

# The Catholic Record.

VOL. 6.

FOR THE WEEK ENDING SATURDAY, AUG. 9, 1884.

NO. 304

## CLERICAL.

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Irish Ecclesiastical Monthly.

### LITURGY.

The Conditions for gaining the General Advantages and Indulgences of the Scapulars.

DEAR SIR,—Referring to the question of Scapulars, touched upon recently in your journal, may I ask you to inform me what are the prayers necessary to be said in order to gain the indulgences attached to the several Scapulars:—black, white, brown, red and blue.

Further, where these various Scapulars are worn as one, i.e. attached, is it necessary to say all those prayers?

To answer this question satisfactorily, it is necessary to refer to the distinction that exists between the General Advantages that result from membership of the confraternities of the several Scapulars, and the Indulgences which the members can gain by complying with certain conditions.

The General Advantages are chiefly the following:—

1. During life.—1. The members of a Scapular confraternity are associated with the Religious Order represented by the particular Scapular. This means that they participate in the fruit of all the good works of the Religious who belong to the Order, that is, in the fruit of their prayers, meditations, Masses, fasting, penances, alms, and all else that go to form the spiritual treasure of the Order, or Institute. Now, the Brown Scapular or Scapular of Mount Carmel, represents the habit of the Carmelites; the White, with a little red and blue cross, or Scapular of the Holy Trinity, represents the habit of the Trinitarians; the Black or Scapular of the Seven Dolours, the habit of the Servites or Servants of Mary; and the Blue or Scapular of the Immaculate Conception, the habit of the Bluearts.

With respect to the Brown Scapular in particular, Pius Clement VII. and Clement X. declared that the associates who participate in a special manner in the fruit not only of the spiritual works of the Carmelites to whom they are united as a confraternity, but also of all the good done throughout the whole Catholic Church.

2. Moreover, the associates of these Scapulars participate in the privileges and have a claim to the various indulgences enjoyed by the Orders to which they are specially united as confraternities, for the Congregation of Indulgences has declared:—"Sodalitates canonice erectae, privilegia et indulgentias quodcumque illorum Ordinum regularium gaudent fructibus suis, juxta Constitutionem Clementis VIII."

3. Those who are enrolled in any of these Scapulars, being members of a confraternity, have not only a claim to the indulgences which the Church grants so liberally to the associates on certain easy conditions, but, moreover, each one shares in the fruit of the good works done by all the members—by the bishops, priests, members of Religious Orders, and the thousands of the faithful who wear the Scapular.

4. The associates of the Scapular of Mount Carmel have received the promise of the Blessed Virgin, according to the revelations made to St. Simon Stock, to be adopted by her as her favourite and privileged children, and to enjoy during life her special protection both for body and soul:—"Accipe delectissimum filii, said the Blessed Virgin to St. Simon Stock, "meas confraternitatis signum, tibi et cunctis Carmelitis privilegium in quo quis pie moriens aeternam non patietur incendium. Ece signum sanctissimum in periculis, foecibus pacis et pacis sempiterni."

5. At the approach of death:—1. Each of the Scapular confraternities has a formula for a general absolution in *articulo mortis*.

2. The deceased members of the Brown Scapular have a special share in the fruit of the daily prayers of the Order of the Carmelites, and of the Holy Sacrifice which they offer once a week, and occasionally at other times during the year, for the deceased Carmelites and associates of the Carmelite Confraternity.

3. Finally, the associates of the Scapular of Carmel, enjoy (on certain conditions, however, which we will mention later) the remarkable privilege known as the "Privilege of Deliverance," or the "Sabbatine Indulgence." This privilege refers to, and is grounded on, the promise of the Blessed Virgin made to Pope John XXI., to withdraw promptly from Purgatory, and especially on the first Saturday after death, associates of the Scapular of Carmel. The account of this revelation Pope John XXI. embodied in his famous Bull, *Sacratissimo ut culmine*, more commonly called the *Sabbatine Bull* on account of the promise of deliverance on the first Saturday after death. The genuineness of this Bull has been questioned on the ground of internal tokens of the absence of authenticity, and also because it is not found in the Roman Bullarium. It is, however, printed in the Bullarium of the Carmelites and in many other works.

Leaving the discussion of the authenticity of this Bull to others whom it concerns more directly, it is enough for us to know that the privilege of deliverance has been explained and sanctioned by succeeding Popes, Paul V. when giving permission to the Carmelite Fathers to preach this indulgence to the faithful, explains the nature of it in this way:—"The Carmelite Fathers," he says, "are allowed to preach that the people can believe that the Blessed Virgin will help by her continual assistance, her merits, and her special protection, after their death, and particularly on Saturday (the day consecrated by the Church to the Blessed Virgin) the souls of members of the Confraternity of Mount Carmel, who have died in the grace of God, and who have in life worn her habit, observed chastity according to their state, and recited the Office of the Blessed Virgin, or if they are not able to recite the Office, who have observed the fasts of the Church, and abstained from meat on Wednesdays and Saturdays, except when Christmas falls on either of these days."

The second Nocturn of the Office of the Feast of our Lady of Mount Carmel, given in the Roman Breviary, speaks in much the same language of this privilege. We read in this Office: "It is piously believed, since her power and mercy have everywhere great efficacy, that the Most Blessed Virgin consoles with special maternal affection the associates of this Scapular, when detained in the fire of Purgatory, who have practised certain light abstinence, repeated certain prescribed prayers, and observed chastity according to their state in life, and that she will endeavour to bring them to heaven sooner than would otherwise happen."

Such are the General Advantages of membership of the four Scapular associations; and the conditions necessary to be complied with in order to entitle oneself to these advantages are:—

1. To observe exactly what has been prescribed respecting the material, colour and form of each Scapular.

2. To receive the Scapular from a priest who is duly authorised to give it.

3. To wear constantly the Scapular and in the way prescribed.

4. To get one's name inscribed in the book of the confraternity, in the case of certain Scapulars where this condition is still necessary.

Enrolment on the register is not necessary for the Confraternity of Mount Carmel. This concession was granted by Gregory XVI. on the 30th of April, 1838; and his declaration was confirmed by a decree of the Congregation of Indulgences on the 17th of September, 1845. Neither is enrolment necessary to entitle oneself to the privileges of the Scapular of the Immaculate Conception or Blue Scapular; but it is necessary for the Scapulars of the Holy Trinity or White Scapular, and the Seven Dolours or Black Scapular.

Now the conditions just mentioned are the only ones prescribed for membership of these Scapular confraternities or associations. No prayers are necessary, no special good works, in a word, no other condition. I must, however, except the special advantage of the Privilege of Deliverance or Sabbatine Indulgence, for which the following conditions, in addition to those necessary for membership of the confraternity, are required: 1. Chastity, according to one's state in life; 2. the daily recitation of the Little Office of the Blessed Virgin, as given in the Roman Breviary. Those who say the Canonical Office comply by means of it with this condition, even though the Office is already, as in the case of priests, a matter of obligation. For those who cannot read, this condition has been changed into abstinence from meat on Wednesdays and Saturdays.

1. A plenary indulgence on the day of receiving the Scapular. Conditions: Confession and Communion.

2. Plenary indulgence in *articulo mortis*. Conditions: Confession, Communion, and the devout invocation with the lips, or at least with the heart, of the Holy Name of Jesus.

3. Five years and five quarantines, Conditions: accompanying with a torch the Blessed Sacrament to the sick, and praying for them.

4. 100 days. Conditions: devout recital of the office of the Blessed Virgin.

Thus each indulgence is granted on certain conditions which can be known with accuracy only by investigating the particular case.

## ST. PHILIP NERI.

THE MIRACLE BY WHICH HE SUMMONED PAOLO MASSIMO BACK FROM DEATH.

In the "Life of St. Philip Neri," written in Italian by the Most Reverend Archbishop of Capua, formerly superior of the oratory of Naples, and admirably translated by Father Pope, another affectionate son of St. Philip, a charming story is related. St. Philip Neri was the Apostle of Rome and founder of the Congregation of the Oratory, to which Cardinal Newman, Father Faber and many other learned and holy men have been attracted in our day. He was born in the year 1515—the same which marks the birth of St. Teresa—and died in 1595, after a life of extraordinary virtue, illustrated by many miracles. He was attended in his last moments by his faithful disciple, Cesar Baronius, the famous Church historian. St. Philip was a great lover of children and he never seemed more happy than when in their company. Among his young friends was Paolo Massimo, whose family is distinguished even in Rome, not only for its illustrious descent, but for its many virtues. On the 10th of January, 1588, when Paolo was about fourteen years old, he fell sick of a fever which lasted for sixty-five days without intermission, so that he was brought to the threshold of death.

St. Philip went to see him every day, for he loved him tenderly, and many of the Fathers of the oratory visited him frequently, marveling that a boy so young could endure with such patience an illness so long and so painful. St. Philip knew well, by a supernatural light, that Paolo would die; and he was glad and grateful to see him in such holy dispositions, and gave directions that he was to be sent for when the poor boy was so very much worse that his father, Fabrizio, sent off in great haste a servant called Francesca to tell Philip that if he wished to see his beloved Paolo alive he must come at once, for that he was now at the point of death. When Francesca reached St. Girolamo, where the saint lived, she therefore left a message for him, and returned to the dying Paolo, meanwhile the rector of the parish, was sent for, gave the dying boy extreme unction, and then made the commendation of his soul to God, watched his death, and then, when all was over, took his leave. The sorrowing father closed the eyes of his beloved son, and Francesca was preparing for the burial, just as the hour arrived for Paolo's death. St. Philip arrived, Fabrizio went down to the door to meet him, and said with tears: "Paolo is dead!" Philip then asked: "Why did you not send for me?" "We did send, Father," replied Fabrizio, "but unfortunately, you were saying Mass at the time."

THE SAINT ENTERED MOODFULLY into the room wherein lay the body of Paolo, and threw himself at the foot of the bed, praying with great fervour, while his heart beat with unvoiced vehemence and his whole body trembled. He then arose, took some holy water, sprinkled it on the face of the boy he had loved, and put a little of it in his mouth. And then he breathed upon the face, laid his hand on the forehead, and called to him with a loud, clear voice: "Paolo! Paolo!" The boy opened his eyes as if he had been roused from sleep, answered, "Father!" and immediately asked: "I had forgotten a sin, and should like to go to confession." St. Philip thereupon sent away those who were gathered round the bed, and putting a crucifix into Paolo's hands, heard his confession. He then called all back into the room, and began to talk with Paolo about his mother, who was with God, and about his sister, a nun in the Tor di Specchi, who had died two months before, and whom Paolo had tenderly loved. The conversation lasted about half an hour, and the boy answered everything with a clear and distinct voice, as if he had been in perfect health. The color had come back to his wasted face, and it seemed to those present as if there was nothing the matter with him.

At length St. Philip asked him: "Do you die willingly?" and Paolo answered: "Yes." St. Philip a second time asked him the same question, and Paolo answered again with great decision that he died most willingly, especially because he was going to see his mother and sister in Paradise. Then the saint blessed him, and said: "Go, then, and be thou blessed, and pray to God for me." And with a placid countenance, and without the least movement, Paolo breathed out his soul in St. Philip's arms. There were present at this scene Fabrizio Massimo, with two of his daughters, who were afterwards nuns in St. Maria; Violante Santa Croce, and several other women; the servant, and second wife; Francesca, the servant, and his mother. It was to them all an impenetrable mystery that within an hour Paolo should have died, and been raised from death, and then have died again. After St. Philip Neri's death, the room in

which Paolo was raised from death was changed into a chapel, enriched with costly marbles and with many relics of the saints. Now this chapel of the Palazzo Massimo, which is still called Palazzo del Marcollo (the palace of the miracle), is visited year by year by both Romans and strangers with great reverence, especially since it was declared by

POPE GREGORY XVI., on February 2, 1838, to be a public chapel. Nearly three centuries have passed away since that wonderful March 16, 1588, and its memory is still fresh in the hearts of the people of Rome, who flock in crowds to the solemn feast which is celebrated on that day in the Church of the Palazzo Massimo. And now, by grant of Pope Pius IX., they have a proper Mass of the day, every part of which carries back their minds and hearts to the great miracle wrought by God three centuries ago through His servant Philip. Neither those who can divide the generations of the faithful in the Church, nor those who kneel in that chapel we assist with faith and gratitude at that ever memorable miracle, the awakening of Paolo Massimo from the slumber of death at St. Philip's call.

## LETTER FROM IRELAND.

The Irish News Agency sends the following:—

London, July 18th.

Your readers will probably like to hear how the Irish party regard the conflict between the two Houses of the British Parliament. You will understand that a cardinal and fundamental principle of the policy of the party is to have a general election as soon as possible. But besides these reasons, there are other reasons which will at once occur to your readers, there is the desire to capture the country while it is solid and united and undistracted by faction. It would be unwise to exaggerate the difficulties of the situation, but at the same time there are some dangers, and the sooner they are exercised the better. If the country be once captured by the National Party—the party of sense and honesty—if behind Mr. Parnell there is the best intellect of the National ranks, it is needless to say that he would be much stronger against any attempts to distract the country. Then, staunch as are the Irish people to their present leaders, politics is an uncertain game, and it is a wise rule to take the tide when at its flood. Another consideration which weighs heavily with the Irish Members in their desire for an early dissolution is the feeling that in the present Parliament Ireland is very much at the mercy of the English parties in the matter of redistribution. A very significant fact in connection with this consideration is the prominent and active part which Mr. Goschen took in the work of trying to effect a reconciliation between the two parties. Goschen is well known to be the most violent and effective enemies of the Irish people in the House of Commons, and it is notorious that the chief reason he urged in favour of this reconciliation was the fact that, if there were a general election, there would be an increase of the Irish party from forty to seventy-five men; and that the last great chance would be gone of docking the English parties in the matter of their redistribution. It was with a certain sense of relief that the Irish members accordingly heard that the negotiations had broken down, and that in all probability the question of Irish representation will be considered with seventy-five Irish members to have their word upon the subject. Another reason why the Irish members like the present state of things is that it is their conviction that Ireland is best off when the two English parties are at each other's throats. In the division of the English, especially if it be confronted by Irish union, there is hope for Ireland. For these reasons the present situation is viewed with much joy by the friends of the Irish cause.

Nor are any hypocritical pretences made upon the matter. Various attempts have been made to rope the Irish in England and Scotland into the agitation against the Lords; and these attempts have been occasionally accompanied by offers that might almost be described as flattering. Thus at Glasgow a proposal was made that the Irish should attend the Liberal Demonstration bearing their own flags, playing their own bands, and with an Irish member to represent them. The executive of the Irish National League of Great Britain, the organization in England and Scotland which is independent of, but affiliated with the organization in Ireland, were applied to for advice on the subject. They unanimously and without any hesitation decided that the offer should be rejected; and they advised our people to take no part in the demonstration, at least as National Leaguers. If any reason were required in addition to those already presented for observing this attitude of reserve on such an occasion, it would be found in the fact that among the speakers who are expected to take a prominent part in this demonstration is Mr. Trevelyan, and an Irish popular representative was coolly asked to take his place on the same platform and as the friend and ally of the minister who is the official mouthpiece of the policy of forced emigration and coercion for Ireland. The lesson is being taught the English Liberals in a way they are not likely to forget, that coercion by a Liberal ministry is a crime that Ireland will never forgive and never forgive.

Then the Irish people have ceased to have any confidence in the sincerity of English radicalism and take up an attitude of healthy scepticism towards the present movement. Everybody knows

that the majority of the Liberal party are just as eager as the best English conservatives for the preservation of the House of Lords. The cue has been given to all the Ministerial officials, high and low, to speak in moderate terms of the Upper Chamber. Thus Mr. Fawcett, in his ante-Ministerial days, was known as one of the fiercest Radicals in the House—who on one occasion went so far as to declare himself a Republican—made a speech the other night in which he distinctly warned the people against being too hard upon the House of Lords. Then a Cabinet is not moderate in terms of a number of Whigs and Peers to whom the idea of a hereditary Chamber is almost as dear as to the highest Conservative. As to the Radicals below the gangway they are men without a particle of real Radicalism in their nature. Most of them are in Parliament for no better reason than a desire to climb into the circles where lords abound. It is needless to say that such men have no more desire to do anything against the existing state of things than Mr. Gould or Mr. Vanier; but his for legislation against the monopoly of capitalists.

