

# The Catholic Record.

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

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## UNITS.

BY M. E. FRANCIS.

Only a green bird, I hear you say:  
No great mishap in woods alive with song—  
When whistles are blue again and thoughts are long  
Echo again with throats' roundelay,  
Yet when the winter still and frost is o'er,  
When whistles are blue again and thoughts are long  
Sun rays that flicker down, the leaves be-  
green,  
Breases that rustle past with whisper low,  
Will seek in vain one form they loved to know,  
Echoes that wait the summer songs once more,  
Will—listening for a voice they used to know—  
One sweetness miss.

Only a humb'le grave—a brother gone  
To that far land whence none returns again  
One gone—but countless others still re-  
main;  
When the world terms with life, what mat-  
ters one  
Stay—mark the word "dear-loved" upon  
the stone,  
And flowers here, still blooming fresh and  
green,  
And there the trace of oft-returning feet,  
Doth not the very air seem faint with sighs,  
Vain longings the beloved to recall?  
Surely this man was dear at least to one,  
What of the millions living? Here there lies  
Somebody's all.

Only a wasted life! Ah, hapless fate!  
Not all succeed though all the prize would  
gain,  
Till as they may, some ever toil in vain,  
While others win their heart's desire—too  
late,  
The strong, the brave, press on, unquenched  
still,  
And if the busy struggling crowd among  
demands to fall, unheeded by the throng,  
The greater good redeems the lesser ill,  
His laurels fall to others in the strife—  
Wherefore at this—common lot—repine?  
Friend, say you so? What if this wasted  
life  
Were yours or mine?

## EPISCOPAL VISITATION.

The Bishop of Kingston in Cornwall

A NEW CHURCH TO BE ERIGED FOR THE FRENCH-SPEAKING POPULATION.

Cornwall Freeholder.

His Lordship Most Rev. Dr. Cleary arrived in Cornwall from Kingston on Saturday for his official visitation of the parish and the administration of the Sacrament of Confirmation to the young people. A very numerous gathering of the parishioners, with the esteemed pastor, Rev. C. B. Murray, met the Bishop at the depot, and the joyful strains of the music furnished by the St. Jean Baptiste band gave additional joyousness to the occasion. The band headed the procession, which was immediately formed, and His Lordship was conducted to the presbytery where he assumed his pontifical robes and entered the church in accordance with the ceremonies ordained for the solemn reception of the Bishop on the occasion of his pastoral visit. This rite was concluded with the imparting to the kneeling congregation of the Episcopal benediction.

On Sunday morning the Bishop celebrated mass at 8.15. The high mass was sung by the Bishop's Secretary, Father Kelly, of Kingston. At the conclusion of this mass two addresses were presented to the Bishop, one from the English-speaking parishioners and one also from the French, as follows:

To the Right Rev. James Vincent Cleary, S. T. D., Bishop of Kingston.

May it please Your Lordship—  
We beg to approach your Lordship on this occasion of your Pastoral Visitation of the Parish of Cornwall, to offer you our filial homage and bid you a hearty welcome.

We recognize in your sacred person the representation of Jesus Christ in the government of the venerable diocese of Kingston, and we rejoice that one so eminently gifted has been chosen to watch over and guide this portion of the Lord's vineyard in the way that leads to His eternal kingdom.

Your Lordship's labors for the advancement of religion in this Diocese are well known to us, and we beg to offer you our congratulations on the steady advances of the church's work since your advent amongst us as our chief pastor.

Your tender care for the little ones of the flock has touched us most deeply. We discern in them the hope of the church, the future men and women of Canada. And our Catholic instinct as well as the teachings of Mother Church, tells us of the vital importance of having them thoroughly instructed from the first dawn of reason, in the saving truths of Salvation, and trained in the ways and teachings of Catholic life, that they may become in after years the consolation of our Spiritual Mother, the pride and bulwark of our young country, and walking in the path of righteousness, safely reach the haven of salvation.

In this parish, Your Lordship's profound interest in and pastoral care of the children has been specially made manifest, and it is with feelings of thankfulness, not unmixed with self congratulation, that we witness the extension of our Catholic Schools.

To Your Lordship's zeal do we owe the presence amongst us of the religious ladies to whom is committed the trust of the education of our daughters. Consecrated to God for the training of the young, their lives are a continued sacrifice for the welfare of the charge committed to them, and well and faithfully do they work.

That Your Lordship may long be spared

to continue the holy functions of your august office in the Diocese of Kingston, is the prayer we offer, whilst on bended knees we most earnestly claim your fatherly blessing upon the people of the St. Columban's Parish.

Signed on behalf of the Parishioners,  
Cornwall, 10th July, 1887.

A sa grandeur Monseigneur James Vincent

Cleary, évêque de Kingston—

MONSIEUR—La visite du premier pasteur est pour une paroisse un grand bienfait, que nous ne pouvons jamais trop apprécier; nous l'attendons toujours avec impatience et nous le recevons avec joie. Cette année, monseigneur, nous avons une raison toute particulière de désirer (votre) plus ardemment cette visite, nous surtout qui avons l'espérance de réaliser maintenant un projet que nous avons formé depuis longtemps, et auquel nous attachons le plus grand espoir.

Nous voyons nos compatriotes arriver de tous cotés et nos familles s'accroître rapidement, de sorte que maintenant que nous formons une partie la plus nombreuse de la population Catholique de Cornwall.

Un grand nombre d'entre nous ne parlent que la langue française, et nous comprenons parfaitement qu'il serait dur d'exiger de notre dignité et venant pasteur de nous donner des instructions en notre langue; ce serait un surcroît d'ouvrage que ne serait certainement pas au-dessus de son zèle mais au-dessus de ses forces. Et cependant, monseigneur, malgré tous ces défauts, nous comprenons la nécessité pour nous d'être instruits sur nos devoirs dans la langue que nous avons apprise aux genoux de nos mères. C'est pourquoi nous supplions votre grandeur de nous envoyer un prêtre qui puisse s'occuper exclusivement de nous. Nous faisons cette demande avec d'autant plus de confiance que nous avons l'espérance de pouvoir lui donner chaque année des honoraires convenables à la dignité de prêtre, si que nous sommes prêts de aujourd'hui à lui offrir une bonne maison pour sa résidence et un local assez spacieux pour commencent des présent à célébrer l'office divin en attendant que nous puissions bâtir un chapelle et une presbytere permanent.

Monseigneur, il nous est impossible de finir sans offrir à votre grandeur les plus vifs sentiments de reconnaissance pour tout l'intérêt qu'elle nous porte, et sans témoigner hautement notre satisfaction à votre dignité et venant pasteur, le révérend père Charles Murray, pour le zèle et le dévouement dont il nous a donné tant de preuves. Puisse le Seigneur lui accorder des jours prospères. Nous faisons aussi des vœux monseigneur pour que votre grandeur continue longtemps à nous faire ressentir les heureux effets de sa haute et paternelle direction.

LES CANADIENS FRANÇAIS DE CORNWALL.

The Bishop replied to the general address of the parishioners in suitable terms, thanking the good people of Cornwall for their loyal and Catholic reception of their chief pastor. In replying to the address from the French section of the congregation, His Lordship said that their petition for a priest for themselves to instruct them from the altar in their own language, and teach their children their prayers and Christian doctrine in the French language, was a fair and reasonable demand, to which he, as their pastor, would give his most earnest attention. The Bishop, however, pointed out that it was a matter which required careful consideration, as the rights of others were concerned, and unless the change was effected with a full understanding of the matter by all parties concerned, evil would come of it instead of good. Therefore the Bishop was determined that this important project should be debated in the most open and public manner, giving all and each an opportunity to express their sentiments upon the subject. His Lordship invited the men of both the English and French-speaking sections of the congregation to meet him in the church at 6 o'clock the same evening, when the matter would be fully discussed and the Bishop's final regulations would be much influenced by the concerted wishes of the two sections of the congregation.

The Bishop having imparted his blessing to the congregation the proceedings of the morning terminated. At six o'clock p. m. the men of the parish, both French speaking and English speaking, assembled in the church in large numbers. The Bishop, with his secretary and the Rev. Father Murray, entered the sanctuary, and after prayer, His Lordship seating himself on the platform of the altar, made a statement of the petition of the French-speaking parishioners, and submitted his own proposals in respect thereof.

In regard of the substance of the petition, which was a respectful request for a priest to speak the French language to the French Canadian Catholics of Cornwall in all public instructions and prayers within their church, and employ their language exclusively in all public communications and in the catechetical instructions of their children, the Bishop heartily concurred. Their numbers, as they declared in their address, "outraged not the zeal, but the physical strength, of the present earnest and deservedly esteemed pastor of Cornwall." Commenting upon this petition, the Bishop said it was most reasonable, and a thing to be admitted, and His Lordship spoke with great feeling and touching eloquence of that beautiful sentence whereby men cling with affection to the language in which they learned their prayers at their mother's knees. Therefore, the Bishop said, as their pastor, he would gladly and freely comply with their desire; he would give them a priest to dwell amongst them, to be in and out in their homes, speaking their language, and devoted to their children; he would give them a church also for themselves, the French-speaking portion of the Cornwall parish, a church where everything in the ordinary routine of church work would be done in the French language, the prayers, the sermons, the catechism for

their children and the rest. Thus far as to the substance of the dutiful petition of the French-speaking members of the Catholic congregation of St. Columban's Church.

Now, as to the bishop's method of meeting this petition in view of the rights of the older branch of the parish, who had raised the church, the beautiful parochial residence, the convent and the school, and had done the other works which made the parish of Cornwall what it is to day in its materially forward condition, the bishop laid down in the first place as fundamental to his plan, that the parish of Cornwall should continue undivided, and should remain under one priest, who should be the parish priest of the whole undivided parish of Cornwall. Furthermore, as the petition which was manifestly drawn up with care and in a truly Catholic and loyal spirit, laid down most definitely that the want to be supplied was a French speaking priest for a French speaking congregation who should have a church for themselves, the bishop said the line of division between the two congregations would be drawn on the distinction of languages.

The Bishop having thus explained the position of affairs, and shown his willingness to agree to the reasonable requests of his people, proceeded to consider the best way to determine effectively and permanently, who shall be attached to one or other of the two congregations, and accordingly be responsible for the obligations of membership in regard of the requirements of Divine worship, the sustentation of the priest, the maintenance of the sacred edifice, etc. He declared that on this all important point each one shall have his own free choice; and accordingly he would present to every Catholic head of a family in Cornwall a document to be signed, whereby the selection of one or other Church was to be absolutely settled in regard of him and his family, and each priest would know his own congregation, and all the members of each church would recognize one another. By this free option each one settled the question for himself as far as in him lies, and the Bishop, by his authoritative sanction would give effect to each one's choice by canonically forming the two congregations in accordance with the declared wishes of the several heads of families: thus each one would know the obligations he contracts towards his own church and his own priest, and his fellow-members of his congregation, whilst each one would still be free to help the members of the other congregation in every charitable effort, and to attend the services in the other Church, whenever he may feel disposed. In concluding the Bishop remarked upon the word "exclusively" in the French address, which seemed to require that the priest appointed to serve them should render no service to the pastor in St. Columban's Church.

