindly requested to fill their lists as soon as convenient, and send the proceeds, together with the benefactors' lists, to the reverend gentleman. All moneys received will be immediately acknowledged. Persons not receiving in due time such acknowledgments, will be pleased to notify Dean Wagner by postal card 451-td

LOCAL NOTICES.

BOOK.—Canvassers, Catholic, for new book, endorsed by Archbishop Lynch, Bishop Walsh, Archbishop Duhamel, Father Dowd, of Montreal, and all the clergy. Large percentage of proceeds of sale donated to leading Catholic institutions. A great bonanza. Sure sale to every member of the Catholic Church. State canvassing experience in applying for agency.—The People's Publishing Co., Toronto, Ont.

Just received at J. J. GIBBS', for spring trade—New Dress Materials, New Hosiery and Gloves, New Prints and Cottons, New Table Linens, Towellings and Sherings, New Ribbons, Laces and Embroideries, New Gents' Furnishings, at bottom prices.

BIRTH.—At Edge Hill, Kingston, on July 26th, the wife of Mr. J. R. Murphy, of a son.

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J. J. WITHEROW, H. J. HILL,
 President. Mr. and Sec., Toronto.
 459 W.

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OUR LADY OF LOURDES.
 THIS INSTITUTION, CONDUCTED BY THE SCHOOL SISTERS OF NOTRE DAME, is situated on Victoria street,
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WANTED Active men, young or middle aged, to sell Catholic Books and Goods in Australia. Fortunes have been, are being, and can be made. For particulars address—LYON, McNEIL & COFFEY, Guelph, Ontario.

TEACHER WANTED. A FEMALE TEACHER, HOLDING AT LEAST A TRIDUCAL PROFESSIONAL AND Second class Unprofessional Certificate, and competent to take charge of a choir, to teach the Superior School of Parkhill for the balance of 1887. Apply stating salary and references to H. B. QUARRY, Secretary, Parkhill, Ont. 457 Sw.

TEACHER WANTED. A FEMALE TEACHER, HOLDING A Third class Certificate, for the B. C. Separate and Wallaceburg Board of Education of assistant. Duties to commence 1st September. Applicants to state salary and furnish testimonials.—PATRICK MCCARTHY, Secretary-Treasurer. 457 Sw.

TEACHER WANTED MALE OR FEMALE, HOLDING A SECOND class or Third class certificate, for the Separate School of Parkhill, for the balance of 1887. Apply to H. B. QUARRY, Secretary, Parkhill, Ont. 457 Sw.

TEACHER WANTED FOR THE ROMAN CATHOLIC SEPARATE school of Hibbert, 4th No. 10, commence August 18th, 1887. Second or Third Class Certificate. Applicants must be made personally to Edward Roach, Trustee, Address Edward Roach, Jr., Trustee, Hibbert, Dublin E. O., Ont. 457 Sw.

TEACHER WANTED FOR THE SEPARATE SCHOOL OFFICE for balance year 1887. A first class teacher, one capable of taking charge of a choir preferred. Also, Theory, Latin, and French. Duties to commence third Monday in August, 1887. For particulars apply to H. B. QUARRY, Secretary, Parkhill, Ont. 457 Sw.

MALE TEACHER WANTED. HOLDING FIRST OR SECOND CLASS I. I. Certificate, for senior department of the separate school of Parkhill, for the balance of 1887. Applicants must forward copies of testimonials and state salary expected. Applications must be in or before July 15th. Address—H. B. QUARRY, Secretary, Parkhill, Ont. 457 Sw.

NATIONAL LOTTERY.

The Monthly Drawings take place on the THIRD WEDNESDAY of each month.
 The value of the lots that will be drawn on WEDNESDAY, the 20th Day of July, 1887, WILL BE—
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HIM BOLDEST OF ALL.

MICHAEL DAVITT BOUTS UP THE WICKLOW MEN WITH A SPEECH OF FIRE.
 At Coolgreany, on the 15th inst. a meeting of the Nationalists was held under the presidency of Rev. Dr. Dillon. Michael Davitt was the principal speaker. Mr. Davitt, who was received with cheers again and again renewed, said: "Father Dillon, fellow countrymen, I regret I have not been able to be present at these exertions before-to-day, but that has been owing to my absence in England and Scotland, where I have been addressing a series of meetings upon coercion and eviction in Ireland. I could not, if I spoke to you for two hours, exaggerate to you for two hours, the depth of the sympathy which is felt throughout the length and breadth of England, Wales and Scotland for those of our people who are being evicted under present circumstances in Ireland by the legalised burglars of the landlord system. But I wish to tell you this fact in connection with this kindly feeling towards you on the other side of the water, that the sympathy of the British working classes for you will be in proportion to the manly resistance which you offer to those who, in the name of an infamous law, violate the sacred right of the domestic hearthstone. And I may say that I don't think the people who have been evicted to-day are deserving of one particle of sympathy from England or any other part of the civilised world. I confess I feel—I won't say disgusted—but certainly very much disappointed."
 THE LITTLE EXHIBITION OF COURAGE that has been shown by Wicklow men to-day, I don't care how you like those sentiments, my friends. I observe that you are very good cheerers, you can shout a good deal, you can groan at Captain Hamilton, and call names at the emergency men; but when two of these came down among a thousand or two thousand of you all you did was to cheer and call them names. You will never win from Englishmen or from your own countrymen in America one particle of sympathy so long as you show no more courage than that. I must, in justice to you, say that you have been advised by people in whose judgment you rely probably more than in mine, that you have been advised by the Englishmen not to resist. Well, for my part, I would rather be marbled off to-night to prison and undergo three months on the hardest plank bed in Ireland for having shown some resistance to the legalised marauders who have been here to-day than to go to prison for doing what the law act is passed, and get six months for doing nothing. For my part, I will be glad if I hear in a few months' time that a good many of the young men of Coolgreany are sent to prison under the coercion act, for, from my point of view they have deserved it from the splendid passive resistance they have shown to the EMERGENCY BURGALAR BRIGADE.

I say that when a people, be they Wexford or Mayo, allow their houses to be broken into without showing any resistance—when they permit the right of the domestic hearthstone to be violated, then I will make up my mind that these are the people who have shown no fight for the honor or independence of their countrymen. (A voice—We will never fall, Mr. Davitt—No, you will never fall—in talking. It talking and making speeches and cheering could prevent the evictions to-day you would have gained a very easy victory over your enemies. I am glad to hear you acknowledge that there has been some thing like what I will call Bodyska courage shown by a few boys and girls since these evictions commenced. Now, I do not want to be misunderstood. I have not asked the people of Bodyska, nor do I ask you to-day, to do anything that will be rash or suicidal; but I called on them down there to show something like rational resistance in the defence of their homesteads. I put it to you in this way as I put it in England to Englishmen in defence of the people of Bodyska. Assuming for argument sake that Brookfield, the landlord, can claim this land as his property, I don't assume that he has that right; but if he has, what claim has he to those cottages, built by the present occupier or his predecessors in title? I have no more claim to them than I have to this land that he calls his own. And when, in addition to gaining