Another reason for not encouraging the Irish population to join actively in the agitation is that there is already a strong and unhealthy tendency in several of the English cities to make the English Liberal and the Irish National cause one. This, it need scarcely be said, is one of the fundamental and mischievous fallacies of Irish politics which it has been most difficult to eradicate. The last general election gave the Irish people a terribly severe lesson upon this point. Under the influence of the anti-Confessionist published by Lord Beaconsfield, the Irish were distracted to vote for the Liberal candidates in all the constituencies in which they had power; and this order did much to produce that overwhelming Liberal majority which has enabled a Liberal Ministry to trample on Ireland with impunity for the last four years. If the alliance between the Irish and the English were cemented once more, old party ties and traditions would resume their sway; and it might be difficult in some places to get the Irish as a body to vote for a Tory; and, of course, for a Tory they will certainly be asked in some districts to vote. It would obviously be unwise to enter into personal details on this subject now; but this much may be said that there are some Liberals whose return it is almost impossible to regard as sanctioned by the Irish voters. These are the men who have made themselves remarkable by the bitterness and offensiveness of their comments on the Irish cause during the past few years.

The present political prospect is that we shall have the general election in the number of January. The House of Lords will not, according to present appearances, consent to the second reading of the Franchise Bill in the Autumn Session, upon which Mr. Gladstone has now resolved, and it is hard to see how the Government can postpone the appeal to the constituencies after that. Many of the Irish members will spend the greater part of the vacation in Ireland, and will devote their efforts to organizing the country in preparation for the great and momentous struggle that is approaching. A recess of great activity by the ablest and most trusted members of the Irish party is deemed very desirable by all those who have been watching the signs of the times. The absence of all Irish members of weight from Ireland throughout the Parliamentary Session is one of the things that produce the disorganization which goes on for six months of the year. Probably after some weeks of meetings and speeches by Mr. Parnell, Mr. Sexton, Mr. O'Brien, Mr. Harrington, and others, whatever little trouble has been created will be remedied, and the people will meet the great opportunity presented by the general election with closed and solid, and not divided and distracted ranks.

## ALLUMETTE ISLAND.

REV. A. M. LEYDEN AND SISTER VISIT THE SCENES OF THEIR CHILDHOOD.

The Rev. A. M. Leyden, O. M. I., M. A., Professor of Mathematics in the College of Ottawa, and his sister, a graduate of the convent of the Sacred Heart, is now on the Allumette Island, visiting their numerous relatives and acquaintances, and the Rev. Father Lynch, their old friend and former pastor. Father Leyden celebrated mass last Sunday at Chapeau and preached a fine sermon. Commenting on the text, "No prophet is acceptable in his own country," he hoped that his ministry would prove acceptable in the sense in which he used the term "prophet." He alluded in a very feeling manner to the happy coincidence of his celebrating the holy sacrifice where he had received holy baptism, and in presence of the venerable pastor who had baptized him. It filled him with emotions of mingled joy and sorrow, joy at finding himself once more among the friends of his boyhood days, and sorrow for the absence of beloved friends who now lie cold in the adjoining cemetery where the tombstones have grown numerous since he had left the parish more than eighteen years ago.

The Rev. gentleman and his sister are the guests of Mr. Patrick Fitzpatrick, the worthy mayor of the island, the death of whose wife about two weeks ago has been a cruel disappointment to his visitors. Father Leyden will celebrate mass next Sunday also at Chapeau, where his many former acquaintances and warm friends will have the pleasure of paying him a visit.—Pembroke Observer, Aug. 1.

## WEDDING BELLS IN WINDSOR.

The most elegant matrimonial event of the season was solemnized on the morning of the 23rd inst. at St. Alphonsus church, when Mr. Edmund J. Scully, official stenographer of Essex County, was united in holy bonds with Miss Eva White, daughter of Mr. J. White, of Windsor, and sister of S. White, M. P. P. Long before the time fixed for the ceremony crowds gathered in the sacred edifice to witness the arrival of the bride on the arm of the groom. The altar was richly decorated with wax lights, the *pro die* were tastefully trimmed in white and green, a carpeted way led from the carriage to the sanctuary, twelve pews in the main aisle were held in bondage by white ribbons, reserving them for the wedding guests. James E. Connelly and Donald Campbell acted as ushers. At 9 o'clock the wedding party arrived. The groom went to the altar on the arm of his elder brother, James Scully. The groomsmen were Mr. Joe. Keane and Mr. Walter Scully. The bride on the arm of her father followed. She wore a cream brocade satin train, over which fell the bridal veil held back with a jewelled pin, diamond brooch and ear-rings, and a corsage bouquet of orange blossoms completed the toilette. She was attended by two bridesmaids, Miss Bella Scully and Miss Della White, dressed in white nun's veiling, with lace garnitures and tiny white lace bonnets. Very Rev. Dean Wagner, assisted by Father Dunphy, performed the marriage ceremony and solemnized mass. After the nuptial blessing, the organ pealed forth Mendelssohn's Wedding March and the bridal party retired to the residence of the bride's father, Mr. Joe. White, sr., where about thirty relatives and friends sat down to a sumptuous *dejeuner*. At 2 o'clock the newly wedded pair were "at home" to a number of invited friends. In the evening they started for a two weeks' bridal tour to Buffalo and the East accompanied by the congratulations of their relatives and friends, who wished them a long and happy life together. The wedding presents were handsome and too numerous for particular notice, the finest being a set of silver, the gift of Mr. Watson, the pay agent of the Indian Reserve Claim.

## PRESENTATION TO REV. FATHER BROWN.

The Port Hope Times says: On Sunday morning, after the service of mass at St. Mary's Roman Catholic Church, the members of the congregation presented Rev. Father Brown with an address accompanied with a purse of gold. Among others present were Messrs. P. McCabe, sr., Jas. Christopher, M. Griffin, P. McCabe, jr., Jos. Lavigne, J. Lyden, M. E. Kelly, M. Connors, J. Poland, John Anker, &c. The address, which was read by Mr. P. McCabe, jr., expressed the regret and sorrow felt by the Catholic members of Port Hope at the departure of Rev. Father Brown from among them. After referring to the Rev. Father's successful ministry at Napanee, the address said:—"Fifteen years ago, God placed you in our midst; from that time we have seen with our own eyes what we had heard of you. It has been a long and glorious record. The work you have done in our souls by your preaching and the administering of the gifts of God, each one of us knows, and we shall always keep in faithful remembrance; we treasure these in our heart of hearts, the many blessings of strictly spiritual nature that flow upon man through the ministrations of a pious and holy priest.

"In the advancement of the temporal matters of our parish, what great labors and sacrifices have been yours. From day to day, constantly another was summoned to work, steadily snatching—relieve the monotony of your life of self-denial—a day for recreation or rest, you have made St. Mary's church our pride and our glory. To the ordinary observer, aware of our small numbers and our slender means, our material position is a subject of astonishment. To us, who have looked daily upon him who has borne the labors and heat of the day, it is a matter of no surprise, for we have been the eye witnesses of the constant, patient, persevering toil of the faithful friend and good priest that God, in His goodness, placed over us." Rev. Father Brown thanked them for the address and their kind, heartfelt wishes; and expressed the pleasure it gave him to find that he had the confidence of his own people as well as the inhabitants of the town generally. He referred to the courtesy and kindness he had always received at the hands of the Protestant people of Port Hope. The courtesy shown him was far greater than he could have expected, and he prized the good will of his Protestant brethren far higher than he could express. He would leave Port Hope with deep feelings of regret, but with a kind remembrance of the Christian love and good will shown him. A letter has been received from Bishop Jamot, stating that he will visit Port Hope next week, when Rev. Father Brown's resignation will be fully considered.

An advertisement appears in the Dublin papers offering a reward of £2,000 for the recovery and judgment, either with Cardinal McCabe, or the Dublin Probate Court of the last will and testament of the late Mr. James Egan. The testator, who carried on the business of a woolman, manufacturer and merchant in High Street, Dublin, and died in 1866, bequeathed the bulk of his property, amounting close on £1,000,000 sterling, to the late Cardinal Cullen for charitable purposes. This testamentary disposal of the property formed grounds for litigation by Mr. Egan's relatives, who claimed a share of the testator's money.

**At Evening.**  
 (From the German: for Redpath's Weekly.)  
 The evening winds are sleeping;  
 The moon, far and near,  
 The sound of angels' footsteps  
 Falls softly on the ear;  
 And down the darkness  
 Sweeps down from the stars of night—  
 Away, my heart, with sadness,  
 Why tremblest with affright?  
 The world's unrest and tumult  
 In deepest stillness lie—  
 Joy's truthful voice is silent,  
 And sorrow's wildered cry;  
 Whether thorns strew thy pathway,  
 Or roses deck thy feet,  
 Away, my heart, with sadness,  
 Why tremblest with affright?  
 Hast stumbled in life's journey?  
 Look backward nevermore,  
 New grace the bonnetless giver  
 For these hath still in store;  
 The shepherd of his people  
 Still guides the flock aright—  
 As we, my heart, with sadness,  
 Why tremblest with affright?  
 The planets in their courses  
 Serene, majestic, roll;  
 The golden Wand of God  
 Still circles round the pole,  
 As thus the stars He guides,  
 So thou, thro' darkest night,  
 Away, my heart, with sadness,  
 Why tremblest with affright?  
 J. C.

**A LESSON OF LIFE.**

A. Beppier in the Catholic World for July.  
 A little girl was waiting alone in her nursery for the arrival of a new governess. Being of a restless turn, and feeling the occasion to be one of great importance, she had manifested her anxiety and impatience by wandering from window to window, flattening her nose against each successive pane, and staring wistfully out at the bare, smooth lawn and at the great trees shaking down their last few raindrops as they shivered in the cold March wind. She was a pretty child of an unusual type, with a skin of milky whiteness, grey eyes so dark and deeply set that they passed at first sight for black, and an abundant crop of short, fair curls. Tired of the dismal prospect out of doors, she had sauntered again to the hearth, and was idly gazing at the smouldering logs when the door opened and a tall girl with brown hair and bright, brown eyes stood smiling on the threshold.  
 "She has come, Essie," she said, "and father has sent for you."  
 "Who?"  
 "The child sprang hastily forward and caught her sister's hand. "Is she nice? Do you like her looks?"  
 "She is lovely," was the assured reply; "and you cannot fail to like her, unless you are an obstinate little monkey. But come along; they are waiting for you now."  
 Essie ran down stairs and across the hall, then, seized with a sudden fit of shyness, stood hesitating at the library-door, until her companion, as though fearing she might slip away altogether, took her arm and pushed her gently in.  
 "This is my little sister, Miss Granly," she said briefly, as a young girl dressed in black rose from the sofa and came forward to meet them. "And unless she is going to learn a great deal more quickly for you than she ever did for me, you will have good cause to possess your soul in patience."  
 Miss Granly colored, and laughed a little, low, musical laugh. If not absolutely lovely, as Lesley had pronounced her to be, she was certainly very pretty, and with a delicate, babyish face, and an appealing look in her clear blue eyes that had won its way into many an unguarded heart. She sat down now and drew Essie to her side, holding the passive little hand and smiling at the sober, up-turned face.  
 "I am not easily frightened," she whispered, "and I don't feel at all surprised by what your sister says. She has no idea what a student you are going to make by and by."  
 She spoke lightly and with a caressing grace that seemed irresistible, but there was no response from the silent figure by her side. The child's grey eyes wandered slowly for a moment over the charming face before her, and then dropped in sudden coldness, while two small, perpendicular wrinkles denoted her smooth white forehead. The signs were plainly visible to all who chose to read them, that Miss Granly's first impressions had not been favorable. Even Miss Granly seemed conscious of this, and drew back a little, seeming hurt and puzzled, while Lesley tapped her foot impatiently, as she glanced at her father's darkening face.  
 "Essie," he said sharply, "when you have shaken hands with Miss Granly, and have shown her that you are not absolutely without manners, you may take her up to her room. Lesley, ring for a servant to carry the wraps, and let us have lunch directly."  
 He spoke with manifest annoyance, and his orders were quickly obeyed. Alone with his older daughter, who stood looking absently out of the rain-washed pane, he pushed aside the book he had been reading, and sat for a few moments absorbed in thoughts that were evidently not of a pleasant nature. "Lesley," he said suddenly, "it is very strange that you cannot teach Essie to be more courteous."  
 The girl turned slowly and shrugged her pretty shoulders. She was well accustomed to have all her sister's misdeeds charged to her account, and yet the process never failed to irritate her. "How can I help it, father?" she said. "Essie's whims are far beyond me, but I never dreamed she would be so rude to-day."  
 "Rude to-day! But why should she ever be permitted to be rude at all? I am sure you were never brought up to suppose that you had the option of being polite or not, as you felt inclined."  
 Lesley laughed. "No, I was not," she frankly admitted. "But then Essie is a very different child, and has more ideas and opinions of her own than I was ever allowed to indulge in. Look at her chosen friends. She is hand and glove with every old woman and bare-footed boy in the village, and half the time I cannot keep her away from the very servants."  
 The frown on Dr. Stanhope's face deepened into a curious look of mingled fear and anger. "Do you mean to say that you permit Essie to associate with these people?" he asked. "If so, her manners need no longer be a source of wonder."  
 "Permit it? No! But sometimes I cannot help it."  
 "But you must help it in the future! Do you understand me, Lesley? You must

absolutely forbid Essie to have anything to do with the servants or with the village children, and punish her every time she disobeys you. I will not have it in your power to say that your sister gratifies a taste for low company, which you should have checked in the start."  
 Lesley flushed crimson. The implied reproach was almost more than she could bear. Why, after all, should her father's annoyance with Essie always take the form of covert anger against herself? She felt distinctly the injustice of her own position, but offered no remonstrance to it. If she had gained nothing else in her guarded and disciplined childhood, she had at least learned how to be silent under provocation; and this policy of self-restraint gave a strength and dignity even to the simplicity of her youth and inexperience. No one recognized that fact more frequently, than her father. He felt now, as he had often felt before, that he had been unfair to her, and he knew that she would give him no opportunity either to make good his words or to revoke them. Under such discouraging circumstances he fidgeted for a moment or two and then went back to his book, out of humor with both his daughters and with himself as well. Yet able to take a half-coming view of his own discomfiture. "She is a true disciple of Pallas Athens," he muttered ruefully when he was left alone. "And vast are thy powers, O Silence!"  
 But Lesley took no pleasure in her triumph. Indeed, she did not even know that she had triumphed with fragrance in the hall, looking moodily through the stained glass window which lent a false brightness to the dreary world outside. She was but twenty-two, and had known very little of the joys or tumults of life, yet was far from thinking so. If any one had said to her that  
 "Her soul was a fair, desert temple of sense,  
 Unshaded by sorrow, unhalloved by duty,"  
 she would have offered an indignant denial and pointed out the greatness of the mistake.  
 Had it not been a sorrow when her own mother died, leaving her a very little girl to the care of aunts who loved her well—so they said—to make her childhood anything but a burden? Had not that sorrow been keener still when these same relatives came in solemn state to the boarding-school where their twelve-year-old daughter was to be educated, and the French grammar, and informed her with a strong implied disapproval of the act, that her father had taken another wife? And when at last she was released from school, and sent with a trusty body-servant and a maid to her father's broken-hearted widow, with a foreign-looking and atrociously dressed child of five, who could not speak a word of English, and to whom she, Lesley, was expected to fill the part of a mother? And when, while she sat at the table, the child, brusque, wilful, and old-fashioned, should be so much dearer to his heart than she had ever been? Yes, Lesley felt that she had many trials, and sometimes wondered that she was not more melancholy and morose than she was. While she sat, she had tried to do her duty loyally, both to the father whom she dearly loved and to the little sister whom she had never learned to love at all. On that score, at least, she was free from self-reproach.  
 And Essie was devoted to her with childish and unexecuting ardor; but then it was not difficult for Essie to love any one. Lesley's affections were few and of a slow growth, but Essie's heart was capable of taking in all by whom she was surrounded. She loved her father, and her half-sister best of all; but she loved, too, her old nurse, who told her stories without end; and the cook, who saved for her benefit the most tempting of cakes and tarts; and the gardener, who would stop on his busiest days to carry water for her drooping flowers; and the room, which looked nothing better than to cater along-side of her little pony; and the village children—those hateful associates—who worshipped with one accord the very ground she trod on. Certainly, Lesley's affections were many and warmly retained, which made all the more irritating that she should have taken an unreasonable dislike to a governess who was, in Lesley's opinion, charming. And this having brought her back to her original grievance, she stood pondering a note to remind him of an unexpected sight drove the recollection from her mind.  
 Up the muddy road came riding a young man on a chestnut mare, and in a moment the girl had flung open the door and stood waiting on the porch, her eyes sparkling, her hair blown about by the damp wind which brought a freshened color into her cheeks. The rider dismounted, ran up the steps, and took her into his arms with more of the matter-of-fact cordiality of a husband, than the eager devotion of a lover. "Why, what were you doing at the front door?" he asked, "looking as irresistible as Circe at her palace gates?"  
 Lesley shook her head. At this moment all her trials had vanished, and she was ready to wonder how she could ever have fretted over them. "I believe," she said, hesitatingly, "that I was moping a little before I caught sight of you."  
 "Moping! What about? Nothing wrong, I hope?"  
 "Oh! no, nothing wrong. Only Essie chose to be rude to her new governess, and father, as usual, discovered that I was to blame, and I felt inclined to cross over the whole matter."  
 The young man laughed and drew her close. "My dear child," he said, "if you are destined to shoulder all Essie's misdeeds your burden is likely to be a heavy one. And as for being rude to her governess, you surely can't expect a youngster to like her governess, can you? I used to have one myself when I was a little boy, and I have very distinctly a recollection of being rude to her nearly the time, and of being perpetually sent to bed in consequence—which is more than will ever happen to Essie. But, to come down to practical matters, I hope that I am in a humor for luncheon, for I feel myself trembling on the very brink of starvation. In two minutes, you say? Then I will ride Jess to the stable, and be back with you in two minutes at the furthest."  
 He was gone, and Lesley's mind was at peace with herself and with all around her. She had only been engaged for