His Lordship declared that this would be a fair and equitable arrangement with the position of sole pastor of Cornwall, which still belongs to Father Murray. He pointed out that it could not be expected of the Pastor to celebrate an early and late mass every Sunday, whilst his assistant should be bound to celebrate only one; and moreover occasions exist from time to time every year, when the pastor must invoke the help of several priests for special services to be rendered to his people, and of course his own assistant should be amongst the clergy thus invited. He declared that, since the parish of Cornwall is to remain undivided for the present, the pastor's superior authority must be maintained and be acknowledged by certain public acts. Now, there are certain specific ministrations in return for which the pastor is entitled to certain fees, such as baptisms, marriages and funerals. The Bishop, on behalf of the pastor, renounced all right to these fees in regard of such services in the French speaking Church; but in lieu of them he required the pastor's assistant priest, who will attend that French-speaking church, to render certain other services to the congregation of St. Columban's church, and these services the Bishop shall define with precision.

The Bishop having thus defined the conditions of the proposed change, and renewed the expression of his willingness to agree to the reasonable requests of his people of all sections, invited Messrs. Saue and Blondin on behalf of the French-speaking portion of the parish, to say whatever they desired respecting the question in view of the precise form it had now taken, and to ask the opinions of their compatriots upon it. These gentlemen expressed themselves quite satisfied with the plan laid down, and after some few questions upon matters of detail had been replied to, the gentlemen of the French speaking section acquiesced most joyfully in the new arrangement. The Bishop asked Dr. Bergin to express the views of the old parishioners. The Doctor confessed that the proceeding met with entire approval from the members of the congregation on his side. He said that they were fully in sympathy with their French-speaking friends in the movement which they had set on foot; they wished them well in their project, trusted it would be for their benefit of religion and for the strengthening of the Catholic faith; and promised to give them what assistance they could in carrying out of their praiseworthy design. With the Bishop's permission, Dr. Bergin addressed the other section in French to the same effect, and being called upon from time to time, to make clear certain phases of the proposed alteration, explained the whole method according to the Bishop's ideas.

After Dr. Bergin's speeches, His Lordship asked each section separately for a show of hands in favor of the plan, when a universal vote of satisfaction on both sides was given.

On Wednesday morning, His Lordship the Bishop, in company with Rev. Father Murray, and several gentlemen representing the French section of the population, visited the several sites for the proposed

new French speaking Church and Presbytery.

A certain lot, consisting of two acres, immediately over the canal had been previously selected by unanimous vote of the French Canadian representatives; but the bishop absolutely refused to accept that site for the new church, and finally made choice of a lot in the very centre of the French quarter of Cornwall, consisting of well high three acres in an elevated position, and with the concurrence of the chief men of the French-Canadian section, closed the bargain the following day with Mr. Campbell for \$5,000.00 as the price of the lot. This result has given universal satisfaction. The bishop has authorized a subscription to be taken up amongst the French Canadians and has appointed the Rev. John J. Kelly, of Quebec, who has given his services to the Bishop of Kingston, to go around with the members of the French committee to solicit every family in its behalf. When the French-Canadian subscriptions shall have been completed, it is His Lordship's intention to come to Cornwall, and ask the congregation of St. Columban's church to add their French fellow-citizens in establishing a new Church and a new congregation, and has already promised \$200 as his personal subscription to the list of English speaking contributors. His Lordship, assisted by his secretary, Rev. Father Kelly, the Rev. Father Murray, pastor of Cornwall; the Rev. Father Hogan, pastor of Gananoque; Rev. M. O'Brien, pastor of Morrisburg; and the Rev. I. J. Kelly, assistant of the pastor of Cornwall, examined the candidates for confirmation on Monday, 11th inst., and on the following day administered the sacrament of confirmation to 220 males and 30 females, total 454 of whom 144 presented themselves for examination in prayers and Christian Doctrine in the French language.

Correspondence of the Catholic Record.

CONSECRATION OF A NEW ALTAR.

On Wednesday, the 29th ult., the solemn and impressive ceremony of consecrating a new altar to the service of God was witnessed by the good people of St. Clements, a village situated in the midst of a fine farming district, in the county of Waterloo, some ten miles north-west of Berlin, the county town, and the centre of a large and prosperous German Catholic settlement. The church is a spacious brick edifice, and possesses one of the finest pipe organs to be found outside the city or leading town. The parochial residence, the separate school (under the charge of the excellent school Sisters of Notre Dame) and the Sisters' house, are brick structures, all well and substantially finished, attached to which are six acres of land, under a high state of cultivation, with thrifty orchard, well kept lawns and teeming gardens, bespeaking a measure of prosperity, a public spirit and a devotion to the interests of religion and humanity. As His Lordship the Bishop of the diocese, Dr. Carbery, could not be present, owing to his not having fully recovered from his recent indisposition, the popular new Bishop of Peterboro, Dr. Dowling, came on at small inconvenience to His Lordship, to consecrate the new altar, on which he read the first mass. Among the rev. clergy present we noticed Dr. Tennesse, rector of St. Mary's Seminary, Kentucky; Fathers Vincent, John and Egidius, Chicago; Horney, Columbus; Bergmann and Holm, Hamilton; Foester, Little Germany, O'Reilly, Macton; Wey, Boncompagni, Richmond, in German; and Kloefer and Stefan, Berlin. At half past ten High Mass *coram pontifice*, was celebrated by the Rev. Father Gehl, assisted by the Rev. P. Egidius as deacon, Rev. J. Stefan, sub-deacon, and Dr. Wm. Kloefer, master of ceremonies. The sermon was preached by Bishop Dowling.

After divine service the members of the M. S. A. of St. Clements accompanied by visiting members from St. Agatha, Berlin, New Hamburg, and Little Germany, escorted the Bishop and clergy to the priest's residence, where His Lordship addressed them in brief and eloquent terms, pointing out the many advantages they enjoyed in belonging to this most worthy and Catholic association, the duties membership involved, and the benefits conferred on the widow and orphan through its instrumentality.

In the evening a sacred concert was given by the choir, supplemented in the rendition, with much acceptance, of a few choice solo selections, by Mrs. W. H. Riddell, of Waterloo, and a duet by the lady and Dr. Deroste, of Grand Rapids, Mich. Schummer ably presided at the organ. An eloquent sermon, in German, was preached by Father Foester on the meaning and significance of the altar and the office of priest in the service of the Catholic Church, after which Bishop Dowling gave a most learned, powerful, and lucid exposition of the Catholic doctrine of the Real Presence in the Sacrament of the Altar, which must have carried conviction to his listeners, among whom were a number of prominent Protestants from the town of Waterloo and elsewhere. He granted his Catholic auditors in this great and consoling mystery of God's Love in giving Himself for the spiritual food of His children. The service concluded with the Benediction of the Blessed Sacrament.

The Bishop of Peterboro has endeared himself to everyone in this part of the country by his most engaging presence and a manner of speaking to those with whom he comes into contact at once charming from its friendliness and candor and dignity, to say nothing of an eloquence in the pulpit, and a zeal in the service of his Divine Master, which cannot fail to inspire his hearers with love and veneration towards himself and his sacred office.

of Bishop in the One, Holy, Catholic and Apostolic Church.

It was a source of much pleasure to learn that the church property of St. Clements, which has been greatly improved in many respects under Father Gehl's administration, is now nearly free of debt, and that the greatest harmony and concerted action prevail among priest and people. It is the fervent prayer of his devoted parishioners that he may be spared for many years in their midst, in health and strength, to perfect and continue the good work he has so readily accomplished in this flourishing parish.

Correspondence of the Catholic Record.

DIOCESE OF PETERBOROUGH.

On the 27th of June, the Bishop of Peterboro, at the request of His Lordship the Bishop of Hamilton, visited the parish of St. Clements, in the county of Waterloo, for the purpose of consecrating a new altar in the parochial church. At Berlin he was met by the pastor, Rev. Father Gehl, who, after conducting him to the college, drove to the parochial residence at St. Clements. The village was beautifully decorated with banners and evergreen arches adorned with mottoes in Latin, German, and English, expressing a hearty welcome to the new bishop.

Next morning, at an early hour the solemn ceremony of consecration began and lasted about three hours, his Lordship being assisted by the Rev. Fathers Gehl and Halm, the Rev. Father William Kiepler acting as Master of ceremonies. The bishop then celebrated the first mass at the new altar. This mass was offered specially for the benefactors who had so generously contributed towards the erection of this monument of their faith and piety. High mass was subsequently celebrated by the pastor, His Lordship presiding at the throne, and preaching a sermon suitable to the occasion. After High Mass the Bishop received a large deputation, numbering about fifty members of the Catholic Mutual Benevolent Association. The members appeared in regalia, wearing handsome badges, and after the bishop's address formed in procession and escorted him to the parochial residence.

In the evening at vespers and benediction his Lordship again presided, and preached a sermon on the "Real Presence." Next morning, accompanied by several priests, he drove to Berlin and preached the panegyric of the Rev. Doctor Louis Funken, who on that day celebrated his sixtieth jubilee. On the following Saturday the Bishop proceeded to Hamilton, and from there to Paris, to visit his old parishioners. On Sunday the people of Paris had the pleasure of seeing their former pastor in episcopal robes celebrating high mass, assisted by Rev. Fathers Craven and Tully.

At vespers his Lordship again officiated, assisted by Rev. Fathers Craven and O'Connell, as deacons of honor. Immediately before the benediction of the Blessed Sacrament the bishop delivered a lengthy and instructive discourse on the relations of the clergy to the people, and stated that he had come among them once more at the request of the Bishop of Hamilton to install their new pastor, Rev. Father O'Connell, for whom he bespoke a hearty welcome and a generous co-operation. Father O'Connell then delivered a short address, and the ceremonies closed with the Benediction of the Blessed Sacrament.

The bishop's visit to London was postponed, owing to the absence of the diocesan bishop. Returning to Peterboro on Friday evening, His Lordship again set out on Saturday morning for the purpose of making visitations. Proceeding by train to Windsor, accompanied by his secretary, Rev. P. Rudkins, he took the steamer for Bobcaygeon, and enjoyed a splendid sail over Sturgeon Lake. His visit to Bobcaygeon is thus described by the local paper of that place, *Independent*:

THE BISHOP AT BOBCAYGEON.

The Right Reverend Thomas Joseph Dowling, D. D., Bishop of Peterborough, paid his first visit to the Bobcaygeon parish, on Sunday and Sunday last. His Lordship was accompanied by the popular priest, Rev. E. McVay, and assisted by his Secretary, Rev. P. Rudkins, of Peterborough. On Saturday afternoon he personally examined the candidates for confirmation, some thirty in number, and instructed them in the catechism. In the evening he met the congregation and was presented with an address, to which His Lordship made a feeling reply. On Sunday morning, after Mass, during which the Fenelon choir assisted, the Bishop read the Epistle and Gospel, and delivered an address explaining very concisely the position he now holds in the church system of government, and also many of the leading doctrines. After that he had administered the right of Confirmation, he concluded it by asking the boys to promise to abstain from intoxicants, until they were of age, 21 years, which they did. In the afternoon the Bishop drove to Fenelon Falls, consecrating the Cemetery on his way, and being accompanied to that point by a large number of the congregation. The parishioners were much pleased with their new Bishop, and already look upon him as a man of good qualities and scholarly parts, a kind and considerate shepherd, a loving and honorable servant of the Master.

AT FENELON FALLS.

On Sunday evening His Lordship presided at vespers and after receiving an address from the congregation, preached a sermon on the subject of the "The Good Shepherd." On Monday morning several masses were celebrated by the visiting clergy, Rev. Fathers Kelly, Connelly, McCloskey and McGuire. His Lordship celebrated mass at 8 o'clock and afterwards examined the candidates for confirmation.

On Tuesday, accompanied by the clergy, His Lordship drove to Sturgeon Point.

On Wednesday morning he administered the sacrament of confirmation to about 21 children and afterwards invested them with the holy scapular. On Wednesday afternoon he took the train for Kilmount, and drove next morning to Galway church, where he again administered the sacrament of confirmation to twenty-eight children and several adults. From Kilmount to Galway his Lordship was escorted by about forty carriages containing the principal parishioners and their families. Confessions were heard by all the clergy present and a large number received holy communion. His Lordship preached a short sermon, congratulating the pastor and people on their piety and good works as manifested in their zeal for religion and education and their devotion to the faithful departed. He then proceeded to consecrate the new cemetery of Galway, after which, accompanied by the clergy, he drove twenty miles to Bobcaygeon, where he again took the boat for Lindsay, returning by train to Peterboro the same evening.

ARCHBISHOP WALSH ON MGR. PERSICO'S MISSION TO IRELAND.

Archbishop Walsh, of Dublin, writes to the London Times in contradiction of the assertion lately appearing in the Dublin Mail to the effect that he had remonstrated with the Pope against his sending his representatives, Mgr. Persico and Father Gaaldi, to Ireland, to inquire into the political and social condition of the Irish people. Archbishop Walsh says: "It is a baseless concoction, and the object with which it has been concocted is sufficiently manifest. It has reference to a 'mission' which the Sovereign Pontiff, influenced not only by wise reasons but by that special feeling of affection towards Ireland and her people of which he has, during his Pontificate, given so many and such striking proofs, recently decided upon sending to this country. The nature of that mission is most skillfully represented by this absolutely unfounded statement that the mission has been 'abandoned,' or 'postponed,' in consequence, or partly in consequence of a 'remonstrance' from me. I have made no such remonstrance. Knowing what I have the opportunity of knowing as to the nature of the projected mission and of the object which it is intended to accomplish—an object which, if it be duly carried to completion, it can hardly fail to effect—no thought could well be further from my mind than that of offering any remonstrance on the subject. In a word, there is not the slightest element of truth in the statement from the beginning to the end. I have now contradicted it as explicitly and as fully as it can be contradicted by any words at my command, and having done so I now take final leave of the unfortunately unprofitable task of endeavoring to check by contradictions the systematic publication in the anti-Catholic Press of these countries of false statements as to relations between the Holy See and Ireland."

Elsewhere in the same letter, he refers to his previous contradictions of equally false and foundationless statements about Irish affairs, put in circulation by certain news agencies and the Roman correspondents of certain English newspapers, and of the persistent disregard of caution with which the conductors of even respectable newspapers continue to admit into the utmost prominence, any statement, no matter how ridiculous, that may be transmitted to them in reference to the attitude of the Holy See towards Ireland, provided only that the statement be of a nature which they deem calculated to shake the confidence of the Irish people in their chief pastor, or to bring about the belief that the Pontiff held by that people in such deep and affectionate veneration, has been entrapped by the wiles of diplomacy into taking sides against them, and against the cause of justice to the poor and of constitutional liberty in Ireland.

The Archbishop continues: "The only tangible result, indeed, which seems to have come of my having at all taken notice of any of those statements is that now, when any such statement is published, a feeling of apprehension, I find, is created in the minds of many of our people that the statement thus passed by in silence contains at all events some substantial element of truth. Now, I think the time has come once for all to put an end to this. I do not see how I can do more effectually than by publishing in your columns a plain and most unqualified condemnation of an extraordinary malicious statement, to which one of our chief public news agencies has given currency to day—a contradiction which I thus publish with the distinct intimation that in future no inference of any kind is to be drawn from my omitting to contradict, or to notice any such statements that may be made, no matter on what authority this being the last of them of which I shall take any notice whatever."

In this connection the following cablegram from Dublin, bearing date of July 11, is significant:

"Mgr. Persico, the Pope's special envoy, visited many of the Dublin churches yesterday. He was recognized, and conferred a blessing on the congregation. A delegation from a temperance society called at Archbishop Walsh's residence yesterday to obtain Mgr. Persico's blessing for the society. The envoy conferred it. Mgr. Persico intends to proceed to Coolgraney, County Wexford, to witness the evictions which are in progress there."

Nothing is ever done beautifully which is done in rivalry; nor nobly, which is done in pride.—Ruskin.



My Not Yet.

At—'My Not Yet.' To Prince Albert Victor, who landed on Ireland on Monday and departed on the following Thursday.

My not yet! 'Tis just the hour, O'ercome, with her visage fair, Shall spread abroad her wings of night, And from our eyes screen Freedom's light...

My not yet! Your festive cheer Is spread upon the nation's cheer, And 'neath your dance o'er a grave, A shroud as gay aloft we'll wave...

My not yet! Your kindred's laws Shall open doors your prison's laws; Ob, stay and mark the calm disdain That makes your wrongs fall in vain...

Go not yet for years may see Before our shores again you'll see; A blinding Future may be met, You had not seen the people yet...

By Terror, Fraud, or Art. —United Ireland.

CHRISTIAN TEACHERS.

CARDINAL MORAN'S WELCOME TO THE CHRISTIAN BROTHERS.

Recently, in reply to an address of the Irish Christian Brothers, who had gone to his diocese, Cardinal Moran, of Sydney, spoke as follows: 'REVEREND CHRISTIAN BROTHERS:—With all my heart I welcome you to this diocese, and on the part of the zealous clergy and faithful people, as well as on my own, I may address to you the familiar words, 'Lead millie fallthe.' Your coming amongst us reminds me of those Celtic pilgrims who, mingling in a crowd of British mercenaries, walked the shores of France in the days of Charlemagne...

THE FATHER OF LATIN ELLUCENCE

declared that the source of Roman greatness was 'their devotion to religion; by this sole wisdom they subdued all nations and races.' Every institution of which England is justly proud was fostered by religion. The statesman to whom the great republic beyond the Pacific owes its birth, in his farewell address to the American people, used the remarkable words, 'Of all dispositions and habits which lead to public prosperity, religion and morality are indispensable supports. A volume could not trace all their connection with the private and public felicity. Let it simply be asked, Where is the security for property, for reputation, for life, if the sense of religious obligation desert the oaths which are the instruments in courts of justice? And let us with caution indulge the supposition that morality can be maintained without religion.'

LET THE FUTURE OF AFRICA

be educated without religion—what will we have gained? We will have a number of men, proud of their knowledge, disputatious, puffed up with the wind of an unwholesome conceit, indolent, vicious and unbelieving. Experience teaches that without religion the highest culture of intellect and the most laborious accumulation of knowledge may co-exist with all the vices and disorders of the soul. The illustrious French philosopher, De Maistre, goes even further and writes that there is no degradation so low or so pitiable as that into which men of knowledge are precipitated when not guided and controlled by a spirit of religion. In order that education may be complete, the will should be directed whilst the heart is enlightened. The intellect may be said to see with the eye of the heart and of the soul, and for it to think or reason justly, these must be cleansed from all defilement. Two centuries ago the prince of English poets, Milton, laid down as a golden rule that 'the great work of education is to repair the ruin of our first parents, by learning to know God aright, to love Him, to desire to imitate Him as best we may, possessing our souls in true virtue, which, being united to true science, makes up the highest attainable perfection.'

THE HISTORIAN AND STATESMAN, GUIZOT,

who guided the destinies of France in difficult times, writes in the same strain,

'In order to make popular education truly good and socially useful,' he says, 'it must be fundamentally religious.' He adds: 'I do not simply mean by this that religious instruction should hold its place in popular education and that the practices of religion should enter into it, for a nation is not religiously educated by such petty and mechanical devices. It is necessary that national education should be given and received in the midst of a religious atmosphere and that religious impressions and religious observances should penetrate into all its parts. Religion is not a study or an exercise to be restricted to a certain hour; it is a faith and a law which ought to be felt everywhere, and which after this manner alone can exercise all its beneficial influence upon our minds and our lives.' Perhaps at no other period was it more necessary than at the present day that the education of our Australian youth should be quickened by religion. (Applause.) The spirit of the age is infidelity and atheism. There are many persons who endeavor to reject religion altogether as unsuited to the progress of our times. There are others who would make the Bible itself subservient to their lawless passions, and some would use it the better to spread their blasphemous and anti-social theories. Any one who takes a ramble through the city parks on a Sunday afternoon will soon realize how accurate is the statement which I have made. He will hear on every side the great truths of Christianity publicly assailed and travestied in the vilest way. All this makes it the more imperative that the rising generation should be well instructed in their religion, and imbued with an extensive and practical knowledge of the teachings of Divine Faith. Such shall be the knowledge imparted in these Christian schools. The child shall learn every branch of science suitable for his position in life, but religion shall be the basis of education, and his religious instruction will embrace whatever can contribute to mould the heart to virtue, to subdue the passions, to regulate the affections, and to prepare his mind for that world, full of danger, into which he shall so soon be obliged to enter. We welcome you, Brothers, coming as you do to strengthen our ranks in this great work of Christian education. But we welcome you also as coming from brave and faithful Ireland, the motherland of ages and of saints. (Applause.) At the present hour the eyes of the civilized world are fixed upon Ireland, her struggles, her aspirations, her triumphs, her triumphs. (Applause.) Her sons at home, with unquenchable ardor and unflinching firmness, but, withal, with genuine moderation and untainted loyalty, assert their inalienable rights, resolved never to relax their efforts until they at all have secured a full measure of self government, with all its franchises and all its privileges. (Applause.) But it is not to the political struggles of Ireland that I would now desire to call your attention. I would wish rather to commemorate her devotedness to religion, which can nowhere be surpassed; her faith, pure as the purest gold that comes from the crucible; her piety rivaling the brightest ages of the Irish Church; her charity, ever superseding in good works; her missionary zeal, winning souls to Christ in every quarter of the globe. (Applause.) Bright and peerless indeed was the aureole of Erin's sanctity in the first ages of her Christian history. It is no less bright, no less illustrious at the present hour. In the seventh century

A Protestant's Testimony.