three months, and love still seemed to her a panacea for all the ills that flesh is heir to. What were a few vexations, more or less, when into her life had come this great happiness? What did anything matter, after all, when she could fall back upon this hidden spring of joy? By the time Mr. John Burroughs had given his mare in charge of a groom and had returned to the house Lesley had tactfully made peace with her father, had said a few politely apologetic words to Miss Granly, and had abstained from scolding Essie—three very distinct results of that short and stolen interview in the hall.  
 However inauspiciously the new governess had begun her reign, it continued without any of those tragic instances which had made the pastime of Jack Burroughs' infancy. Dr. Stanhope was warm in her praise; Lesley, with true womanly sympathy for her early orphanhood and her dependent condition, endeavored to surround her with little pleasures and to make her life as bearable as she could; and, if her dislike remained unaltered, had been careful not to threaten into a state of passive civility. Indeed, Miss Granly possessed that rare tact which would have made good her footing wherever chance had thrown her; and far more than her youth or beauty was the subtle conciliator which people's minds and moods, which intuitively enabled her to please. She understood when to speak and when to let her appealing eyes speak for her with a mute and irresistible eloquence. She was incapable of jarring upon the vanities and sensitivities of those around her; and while carefully refraining from open flattery—that rock upon which so many vessels split—she had learned from Shenstone the important lesson that "deference is the most compelling of all compliments." As a result, she had taught herself to veil her natural self-reliance, to ask for advice in all emergencies, to listen to it with grateful attention, and even to make it a point of following it. She permitted Dr. Stanhope to feel that he was wise in counseling Lesley to think that she was his kinder friend, Jack Burroughs to suppose that his occasional attentions both flattered and flattered her—which was far from being the case—and every servant in the house regarded her as if she ministered in an especial manner to his wants.  
 On her little pupil alone was all that tact and judgment thrown away; for Essie, not clever enough herself to appreciate cleverness in other people, trusted entirely to her instincts, and was unreasonable in her fancies as the carrier of barks at one guest, and fawned upon another, with more innate preference, perhaps, than we are apt to give him credit for. The child's truthful soul looked through her clear grey eyes, and in her simple directness there was something which her father thought half-barbarous, but which Lesley, single-minded herself, was quick to understand and appreciate. Nor can it be claimed, indeed, that her studies advanced as rapidly as Miss Granly had predicted; but then book-learning was not at all her forte. She was quick to remember all she saw, but hopelessly slow in extracting any information out of a printed page. To Lesley, looking back upon her own early efforts, she was rapidly seemed almost incomprehensible. 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A Soul in Sin.

It was God's temple years ago—
Behold it now!
With love and faith it once did glow—
Behold it now!

HENRY GEORGE'S REPLY TO THE DUKE OF ARGYLL.

Henry George's recent reply to the Duke of Argyll's savage attack upon him is a vigorous and brilliant production. In answer to certain statements made by the Duke as to the condition of affairs in Scotland Mr. George says:—

"That power over men which arises from ownership of land as well as ownership of their bodies the Duke may see in varied manifestations if he will look. The power of the Scottish landlords over even the large farmers, and in the smaller towns, over even the well-to-do shopkeepers and professional men, is enormous. Even where it is the custom to let on lease, and large capital is required, competition, aided in many cases by the law of hypothec, enables the landlord to exert a direct power over even the large farmer. That many substantial farmers have been driven from their homes and ruined because they voted or were supposed to have voted against the wishes of their landlords is well known. A man whose reputation was that of the best farmer in Scotland was driven from his home in this way a few years since for having politically offended his landlord. In Leeds, England, I was told of a Scottish physician who died there lately. He had been in comfortable practice in a village on the estate of a Scottish duke. Because he voted for a Liberal candidate, word was given by the landlord's agent that he was no longer to be employed, and as the people feared to disobey the hint, he was obliged to leave. He came to Leeds, and not succeeding in establishing himself, pined away, and would have died in utter destitution but that some friends had made in Leeds wrote to the candidate for supporting whom he had been boycotted, who came to Leeds, provided for him a few days of life, and assumed the care of his children. I mention to his honor the name of that gentleman as it was given to me. It was Sir Sydney Waterlew.

"During my recent visit to the highlands I was over and over again told by well-to-do men that they did not dare to let their opinions be known, or to take any action the landlords or their agents might dislike. In one town such men came to me by night, and asked me to speak, but telling me frankly that they did not dare apply for a hall, requested me to do that for myself, as I was beyond.

"THE TYRANNY THEY FEARED. If this be the condition of the well-to-do, the condition of the crofters can be imagined. One of them said to me: 'We have feared the landlord more than we have feared God Almighty; we have feared the factor more than the landlord, and the ground officer more than the factor.' But there is a class lower still than even the crofters—the cotters—who on forty-eight hours' notice can be turned out of what by courtesy are called their homes, and who are at the mercy of the large farmers or taxmen who are the landlord or agent. Take this class, or the class of farm servants who are kept in bothies. Can the Duke tell me of any American slaves who were lodged and fed, or who had less of all the comforts and enjoyments of life?

"The slaveholders of the South, in no case that I heard of, interfered with the religion of the slaves, and the Duke of Argyll will doubtless admit that this is a power which one man ought not to have over another. Yet he must know that at the disruption of the Scottish Church, some forty years ago, Scottish proprietors not merely evicted tenants who joined the Free Church (and in many cases eviction meant ruin and death), but absolutely refused sites for churches, and even permission for the people to stand upon the land and worship God according to the dictates of their conscience. Hugh Miller has told, in 'The Cruise of the Betsy,' how one minister, denied permission to live on the land, had to make his house on the sea in a small boat. Large congregations had to worship on mountain roads, without shelter from storm and sleet, and even on the sea shore, where the tide flowed around their knees as they took the communion. But perhaps the slavishness which has been engendered in Scotland by land monopoly is not better illustrated than in the Highlands, where, after keeping them off his land for more than six years, a Scottish duke allowed a congregation the use of a gravel pit for purposes of worship, whereupon they sent him a resolution of thanks.

"In the large cities tyranny of this kind can not, of course, be exercised, but it is in the large cities that the slavery resulting from the reduction of land to private ownership assumes the darkest shades. Negro slavery had its horrors, but they were not so many or so black as those constantly occurring in such cities. Their own selfish interests, if not their human sympathies or the restraint of public opinion, would have prevented the owners of negro slaves from lodging and feeding and working them as many of the so-called free people in the centers of civilization are lodged and fed and worked.

tury, pointed out to an English visitor some miserable-looking creatures who, he said, were samples of the people, any one of whom he could kick as he pleased. "Thousands and thousands of acres," says the Duke, "have been reclaimed from barren wastes; ignorance has given place to science, and barbarous customs of immemorial strength have been replaced by habits of intelligence and business." This is one side of the picture, but unfortunately there is another side—chieftains taking advantage of the reverential affection of their clansmen, and their ignorance of a foreign language and a foreign law, to reduce those clansmen to a condition of virtual slavery; to rob them of the land which by immemorial custom they had enjoyed; to substitute for the mutual tie that bound chief to vassal and vassal to chief, the cold maxims of money-making greed; to drive them from their homes that sheep might have place, or to hand them over to the tender mercies of a great farmer.

"There has been grown," says the Duke, "more corn, more potatoes, more turnips; there has been produced more milk, more butter, more cheese, more beef, more mutton, more pork, more fowls, and eggs." But what comes of these? The Duke must know that the ordinary food of the common people is meal and potatoes; that of these many do not get enough, that many would starve outright if they were not kept alive by charity. Even the wild meat which their fathers took freely, the common people cannot now touch. A Highland poor-law physician, whose district is on the estate of a prominent member of the Liberal party, was telling me recently of the MISERABLE POVERTY OF THE PEOPLE among whom his official duties lie, how insufficient and monotonous food was beginning to produce among them diseases like the pellagra in Italy. I asked him if he could not, despite the gamekeepers, take for themselves enough fish and game to vary their diet. "They never think of it," he replied, "they are too cowed. Why, the very moment any one of them was suspected of cultivating a taste for trout or grouse, he would be driven off the estate like a mad dog."

Besides the essays and journals referred to by the Duke of Argyll, there is another publication, which anyone wishing to be informed on the subject may read with advantage, though not with pleasure. It is entitled "Highland Clearances," and is published in Inverness by A. McKenzie. There is nothing in savage life more cold-bloodedly atrocious than the warfare here recorded as carried on against the clansmen by those who were their hereditary protectors. The burning of houses; the ejection of old and young; the tearing down of shelters put up to shield women with children and tender infants from the bitter night blast; the threats of similar treatment against all who should give them hospitality; the forcing of poor helpless creatures into emigrant ships which carried them to strange lands and among a people of whose tongue they were ignorant, to die in any case like rotten sheep, or to be reduced to degradation. An amazing scene truly! Great districts of people with a race, rude it may be and slavish to their chiefs, but still a race of manly virtues, brave, kind, and hospitable—now tenanted only by sheep or cattle, by grouse or deer! No one can read of the atrocities perpetrated upon the Scottish people during what is called "the improvement of the Highlands," without feeling something like utter contempt for men who, lions abroad, were such sheep at home that they suffered these outrages without striking a blow, even if an ineffectual one. But the explanation of this reveals a lower depth in the "reduction to inequity." The reason of the tame submission of the Highland people to outrages which should have provoked the most timid is to be found in the prostitution of their religion. The Highland people are a deeply religious people, and during these evictions their preachers preached to them that their trials were the visitations of the Almighty and must be submitted to under the penalty of eternal damnation.

But at last, thank God! the day is breaking, and the blasphemy that has been preached as religion will not be heard much longer. The manifesto of the Scottish Land Restoration League, calling upon the Scottish people to bind themselves together in solemn league and covenant for the extirpation of the sin and shame of landlordism is a lark's note in the dawn. As in Scotland, so elsewhere, we have spoken particularly of Scotland only because the Duke does so. But everywhere that our civilization extends the same primary injustice is bearing the same evil fruit. And everywhere the same spirit is rising, the same truth is beginning to force its way. Against it are strong forces—authority, wealth, the power of the schools, of the press, and too often of the pulpit. But what are these to the power of truth?

Time is Money. Time and money will be saved by keeping Kidney-Wort in the house. It is an invaluable remedy for all disorders of the Kidneys, Liver and Bowels and for all diseases arising from obstructions of these organs. It has cured many obstinate cases after hundreds of dollars had been paid to physicians without obtaining relief. It cures Constipation, Piles, Biliousness and all kindred disorders. Keep it by you.

R. C. Bruce, Druggist, Tara, says: "I have no medicine on my shelves that sells faster or gives better satisfaction than Dr. Thomas' Electric Oil, and the sale is constantly increasing. The past year being the largest I have ever had. One of my customers was cured of catarrh by using three bottles. Another was raised out of bed, where he had been laid up for a long time with a lame back, by using two bottles. I have lots of customers, who would not be without it over night."

PREMONITIONS OF APPROACHING DANGER, in the shape of digestive weakness, lassitude, inactivity of the kidneys, pains in the region of the liver and shoulder blades, mental depression coupled with headache, furred tongue, vertigo, should not be disregarded. Use Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure, and avert the peril to health. It removes all impurities and gives tone to the whole system. Sold by Harkness & Co., Druggists, Dundas St.

When his Grace had concluded he announced that after the dismissal of the congregation a meeting would be held at Sarsfield's Rock, and a demonstration made there. The demonstration at the Rock was one of the grandest and most imposing that could be conceived. There were fully twenty thousand people assembled around the base of the eminence, from the top of which floated several Irish flags, bearing the inscriptions, "Faith and Fatherland a Nation," "Sarsfield is the Word and Sarsfield is the Man," "The best bow for Ireland was struck here." There were also numerous banners borne by the various bodies belonging to the trades, friendly societies and National Branches of the surrounding districts.

"SARSFIELD'S ROCK."

Archbishop Croke on Love of Country.

Limerick Junction, Sunday, July 12. To-day a grand and imposing demonstration—in honor, as announced, of "Faith and Fatherland,"—was held at "Sarsfield's Rock," Ballynery, the historic spot where the defenders of Limerick two centuries ago intercepted and destroyed the siege train of the Williamite Army. The occasion of to-day's demonstration was the dedication by the patriotic Archbishop of Cashel, the Most Rev. Dr. Croke, of the new church of St. Bridget, which has been erected in close proximity to the historic spot. The foundation stone of the edifice was laid twelve months ago; and, in the comparatively limited time intervening, the Rev. M. Power, the respected Administrator of the parish of Pallasgreen and Templebreedin, has been enabled to have the church prepared for the ceremony of dedication, and open for Divine service.

The building, which is erected on a commanding site overlooking the counties of Limerick and Tipperary,—on the twin borders of which it stands,—is in the modern Gothic style. It consists of a nave, transepts, and a chancel, providing ample accommodation for the large number of parishioners. A handsome tower, which is included in the design, has not yet been erected. The high altar is of Caen stone, supported by marble pillars. The builder, Mr. James Newstead, of Fermoy, has given great satisfaction by the despatch and perfectness of the work.

As the sacred edifice has already been blessed and dedicated, last year, there was no delay to the ceremonies; and, a little before noon, High Mass was commenced at the high altar, which Archbishop Croke had previously blessed. A large and most respectable congregation filled the church. A great number of priests and many members of the Corporation, in their robes, and attended by the mace-bearer, occupied seats in the chancel. After Mass, Archbishop Croke preached an eloquent sermon explanatory of the ceremony.

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The appearance of Archbishop Croke on the summit of the "Rock," was greeted with enthusiastic cheers again and again repeated, and during his address the enthusiasm was unbounded. Among those accompanying the Archbishop were nearly one hundred priests, the Mayor and Corporation of Limerick, the members of the various County Boards, and a large number of prominent residents of Limerick and Tipperary.

The Limerick Mechanics' Band and the Banner-bearers of the National Band, with their banners, attended, and the band played a march in honor of the Archbishop. The Rev. Power then read an address to the Archbishop from his devoted priests and people of Pallasgreen and Templebreedin, bidding him welcome to Sarsfield's Rock on his third visit within a comparatively short time to this historic spot.

Archbishop Croke, who was received with cheers again and again repeated, replied to the address as follows:— "My dear friends, I have to thank you, and I do so most heartily, for the kind, but do flatter, words you have just addressed to me, as well as for many other acts of filial devotion which I have had, from time to time, to acknowledge at your hands. In thus thanking you, the parishioners of Pallas, I likewise express my deep sense of gratitude and obligation to all my other friends who have attended, and whose kind and historic gift to-day, but in a very special manner, I wish to make my acknowledgments to the members of the ancient and patriotic Corporation of Limerick,—headed by their venerable chief, Mr. Leunihan, for having once again done me the honor of gracing our Church ceremonial with their distinguished presence (cheers).