Mr. Stoecker, the chief Protestant minister of Berlin, writes in the Gazette Ecclésiastique Européenne. 'For years back we have seen the Catholic Church in Germany acquire a constantly increasing development, and even a real preponderance. Whilst our own Church threatens to go down under the pressure of indifference on the part of the enlightened classes, Rome has gained the sympathy of the nobles, the princes, the upper classes generally, as well as the peasantry and working people. The Catholics of Germany have done battle with the most powerful monarchy on the face of the earth, and are at this moment victorious. At the same time the Catholic Church has acquired a tremendous influence in all social questions. Active in word and work, she has arrested the triumphant march of Socialism. She is now regarded as the soul of every great economic reform, and the initiating principles of right relations between the social classes. Mr. Stoecker further develops these ideas and emphasizes the sympathy which the Catholic Church commands on all sides. 'It is incontestable,' he concludes, 'that the Catholic Church has far outstripped the Protestant Church. She is courted in the Courts, her influence is sought after in Parliament, she is loved by the people, she is a power on which people rely.'

A NEW LADY OF THE LAKE.

From the Messenger of the Sacred Heart. One day in July 18—, I was crossing Loch Katrine—the scene of Scott's Lady of the Lake—in Scotland. In the same boat was an English lady with her three daughters. Seeing that the sun was sinking, I withdrew to the stern of the boat and began to recite my office. The sight of my breviary excited the curiosity of the eldest of the young ladies, she mistook it for the Bible, and, deceived by the absence of my cassoak which prudence had told me to lay aside for the time being, she fancied that I was a Protestant minister. 'Do you belong to the High Church?' she asked. 'No, to the Low?'

REVERSED THE CONDITION OF THINGS,

(for there is hardly a man among the landlords who will not be left a beggar if they pursue this policy); and has it not conveyed to the hearts of Irish peasant and farmer the knowledge which has saved him from despair that he has at his back the resources of one of the greatest political organizations in Europe; that so long as he abides by our policy he need not take refuge in the workhouse, but will be sure of food and clothing for himself and family, and that we will maintain him for five, six or seven years if need be, while nobody but some base and contemptible hireling will be set in his farm? These are the differences which the organization of the league and the policy laid before the people have brought; and although it is perfectly true that this policy demands at the hands of the people considerable sacrifices and a considerable display of courage, it is true, on the other hand, that it places before the people the great objects to be achieved and the great policy to be maintained and carried through. Now, this is one aspect of the question; but there is another aspect entirely different, and one I have before endeavored to bring before the people in meetings in Ireland—that while in past years the populations of England, Scotland and Wales were hostile to us and to the cause of the Irish farmers from ignorance of their condition, we have to day in England, I am convinced, a majority of the democracy of that country sympathizing in our movement as firmly as any man in this meeting. Only on Saturday last I addressed a great meeting in the colliery district of Northamptonshire of 4,000 English working men and women, and I don't think that in the 4,000 there were 200 Irishmen. When I described the scene at Glenbeg and pointed out what these girls at Glenbeg had done, I wish I could transport one of you there to hear the warm and

UNMISTAKABLE EXPRESSIONS OF SYMPATHY

that came from the workmen fresh from the looms, who listened for three hours in the sun and thought that the best way they could spend their Saturday afternoon was in expressing their sympathy in the struggle of the Irish tenants. There are hundreds of thousands of people in England who to day have intense sympathy for the Irish tenants, and who managed it by putting their hands in their pockets. I never made an appeal to Englishmen and never will. Without a single appeal being made I started a committee of relief at Glenbeg and received over £700 from Englishmen, and I am sure we would have received more only we thought that enough had been collected. On last Saturday an Englishman pushed his way through the crowd and asked me to take £5 for the Irish cause. 'In the past I have always strenuously opposed any emancipation or weakening of the policy of the nation, I say that man lays himself open to the charge of most contemptible folly that shuts his eyes to the wave that has risen in England in favor of our cause. We Irishmen have known what it is to struggle, and any man who rejects the sympathy of England or ignores the sympathy of England when it has been won, honorably and without batting a single iota of our principle, I say that any man that ignores or rejects that sympathy is unworthy to be called a statesman or a politician. I am glad to see so great a sympathy in England, which is unknown in the Liberal party. No Liberal Premier could lead a united party to the merciless slaughter of free speech. A Liberal measure rushed through Parliament by wholesale closure would be contemptuously rejected by the House of Lords. It is in the interest of the English Parliament to be degraded and the Irish Parliament refused. The time is deliberately wasted on Irish oppression that none may remain for English reform. The Tories are in no hurry. Their traditional policy is to do nothing and go nowhere. But the English people are impatient. They are Liberal, not Tory. It was a Liberal, not a Tory, Parliament that passed the Liberal programme of reform on which they voted. Sophisms will not long hide from them the fact that a Tory party is in power and a Tory policy pursued. Their rights are delayed that ours may be refused. Their liberty is diminished and endangered that ours may be destroyed.'

LET ENGLAND LOOK TO IT.

United Ireland. At this hour the danger to the people of England is greater than to us. For one thing, they have more to lose. If the Irish quarrel were with the people of England; if vengeance on England were the master-passion of the Irish, they might rest satisfied with the degradation to which, in the vain effort to crush our National aspirations, the proud Imperial Parliament of Great Britain has been subjected. Closure has struck a more deadly blow at their rights, privileges, and prospects than the Coercion Act will ever inflict on ours. King Charles the First lost his head for attempting to smother the Scotch people with placid impunity. We have but scant reason to be concerned about the dignity or efficiency of the Imperial Parliament. Hitherto, we Irish have received but little at its hands save insult, injustice and oppression. But the people of England behold in the House of Commons the glorious instrument of their freedom. It is their right to permit it to be made the pliant tool of their foes. Shall the ripe fruit of a thousand years of sunshine and storm be blasted in a single day? It is their enemy and ours that has done this deed. The Union is regarded with special favor by the Tories as the insurmountable stumbling block of progress. Ireland blocks the way of Mr. Gladstone. It is their policy to keep her stuck fast in the gap through which the English democracy strive in vain to enter. We can well understand that the present position of things has special charms for the party of privilege and prosperity by whatever title they call themselves. Through the treason of those whom the people trusted the Tories have for once substantial and veritable majority in the House of Commons; they have, of course, an overwhelming and perpetual majority in the House of Lords. Their desire is to secure their position, not to alter it. They have no wish at all for a new party or a new policy. Let Mr. Chamberlain prate about a National combination and Lord Randolph Chamberlain prate about a Liberal Unionist staff of servants to do the dirty work and bear the blame. Their real danger was of discussion in the House of Commons. In the division lobby they were omnipotent, but there was danger in debate. While they voted, the Opposition spoke and the public read and thought. The debate on the Coercion Act, which they were pleased to stigmatise as obstruction, was as withering an exposure of blind, brutal ignorance and incompetence as it is possible to conceive. The Government unwittingly admitted as much at first; they admitted it by allowing the first clause of the Bill to be amended out of all recognition; they admitted it by consenting to drop the principal provisions from the second clause. Then they began to recognize the absurdity of denouncing as obstruction a debate which was productive of such results. From that good hour forward the most obvious and the most necessary amendment was met with a stolid refusal. As some one said in the course of debate it was hopping balls in the mud to discuss amendments with the heavy, unintelligent, and unyielding majority. The wholesale closure came none too soon for the Irish Party. It relieved them from a duty neither pleasant nor profitable. The Coercion Act was bound to pass, and the more naked and unconstitutional the method of its passage the better. But the party of progress in England will hardly fail to appreciate the true meaning of the action of Mr. Smith. It is the establishment for the time being at least of an absolute and unrestricted Tory despotism in England. The House of Commons is no longer the centre of

THE STRONG AND USEFUL SYMPATHY OF THE BRITISH DEMOCRACY FOR IRELAND.

Addressing the leaguers of Dublin on the 21st ult., jubilee day, Mr. Dillon spoke as follows: 'I am led to make an endeavor to compare the condition of the people of Ireland—I speak now, I should say, of the tenants of Ireland threatened with eviction or eviction at the present time—with their condition in graver periods of distress. And to you who have read Irish history and live in Ireland, Bolyke and Glenbeg are no novelties. The men in England think Bolyke and Glenbeg are of unheard-of atrocity, but the single difference is that they have heard of Bolyke and Glenbeg, and have not heard of what has gone before. They are to us simply the usual normal course of the history of eviction and landlordism, and what we, as practical and prudent men, looking forward to the future of our country—what we have to do is to consider what is the position of the evicted tenants of Bolyke and Glenbeg and of other places as compared with what it was in the last fifty or sixty years, when thousands and hundreds of thousands of Irish farmers shared the same fate. What was the position of Irish tenants, of whole estates of farmers who were cleared off in the years of evictions? They were thrown on the roads, with no resources, with no sympathy, except the pity of some neighbors nearly as bad off as themselves. A vote of censure on a campaign—with no combination at their back, with no hope for the future, with nothing left open to them.

JOHN DILLON DEMONSTRATES.

This inward struggle greatly interested me, and I whispered a prayer in secret. I begged our Lord, the Blessed Virgin, and the Saints to give assistance. But our boat had now reached the shore. 'Is it not a coincidence,' said the young lady, 'that while on this picturesque lake, bathed in purple light, amid this enchanting calm and at this inspiring hour of the evening, our conversation, so beautiful in itself, should have so harmonized with all the charms of nature? Oh, I shall never forget it.' 'May it be my memory, my dear lady, prove fruitful, and thus realize what I earnestly hope for.' 'Why, would you like to see me a Catholic?' 'Nothing less,' I answered. 'If you will allow me, I will promise even to pray to the Blessed Mother for this intention.' 'And why shouldn't I?' she asked. 'Well, here's a picture; keep it in remembrance of me.' 'I accept it; my name is Sarah X—; I live in Liverpool, No.—, M—-street. I am now twenty, and it is my wish to be good.' The following year I read this item in a Liverpool daily: 'To-day, Miss Sarah X—, with her mother and one of her sisters, made her adoration and was received into the Catholic Church.' My joy and gratitude may be imagined.