This spot, my friends, on which we now stand, associated as it ever shall be with the name and fame of one of Ireland's greatest sons, the immortal Sarsfield, (renewed cheering), is furthermore, remarkable, let me tell you, for its contiguity to the townland on which another great and sainted Irishman first saw the light—I mean the most Rev. Dermot O'Hurlry, Archbishop of Cashel (renewed cheering), who died a martyr's death in Stephen's Green, Dublin, on the 30th of June, some three hundred years ago— that is, in the reign of the meek and virtuous Queen Bess, and in the year of our Lord 1584. Let me give you a brief sketch of his life and sufferings, as I think it may be most appropriately given to-day and here. The martyr Archbishop Hurlry was born in the year 1519, at the villa of Lickadool, not far from the site of the present Boher station-house. His father held a large farm there, his mother being nearly allied by blood to the great family of the O'Briens of Thomond. He very likely made his early studies in the city of Limerick; but, at all events, at a more advanced period of his career, we find honorable mention of him in the Universities of Louvain and Paris, where he won his degrees in theology and canon law, with much distinction. We now know him appointed Archbishop of Cashel on the 11th of September, 1581; but we are not so certain as to the precise date of his reaching Ireland after his consecration. It may be fairly presumed, however, from circumstantial evidence that he landed near the town of Drogheda, in the month of October, 1585. He travelled, of course, in disguise, accompanied by one solitary priest named Dillon, who, unfortunately, was arrested, soon after their landing, and cast into prison, where he was detained for four months.

length the trials, the troubles, and wanderings of one of our good Archbishops, from the time he first touched our shores till the period of his arrest. Suffice it to say that he managed to elude the vigilance of his pursuers for a few days, and that, having traversed the counties of Cavan and Longford, he succeeded in reaching the town of Carrick-on-Suir, where he hoped to find a refuge in the castle of the Earl of Ormonde. From Carrick he made his way to the then flourishing monastery of Holycross, near Thurles; and having administered there the Holy Sacrament of Confirmation, returned to Carrick, where he was arrested on the double charge of being "a Popish Bishop" and an enemy of her Gracious Majesty the Queen. From Carrick he was marched to Kilkenny, and thence to Dublin, where he was exactly before his trial and execution. During that time he had to endure the greater privations and was finally put to the torture. The historian of his life tells us that in order to extract from him, if possible, a confession of guilt, and an acknowledgment of the Queen's supremacy, he was finally led to the prison yard, where his legs were forced into long tin boots, filled with oil, butter, and other such substances. They then set him in the stocks, his legs projecting at one side, where a fire was kindled under them. Whilst his legs were thus being roasted, the agent of the Government questioned him as to his alleged treasonable practices, promising a free pardon if he would admit the supremacy of the Queen. But in vain. He bore his sufferings with the most heroic constancy, repeating from time to time the words "Jesus have mercy on me," and when the red hot boots were taken off the flesh was found melted away, the bones literally laid bare. (Sensation.) He was then led back to prison. His trial for treason and recusancy took place soon after; and having been found guilty on the 29th of June, he was hung with a straw rope, on the morning of the 30th of June—on or near the spot where the Catholic University now stands, in Stephen's Green. His remains were afterwards decently interred in the adjacent Church of St. Kevin.

Such, my dear friends, are the leading features of the life and suffering of the sainted Archbishop Hurlry, who was born and died in our own country, and whose Christian heroism has been actually his lustre on the Church and diocese of which he was so distinguished an ornament. (Cheers.)

But why do I refer to this subject, and say that it is appropriate to speak of it here, and to-day? I refer to it for five plain, distinct, and, as I believe, weighty reasons. I refer to it, in the first place, because it is a history of our country, but the contrary—that the sufferings of our fathers in the faith should be either unknown here or forgotten. I refer to it, secondly, because, as this is the third centennial anniversary of Archbishop Hurlry's execution, I hold it to be both meet and just that we—assembled as we are in such numbers, close by the place of his birth in Ireland, and the date of his departure—pay a passing tribute of respect to the holy martyr's memory. I refer to it, thirdly, in striking illustration of the fact that constancy and devotedness to any good cause—be it sacred or secular—will be sure, in the long run, to be crowned with success, besides giving a clear title to the lasting gratitude of posterity (loud cheers).

I refer to it, fourthly, in order to prove that the struggle in which we are actually engaged—for the elevation of our country and the recovery of our national rights—is an hereditary one, transmitted to us as a deathless inheritance from sire to son, and that we must be steadfast and fearless in the fight, prepared for every, even the most hazardous contingency, as our martyred fathers in the faith were prepared to suffer before us (renewed cheering).

Finally, I refer to it, and finally, to show by contrast how much of civil and religious liberty has been acquired by Irishmen since the martyrdom of Archbishop Hurlry, and to impress, on all whom it may concern, that had we of this century,—unlike those who had gone before us, ignorantly held our tongues and tamely submitted to oppression,—had we not assumed the air and attitude of free men, rather than contentedly settle down to slavery—our faith would be banned to-day as it was in the days of the martyred Archbishop, and we ourselves be left still striving for even that moderate measure of civil and social equality which we now, thank God, possess (cheers). I shall say no more. I thank you once again for your address to me, and I understand, I trust, that you and I shall content myself then with wishing you, in conclusion, health, and happiness and prosperity (immense applause).

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Special Correspondence of the Pilot.

ENGLAND'S SPY SYSTEM.

"LADIES" SENT ON SECRET SERVICE TO IRELAND.

DUBLIN, Saturday, July 5. "The Philistines are on thee, Samson!" Sir William Harcourt and Mr. Jenkinson, the astute heads of the English Home Office and the detective system, having both, doubtless, got an excellent scriptural education in their youth and being religiously "trained up in the way they should go," both know what this ancient almonition means. As Englishmen they naturally know how powerful are the wiles of women. As Alcides laid down his club at Omphale's feet, as Samson surrendered his forty where his power locks upon the lap of Delilah, they not inexcusably conclude that the Irish Giant may be wheedled by the blandishments of an English Traviata into a confession of the source of his strength. Cunning fellows these Englishmen are, to be sure! All human weaknesses are laid bare to their omniscient eyes—no foible is too shallow for their observation. Having but one intellectual and moral standard, up to it all mankind must necessarily come—a kind of Procrustean bed upon which all other minds must be stretched, to be stretched like india-rubber if they be too short, to be depeled if too long. Hence, the latest device of the heads of the Home Department in England to probe the secrets of Irishmen, by means of lovely women. Of course there can be no presence at originality in such a resort. Not to go very far back into the antique, it is as old as the days of Palmerston. But the present is the first time within living memory, I believe, in which the experiment of the female spy has been tried on a grand scale for the unravelling of Irish troubles. Possibly the musty "pigeon holes" of the Birmingham tower may some time show me any error, so that I write subject to future correction. But let me tell you of the grand device of the English Home Office, its beautiful simplicity, its iris career, and the ridiculous and hopeless collapse of the brilliant bubble. It is as fine a story as ever caught the pen of Sue or Dumas.

About the middle or towards the end of May last, a young lady, unknown in Irish literary circles, was in London, sight-seeing. Among other places, she went, of course, into the House of Commons. While going over this abode of legislative wisdom, she was joined by a lady of distinguished appearance and elegant manners. The attraction of mutual unconquaintance with the intricacies of the building furnished a plausible reason for seeking companionship. The unsophisticated Irish girl never dreamed of anything singular in the circumstance. She entered into conversation freely, and the result of the evening's interview was that something like a friendship sprang up for a time between the two ladies.

By a very singular coincidence, it happened that the strange lady was going to Ireland, and the date of her departure timed so nearly with the return of the young Irish lady that an arrangement for a journey in company was made. They arrived in time for the gaieties of the summer season. At the Trinity College Park races, the resort of all the beauty and fashion of the metropolis, the two were met, strolling, by Mr. James O'Connor, of the Irish magnificence, and the young Irish lady. An introduction to the stranger took place, and from that moment the success of Sir William Harcourt's and Mr. Jenkinson's neat little plot was in terrible jeopardy.

After this interview, mildly somehow managed to meet Mr. O'Connor pretty often. Professing an ardent sympathy with Irish patriots, she asked him repeatedly to join her and the young lady in drives and excursions on a dinner party. Her these occasions politeness was introduced, and Mr. O'Connor discovered that Missy's sympathies were strongly on the extreme—in fact, the dynamite and invisible—side. This confirmed the suspicions which had been gradually growing in his mind. The lady was of most polished manners, and her address and conversation were refined and spotless, her husband, a nobleman of high social position, and a member of the aristocracy. (Going under the guise of a married woman (Mrs. Tyler was the name entered on the hotel book), she represented that her husband and herself, being of different tastes, had agreed to pursue them apart, and that her *penchant* was Irish nationality. She asked, after a while, for an introduction to some one in London to whom she could be of service in this way. Mr. O'Connor referred her to Mr. Colbert, a sterling patriot around whom the "authorities" had long been trying to cast their nets. She went back to London and met him several times, developing still stronger philo-dynamite proclivities than before. Colbert had been put upon his guard by O'Connor, and he entered fully into the spirit of the fun. Money was offered by the lady for the purpose of taking out of the country any body implicated in outrage trouble; to keep up the fun a little was accepted on the pretence that somebody was to be got away. Satisfied with her operations in London, Missy returned to Dublin, and again the interviews with O'Connor recommenced. Sitting in her drawing-room at the Greham Hotel, one evening, while the lady was absent, Mr. O'Connor thought it well to look under the table and the sofa to satisfy himself that there was no concealed listener. While engaged in this survey, his attention was attracted by a number of fragments of letters and telegrams lying in the grate. He took up a few of them, and one of the first morsels which came to his hand was the corner of a telegram showing the date "Home Office, London." Another giving the address "Mrs. Tyler, Gresham Hotel, Dublin." Here was a discovery! What more significant corroboration of a well-founded suspicion could possibly be forthcoming. By this time a splendid system of fooling had been arranged. Several choice wags—men who had no more connection with secret societies than the Man in the Moon, had been got into the ring. Gay dinner parties were arranged. Champagne of the rarest brands, and the choicest of Havanas were freely handed round, and plots for blowing up Dublin Castle, the Houses of Parliament and other fabrics discussed with great gout and good humor during the post-prandial moments of delight. Missy was always the most unexceptionable of

hostesses. Surrounded by jocular males, with no other lady in the room, she was cold as Castalia's fountain in her conversation, giving the correct tone to all the flow, and keeping the company rigidly to the great question of ferocious politics. The chief actors in this beautiful comedy, which in its duration left Wagner's "Trilogy" altogether in the shade, were Mr. O'Connor, of the Irishman, Mr. Fred Callahan, of Sport, Mr. P. J. Quinn, of the National League (who personated a young dynamite freak from America), Mr. John Clancy, T. C., etc. It was the intention as soon as the affair had ripened to a head, to have introduced a pretty tableau, in which a pretended emissary from Exchange Court, the detective headquarters in Dublin, was to arrive on the scene as a confederate and in reply to a query, "What's the latest from Scotland Yard?" to point to the lady and say, "Mrs. Tyler!" and then bring the farce to an end by dismissing the lady with laughter. But she herself cut short the programme by suddenly going off, either because she found she was being fooled, or because she found it became necessary to consult with her chiefs regarding the steps to be taken consequent on the unexpected magnitude and success of her discoveries. After her departure a brief statement announcing the success of the hoax appeared in the chief Dublin papers. It will in due time form the subject of a full and exhaustive history.

What are we to say of a Government which can stoop to devices like these? The employment of male spies like Talbot and Warner was a more venial sin as compared with the treachery of employing temptresses in the shape of women—temptresses not only to ensnare men into the betrayal of dangerous secrets if they had any, but to hurry them into the commission of the most daring deeds of outrage. With all the allurement of personal grace and soft speech and honied compliment, with all the advantages that unlimited funds could bestow, with the belief that a heroine was encouraging them to patriotic if foolishly deeds, who can tell what number of foolish individuals might have fallen into this most shocking and unscrupulous trap? Of all the devices of the British Government to ensnare innocent Irishmen, this introduction of miladies into the political world is the most daring and demoralizing.

Catholic Nuns and the Cholera.

Toulon, July 10. Sister St. Benoit, whose family name was Lacroix, aged 71, died here of cholera last night. She was a member of a wealthy family, and since 1873 had been Superior of the Sisters of St. Mary, who keep a boarding school. She had lived forty-nine years in nun, belonging first to a convent at Toulon. The deceased was much esteemed in the town. She received the last sacrament with great composure. The funeral took place this afternoon, 300 persons being present, besides all the Toulon clergy.

The third Sister of Charity, Sister Vincent, who was seized with cholera, is better. The Evening Standard of Monday says: "Those admirable women, the Sisters of Mercy, who have been driven from the wards of Paris hospitals, and who are continually attacked and insulted by the atheistical press, are to be met with, now that an epidemic is raging, beside the sick beds of cholera patients in the Toulon and Marseilles hospitals, braving danger and forgetting injuries in their desire to alleviate the sufferings of their fellow-creatures. Three or four of them have already succumbed to the disease, but others take their places, and if they in their turn are carried off, others will replace them. The calm courage of the sisters forms a striking contrast to the childish panic which prevails throughout France in face of the cholera visitation, and which induces people to fly terror-stricken from their homes, instead of remaining to encourage and help those who cannot seek safety in flight. Medical men are warm in their praise of the sisters as hospital nurses; and before the present epidemic broke out had protested against the measures adopted for isolating hospitals to the detriment of the patients. It is quite certain, in the event of cholera visiting Paris, that the sisters would be applied to, and equally so that they would resume their former duties at the bed of sickness and death.

Another victim to duty, Sister Anatolien, has died of cholera at St. Mandrier owing to her attention to the hospital patients. A telegram to the Times, dated Toulon, Sunday, says: Three more Sisters of Mercy have been attacked by cholera. The Bishop of Marseilles visited the cholera hospital on Saturday, and left 5000 francs for distribution among the poorest of the sufferers.

The Times correspondent, telegraphing on Tuesday, says: I have just visited Pon Encounter Hospital, which has been admirably fitted up. Three nuns and a chaplain are working on the staff. There are four wards, two for mild and two for severe cases. There are at present twelve patients here, seven being severely attacked. It was disinfected both on entering and leaving.

For its soothing and grateful influence on the scalp, and for the removal and prevention of dandruff, Ayer's Hair Vigor has no equal. It restores faded or gray hair to its original dark color, stimulates the growth of the hair, and gives it a beautiful soft, glossy and silken appearance.

Woman's Weakness. Much of the weary weakness peculiar to females is caused by irregularities that could be promptly remedied with that Excellent Regulating Tonic, Burdock Blood Bitters.

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A Remarkable Record. The most remarkable cure of Scrofula on record is that of the Rev. Wm. Stout, of Wiaraton, whose case of Scrofulous Abscess baffled the skill of seventeen surgeons for twenty-three years. He was perfectly cured by Burdock Blood Bitters.

The Catholic Record
Published Weekly at 466 Richmond Street,
London, Ontario.

Rev. JOHN F. COFFEY, Editor.
THOS. COFFEY, Publisher & Proprietor.

OTAWA Agency:
P. J. COFFEY, Gen'l Agent, 74 George St.

RATES PER ANNUM.—One Copy, \$2.00;
Three Copies, \$5.25; Five Copies, \$7.50; Ten
copies, \$12.50 Payable in every case in
advance.

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Catholic Record.

LONDON, SATURDAY, AUG. 9, 1884.

BISHOP WALSH AT DUNWICH.

The good Catholics of Dunwich, in the
County of Elgin, were on Sunday last,
delighted with the favor and privilege of
a visit from His Lordship the Bishop of
London. Through the exertions of the
Rev. Father McRae, the worthy assistant
of the zealous pastor of St. Thomas, Rev.
Father Flannery, the Catholic church in
Dunwich has been lately enlarged. The
structure, now quite large and commodi-
ous, was solemnly re-blessed by the
Bishop, assisted by Fathers Flannery and
McRae. His Lordship preached on the
occasion and was particularly impressive
and felicitous. He congratulated the
Catholics of Dunwich upon their zeal for
Holy Church, of the constitution and
divine mission of which he then dwelt at
length. His Lordship's fervid and elo-
quent discourse will long be remembered
by those present Sunday last. Many of
those were Protestants of various denomina-
tions, who had long been anxious to
hear the Bishop of London. His Lord-
ship's visit to Dunwich will leave lasting
memories of good in that portion of his
diocese and long form a source of encour-
agement and gratification to the faithful
Catholics of that township and district.