EXCEPT SOME DESPERATE CRIME

that ended in the gallows and brought no good to the cause. But to day in every single case in Ireland where the people have adopted the plan that has been set before them by us, we have been able to observe every promise we made to them, and we are in a position to say that there is no land evicted in Ireland who has adopted it who has not been furnished with a house, with shelter, food and provisions for the future, with his farm empty instead of seeing it held by another man, with the knowledge that he has punished his landlord, and seeing the tyrant who endeavored to exterminate him deriving no profit from his cruelty and brutality. We have been able to place on the land-lords so numerous fine in the shape of empty farms and the expense of managing them that there is not a man who tries the game of eviction that does not run the risk of being turned out as a beggar on the road; while the men whom he has endeavored to exterminate are planted there with roofs over their heads, with provision for the future, and with the sympathy of South Africa, South America and Australia, who are organized by the mighty organization, without the supervision of which not one shilling would find its way to the evicted poor of Ireland. And I place these two pictures before the people of Ireland to-day, and I ask any intelligent man to say, has this policy done anything for the Irish race? Has it not almost

REVERSED THE CONDITION OF THINGS,

reversed the condition of things, (for there is hardly a man among the landlords who will not be left a beggar if they pursue this policy); and has it not conveyed to the hearts of Irish peasant and farmer the knowledge which has saved him from despair that he has at his back the resources of one of the greatest political organizations in Europe; that so long as he abides by our policy he need not take refuge in the workhouse, but will be sure of food and clothing for himself and family, and that we will maintain him for five, six or seven years if need be, while nobody but some base and contemptible hireling will be set in his farm? These are the differences which the organization of the league and the policy laid before the people have brought; and although it is perfectly true that this policy demands at the hands of the people considerable sacrifices and a considerable display of courage, it is true, on the other hand, that it places before the people the great objects to be achieved and the great policy to be maintained and carried through. Now, this is one aspect of the question; but there is another aspect entirely different, and one I have before endeavored to bring before the people in meetings in Ireland—that while in past years the populations of England, Scotland and Wales were hostile to us and to the cause of the Irish farmers from ignorance of their condition, we have to day in England, I am convinced, a majority of the democracy of that country sympathizing in our movement as firmly as any man in this meeting. Only on Saturday last I addressed a great meeting in the colliery district of Northamptonshire of 4,000 English working men and women, and I don't think that in the 4,000 there were 200 Irishmen. When I described the scene at Glenbeg and pointed out what these girls at Glenbeg had done, I wish I could transport one of you there to hear the warm and

THE CONSTITUTIONAL SYSTEM.

the constitutional system. It is the silent registering machine for the dictates of Lord Salisbury. The mechanical majority of the House of Commons is declared omnipotent—the minority are stripped of every vestige of power or privilege. They may go into the division lobby for the empty formality of a vote; if they don't care for that they may leave. The Tory majority is now armed by power and precedent with the right to closure every debate the moment it becomes inconvenient. It cannot be argued that they will not abuse the power. They have abused it. Who could have fancied when the first mild modicum of closure was introduced against a score of Irish malcontents that so soon the entire Liberal party, including the Chairman of Committees, would be themselves closure, an ex-Cabinet Minister cut short in the middle of a sentence, and a Bill of momentous importance and unparalleled brutality rushed through the Committee stage in twenty minutes? It is the Liberal party in the House and country that has to dread this monstrous innovation. Progress has no reason to fear debate or crush minorities. Every reform has begun with a minority. Debate is the lever by which abuses are removed. It is manifestly the interest of the mechanical majority of reaction to stifle debate and extinguish minorities before they grow formidable. It is an idle hope that the weapon now used for oppression will be available for reform. A measure which is unworkable in the Liberal party. No Liberal Premier could lead a united party to the merciless slaughter of free speech. A Liberal measure rushed through Parliament by wholesale closure would be contemptuously rejected by the House of Lords. It is in the interest of the English Parliament to be degraded and the Irish Parliament refused. The time is deliberately wasted on Irish oppression that none may remain for English reform. The Tories are in no hurry. Their traditional policy is to do nothing and go nowhere. But the English people are impatient. They are Liberal, not Tory. It was a Liberal, not a Tory, Parliament that passed the Liberal programme of reform on which they voted. Sophisms will not long hide from them the fact that a Tory party is in power and a Tory policy pursued. Their rights are delayed that ours may be refused. Their liberty is diminished and endangered that ours may be destroyed.'

THE LAITY AND THE PASTORS.

Church Progress. We have some times referred to the lack of assistance by our Catholic laity in advancing the interests of religion. The whole burden of each congregation is allowed to rest on the shoulders of the pastor, and if, through inability or too great pressure of official duties, he is unable to cope with the various duties incumbent upon him, too many are added to find fault and pass judgment without mercy. Now, if we take a serious view of the onerous duties that every pastor has to perform, either we should forego our censure or should advance to lighten his burdens and render him mutual assistance in the administration of the affairs of the congregation. Too many are wont to suppose a pastor's life is one of ease and comfort, surrounded with luxuries only to be enjoyed, but a peep beneath the surface will reveal a life of hardships, of burdens, of self-abnegation that none else could bear except the man of God, who is called as Aaron was to do the work of saving souls. No layman would, for one month, undertake to perform the pastor's duties without protest. Fancy his position. Not one hour of the day or night he can call his own. He stands subject to every call, and is bound by all laws of conscience and charity to attend to the wants of his people in sickness and trouble. In our large congregations, while others are enjoying nature's slumber, he alone and unattended proceeds on his way to the home of the sick to carry consolation to the departing soul. The disease may be contagious but with death staring him on his journey he flinches not in the performance of his duty. His silent hours in the confessional, healing the spiritual wounds of sin, are not equalled in severity by any known employment. His duty to God, himself and the penitent weighs heavily on every confessor and only knowledge, acquired from deep and serious study can enable him to do justice between the penitent and God. Another of the very oppressive duties that weighs heavily on the pastor is the maintenance and support of parochial schools, a minute superintendency is necessary to their proper care. He is in fine, servant and master to his people, subject to every call at every hour, regardless of the weather or the time, day or night. All this he does, not for any material benefit to himself, but for we consider his salary, it is nothing more than the average paid for common labor, while often all above the mere necessities of life goes to help the church or school. Considering this state of affairs would it not be well for prominent members of the congregation to take some interest, by advice and assistance, in rendering the life of the pastor a little more pleasant. In Protestant congregations men and women too, do the chief work of the church; they teach Sunday school; care the finances; pay the preacher regularly, and in fact, perform much of the work that priests in their congregations have to do. A more active participation in Church and school matters by some of the laity would redound to the progress of both and considerably relieve the anxiety of the pastor who is often crushed by his individual efforts to meet the obligations incumbent on the congregation through debt of church and school. Instead, then, of censuring the shortcomings of the pastor, because every thing is not done to suit every body, let any considerate man place himself in the pastor's place and see how long and how successfully he will accomplish the same work. DANGEROUS FITS are often caused by worms. Freeman's Worm Powders destroy worms.

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SOUND ADVICE.

At a late meeting of the Central Branch of the Irish National League Mr. T. Harrington, M.P., made, on behalf of the Organizing Committee, a very important statement. This statement took the form of advice to the country in the grave and critical situation that must be the outcome of enforced coercion. The Committee, from its daily communications for the past five years with the various branches throughout the country, had exceptional opportunities of judging Ireland's condition and of the progress of this National movement. They were at present aware that even apart from the body of evictions, that had attracted so much attention, there were evictions and classes of evictions going on throughout the country, which were, they had good reasons for believing, portion of a settled policy decided on between the Tory government and the Irish landlords. This policy had, he believed, been entered on by the government for a double purpose—first to enable the landlords to collect some rent, and secondly, chiefly indeed, to exasperate the people of Ireland and drive them from their resolute attitude of self-control, nobly maintained under trying circumstances. What the committee desired to point out to their friends in the country was, that the campaign now entered upon by the government and the landlords was one predicted by the League and for which the League had endeavored to prepare the people. They could not for a moment believe, nor would they be foolish enough to lead the people to believe, that the landlords would allow themselves to be vanquished by the Plan of Campaign, without resorting to evictions. They well knew that the landlords had influence enough with the Tory government to be enabled to safely rely on its sympathy and support at any moment they felt in need of either or both. This policy of exasperation entered on by government and the landlords had been months ago predicted by no one more clearly and eloquently than by Mr. Parnell himself. Mr. Harrington felt it a duty cast on him, on behalf of his colleagues of the Organizing Committee, of counselling the people to maintain to the end of this struggle the noble attitude they had assumed in the beginning—an attitude of self-control worthy all praise. Though the position at the present time was exasperating, though their difficulties were great, the people would only be playing the game of the enemy, of lauding themselves in defeat and their foes in victory, if they allowed themselves to lose their temper in the critical times at hand and to come. The great difficulty of the Coercion government was that Ireland was not only absolutely free from crime, but even from any semblance of violence that could give any shadow of justification for its blood-thirsty policy; and so long, of course, as the government were kept in this position, so long would it be difficult even for a Tory administration to persist in a policy of coercion. Mr. Harrington felt that he could not better discharge his duty as spokesman for the Organizing Committee than by calling attention to the salutary words of good counsel pronounced by Mr. Parnell on the night of the introduction of the Coercion Bill into the English House of Commons. These words had sunk deeply into the heart of England and of the civilized world. If they had impressed Englishmen so strongly, this was an especial reason why they should be highly prized and treasured up by the people of Ireland, showing on their part a resolve that no exasperation, no bitterness, no mere difficulties of an ordinary character, should allow them to be led away from the salutary advice tendered them by their leader. Here are Mr. Parnell's words:

or to increase his difficulties or place him in any false position with his own countrymen. There may be some suffering to endure. There may be some suffering, perhaps much suffering, yet inflicted upon us—petty tyrants are always the most merciless—but it will be as nothing compared with what our people have gone through in the past. A little patience, a few years of waiting, and these clouds will be cleared away. The eternity that is written on this bill will disappear before the brighter time, when the right hon. gentleman will be able once more to appeal to the common sense and the sense of justice of the people of Britain, and he will receive those full powers which will enable him to do justice to our country. Yes, I would urge these considerations upon our people, and from my place in this house I urge them. The party who have got to gain by violence by going beyond the law in Ireland are the present government. This is why they have brought this bill to strengthen their own miserable position and remain in office for a few months. Let our people not fall into these toils that have been set for them. I greatly fear for the result; but, sir, I shall not cease to tell them that the situation is entirely different from that which it was five or six years ago, and that victory for them is certain. I believe that our people as a whole, will bear in patience their sufferings and tribulations which are undoubtedly before them for the present, and that the right hon. gentleman, the member for Midlothian, will find that his hand has not been smitten in the great and glorious work which he has undertaken. This was the advice tendered the Irish people by their trusted and honored leader—advice which he felt it his duty, in the name of the Organizing Committee of the Irish National League, to reiterate and re-emphasize. They felt convinced, more so now than ever, that victory was at hand, and that naught but lack of self-control on the part of the Irish people could snatch it from their hands. The Coercion Act may cause much individual suffering, it may cause deep exasperation, as it certainly must if rigidly enforced, but we do honestly believe that nothing that Salisbury's government could do would bind the Irish people together so effectually and with such genuine promise of success. We believe that the Irish will follow Mr. Parnell's advice, and amid whatever cruel wrongs the Tory Coercionist may inflict on them and on their country, set forth an example of self-reliance that will disarm their opponents, prove their fitness for self-government, and enlist for them anew the sympathy of Christendom.