ST. IGNATIUS LOYOLA AND THE
JESUITS.

The life of Ignatius Loyola is one of
the most captivating interest. Born in
one of the most critical periods of human
history, Ignatius was destined to play a
most important part in the awful religious
struggle that disturbed mankind in the
sixteenth century. Eight years after the
birth of Martin Luther at Eisleben in
Germany, Catholic Spain gave to Chris-
tendom the man who was to meet and
overcome the false teachings of the fiery
and audacious German. One year before
the fall of Granada and the total effec-
ment of Moorish power from Spain; one
year, too, before the discovery of America
by Columbus, two events of surpassing
magnitude and far-reaching significance,
did Ignatius Loyola come into the world.
Baptized in the parish church of Aspetia,
his infancy was passed in his ancestral
home of Loyola under the care of pious
and devoted parents. Born in a great
age, an age of heroism and
fortitude, his mind was in early infancy
impressed with the tales of military
daring and prowess attempted and
achieved by his countrymen at home and
in far distant lands. The military pro-
fession offered him and all young gentle-
men of birth in those days such attrac-
tions that he was irresistibly drawn into
its ranks. He had all the qualities of a
soldier. Daring and resolute, but humane
and honorable, he might, had not God had
other and greater designs upon him, have
risen to the highest eminence in the career
he had embraced.

Wounded in an engagement with the
French, he was carried to the paternal
castle of Loyola, where, while undergoing
the treatment rendered necessary by the
wounds he had received, he gave himself
up to reflection and meditation. These
were of a grave and painful character.
A shot from a cannon had carried with it
a fragment of stone which struck and
bruised his left leg, and the ball in its
return broke and shivered his right leg.
The bones were first badly set and the
surgeons deemed it necessary to break his
leg again; but the second setting induced
a violent fever which brought him to the
very verge of the grave. On the feast of
SS. Peter and Paul he received the last
sacrament. For the Prince of the
Apostles Ignatius had from infancy a
special devotion. He now implored his
help with great fervor and confidence.
One might be thought he saw in a dream
the apostle touch him and deliver him
from danger. When he awoke he found
that his prayer had been heard; the pains
left him and his strength gradually re-
turned.

While confined to the castle during the
cure of his knee, he devoted himself, as
we have said, to reflections of a serious char-
acter. These reflections were the result of
pious reading. There being no works of
romance to be found in the castle of
Loyola, he read the lives of our Lord and
of the saints. Whole days he spent in the
perusal of these pious works.

Says Alban Butler:
He chiefly admired in the saints their
love of solitude and of the cross. He con-
sidered among the anchorites many persons

of quality who buried themselves alive in
caves and dens, pale with fasting, and
covered with haircloth; and he said to him-
self, "These men were of the same frame
I am of; why then should not I do what
they have done?" In the fervor of his
good resolutions he thought of visiting
the Holy Land, and becoming a hermit.
But these pious notions soon vanished,
and his passion for glory, and a secret in-
clination for a rich lady in Castile, with
view to marriage, again filled his mind
with thoughts of the world; till returning
to the lives of the saints, he perceived in
his own heart the emptiness of all worldly
glory, and that only God could content the
soul. This vicissitude and fluctuation of
mind continued some time; but he ob-
served this difference, that the thoughts
which were from God filled his soul with
consolation, peace, and tranquility; where-
as the others brought indeed some sensible
delight, but left a certain bitterness and
heaviness in the heart. This mark he
lays down in his book of Spiritual Exercises,
as the ground of the rules for the
discernment of the Spirit of God and the
world in all the notions of the soul; as
does Cardinal Bona, and all other writers
who treat of the discernment of spirits in
the interior life. Taking at last a firm
resolution to imitate the saints in their
heroic practice of virtue, he began to treat
his body with all the rigor it was able to
bear; he rose at midnight, and spent his
retired hours in weeping for his sins.

One night being prostrate before an
image of the Blessed Virgin, in extraordi-
nary sentiments of fervor, he consecrated
himself to the service of his Redeemer un-
der her patronage, and vowed an inviolable
fidelity. When he had ended his prayer
he heard a great noise; the house shook,
the windows of his chamber were
broken, and a rent was made in the wall
which remains to this day, says the latest
writer of his life. God might by this sign
testify his acceptance of his sacrifice; as a
like sign happened in the place where the
faithful were assembled after Christ's
ascension, and in the prison of Paul and
Silas; or this might be an effect of the
rage of the devil. Another night, Ignatius
saw the Mother of God environed
with light, holding the infant Jesus in her
arms; this vision replenished his soul with
spiritual delight, and made all sensual
pleasure and worldly objects insipid to
him ever after. The saint's eldest brother,
who was then, by the death of their father,
lord of Loyola, endeavored to detain him
in the castle, but Ignatius persisted in
throwing away the great advantages of the
honor and reputation which his valor had
gained him. But Ignatius being cured of
his wounds, under pretence of paying a visit
to the duke of Najara, who had often come
to see him during his illness, and who
lived at Navarret, turned another way,
and sending his two servants back from
Navarret to Loyola, went to Montserrat.

We will not follow the saint in his
journeys to Montserrat, Manresa, nor
to the Holy Land.

Before his return to Europe, after study-
ing two years at Barcelona, he went to the
university of Alcalá, which had lately been
founded by Cardinal Ximenes. He was
then advanced in years and made but
little progress in his studies. He suffered
also very much from petty persecution,
not only there but also in Salamanca,
whither he went under the advice of the
Archbishop of Toledo. He finally resolved
to leave Spain and proceeded to France
where he concluded his studies. Here
among the students of the university of
Paris he gathered about him those who
were to be the first members of the Society
of Jesus.

These are spoken of by Butler in these
terms:
Peter Faber had from his childhood
made a vow of chastity, which he had
always most faithfully kept; yet he was
troubled with violent temptations, from
which the most rigorous fasts did not de-
liver him. He was also tempted to vain-
glory, and labored under great anxiety
and scruples about these temptations,
which he at length disclosed to Ignatius,
his holy pupil, whose skillful and heavenly
advice was a healing balm to his soul.
The saint at last prescribed him a course
of his spiritual exercises, and taught him
the practices of meditation, of the particular
examination, and other means of perfec-
tion, conducting him through all the paths
of an interior life. St. Francis Xavier,
young master of philosophy, full of the
vanity of the schools, was his next con-
quest. St. Ignatius made him sensible
that all mortal glory is emptiness; only
that which is eternal deserving our regard.
He converted many abandoned sinners.
When a young man, engaged in a criminal
commerce with a woman of the city, was
proof against his exhortations, Ignatius
stood in a frozen point by the way side up
to the neck, and he was melted by the
night, cried out to him, "Whither are you
going? Do not you hear the thunder of
divine justice over your head, ready to
break upon you? Go then; satisfy your
brutish passion; here I will suffer for you,
to appease heaven." The lewd young man,
at first affrighted, then conformed, re-
turned back, and changed his life. By the
like pious stratagems the saint recovered
many other souls from the abysses into
which they were fallen. He often served
the sick in the hospitals; and one day
finding a repugnance to touch the ulcers
of one sick of a contagious distemper, to
overcome himself he not only dressed his
sores, but put his hand from that to his
mouth, saying, "Since thou art afraid for
one part, thy whole body shall take its
share." From that time he felt no natural
repugnance in such actions.

James Laynez, of Almazan, twenty-one
years of age; Alphonsus Salmeron, only
eighteen; and Nicholas Alphonso, sur-
named Bobadilla, from the place of his
birth, near Valencia, all Spaniards of great
parts, at that time students in divinity at
Paris, associated themselves to the saint
in his pious exercises. Simon Rodriguez,
a Portuguese, joined them. These fervent
students, moved by the pressing instances
and exhortations of Ignatius, made all
together a vow to renounce the world, to
go to preach the gospel in Palestine, or if
they could not go thither within a year
after they had finished their studies, to
offer themselves to his holiness to be em-
ployed in the service of God in what
manner he should judge best. They fixed
for the end of all their studies the 25th

day of January in 1537, and pronounced
this vow aloud, in the holy subterranean
chapel at Montmartre, after they had all
received the holy communion from Peter
Faber, who had been lately ordained
priest. This was done on the feast of
the Assumption of our Lady, in 1534.
Ignatius continued frequent conferences
and joint exercises, to animate his com-
panions in their good purposes; but soon
after was ordered by the physicians to try
his native air, for the cure of a lingering
indisposition.

Three others also joined them: Clau-
dus de Jay, a Savoyard; John Codure, a
native of Dauphine; and Pasquier Bronet,
of Picardy. In all they were ten in num-
ber. In 1536 Ignatius proceeded to Venice,
and in 1537 was there joined by his nine
companions. Thence they all with the
exception of Ignatius went to Rome
where they were graciously received by
Pope Paul III. who granted them an in-
dult whereby those not yet priests were
permitted to be ordained by any bishop
they might choose.

They were accordingly ordained in Venice
by the Bishop of Arbe. All said their
first masses in September and October,
1537, except Ignatius, who deferred the
enjoyment of that unspeakable privilege
till Christmas Day. By a bull dated the
27th of September, 1540, Pope Paul III.
approved of the new institute under the
title of "The Society of Jesus," a title of
Loyola's own selection. He was himself
selected as the first general of the order
and entered upon the duties of his
office on Easter Day, 1541, when all the
members of the order made their
religious vows. Ignatius himself drew
up the rules for the good government of
the society. The principle underlying
these rules is that the members must strive
in the first place for the sanctification
of their own souls, by joining together the
active and the contemplative life, there
being nothing so well calculated to qualify
a minister of God to save others as the
sanctification of his own soul in the first
place. Secondly, they are to labor for
the salvation and perfection of their
neighbor, and this (1) by esteeming the
ignorant, which is the basis and ground
of religion and virtue, and however mean
and humble, seemingly the most necessary
and indispensable duty of every pastor
and (2) by the instruction of youth in
piety and learning, upon which the world's
reformation principally depends. Finally,
(3) by the directions of consciences, mis-
sions, and the like.

He appointed no other habit than that
used by the clergy in his time, the more
that all ranks of people, and because he in-
stituted an order only of regular clerks. He
would not have his religious to keep
choir, because he destined their time to
evangelical functions. He ordered all,
before they are admitted, to employ a
year in a general confession, to do a
spiritual exercise. After this, two years
in a novitiate; then to take the simple
vows of scholar, binding themselves to
poverty, chastity, and obedience, which
vows make them strictly religious men;
and then a person in this Order irresolv-
ably consecrated to God on his
side, though the Order does not bind itself
absolutely to him, and the general has
power to dismiss him, by which discharge
he is freed from all obligation to the
Society, his first vows being made under
this condition. These simple vows are
only made in the presence of domestic
superiors. The professed Jesuits make these
same vows again (commonly after all their
studies) but publicly, and without the
former condition; so that these second are
solemnly binding on both
sides; whereas a professed Jesuit can be
no more dismissed by his Order, so as to be
discharged from his obligations by what he
is tied to. In these last is added a
fourth vow of undertaking any missions,
whether among the faithful or infidels,
if enjoined them by the pope. There is a
class of Jesuits who take the other vows,
without this last relating to the mission;
and these are called spiritual coadjutors.
So this Order consists of four sorts of
persons: scholars or Jesuits of the first
vows; professed Jesuits or of the last or
four vows; spiritual coadjutors, and
temporal coadjutors.

No particular bodily mortifications are
prescribed by the rule of the Society; but
two most perfect practices of interior
mortification are rigorously enjoined,
the first is to abstain from all food, which
he treats at length of the obligations of
their Order, calls it the most rigorous of
religious Orders; the first is, the rule of
Manitenance, by which every one is
bound to discover his interior inclinations
to his superior; the second is, that every
Jesuit renounces his right to his own
reputation with his superior, giving leave
to every brother to inform immediately
his superior of all his faults he knows,
without observing the law of private
correction first, which is a precept of
fraternal charity, unless where a person
has given up his right.

The general nominates the provincial
and rector; but he has five assistants
nominated by the general congregation,
who prepare all matters to his hands, each
for the province of his assistance; and
besides the rector, the general congre-
gation to depose the general if he
should evidently transgress the rules of
the Society. Every provincial is obliged
to write to the general once every month,
and once in three years transmit to him
an account of all the Jesuits in his pro-
vince. The perfect form of government
which is established, the wisdom, the
unction, the zeal, and the consummate
knowledge of men, which appear through-
out all these constitutions, will be a per-
petual manifest monument of the saint's
admirable penetration, judgment, and
piety. He wrote his constitutions in
Spanish, but they were done into Latin
by his secretary, father John Polancus.
It is peculiar to the Society, that the
religious, after their first vows, retain some
time the dominion or property of their
patrimony, without the administration

(for this latter condition is now essential
to a religious vow of poverty,) till they
make their renunciation.

St. Ignatius forbade the fathers of his
Society to undertake the direction of
nunneries on the following occasion. In
1545, Isabel Rozella, a noble Spanish
widow, and two others, with the approba-
tion of pope Paul III. put themselves
under St. Ignatius's direction, to live
according to his rule; but he soon re-
pent and procured from his Holiness,
in 1547, the above said prohibition, say-
ing, that such a task took up all that time
which he desired to dedicate to a more
general good in serving man. When
certain women in Flanders and Piedmont
afterwards assembled in houses under
vows and this rule, and called themselves
"Jesuitesses," their institute was abolished
in 1621, the end and
exercises of this Society not suiting that
sex.

The constitutions of the Society of Jesus,
as prepared by Ignatius, received the
hearty approval of the Holy See. And
council of Trent pronounced the body a
pious institute—*pium institutum*. Gregory
XIII. in his bull *quanto fructuosius*, recog-
nizes in the order a divine instinct, twenty
sovereign pontiffs solemnly approved its
constitutions, which were not condemned
even at the unfortunate and painful
period of its suppression. Not only have
pontiffs and prelates commended the
constitutions of the Society of Jesus, but
great statesmen like Richelieu pronounce
them a work of genius. Macaulay himself
is forced to admit the marvellous success
of the order founded by Loyola and obedi-
ent to his constitutions. At the founder
and the society he affects to sneer, and fling
upon their devoted heads the missiles of
vildest calumny and heretical hatred. But
his admissions are valuable and we will
favor our readers with some few of the
statements of this brilliant though erratic
writer. Throughout these statements
malevolence will be seen struggling with
honesty of purpose, and though the latter
can scarcely be said to triumph, its efforts
lead the author to statements that in the
proper place have their value.

Macaulay says:
"It is not, therefore, strange that the
effect of the great outbreak of Protestant-
ism in one part of Christendom should
have been to produce an equally violent
outbreak of Catholic zeal in another. Two
reforms were pushed on at once with
equal energy and effect, a reformation of
doctrine in the North, a reformation of
manners and discipline in the South. In
the course of a single generation, the
whole spirit of the Church of Rome under-
went a change. From the halls of the
Vatican to the most secluded hermitage of
the Apennines, the great revival was
everywhere felt and seen. All the insti-
tutions anciently devised for the propaga-
tion and defence of the faith were fur-
nished up and made efficient. Fresh
engines of still more formidable power
were constructed. Everywhere old reli-
gious communities were remodelled and
new religious communities called into
existence. Within a year after the death
of Leo, the order of Camaldoli was purified.
The Capuchins restored the old Franciscan
discipline, the midnight prayer and the
life of silence. The Barnabites, wisest
society of Somasca devoted themselves to
the relief and education of the poor. To
the Theatine order a still higher interest
belonged. Its great object was the same
with that of our early Methodists, namely
to supply the deficiencies of the parochial
clergy. The Church of Rome, wiser than
the Church of England, gave every con-
tinuance to the good work. The members
of the new brotherhood preached to great
multitudes in the streets and in the fields,
prayed by the beds of the sick, and aim-
ing at the last sacraments of the dying.
Foremost among them in zeal the dying
Jesuit was Gian Pietro Caraffa, afterwards
Pope Paul the Fourth. In the convent of
the Theatines at Venice, under the eye of
Caraffa, a Spanish gentleman took up his
abode, tended the poor in the hospitals,
went about in rags, stared himself almost
to death, and often sallied into the streets,
mounted on stones, and waving his hat to
invite the passers-by, began to preach in a
strange jargon of mingled Castilian and
Tuscan.