NOT A PARTY MEASURE.

Mr. Gladstone's Irish government bill was not in the ordinary sense of the term a party measure. The Conservative government, which immediately preceded his last administration, had, through its Irish Lord Lieutenant, the Earl of Carnarvon, entered into negotiations with the Irish national leaders, with the view of arriving at some understanding, leading to the concession of Irish Home Rule. Tory leaders have affected to deny responsibility for Lord Carnarvon's action, but it has been conclusively established that the Premier must have had and really had cognizance of his subordinate's action. The very fact that coercion was abandoned by the Tory government, under Lord Carnarvon's advice, would, of itself, be quite sufficient to prove that the purpose of Lord Salisbury in 1885 was to acquire Irish support, and by that support keep himself in office. The result of the elections showed, however, a new Parliament divided in party strength as none had ever been before, the Liberals and Home Rulers combined having a majority of 150 over the Tories. The net result of the polling was: England, Tories 237, Liberals 228; Scotland, Tories 8, Liberals 64; Wales, Tories 2, Liberals 28; Ireland, Tories 18, Home Rulers 85. For the first time since the Union of 1801, neither of the two great English parties had a clear majority in the Commons. Mr. Parnell held the balance of power—and permitted the Tory government to be driven from office, because of its hesitation in taking up the Irish question on the lines of Lord Carnarvon's negotiations. The fact was that in their secret hearts the Tories wished the Irish question settled, and settled on these very lines, but they had not courage, in view especially of the Liberal strength in Parliament, and in their ignorance of the real Liberal feeling on the subject, to take it up and carry it through. They consequently quietly dropped out of office, leaving Mr. Gladstone to force the Irish problem as best he might see fit. Now, Mr. Gladstone was well acquainted with the motives at the basis of the Carnarvon policy of conciliation. He well knew that if Lord Salisbury had his strength in the Commons, a liberal measure of Home Rule for Ireland would be proposed and carried by the government. Deceived as he was in his estimate of Tory candor and honesty, and in his reliance on full Liberal support, we cannot be surprised at the right hon. gentleman's recent statement: "I never have felt that in proposing to grant to Ireland, subject to the unity of the empire, and the authority of Parliament, a full and real power to manage exclusively Irish affairs I was proposing a Liberal measure in a mere party sense. A Liberal measure it is in this broad and

qualified sense—that it is a just and a generous measure, and that those who cast back their eyes over the history of the present century will in future times acknowledge—and, I believe, the impartial historians will record—in how large, how prevailing, how comprehensive a degree the name of the Liberal party has been practically associated with liberty and with justice. But I am bound to say I can recognize nothing in that measure of a character to associate it with any extreme of political opinion. It is in the first place a restorative measure—we aim at placing a restoration into existence, subject to due safeguards and control, a very ancient institution which was ruthlessly and criminally put an end to at the close of the last century. That is surely a Conservative measure. The Irish people are struggling in conformity with their ancient traditions, and endeavoring to give effect to them. That, gentlemen, is no special feature of a democratic policy, and it is absolutely the reverse of an innovatory policy."

ORANGEISM.

Whenever the 12th of July comes round, it is to be expected that a large amount of glorification of Orangeism, and vituperation against Catholics will be uttered; and the celebration this year was no exception to the general rule. Special prominence has been given this year to the celebration in Goderich, as the Orangemen of Haron, Middlesex and Perth counties united to celebrate the day in that town.

Mayor Seager declared that from a book which had been handed to him by a member of the Order, he learned that "temperance, sobriety, honesty, love of Queen and country, are essential to membership in the Orange Order." This statement was supplemented by "Right Worshipful Brother" W. W. Fitzgerald, Grand Master of Western Ontario, who declared that the Mayor's statement was taken from the constitution of the Orange Order. It may well be imagined that the books of the Orangemen would not recommend either intemperance or dishonesty. This would be to stamp the Order with immorality on its very face. But it is well known that Orangemen are by no means remarkable for the virtues which are here paraded as their peculiar characteristics. The Orange celebrations are, as a rule, characterized by orgies of intemperance and violence which do not bear out the high character claimed for them by their stump orators, and even while this self-glorification was going on in Goderich, the telegraphic news from Belfast informed us that the speeches made there were violent. In view of the murderous riots which occurred only lately in that city, we can readily understand that the violent speeches delivered by the 12th of July orators, amid the applause of the assembled multitudes, were calculated to cause a repetition of the scenes which so lately disgraced that distracted city. All this ill accords with Brother Fitzgerald's professions that "they are not there to say harsh things of those who differ from them. They had no right and they had no desire to say anything harsh of those who differed from them, or failed to worship as they did."

But we need not go beyond the speeches delivered at the Goderich gathering itself, to discover the real spirit which animates the Orange Order. Major White, of St. Mary's, proclaimed that "they were celebrating one of the grandest events in all history, the 199th anniversary of that battle which had secured for us civil and religious liberty. Had the cause of James triumphed on that day, the pall of Popery would have settled upon the world, and the civilization and freedom we are enjoying in America to-day would not have been ours. It was often said that Orangeism may have been necessary in the Old World, but may be necessary even yet, but that there was no need of bringing it and its fences here. But they knew what the Church of Rome has done, and the power it is now exercising even in this province. They knew that it is in Quebec, where it makes and unmake legislation; which are forced to obey its mandate. That power had invaded our own province, and the day was not far distant when they would have to stand up against it. This was a serious question for every man and woman. They must now say to the men in power that this invasion must stop. They must say that in this Province, at least, civil and religious liberty must prevail. The cardinal principle of the Orange order, as we have just been told, was freedom to all. The battle of the Boyne did not bring freedom to Protestants alone; it struck off the shackles from Roman Catholics as well, and to-day, in all parts of the Empire, except in the Province of Quebec, they enjoyed a liberty won in that battle. But they were bound that no other body should enjoy privileges which they had not, and that nobody should set foot on our necks." That these sentiments agreed with those of the assembled brethren is clear from the applause with which they were received; and indeed if they were not the sentiments of Orangeism, there would be no sense in the celebration of the anniversary of the battle of the Boyne.

In all this, it is true, there are loud professions of a desire to grant civil and religious liberty to all, but it is easy to see that under this hollow pretence, the intention is, as it has always been, to secure Orange ascendancy, and persecution of Catholics. The immediate cause of King James' deposition from the English throne was that he granted liberty to Catholics to practice their religion, when they were oppressed by the most cruel penal code that ever disgraced the statute books of any nation in the world. But his liberty was not granted to Catholics alone. The dissenters were also subjected to persecution, though not so severe as that under which Catholics suffered. It was the declaration of liberty of conscience to Protestants and Catholics alike which brought upon James the anger of his Protestant subjects. He may have been imprudent in suspending the laws which his subjects were not then prepared to remove from the statute book. The event proves that he miscalculated the strength of the attachment of the English people to the person of the monarch; but the fact remains indelible, that it was for granting civil and religious liberty to his oppressed subjects that he was deposed. The pretence of the Orangemen that they celebrate the anniversary of the establishment of Civil and Religious Liberty is, therefore, a piece of hypocrisy. The truth is, that James was a Catholic, and was desirous of restoring liberty of conscience. These two circumstances are sufficient to range the Orangemen against his cause; and by keeping up the celebration of the 12th of July they sufficiently proclaim themselves to be what they have always been in fact, the advocates of Protestant Ascendancy, and the enemies of liberty. The history of Orangeism both in Ireland and Canada has been characterized by violence and a thirst for blood. Hence we know what is to be expected if ever it should regain the ascendancy which it had in the past. But, it may be said, the Orangemen are, at all events, loyal to the throne now. If their obtrusive declarations are to be taken as of any value, they should be the most disinterestedly loyal class in the community. But when we look into their conduct and principles we shall find that there is a fictitious loyalty. They are ready to support the throne, just so long as the throne will support them in oppressing Catholics, and no longer. Their oath binds them to support the Protestant succession to the throne. Hence if by any turn of events the rightful heir to the throne should be a Catholic, they would cease to be loyal. This conditional loyalty is but a mockery. But even with the Protestant succession they have many times proved the hollowness of their professions. As long as the penal laws against Catholics were carried out rigorously, none were more ready than the Orangemen to support the authority of the Sovereign. They were loyal as long as loyalty gave them power to oppress. But as soon as the rigor of the penal laws was relaxed, their love of tyrannical power made them forget the duty of loyalty. It was the hope that they would be able to become oppressors once more that led the Orange Society to plot in 1836 to change the succession to the throne, from Victoria to the Duke of Cumberland, who at that time was Grand Master of the Orangemen. When this plot was detected, the Orange leaders were forced by public opinion, to promise a dissolution of the society. Later still, when it was thought that the grievances which have kept Ireland poor were on the point of being redressed by the concession of self-government, the Orange leaders openly proclaimed that they would take up arms to oppose such a measure of justice; and in Canada, within the scope of our own memory, the Orangemen have on several occasions shown their readiness to resort to violence against royalty itself, whenever the Queen or her representative did not choose to encourage the aspirations of Orangemen to ascendancy. The days of that ascendancy are past. It is to be hoped that they will never return.

A SIGNIFICANT PROTEST.