A new vision then arose in his mind,
and mingled itself with his old delusions
in a manner which to most Englishmen
must seem singular, but which those who
know how close was the union between
religion and chivalry in Spain will be at
no loss to understand. He would still be
a soldier; he would still be a knight errant;
but the soldier and knight errant of the
spirit of Christ. He would smite the
Great Red Dragon. He would be the
champion of the Woman clothed with the
Sun. He would break the charm under
which false prophets held the souls of men
in bondage. His restless spirit led him to
the Syrian deserts, and to the chapel of
the Holy Sepulchre. Thence he wan-
dered back to the farthest West, and
astonished the convents of Spain and the
schools of France by his penances and
vigils. The same lively imagination which
had been employed in picturing the
tumult of unreal battles, and the charms
of unreal queens, now peopled his solitude
with saints and angels. The Holy Virgin
descended to commune with him. He
saw the Saviour's face to face with the
eye of flesh. Even those mysteries of frigid
which are the hardest trial of faith were
in his case palpable to sight. It is difficult
to relate without a pitying smile that, in
the sacrifice of the mass, he saw transubstan-
tiation take place, and that as he stood
praying on the steps of St. Dominic, he
saw the Trinity in Unity, and wept and
with joy and wonder. Such was the
celebrated Ignatius Loyola, who, in the
great Catholic reaction, bore the same part
which Luther bore in the great Protestant
movement.

Disatisfied with the system of the
Theatines, the enthusiastic Spaniard turned
his face towards Rome. Poor, obscure,
without a patron, without recommendations,
he entered the city where now two
principally temples, rich with painting and
many-colored marble, commemorate his
great services to the Church; where his
bones, enshrined amidst jewels,

are placed beneath the altar of God. His
activity and zeal bore down all opposition;
and under his rule the order of Jesuits
began to exist, and grew rapidly to the
full measure of his gigantic powers. With
what vehemence, with what policy, with
what exact discipline, with what dauntless
courage, with what self-denial, with what
forgetfulness of the dearest private ties,
with what intense and stubborn devotion
to a single end, with what unscrupulous
laxity and versatility in the choice of means,
the Jesuits fought the battle of their church
is written in every page of the annals of
Europe during several generations. In
the order of Jesus was concentrated the
quintessence of the Catholic spirit; and
the history of the order of Jesus is the his-
tory of the great Catholic reaction. That
order possessed itself at once of all the
strongholds which command the public
mind, of the pulpit, of the press, of the
confessional, of the academies. Wherever
the Jesuit preached, the church was too
small for the audience. The name of
Jesuit on a title page secured the circula-
tion of a book. It was in the ears of the
Jesuit that the powerful, the noble, and
the beautiful, breathed the secret history
of their lives. It was at the feet of the
Jesuit that the youth of the higher and
middle classes were brought up from
childhood to manhood, from the first rudiments to the courses of rhetoric and
philosophy. Literature and science, lately
associated with infidelity or with heresy,
now became the allies of orthodoxy.
Dominant in the South of Europe, the
order soon went forth conquering and
to conquer. In spite of oceans and
deserts, of hunger and pestilence, of spies
and penal laws, of dungeons and racks, of
gibbets and quartering-blocks, Jesuits
were to be found under every disguise,
and in every country; scholars, physicians,
merchants, serving-men; in the hostile
court of Sweden, in the old manor-houses
of Cheshire, among the hovels of Con-
naught; arguing, instructing, consoling,
stealing away the hearts of the young,
animating the courage of the timid, hold-
ing up the crucifix before the eyes of the
dying.

The Old World was not wide enough
for this strange activity. The Jesuits
invaded all the countries which the great
maritime discoveries of the preceding age
had laid open to European enterprise.
They were to be found in the depths of
the Burian mines, at the marts of the
African slave-caravans, on the shores of
the Spice Islands, in the observatories of
China. They made converts in regions
which neither avarice nor curiosity had
tempted any of their countrymen to enter;
and preached and disputed in tongues of
fire to no other native of the West un-
derstood a word."

The law of obedience is the main prin-
ciple of the perfect discipline that charac-
terizes the society, and on this point the
rules of St. Ignatius have been subjected
to the most wilful and brutal misrepresen-
tation. Let us, however, hear the
saint himself on the subject. At one time
he writes thus: "All shall study
chiefly to observe obedience and to excel
therein. They must have before their
eyes God, our Creator and Lord, for
whose sake they render obedience to
men." Again: "Let each one persuade
himself that those who live under obedi-
ence ought to allow themselves to be
moved and directed by Divine Providence
through their superiors, just as though
they were a dead corpse, which allows
itself to be carried anywhere and to be
treated anyhow, or as an old man's staff,
which gives itself to the use of him who
holds it in his hand in whatsoever way he
will." The obedience of the Jesuit is,
indeed, entire and absolute in all things
where there is no sin, but it is no slavery
for it springs from the highest motive,
love of God. "In all things," declared the
soldier saint, "that are not sin, obedience
to superiors should be prompt, docile, joy-
ous and persevering, inspired by love,
rather than by servile fear, and exalted
by the knowledge that God himself com-
mands in the person of superiors." "The
obedient religious," likewise says St. Igna-
tius, "accomplishes joyfully that which
his superiors have confided to him for the
general good, assured that thereby he
corresponds truly with the Divine Will."
Such is the view of the heroic founder of
the Society of Jesus on the subject of
obedience. By a remarkable coincidence
the Jesuits have been by none others so
bitterly and so unjustly assailed on this
point as by members of the Masonic
body, a secret order which demands of its
members the most absolute submission to
the commands of men whose purposes
are to the members unknown, an order
which is defined by some of its own mem-
bers in these terms:

"Freemasonry is an institution removed
from all yoke of Church or priesthood,
from all copies of Revelations and from
all the hypotheses of the mystics. The
hypotheses of the mystics, as we too well
know, signify simply the existence of God,
declared many times by brother Massol,
by the partisans of moral independence,
by the Postivists, and by the Freemasons,
to be an hypothesis which cannot be ver-
ified."

And a Masonic journal, the Chain of
Union, speaking of the immortality of the
soul, said, many years ago:
"Who can affirm that the soul, emanat-
ing from God, is immortal? Who has any
proof of it? For centuries Popes and
Councils have sought for this evidence
and have not found it, . . . and they
will never find it in heaven, because the
human soul is self-created."

Yet men who follow leaders proclaim-
ing doctrines of this kind and yet claim
to be Christians are the men who most
delight in reviling and injuring the society
of Jesus. The members of this latter
institute have but two purposes in view,
the greater glory of God and the salva-
tion of souls. Masonry, through dark and
tortuous methods, would dethrone God,

and rob man of the eternity of happiness
that is his heritage. In their dark and
tortuous methods Masonry is followed by
its disciples, who know not where they
go.

A VALUABLE EDUCATIONAL
WORK.

We take much pleasure in acknowl-
edging the receipt of a copy of a new edu-
cational work by the Christian Brothers
of Toronto, entitled "Lessons in English"—
elementary course. It contains nearly
200 pages, royal 12mo; well printed on
heavy toned paper, neatly and strongly
bound in full cloth.

This work is essentially a new idea in
the study of English. For the first time,
in this country at least, the student finds
compiled in one volume all the great
requisites for acquiring a practical knowl-
edge of this highly important subject.
Grammar, Composition, Spelling, Dicta-
tion and Literature are treated simultane-
ously, commencing with the simplest
principles and proceeding to the end by
very gradual stages. The lessons have
no extrinsic or useless matter; but, while
being pithy and compact, they are in
every respect thorough. The exercises
that accompany the lessons are admir-
able. Apparently they were selected
with a view to give the pupil practical
hints and suggestions in almost every
branch of useful knowledge. In this
category we find dealt with: History,
Geography, the Laws of Health, Natural
History, Letter Writing, and (attention,
Christian teachers!) the principles of
Christian Morality. The selections for
literary analyses have been taken from
the works of the best English writers in
prose and verse, and therefore, besides
the practical utility primarily intended,
they are capable of affording intellectual
entertainment and refinement. The
religious tone of the book is its crowning
feature. Hitherto it has been the custom
to restrict all reference to Christian
morality to its own peculiar text book
and studiously exclude it from all others.
The mischievous consequence was that
pupils tacitly learned that religion needed
to form but a very small fraction of their
educational course. But besides the
negative good, there is a better, the positive,
and this important truth is fully recog-
nized by this work. A careful examina-
tion of it will prove that secular knowl-
edge, so far from being injured by its
association with religion, derives there-
from its greatest utility and beauty.

The work is undoubtedly a meritorious
one, worthy of a place in every school
in the land, and it is hoped that it will
receive that full measure of success to
which its great value entitles it.

The present course is called the Ele-
mentary, but the authors intend to pub-
lish shortly two other courses to be called
respectively the Intermediate and the
Higher, all of which will include both
pupils' and teachers' editions.

OBITUARY.

We deeply regret to announce the
death of Rev. Father Delegee, O. M. I.,
which took place in Ottawa on Friday, the
1st inst. Father Delegee had been for
thirty-five years a missionary on the
Gatineau, at the Desert, and in the Hud-
son Bay country. He was a most devoted
and successful missionary. In him the
Oblate Fathers lose a holy priest.

R. I. P.

NOT SO.

The Ottawa Free Press says:
"The CATHOLIC RECORD asks if it ever
declared 'that the appointment of Mr.
Mackenzie Bowell was not an insult to
the Catholic people? But in the Cab-
inet,' it continues, 'we have a Langavine,
a Chapleau, a Caron and a Costigan to
counteract the influence of the ex-grand
Master.' Surely Mr. Bowell is not such
an *enfant terrible* that it takes all these
worthies to counteract his pernicious
influence. There is, however, an intima-
tion underlying the reference to Mr.
Mackenzie Bowell, from which an earn-
est belief in the principles of political
Liberalism prevents us from endorsing.
While having no particular love in a
political sense for the Orange body, and
recognizing the institution as the avowed
opponent of the Liberal party, we never-
theless do not believe that a man should
be excluded, if acceptable in other
senses, from participating in the admin-
istration of the country because he
happens to be an Orangeman any more
than if he were a Catholic."

The Free Press here does us an unjust-
ice. Much as we condemn Orangism,
loathe its principles and despise its mis-
erable attempts to do Catholics wrong,
we do not advocate and have never advo-
cated the exclusion of Orangemen as
such from any office or preferment.
Orangism should not, however, be made,
as it has been in some instances, the chief
qualification and claim to office and pro-
motion. Does any one fail to see that if
Mr. Mackenzie Bowell had not been for
grand Master of the Orangemen of
British North America he would not hold
the place he fills to day. Mr. Bowell
may be an excellent man in many ways.
It is not, however, to any mental
strength of his, but to his loud and long
profession of Orangism that he owes
his success in political life.

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UNIVERSITY FEDERATION.

In the matter of University Federation we have a few words to say. It now appears that the government of Ontario has it in view to devise some method of federation that would prove acceptable to all classes, and creeds in the province. Before, however, giving our views on this important subject, we may be permitted to excerpt from the Mail its outline of the scheme in so far as it is at present understood. Our contemporary says:

"Although no definite action has yet been taken in this direction, a scheme of University Federation is, we understand, under consideration among the heads of several of the leading Universities. The idea has hitherto been deemed impracticable, owing to the apparently diverse interests of these institutions, and on account of the jealousy which has popularly been supposed to exist among them, but which probably lives only in the imagination of outsiders. The plan which has been proposed is the formation of a great Provincial University which would, like Oxford and Cambridge, consist of a group of Arts colleges having a common head. This head would not have merely examining and degree-conferring powers, but would also impart instruction. This would necessitate a staff of University Professors quite distinct from those of the individual college. To this staff each college would contribute as many of its most able Professors as might be agreed upon. The instruction given by the University staff would be upon subjects forming part of the common University course, and attendance upon such lectures would be compulsory upon the students of all the colleges. The latter would be left free to impart instruction in such other branches of learning as to each might seem meet. Should one of such colleges wish to include religious instruction in its course, in addition to the common University course, there would be nothing to prevent it doing so.

"As for the financial arrangement, there would be little change from the present state of affairs. Each college would be supported as at present by its own denomination, and would govern itself, subject to the general supervision, in certain matters, of the University. The University and University College would be supported by the endowment of the latter, and by the State if necessary; but, inasmuch as the University would be representative of all the colleges, and could relieve them of a large amount of work, the latter would virtually share in such endowment and State aid.

"The above is but an imperfect outline of the scheme which is now under consideration. The colleges which, it is thought, would not be averse to such an arrangement, are University, Victoria, Trinity, St. Michael's and McMaster's Hall. The latter, though not at present an arts college, would under the new arrangement become so. It is claimed that no undue advantage would be given to any one college, that the objects and interests of each would remain wholly in its own care, and that the union thus effected would place upon a firm basis a number of institutions the usefulness of which is curtailed by the struggle to live independently of each other in which they are now engaged."

So far so good, but we desire to remind the Mail and all others who feel concern in this matter that in our estimation no scheme of federation that will not give Catholics exclusive control of their own university training will to them prove acceptable. This is a very plain statement and in its fullest meaning we desire it to be understood. It will be seen that mention is made of but one Catholic college in the list of the would-be federated institutions given by the Mail. It is, however, a fact, and we desire the minister's attention to be given for a moment to this fact, that there are in all four Catholic colleges in this Province, all doing a great work in the cause of Christian education. We have in the diocese of London, Assumption College, Sandwich; in that of Hamilton, St. Jerome's College, Berlin; in the archdiocese of Toronto, St. Michael's College, and in the Dominion Capital, the College of Ottawa. These institutions had, during the last scholastic term, an aggregate of about eight hundred students in attendance. The indications for the next scholastic term are that there will be very few short of a thousand students in attendance at Catholic colleges in Ontario, a number certain to be very largely increased as soon as Regiopolis College, Kingston, is re-opened. The Catholics of Ontario have every reason to feel proud of the efficiency of these institutions for higher education and to rejoice at their extraordinary success. Do they desire them to maintain their success? If they do, there must, say we, be a Catholic university in this Province. "Impossible," at once cries our faint-hearted Catholic; "monstrous," another, interested in some small way in the maintenance of the state university. "We are too poor;" "it will offend our Protestant neighbors;" "it will distress the fair-minded among educationists;" "any such institution under Catholic auspices will not be as respectable as a Protestant university." Such is the chorus raised aloud in public or whispered in private, whenever a proposal for a Catholic university in Ontario is made. But the same class of people that now oppose the foundation of a Catholic university in this Province were likewise opposed to Separate Schools or indifferent to their establishment. We know this class of men by painful experience. They are veritable stumbling blocks in the way of all educational progress. But as soon as anything in that respect is accomplished by the efforts of men whose honesty they deem they are the first to exclaim "we did

it." To further enlighten our readers on the project of University federation, a project upon which the Minister of Education has, it appears, set his heart, we propose calling our readers' attention to the views expressed by the Christian Guardian, the organ that lately howled "idolators" at the Catholics. The good Guardian says:

"It is announced in the papers that last week the Minister of Education held a conference with representatives of the different colleges, in order to ascertain their views on the subject of university federation. University College, Toronto, was represented by Dr. Daniel Wilson and Mr. Mulock, Victoria College by Chancellor Nelles and Dr. Burwash, Queen's College by Principal Grant and Mr. McLennan, Trinity College by Provost Body and Hon. G. W. Allan, McMaster Hall by Dr. Castle and Professor McVicar, Woodstock Institute by Mr. Wolvertson, St. Michael's College by Father Vincent.

"As the meeting was strictly private, no authentic report of the proceedings has been published, but it is rumored in the daily papers that there was no actual opposition to a real federation of university colleges around one central State University. The opposition to a fair plan of federation is more likely to come from the graduates and managers of Toronto University than from the friends of the Church colleges. Should the federation scheme fall from that cause, the blame must rest on those whose zeal for University College was not controlled by patriotism and wisdom. As far as we can understand the situation, it seems to be this: The Minister of Education has, on behalf of the Ontario Government, consulted with the representatives of all the university colleges and theological schools, in order to get information as to the state of sentiment on this subject; and we have no doubt the Government means to take up the matter in good earnest and formulate some scheme for the university work of the country. This is a task that requires much care and thought. It is better that it be well done than that it be hastily done; for upon the kind of scheme presented it will depend whether there will be a federation of colleges and one university, or whether the whole project shall fall through."

If, as the Guardian says, the Minister of Education has, on behalf of the Ontario government, consulted with the representatives of all the university colleges and theological schools, why did he not invite the heads of all the Catholic colleges in the Province to the meeting referred to by our contemporary. Mr. Ross cannot be ignorant of the fact that there are existent university charters for the College of Ottawa and Regiopolis College, Kingston, and that there are two such flourishing institutions in this Province as Assumption College, Sandwich, and St. Jerome's College, Berlin. Or did the Minister forget these things?

In any case the meeting was a huge mistake, and did well to keep its proceedings private. The sooner Mr. Ross understands the better it will be for all parties and for his own success specially as Minister of Education, that Catholic claims to equality in the matter of education cannot be satisfied by bible reading in the schools, on the one hand, or by university federation on the other. Any one with eyes to see must understand that it is our duty to prevent in so far as we can prevent it, the Protestantizing of schools attended by fifty thousand Catholic children through bible reading, and the dechristianizing of the university system of the Province by the absorption of our Catholic colleges in a huge state combination controlled by the enemies of our faith. The Guardian, as might be expected, is not opposed to the new scheme:

"By our Church giving a candid consideration to any scheme for one Provincial university, we are in no way departing from the 'traditional policy' of Canadian Methodism. The Primitive Methodists and Bible Christians, and New Connexion Methodists, undertook no university work. The conference of the late Wesleyan Methodist Church of Canada repeatedly expressed itself in favor of one university, with a system of affiliated colleges, if this could be arranged on fair and equitable principles. The M. E. Church maintained a university college for substantially the same reasons as the Wesleyans. Our true policy at the present juncture is to give fair consideration to any plan that will allow us to share in the provision made by the State for higher education, and at the same time give adequate security for the character of professors and the exercise of religious supervision over the students of our own Church. If no scheme fairly securing these objects is practicable, in that case we can depend upon the loyalty and liberality of our people to maintain such a system of education as the interests of our Church, and the country demand."

The very fact of the Methodist organ pronouncing in favor of federation ought to open the eyes of Catholics to the danger of the proposal. For our part we will have none of it. If there be any federation, let it be of our Catholic Colleges. But let us not surrender our rights to those who shout idolator the moment the sacred name of Catholic is mentioned. Let us be firm in insisting on our rights, and no party, however aggressive, no government, however strong, can long withstand the demand of a united and determined Catholic body in Ontario.

DROWNED.—On Wednesday last week a promising son of Mr. Daniel Nolan, of this city, aged six years, was drowned while bathing in the Thames. We deeply sympathize with the bereaved parents in their affliction.

THAT GERRYMANDER AGAIN.

We are very happy to perceive that our respected contemporary, the Toronto Tribune, endorses our position on the proposed Ottawa Gerry-mander.

Our contemporary states: "The Catholic Record objects strongly to the proposal now made to create new wards in the city of Ottawa. The city is at present so divided that the Protestant minority elect a majority of the members of the city Council. The proposal is to carve the Protestant wards so as to make two new Protestant wards and give the minority of the inhabitants two-thirds of the representation. Some of the Ottawa papers protest against the introduction of the question of representation according to denominations into the discussion of the proposal, but the Record is right in opposing so glaring an injustice. The people of Ottawa often follow unprincipled leaders and let their instigation do strange things, but it is to be hoped that they will not allow those whom the majority usually permit to act as their guides and leaders if not their masters to accomplish this wrong."

The editor of the Tribune is well acquainted with Ottawa and knows whereof he speaks when he condemns the proposal of the faction bent on the disfranchisement of the Catholic majority in Ottawa. We are informed that there is a petition now in course of circulation in certain portions of Ottawa asking the Lieut.-Governor in Council to ratify the illegal action of the gerry-mander committee of the city council. The faction is no doubt in earnest, and our friends must be up and doing. We shall take every means within our own reach to see that the Lieut.-Governor and his advisers are very fully informed of all the facts of the case. But those most interested, the Catholic citizens of Ottawa, must themselves be active. A little vigilance on their part would have prevented the faction from proceeding so far as it has with the scheme. It is not, however, too late for them to take a leaf from the book of the enemy. Let them be firm, earnest and united, and this monstrous iniquity and injustice will not be inflicted on them or the city with whose progress they are identified.

A DESERVING INSTITUTION.

Our readers will, no doubt, have already noticed the advertisement in another column, of the Academy of Notre Dame Du Sacre Cœur, Rideau St., Ottawa. We have, as our readers are aware, insisted in season and out of season on the grave obligation resting on parents to make choice of good schools for their children.

Without good schools Catholicity cannot make in this new country any real or solid progress. Fortunately for the Catholics of Canada they are blessed with many excellent schools, convents and colleges, wherein our youth may receive a sound Christian training. The Capital of Canada, we are happy to say, lays claim to a pre-eminent place as a Catholic educational centre. Amongst its institutions of learning we know of none more deserving of public patronage and hearty, generous support than the Convent of Notre-Dame du Sacre Cœur, Rideau St. This institution possesses many advantages that give it just claim to the patronage of Catholics, not only in the metropolitan city, but everywhere throughout the Dominion. Its admirable location, its carefully graded course of studies, its sound disciplinary arrangements and its cultivated staff of preceptresses all combine to establish that claim. This institution, founded in 1849, has acquired a widespread reputation for thoroughness and efficiency. Its pupils are not alone distinguished for rare mental attainments, for proficiency in the languages, mathematics, and music—but are within its walls prepared for the practical side of life—pupils are there taught that home is woman's true kingdom, how to adorn it and make it happy, and that mental refinement is nowdays incompatible with ability to perform those domestic duties, the fulfilment of which is the very crown and glory of Christian womanhood. But this is not all. Within the walls of this institution, children are, in season and out of season, made to remember their Christian duties. The true end of human life is ever held before their youthful eyes, and the impatience to be found in the practice of virtue unceasingly incited. In one word, the sole aim of Notre Dame du Sacre Cœur is to form good practical Catholic ladies. Since its foundation in 1849, this establishment has sent forth many ladies who occupy brilliant positions not only in Canada and the neighboring republic, but on the other side of the Atlantic. And many of these ladies now confide their daughters to their early teachers, for whom they justly entertain warm, affectionate and lasting esteem. The last academic year was unusually successful.

We heartily commend this institution to the friends of Catholic education throughout the Dominion. We can bear personal testimony to the justice of the claim that the community spares no exertion to render their institution an attractive and happy home, where elevating influences evoke and develop in their pupils correct principles, courteous bearing, refined manners, and all those polite accomplishments which should distinguish young ladies of good education.

The Convent building is situated in one of the most agreeable and salubrious parts of the city, and is a large handsome structure, amply provided with all modern improvements. The apartments throughout are spacious, well ventilated and well heated.

It is a fact worthy of mention that there has been for many years an entire absence of sickness among the pupils attending this institution. It is also worthy of remark that the superior advantages offered by this establishment, particularly the extreme facility for acquiring the French language and the thoroughness and acknowledged efficiency of its Musical Conservatory, have secured for it a very considerable patronage from the United States, an important minority of the pupils at present being Americans. The certainty of thus meeting companions of American origin is a feature much appreciated by young ladies from the neighboring Republic, as the unpleasant feeling usually occasioned by being thrown among strangers is to a great extent obviated.

The Academy of Notre Dame du Sacre Cœur has our very best wishes for continued success in the noble work of Christian education.

AN ORANGE REPORT.

Some kind friend, for the present unknown to us, has very thoughtfully favored us with a copy of the "Report of the twenty-fifth annual session of the right worshipful the Provincial Grand Orange Lodge of Ontario West, held in the town hall, village of Allison, County of South Simcoe, on Tuesday the 19th, and Wednesday the 20th days of February, 1884." The document was printed, as might be supposed, at the Sentinel office, Toronto, and is in some respects interesting even if it contains nothing novel.

In the Grand Master's address we find a reference to the Newfoundland outrages:

"The recent attack on our brethren in Newfoundland is yet fresh in your memory. How our brethren when quietly returning to their lodge room from attending divine service were ambushed and shot down without a moment's warning, their only crime being that they were Protestant and wore an orange colored ribbon.

"Brethren, it is the old story; it has been told in Ireland a thousand times; it has been told in Fort Garry, Montreal and Newfoundland, and shows to us as plainly as the sun at noon-day that where Romanism has the ascendancy Protestants have no rights and are only tolerated, and that the teachings of Rome are the same to-day as they were in ninety-eight; that to break faith with heretics is no sin, and killing is no murder."

Yes, Brother Bennett, it is an old story, told, as you say, in Ireland, told in Fort Garry, Montreal, and Newfoundland. Orange brutality and murderous treachery are well known in all these places and because held in check and at times severely punished, the brethren were allowed with impunity to murder and to outrage peaceable Catholic citizens all over well. But the line has to be drawn somewhere, and at outrage and murder the Catholics of Newfoundland drew it, to the dismay of the Orange out-throats. In terms sad and truly doleful Brother Bennet alludes to the defeat of the Orange bill in 1883:

"You are also aware of the fate of our Orange Bill in the last session of Parliament. The Grand Lodge, in its wisdom, at its last meeting in St. Catharines, appointed a committee (of which I was an humble member), to take into consideration the best course to adopt with regard to incorporation. The Committee came to the unanimous decision to again submit the Bill to Parliament at its next session, and I am glad to say that it received its first reading on Friday, the 15th inst. What its ultimate fate will be time alone can tell. You are no doubt aware that a most singular combination took place at the last session to defeat our Bill. We had the astounding spectacle of Protestant Liberalism and Ultramontaniam allied to defeat our Bill—Liberalism because of the loyalty, and Ultramontaniam because of the advanced Protestantism of the Orange Order. But we trust that wiser councils and common sense will prevail on this occasion, and give to us the same British rights which we have ever given to others, and which is our boast to uphold—civil and religious liberty."

The fate of the bill in the session of 1884 was not known at the time of the delivery of his address, but the good man, no doubt, felt defeat in his bones, and not all the inspiration which a gathering in the banner county of Simcoe could afford was of any avail to rouse him to hope and to courage. The foul spectres of Liberalism and Ultramontaniam haunted his vision. He could not, in the near future, at all events, see any brightening in the prospect of Orange incorporation. Another chapter in the report is taken up with a sermon preached by the Rev. Rural Dean Cooper, B.D., grand chaplain. We are assured that morning prayers were said before the sermon was delivered, but are left in the dark as to what, if anything, was done in the way of praying after that fiery pronouncement. Rural Dean Cooper was burling of Orange ferocity. Outside of a lodge room and far from the county of Simcoe he might have been otherwise. But we must, of course, take him as we find him. Said the Dean:

"We are charged with being a turbulent and factious people, disturbing the peace of the nation, stirring up party strife in the mother country and in the Dominion of Canada, and preventing that peace and harmony which ought to pre-

vail. Roman Catholics are led to believe that we are their most malignant opponents, thirsting for their blood, and seeking to deprive them of civil and religious liberty. We have the powerful opposition of the British priesthood not only in the mother country but in this, a priesthood that is bound to rule its people with a rod of iron and keep the balance of religious and political power to itself. As Ireland has been governed socially, economically and intellectually by the Irish priesthood so are the French of the Province of Quebec. We cannot, therefore, wonder that the Orangemen, there is looked upon as little less than a ruffian, whom to destroy would be to do God faithful service. Professor Goldwin Smith has well said that the difference between the northern and the southern Irishman, and between the way in which they respectively prosper, is not less striking in the new world than it is in the old. What is certain is that the southern Irishman has retained the political character of his tribal state, and has brought it with him unimpaired to the western hemisphere. The Englishman and the Scotchman are citizens. The Irish peasant is not a citizen; he is a clansman still. His objects are not political, but tribal; they are the aggrandisement of his clan, the appropriation to it of a full share of the spoils, and the prosecution of the clan feud against England—that England which he has been taught to believe delights to impale pining infants on its bayonets, racks venerable priests, and when sword and fire have failed, deliberately calls in famine to complete the work, and his Church is the religious bond by which the members of his clan are held together."

He went on:

"We may love the Romanist while we oppose his religion, and must oppose him on political grounds if he seeks to dismember the empire or swears obedience to a foreign potentate, he be Pope or king, when that obedience clashes with the mandates and laws of our Sovereign Empress and Queen."

He wound up:

"My brethren, let us keep in mind as Orangemen and Christians the solemn vows we have made and the responsibility we have incurred. 'We are on the eve,' says Sir Stafford Northcote, 'of a struggle for the Union.' There is no doubt that this is true. Shall Ireland be a Romanist republic or not? Is the real issue of the struggle. Shall the glorious flag of Britain and the flag of the Union be trampled beneath the feet of a victorious persecuting foe? Shall our politicians be left to the mercy or the tyranny of Rome? Shall our glorious heritage be sold for a mess of pottage, and the martyr blood of our forefathers have been shed in vain? The loud response of every heart before me answers, No! Millions upon millions of voices answer, No! If we are faithful in the performance of our duty, consistent with our principles, and powerful as we ought to be, the voice of God himself will answer, No! That voice which stilled the wind and calmed the waves will speak, and all will be well. 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Sunshine Comes To-Morrow.

Some days must be dark and dreary. Some lives must be full of gloom. Some hearts of their cares must weary. Till they long for rest in the tomb.

THE CHOLERA.

Origin of the Frightful Malady and its Tours of the World.

ADVENT OF THE PLAGUE AND ITS FIRST TOUR AROUND THE WORLD.

Cholera's peculiarities were first recognized at Batavia, the principal Dutch city in Java, in 1829. Whether it originated there or the seeds of it were transported from India no one seems to know.

It soon traversed India and in succeeding seasons spread over other countries. In 1818 it visited the Indian peninsula. In 1819 it reached Sumatra, Singapore and the islands in the neighborhood.

Four years ago M. Adler and his wife were at St. Peter's. A priest, who was passing by, suggested to M. Adler that he should kiss the foot of the statue of the Prince of the Apostles.

Every observer who walks the streets of a great city, and scans with intelligent eye the colorless faces of more than fifty per cent. of the people he meets, can easily agree with us in the statement, that this age, which makes such drafts upon the working energies of the greater part of men in the intense pursuit of business, has destroyed in a proportionate degree their animal health and robust constitution.

Goods Sent Home.

A certain pretentious shopper, after teasing the clerks of a dry goods store beyond the forbearance limit, pompously ordered a spool of thread to be sent to her house.

Make the Best of Things.

We excuse a man for occasional depressions, just as we endure a rainy day. But who could endure 365 days of cold drizzle? Yet there are men who are, with out cessation, sombre and charged with evil prognostication.

How? DO AS OTHERS HAVE DONE.

Are your Kidneys disordered? "Kidney-Wort brought me from my grave, as it were. I had been laid out for three days."

KIDNEY-WORT THE BLOOD CLEANSER.

Are you tormented with Piles? "Kidney-Wort cured me of chronic Piles after I had tried all the other remedies."

Ayer's Pills

to stimulate the stomach and produce a regular daily movement of the bowels. By their action on these organs, AYER'S PILLS divert the blood from the brain, and relieve and cure all forms of Congestive and Nervous Headache, Bilious Headache, and Sick Headache; and by keeping the bowels free, and preserving the system in a beautiful condition, they insure immunity from future attacks. Try Ayer's Pills.

LONDON (CANADA) POSTAL GUIDE.

Table with columns: MAILS AS UNDER, CLOSE, DUE FOR DELIVERY. Lists various routes like Great Western Railway, Montreal, Kingston, Ottawa, Quebec, etc.

For Great Britain—The latest hours for despatching letters, etc. For Great Britain, see London, 10th July, 1884.

HEALTH FOR ALL!!!

HOLLOWAY'S PILLS & OINTMENT

Purify the Blood, correct all Disorders of the LIVER, STOMACH, KIDNEYS AND BOWELS. They invigorate and restore to health Debilitated Constitutions, and are invaluable in all Complaints incidental to Females of all ages.