The Irish Episcopal body was never so heartily unanimous in support of Irish national demands as at this moment. The bishops of Ireland having seen the failure of so many movements for national independence, having seen the hopes of their people so often ruthlessly blasted; having seen their flocks so often duped by adventurers, sailing under the false colors of a patriotism to which they were strangers; having seen these same flocks exposed to the evils and dangers of secret conspiracy, arising out of unsuccessful national movements—are ever proverbially slow in giving countenance to political agitation, however meritorious the purpose and commendable the men having it in charge. But their approval, once secured for any movement, it is certain to give that movement an impetus, raising it at once to world-wide importance. Not since 1641 has the Irish Episcopate so heartily and unanimously endorsed a political agitation as it has that under the lead of Mr. Parnell. At their last annual meeting the Irish bishops adopted a series of resolutions on the coercion bill that make a glorious

page in Ireland's contemporaneous history. They begin by protesting in union with their venerated clergy against the Salisbury scheme of repression. They view with indignation, in common with the faithful laity of Ireland, this new attempt to despoil Ireland of her constitutional rights and liberties, and place her at the mercy of unfriendly and irresponsible government officials. Speaking with an intimate knowledge of their respective dioceses and provinces, they assert that, with the deplorable exceptions of a few notorious districts of very limited extent, Ireland is singularly free, not only from crime and outrage, but from ordinary offences against the law, and in this assertion they are fully sustained by the charges delivered at the recent assizes by Her Majesty's judges. They, therefore, feel called upon to characterize as utterly unfounded the accusation of general lawlessness and criminality constantly made against the Irish people, and systematically propagated by the anti-Irish press of both England and Ireland. The demand made by the Salisbury government for coercive legislation for Ireland is therefore utterly unsustainable by facts, and ought to be rejected as causeless and unjustifiable. The bishops declare that, in their deliberate judgment, the employment of the contemplated coercive scheme will not only fail to check crime and outrage within the limited areas wherein they prevail, but will provoke opposition to law where order now exists, that they will drive discontent beneath the surface, and for open and constitutional agitation substitute the disastrous agency of secret societies. The distrust and hostility inspired by coercion will extend more or less to all legislation emanating from the same source, and these feelings will still further embitter the relations between the coercing landlord class and the coerced tenantry, rendering impracticable those calm and kindly negotiations, without which there can be no speedy or satisfactory settlement of the land question on the basis of purchase. Ardently as the Irish people long for such a settlement, they cannot help regarding with suspicion and disfavor the promised reform of the landlords, accompanied, or probably preceded, as is that reform to be, by coercive legislation of excessive severity. Grave doubt respecting the land measures of the government is engendered by the hesitancy, if not unwillingness of ministers, to adopt the recommendations so strongly made by the recent Royal Land Commission of their own selection.

Not by country insolvency courts, but by reduction of rents, regulated by the value of land produce—a reduction declared of urgent necessity by the Royal Commission—that tenants will be enabled to meet the just demands of their landlords, and an equitable basis established for the sale and purchase of land. Under this conviction the bishops earnestly advocate, as an essential part of remedial land legislation, the speedy and general adoption of a fair system of rent reduction. They likewise renew the appeals urgently but ineffectually made before the passing of the Land Act of 1881 in favor of lessees and occupiers of town parks, against the inclusion of tenants' improvements in the valuation of their rents. The series of episcopal resolutions closes with the following: "That, without referring to Home Rule and other questions on which our opinions have been recently published, we cannot omit urging our claim upon the present Parliament for the removal of the educational grievances so frequently protested against by the Episcopal body, which we represent. In the three departments of public education we demand perfect equality as to State help and endowments with our non-Catholic fellow countrymen. With less we shall never rest satisfied. And we claim as an essential condition of religious freedom, that we shall be at liberty to unite religious with secular education in all our schools."

We are specially glad, under existing circumstances, to be enabled to publish on the authority of that great Irish paper, the Dublin Freeman's Journal, the list of prelates present at the meeting at which these resolutions were adopted and also the list of those who, unable to be present, sent in their adhesion to this patriotic declaration:

- The following archbishops and bishops were present at the meeting: His Grace the Most Rev. Dr. Walsh, Archbishop of Dublin, Primate of Ireland, etc. His Grace, the Most Rev. Dr. Croke, Archbishop of Cashel. His Grace the Most Rev. Dr. McEvilly, Archbishop of Tuam. His Grace the Most Rev. Dr. Logue, Coadjutor Archbishop of Armagh. His Grace the Most Rev. Dr. Nulty, Bishop of Meath. His Lordship the Most Rev. Dr. Donnelly, Bishop of Clogher. His Lordship the Most Rev. Dr. Gillooly, Bishop of Elphin. His Lordship the Most Rev. Dr. Duggan, Bishop of Clonfert. His Lordship the Most Rev. Dr. Conway, Bishop of Killaloe. His Lordship the Most Rev. Dr. Mooney, Bishop of Cloyne. His Lordship the Most Rev. Dr. M'Cormick, Bishop of Galway. His Lordship the Most Rev. Dr. Fitzgerald, Bishop of Ross.

- His Lordship the Most Rev. Dr. Woodlock, Bishop of Ardagh. His Lordship the Most Rev. Dr. Higgins, Bishop of Kerry. His Lordship the Most Rev. Dr. Lynch, Coadjutor Bishop of Kildare. His Lordship the Most Rev. Dr. Brownrigg, Bishop of Ossory. His Lordship the Most Rev. Dr. Browne, Bishop of Ferns. His Lordship the Most Rev. Dr. Dwyer, Bishop of Limerick. His Lordship the Most Rev. Dr. M'Alister, Bishop of Down and Connor. His Lordship the Most Rev. Dr. O'Callaghan, Bishop of Cork. His Lordship the Most Rev. Dr. Donnelly, Bishop of Cane. His Lordship the Most Rev. Dr. Healy, Coadjutor Bishop of Clonfert. His Lordship the Most Rev. Dr. Power, Coadjutor Bishop of Waterford. The following Bishops who were unable to attend the meeting forwarded communications to His Grace the Archbishop of Dublin expressing their approval of the resolutions: His Lordship the Most Rev. Dr. Leahy, Bishop of Down. His Lordship the Most Rev. Dr. Power, Bishop of Waterford. His Lordship the Most Rev. Dr. Walsh, Bishop of Kildare and Leighlin. His Lordship the Most Rev. Dr. Finegan, Bishop of Kilmora. His Lordship the Most Rev. Dr. Ryan, Coadjutor Bishop of Killeloe. His Lordship the Most Rev. Dr. M'Govern, Coadjutor Bishop of Drogheda.

In all, twenty-nine prelates of the Irish Church gave solemn confirmation to the statements, which we have above summarized. We ask our readers whether in the face of an unanimous Irish Church, an unbroken episcopate, an undivided clergy and a harmonious laity, the Irish people have anything to fear from the machinations of the Anglo-Catholic faction in England or in Rome? We observe in many quarters a feeling of uneasiness as to the sending of two Italian prelates to Ireland to report on the situation. Whatever the motives of those who first urged this course on the Holy See, the adoption of their advice can lead to but one result: the contradiction, confusion and condemnation of the Anglo-Catholic enemies of Ireland. This faction is treading on dangerous ground. Its every movement is closely watched from inside and outside the Catholic Church. The American of recent date writes of it:

There is at Rome a party which is extremely anxious to enlist for the Papacy the diplomatic support of the British government, and is ready to help England to govern Ireland, by way of payment. It was this party which seconded the efforts of the British government to have the Archbishop of Sydney transferred to the See of Dublin, but which was defeated by the selection of Dr. Walsh, of Maynooth, for that position. There is every reason to believe that the appointment of this commission is the work of this party and of the English Catholics. They have encountered the united resistance of Cardinal Manning and Archbishop Walsh, who unite in representing to the Pope that such a commission would be very "inopportune" at the present time, and would make a very bad impression; but nevertheless the commissioners are to go. Their action and their report may be fruitful of important results.

For our part we believe that the report of the Commissioners will confirm the position of the Irish Bishops, and spread dismay among the Anglo-Catholic agents of Salisbury's coercion administration. No report that they could make could in any case shake that position. But the Holy Father, anxious no doubt to relieve their only and last ground of attack on the Irish Bishops, consented to the despatch of the commissioners to justify and strengthen the Holy See in its friendliness towards Ireland. No fault is it of the "Catholic" factionists if Ireland has been estranged from the Vatican. They have belied the one and falsified the motives and actions of the other. Their whole heart seems set on the blackening of a race that was true in the darkest days of persecution and then shed its blood in torrents for the Catholic faith, when their priest-murdering, church-profane and altar-slundering ancestors were overturning the foundations of that faith in Britain. These wretched men who think they have conferred a favor on the church, by belonging to its communion, do not, God be thanked, represent the virility of the great English nation. They are the sapphires—no masculine term that we are cognizant of could, without profanation to them, be applied—of a people who seem to acknowledge them as brethren in blood or lineage. We believe that out of Mgr. Perdic's mission to Ireland great good will come, and that it will be the means of showing to the world that Leo XIII. is not only not unmindful of the past and present fidelity and generosity of the Irish race, but is intent upon binding more closely than ever that martyred people to the chair of Peter by ties of lasting good will and loving devotedness.

Monsignor PARSONS, the Papal Envoy, in a speech at the dedication of a chapel at Wicklow, Ireland, said that since he had been in Ireland he had been inspired by admiration for the people. He believed that patriotism and reverence for the Catholic faith were deeply implanted in their breasts. The Pope, he said, loves Ireland, and had therefore sent him as commissioner to study the necessities of the country.

MACBETH'S COMING ON.

We clip from the Ottawa Free Press a telling little paragraph about the new anti-Home Rule invasion of Canada: "Rev. Dr. MacBeth, of Enniscorthy, is coming to Canada to talk against Home Rule for Ireland. No doubt he will be listened to with respectful attention. The friends of Home Rule in Canada do not believe in stone-throwing as a political argument, and hence, there is no danger that Mr. MacBeth will be treated as William O'Brien was. But judging from the way the by-elections are going in England it would appear that anti-Home Rule missionaries are more needed on the east side of St. George's Channel than in Canada."

The cablegram which announced Mr. MacBeth's coming conveyed us the information that the learned divine was coming here to refute Mr. Wm. O'Brien's charges against Lord Lansdowne. The Irish "loyalists" must then be persuaded that the editor of United Ireland had a strong case, and that he produced on the Canadian public mind a deep impression. Dr. MacBeth had not been commissioned to carry the standard of landlord infamy through Canada. We have never before heard of Dr. MacBeth, but obvious as his views may be to the majority of Canadians, we bespeak for him a fair hearing from all classes. He has undertaken a difficult mission in coming here to refute Mr. O'Brien's arguments, and defend Lansdowne's iniquities. But no Irish Catholic will meet him with cobblestones. Our people will leave him to argue his case as best he may, confident that his presence here will redound to Ireland and Canada's good, showing, on the one hand, the weakness and wickedness of the landlords' claims, and on the other, keeping before the public mind of the Dominion the humiliation inflicted on this land of democratic freedom by the maintenance in its gubernatorial chair of a cruel rack renter and oppressor such as Lansdowne.