CHILD'S CATARRH

Treatment For Saltmore Church Bells. Manufactured only at Professor HOLLOWAY'S Establishment, 78, NEW OXFORD ST. (LATE 533, OXFORD ST.), LONDON.

McShane Bell Foundry

BUCKEY BELL FOUNDRY

MEENEY BELL FOUNDRY

Fast Potato Digging

HOW TO SAVE MONEY, TIME, AND TROUBLE.

THIS CAN BE DONE BY ADDRESSING, OR CALLING ON, THOMAS D. EGAN, NEW YORK CATHOLIC AGENCY

42 BARCLAY STREET, NEW YORK.

When you want to purchase Goods of any kind, or have any business or personal matters attended to.

Don't forget to call and see them before you purchase anywhere else.

FATHER RYAN'S POEMS!

Beautifully Bound in cloth Price \$2.00. Sent free by mail on receipt of Price. Address Thos. Coffey, London, Ont.

YOUNG LADIES' ACADEMY.

CONDUCTED BY THE LADIES OF THE SACRED HEART LONDON, ONT. Locality adapted for healthful, meriting peculiar advantages to pupils even of delicate constitutions.

ST. MARY'S ACADEMY WINDSOR, ONTARIO.

This Institution is pleasantly located in the town of Windsor, opposite the station, and is a model of a school.

ASSUMPTION COLLEGE, SANDWICH, ONT.

The Studies embrace the Classical and Commercial Courses. Terms (including all ordinary expenses), Canada money, \$15 per annum.

CATHOLIC MUTUAL BENEFIT ASSOCIATION.

The regular meetings of the Association will be held on the first and third Thursdays of each month, at the hour of 8 o'clock, in our rooms, Castle Hill, Albion Block, Richmond St. Members are requested to attend punctually.

DR. WOODRUFF, OFFICE.

Queen's Avenue, a few doors east of Post Office, London, Ontario.

B. McCANN, SOLICITOR, ETC.

78 Dundas Street West. Money to loan on real estate.

DR. FOWLER'S EXTRACT-WILD STRAWBERRY

CURES CHOLERA, CHOLERA INFANTUM, DIARRHÆA, AND ALL SUMMER COMPLAINTS. SOLD BY ALL DEALERS.

EVANS BROTHERS PIANO

Manufacturers, DUNDAS STREET, LONDON, ONT.

REID'S CRYSTAL HALL!

The Largest Stock, Largest Warehouse, AND BEST ASSORTMENT OF CROCKERY, CHINA, GLASSWARE, CUTLERY, FANCY GOODS, LAMPS, CHANDELIERS, ETC., ETC. IN CANADA.

W. J. REID & CO. DUNDAS STREET, LONDON, ONT.

NONSUCH!

The family boon. NONSUCH! The friend of the laundress. NONSUCH! Thoroughly cleanses all fabrics.

NONSUCH! Saves labor and expense. NONSUCH! The only absolutely perfect and harmless Washing Compound now in the market.

NONSUCH! Is what every public laundry should use. NONSUCH! Is what every family wants.

NONSUCH! Is guaranteed not to injure any fabric. Will wash in one hour what usually takes one day by the old way.

NONSUCH! Will not tear or wear out the clothes. No labor or fatigue caused by using it. Once tried commands the approval of all and gives satisfaction in every case.

NONSUCH! When used as directed has never failed to please and satisfy. NONSUCH! Is for sale by all Grocers.

NONSUCH! IS MANUFACTURED ONLY BY THE MERCHANTS' COMPANY, DETROIT, MICH., AND LONDON, ENGLAND. IT COSTS NOTHING TO SEE THE—

FINE DISPLAY

PARLOR AND CHAMBER SUITES, CHEIFFONNIERS, SIDEROARDS, DESKS, CABINETS, ETC., ETC.

A fine line of Embossed Silk and Mohair Cushions and other coverings at the LONDON FURNITURE COY., Warehouses—24 and 28 King St., London.

London Mutual FIRE INSURANCE COMPANY.

THE SUCCESSFUL PIONEER OF CHEAP AND SAFE FIRE INSURANCE IN CANADA. Assets, 1st January, 1883: \$310,781.97. With 39,719 Policies in Force.

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FOR COAL OR WOOD, are the most perfect and powerful heaters made. Plans and estimates given for heating all kinds of buildings. Send for Catalogue.

LIDLAW MFG. COMPANY.

Stoves, Hot Air Furnaces, Porcelain Lined Pump Cylinders, and Enamelled Ware. 67, 69, 71 AND 93 NARY STREET, HAMILTON, ONT.

DOMINION SAVINGS AND INVESTMENT SOCIETY

LONDON, ONT. To Farmers, Mechanics and others wishing to borrow money upon the security of Real Estate. Having a large amount of money on hand we have decided, for a short period, to make loans at 6 or 8 per cent, according to the security offered, principal payable at the end of term, with privilege to borrower to pay back a portion of the principal, with any instalment of interest, if he so desires.

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The only home in the city having a Children's Mourning Carriage. FIRST-CLASS HEARSES FOR HIRE. 202, King St., London. Private Residence 254 King Street.

DR. JAS. M. STEVENSON'S NEW DRUG STORE,

RICHMOND ST., NEAR DUNDAS ST. Try our WINTER FLUID, the best remedy for chapped hands, etc. Surgery in rear of store. NO CHARGE FOR CONSULTATION. Parties at a distance may consult Dr. Stevenson by letter. Enclosing two three-cent stamps will ensure a reply.

# C. M. B. A.

## GUIDE FOR DEPUTIES ORGANIZING NEW BRANCHES.

Wherever it is desired to form a new Branch of this Association it will require, that 12 or more practical Catholics, all above the age of 21 years, and under 50 years of age, with the knowledge, consent, and approbation of the parish priest, or the bishop of the diocese, in whose jurisdiction such Branch is sought to be established, said Catholics being persons of good moral character and in good health, join in a petition for a charter to have such Branch established. Those signing such petition thus become "charter members," this petition must have attached to it the certificate of the parish priest that such signers are practical Catholics. They then select one of their number as secretary, pro. tem., who forwards the petition to the Supreme or Grand Recorder, according as the petitioners reside or not within a Grand Council jurisdiction. Upon the receipt of such petition the Supreme or Grand Recorder will at once forward to such Secretary pro. tem., a sufficient number of medical examination blanks. Each petitioner will without delay submit to a medical examination by a Catholic physician if possible. The examining M. D. must carefully fill every space in the blank requiring an answer, and forward immediately to the properly appointed supervising medical examiner of the jurisdiction. When 12 or more of these have been approved by him, the Grand or Supreme Recorder will immediately notify the Secretary pro. tem., of the fact, and furnish him with a certified list of the names of the signers that have been approved, together with the supplies, consisting of the printed blank forms and books required to conduct the business of the Branch. He will at the same time notify a Deputy to proceed to the locality to institute such Branch. The Deputy upon receiving such notification will at once correspond with the Secretary pro. tem. of the petitioners, and arrange a date and other preliminaries for the opening of the new Branch.

The petitioners now become candidates for admission into the C. M. B. A., and their Secretary pro. tem. will provide a suitable hall or room for the opening of the new Branch.

All things being in order and not less than twelve candidates present, who have complied with all the requirements laid down in the constitution and regulations. The Deputy will call the meeting to order, taking a seat at the President's table, the candidates occupying seats on the floor, leaving the officers' positions vacant.

He will proceed to business in the following order:

1st. He will produce, and read his authority to institute the Branch, (letter from Grand or Supreme President or Recorder.)

2nd. He will then call upon the secretary pro. tem. to present the certified list of candidates. He will then call the roll of them from said list, and require that each one be identified as the candidate whose name is called.

If no secretary pro. tem. has been selected, he must appoint one, and take down minutes of the proceedings to be afterwards recorded. In this case the deputy will have the list of candidates. He will also appoint a marshal pro. tem. to assist in conducting the ceremonies, or if accompanied by one or more members of other branches, they will assist in performing these duties.

3rd. He will then invite those present to kneel, and will recite the usual opening prayers.

4th. He will next explain the duties of members of the association, and to each other; the fees and assessments; times for their payment, &c. He will also read to them the obligation, and put to them the usual questions as to their willingness to perform these obligations and duties.

5th. He will then invite the candidates to stand. He will select one of their number to read the obligation in the name of all, each one following in spirit. At the close of the reading he will inquire, "Do you all promise to keep this obligation?" The answer will be "We do."

6th. The candidates will next be invited to approach the table of the Secretary pro. tem., where, under the direction of the Deputy, each candidate will sign the branch roll book, and will also fill out, or cause to be filled out and sign a blank form for "Application for a Beneficiary Certificate." The Deputy will countersign these applications in lieu of their being impressed with the branch seal.

To save time when convenient these may be prepared in advance.

Each candidate must state clearly therein his full name and the particular amount each person is to have assigned, except when assigned to one's children, then it is better to write, to all my children who survive me, equally or a certain sum equally, as the case may be.

7. He will next direct the nomination and then the election of officers, according to his discretion. But if selections for the offices have already been made, he will require to be furnished with a written list of the same, which he will read over to the members initiated, and will inquire if there are any objections to any of the nominees; if no objection is made, it will be taken for granted that the nominations are correct, and that the nominees will accept. Should any objection be made it is in the discretion of the Deputy to order a new nomination and election for one or more, or all of the said offices.

Any office that may have been omitted should be filled before proceeding further.

The officers to be chosen at this stage of the proceedings are a President, First Vice-President, Second Vice-President, Recording Secretary, Assistant Recording Secretary, Financial Secretary, Treasurer, Marshal, and three Trustees who hold office only during the current year; and two Trustees who

hold office for one year after the next annual election.

The trustees elected at the first annual election of a new Branch, and at every annual election thereafter are elected to hold office for two years.

The list as selected being approved, or the electing being completed, he will declare the member so chosen duly elected to said offices.

8th. The Acting Marshal under instructions from the Deputy, will present the officers elect for installation.

All the officers having been installed and taken their positions, the officers acting pro. tem. are discharged from duty.

The deputy will then make the following official declaration which should be recorded in the minutes of the new Branch:

"By virtue of the authority in me vested, I now declare this Branch duly instituted as a Branch Number \_\_\_\_\_ of the Grand Council of \_\_\_\_\_ as the case may be; and that its members having been duly initiated, and having paid into the beneficiary fund of this branch the initiation assessment, I do officially declare them, and each of them to be entitled to all the rights and privileges accruing to a membership in the Catholic Mutual Benefit Association.

9th. He will then instruct the new President to open the Branch and conduct its first meeting in regular order, during which time he will instruct the branch and its officers on the following important duties:

That Branches must pay an annual per capita tax of 50 cents per member for all members in good standing on the roll book on the 31st day of December each year.

That no Branch is entitled to representation in the Grand Council, (when in a Grand Council jurisdiction) unless said per capita tax has been paid; not even Branches newly organized a few days or weeks previously to the date of the meeting of the Grand Council.

That the new Branch President is, by the fact of his election to that position, created a Chancellor, which only takes place in the case of a first President of a new Branch; but as he cannot fill both positions he may appoint a Chancellor pro. tem., who, however, gains no privileges by that position.

That he must at his earliest opportunity appoint the standing committees required by the constitution and announce them to the Branch.

That if the date of organizing a Branch is on or after the date of the annual election immediately preceding the meeting of the Grand Council, (in a Grand Council jurisdiction) the Branch is entitled to elect a Representative to said Grand Council, also an Alternate. Representatives to Grand Council must be Chancellors, but in new Branches the alternate may be selected among the officers, and if he serves in place of the Representative elected, who is usually the President, in new Branches he is entitled to the honors of the Chancellor's chair, after having served as the Branch's Representative.

That the seal must not contain any emblems not sanctioned by the Supreme Council.

He should also show how the ballot box and gavel are to be used, and explain the duties of the Marshal and the four principal officers when balloting for new candidates.

Explain the time and method of making examinations and conducting elections of officers, both regular and to fill vacancies.

That the books of ceremonial should not be taken from the hall, but remain there to be used by substitutes when the proper officers are temporarily absent.

To fix a day and hour for the regular meetings of the Branch, and to provide a suitable hall.

To fix the amount of the bond to be given by the Treasurer and other officers required to give bonds.

That if the Parish Priest is not himself a member or is not present, a committee should be appointed to inform him of the establishment of the Branch, and to invite him to act as its spiritual adviser. Instruct the Financial Secretary how to call the roll of members for payment of dues and assessments and to read the sums paid at each meeting.

The Branch medical examiner is appointed by the President and Trustees.

12th. If necessary instruct privately after the meeting or the next day, if convenient, the Recording Secretary in the best method of writing and keeping the minutes.

That he must keep accurate minutes of all applications, reports of Trustees on candidates, elections of candidates, rejections, suspensions, re-instatements, resignations, expulsions and deaths, and make immediate report of same to Grand or Supreme Recorder.

To be particularly careful to take the application of new members for beneficiary certificates, and forward them promptly to the Grand or Supreme Recorder.

To retain all membership applications and not allow them to be sent with the medical certificate to the Supervising Medical Examiner.

The Financial Secretary to keep an account with each member, and to make quarterly and annual reports of the amounts received.

The Treasurer to keep the Beneficiary Fund separate and apart from the general fund.

That no moneys can be paid out of the general fund unless upon the warrant of the President, countersigned by the Recording Secretary, after a vote of the branch, but that the beneficiary fund can be drawn upon by the call of Grand or Supreme Recorder, which operates as a draft upon said fund, and the said call is the authority of the branch President and Secretary to draw a warrant for the same; but no call can be paid from a surplus on hand in the general fund without a vote of the branch.

13th. The Deputy concludes his duties to a new branch by immediately making a report to the Grand or Supreme Recorder, as the case may be, of the institution of such branch, with a list of its officers, the application for the Beneficiary Certificates, and the Recording Secretary's Report of membership, which

the Deputy should countersign, on account of the branch not yet having a seal.

14th. Deputies are allowed \$2.50 per day for their time actually spent in organizing a branch, and instructing its officers, including the time spent in traveling to and from; in all not to exceed fifty dollars.

H. W. DEARB, C. M. B. A. Deputy.

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# VOL. 6.

## CLE

We make of Clerics turn out and betterments the Northern House N. W. 136 DU

Written for The Vision

The light of faith in a lovely land. But temples of the very and Grave, venerable mounds. Served zealously by sacred shades.

Two vestals of Ne-mora reclined. Beneath a marble dress was ensh: Their robes but by costly gems. Grace, beauty, love, them with.

But address of the mysterious ve. Thus spoke the young. "Listen, my friend, with undelined lips. My breast.

"Thou knowest the led to the shrine. Where roses but, riven; divines. Last night with I solemn vigil. Before Neft and I have slept."

"But suddenly it dawned. And a form of m. Shook my hand in Let me lead thee fr. Lasting day."

"Then passed we fr. status seemed. I shrank from the O'er moored, and mounting. 'Til at last we had. Leaden hollow.

"Far, far across the further shore. It seemed like clouds hung. Pale lightning fr. below many a ghostly wing.

"'Fear not, my child. Then on we glided. On—on, we sped. 'Some shors be. 'mong tanks."

"It was a land of er. and still; But back to the blood to me. Then saw I in a. Processions, group. by—their own.

"As on they passed. Along a low line. Black clouds hung. But on we sped. Above, the clouds. A radiant.

"Strange, beautiful. and turn as w. To great and ask. 'How long?' 'What means this? They seek deliver. as in duty bound, will ever part.

"Not here we rest, before us lay. A deep, broad gulf. Beyond its chafing. In down. A horizon of glo. drawn.

"My guide with m. from the dizzy. And o'er the broad. airy sky! We were the sh. sense failed m. And words can ne. velous and in. To and fro. While grand, m. I could but fall. might be. Who formed this? could it be?—"

"And yet we had. that land. The suburbs of the. hand. While, filled with. face I lay. I heard a voice w. it seemed to.

"Then saw I one. Whose eyes of lig. Ingly in mine. He seemed to be. the land. For all heaven to. not understand.

"And yet, oh, my. of gems or g. But a coronal of w. lime-enfold. His hands were. dropped the. And where it fell. fragrant rose.

"And as the scent. robe aside. I saw beneath, in. And thought. Who had paid a. grief and pain.

"He plucked a mar. came reality. A Christian mar. vision'rv. In heaven, with. was crowned. By him whose di. of words. Lowe, P. Q.