SIR GEORGE O. TREVELYAN.

The return of Sir George O. Trevelyan who had been temporarily estranged from Mr. Gladstone, to the Liberal ranks is assuredly a just source of gratification to the friends of Home Rule. The right hon. gentleman had, in the last Gladstone ministry, held the position of Chief Secretary for Ireland—but resigned on account of differences of opinion with his leader on the details of the Irish scheme, Sir George Trevelyan's secession was painfully felt and gave severe shock to his Liberal friends, who at the election of 1886, suffered him to be defeated. Out of Parliament, he had a very fair opportunity of seeing the alliance between the Tories and the Liberal Unionists, an alliance which forces the latter to support every abhorred outrage on constitutional liberty to which Toryism must resort for its maintenance in office. He sees very clearly that no man calling himself Liberal and really deserving the name, can be an ally of British reactionary Toryism typified in the person of the Marquis of Salisbury. Besides, the situation is greatly altered since the presentation of Mr. Gladstone's bill in 1886. Prejudice then aroused have disappeared, conditions then attached to the scheme have been dropped, and the main issue, that of concession of self-government to Ireland is now alone before the British public. The American thinks that the extent to which Mr. Gladstone has altered the situation by his concessions to the prejudice against his original bill is not appreciated generally. He now, for instance, declares that the non-representation of Ireland in the Imperial Parliament is not essential to the Home Rule idea. This satisfies many, who, like Sir G. O. Trevelyan, feel that the cutting away of Irish representation from Westminster would make Ireland too independent of British control. But more important still is his abandonment of the plan to buy out the Irish landlords with English money. American apply quotes an English journal to show that in the last electoral campaign that in the mind of the people of the "which possible loss on the commercial securities provided were ignored, what was its reality but a very remote contingency was magnified, with a result unpropitious, into an almost magdite certainty. The result was John Bull buttoned up his breeches pocket, put down his foot (his mission was earnest) and said 'No! Majesty against the government thirty.'"

The British nation is now delighted to find that the solution of the Irish problem will include no invasion of its property. The landlords will have to deal with new Dublin Parliament for the sale of their lands, but will be permitted to account for their extortion on the Dublin market. Mr. Gladstone has, as the American states, by his recent explanations and concessions, gravely weakened the position of the Tory and Liberal Unionist alliance. Sir George Trevelyan is at present seeking the suffrages of the Bridgeton Division of Glasgow as a supporter of Mr. Gladstone. The Tory Liberal unionists are combining to d

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him, but the division having at the last election given Mr. E. R. Russell, the Liberal candidate, who now gracefully retires to afford Sir George Trevelyan an opportunity of returning to Parliament, a majority of 797, there is no doubt that the late Chief Secretary for Ireland will carry the constituency by a solid vote. Here are the figures for the last two general elections:

Table with 2 columns: Candidate Name and Votes. Includes Bridgeton (Glasgow), 1885-86 and 1886-87.

Liberal majority.....797  
Sir George Trevelyan's return to the House will greatly strengthen Mr. Gladstone's hands and spread consternation among the "Unionists." The latter will, at the next general election, be so overwhelmingly snowed under, that the few who survive the avalanche will be quietly and forever relegated to back seats in the Tory ranks. The soreness manifested by Mr. Chamberlain over Sir George's return to the Liberal ranks shows the far-reaching importance of that step. Mr. Chamberlain himself is evidently again anxious to pose as an advanced Liberal, for he literally tore the government land bill to pieces and by his speech rendered its passage this season impossible.

AN OFFENSIVE TITLE.

It is well known that Mr. Disraeli was the favorite minister of Queen Victoria's latter years. He understood his sovereign's character in its every detail and minutest eccentricity. Carried into power by a large majority, in the elections of 1874, he strove to strengthen himself first with the queen, and then with the people. He never put much store by the aristocracy, whom he used at will with an evident disregard for its sentiments, prejudices and traditions. The lords were in his eyes more ornamental than useful, but the ornamental had its place, and a dignified one, in his theory of the government of the masses. He put himself right with the Queen by giving her the title of Empress of India—a worse than useless appellation—offensive to Englishmen and repulsive to the Hindoo. Never was any of his pet schemes so bitterly opposed and so mercilessly ridiculed and satirized. In the Commons the Marquis of Hartington led the opposition to the proposal, and did so with a skill and force that surprised alike friend and foe. The bill conferring the title was, however, carried through all its stages by large majorities. The wily Premier, seeing that by its passage he had lost heavily in popular estimation, sought by the adoption of a Jingo policy in foreign affairs, to play on the national pride of the English, and thus far more than make up for the loss he had had to sustain in catering to royal whims and servile womanly vanity. With all Disraeli's tact and determination this measure could never have become law but for his distinct and repeated pledge, that the title would never be used except in matters concerning India. He then solemnly declared to Parliament: "The noble lord who has just addressed us has put the case very fairly before us. He gives myself and colleagues credit for being sincere in the statements we have made, and feels that we have given honest advice to the sovereign—and that advice, I am bound to say, has been received with the utmost sympathy, namely, that the title which Her Majesty has been advised, for great reasons of state, to assume, shall be exercised absolutely and solely in India when it is required, and that, on becoming Empress of India, she does not seek to be in any way Empress of England; but will be content with the old style and title of Queen of the United Kingdom. To all purposes, in fact, Her Majesty would govern the United Kingdom as she has always governed it. Earl Cairns, in the House of Lords, declared with equal calmness: "I have to state that it is the intention of the government that the proclamation to be issued by Her Majesty under this bill shall comply literally with the engagements that have been given the House of Commons, and that it will provide in a manner analogous to the proclamation of 1801—that upon all writs, commissions, patents and charters intended to operate within the United Kingdom, the royal style shall continue as it is, without any addition. It is said that the new title of Empress of India will overshadow the title of Queen of England. My Lords that appears to me to be not an argument, but a mere figure of speech. It is difficult to answer a figure of speech, and I am at a loss to conceive how the great title of Queen of England, unchanged and unaltered and sacred in this country, and beloved by every subject of the crown, can possibly be overshadowed by the addition of a title opposite and appropriate to, and only to be used in India." These promises of the great

Tory leaders of 1876 have not been, it would appear, faithfully kept, for Mr. George Howell, Liberal M. P. for Bethnal Green, has called the attention of Parliament to the use of the title "Empress" in documents not affecting India. The title has never been popular in England, and may be dropped by Her Majesty's successor, as was the empty and offensive title of King of France, abandoned at the time of the union of Great Britain and Ireland.

RUSSIA AND GERMANY.

Late cable despatches go to demonstrate that the ever-growing unfriendliness between Germany and Russia is assuming a grave and more acute form. The dislike of these two countries, for each other is not of recent date. Mr. J. A. MacGahan, the celebrated correspondent of the (N. Y.) Herald and London Daily News, once wrote: "The Russian officers have very strong likes and dislikes. For the Americans and the French they have feelings of the utmost friendliness. They speak by preference the French language; love French literature and French music; and they endeavor to imitate French ways of living. And their sympathies in the last war were altogether with France. The Germans they detest as cordially as they like the French, and indeed a Frenchman hates the German with a hatred scarcely more bitter than that of the Russian civilian or soldier. The origin of this hatred must be sought in the time of Peter the Great. When that monarch determined to introduce western civilization into his empire, he had, of course, to cast about among foreigners for the men to carry out this purpose. He naturally selected Germany as the country nearest to him, and Germans were chosen to fill the highest offices in the state, civil and military. The jealousy thus created still lasts; for many of the descendants of the Germans—although they are now, of course, thorough Russians—still occupy foremost places in the country. And thus it is that Russia is filled with hatred for Germany, that has been so often her most steadfast friend; and with love for France, that has been in past times her greatest enemy." To other causes besides that mentioned by the brilliant and lamented MacGahan, would we attribute the unfriendliness of the Russians for Germany. Russia's first and most bitter struggles were against the Teutonic race. Its most formidable foe, Charles XII. of Sweden, was himself as much of a Teuton as is today the Emperor William, and he had, in his fight against Peter the Great, the sympathy of the mass of the German people, by whom his name is to this day held in high honor. The antagonism between the two countries has grown with the advancement of Russia, and especially the erection of the new North German empire. Russian statesmen are proverbially far-seeing and penetrating. They see the ultimate purpose of Bismarck's policy, viz.: the absorption in Germany of Denmark, Holland, Sweden and Norway, beside the German provinces of both Austria and Russia, and the construction of a mighty empire that must dispute with Russia the control of Northern Europe. Had Bismarck weakened France in 1874 to the extent he desired, nothing but Russian hostility could have checked the action and successful pursuit of this policy. As it is now, he could not venture to show his hand too openly in this direction, but must content himself with an occult direction of affairs towards that special end. Russia is, however, watching his course very closely, and, in the case of German complications with France, may be depended on to take active part with the latter country against Teutonic omnivorousness.

CHURCH DISCIPLINE.

If there be any one thing which more than another proves the Divine origin and organization of the Catholic Church, it is its perfect system of internal government and discipline. This government and discipline, based on evangelical counsel, maxim and precept, is the glory of Catholics and the admiration of non-Catholics. No merely human system can effectually prevent injustice or handicap tyranny. The Canon law of the Church Roman, Catholic and Apostolic, alone metes out fullest justice to all men, however helpless their condition or humble their lot. Two things are essentially required for the dispensation of justice. The laws must be just in theory and in applicability, and the judges men of probity, firmness, and perspicacity. These two conditions are present in the courts of the Church Catholic. There have been, indeed, and there have been, cases of oppression and injustice on the part of individuals in the history of the church, but no man can be wronged in perpetuum by the administrators of the law and dispensers of justice in the Catholic church. He has always means of redress, and is certain of protection in the pursuit and assertion of his rights. The Holy See lends a ready and impartial ear to the plaint

of its humblest subject. No supreme tribunal on earth show the same solicitude, tenderness and kindness in dealing with the claims and complaints of those seeking its adjudication, or those falling under its necessary action. Even its condemnations are tempered with mercy, making its very adverse judgments acceptable to those upon whom they bear. The case of Dr. McGlynn has attracted much attention from non-Catholics to Rome's methods of dealing with cases of indiscipline and disobedience. This priest had been long and favorably known for many excellent qualities of head and heart. He was in private life irreproachable; his charity to the poor knew no bounds. He had, however, in certain public utterances, taken positions, considered by his superiors either unsafe or unsound. Communications were opened with him, counsel administered in all charity, and finally direct orders issued for his regulation and guidance. Dr. McGlynn could not unfortunately see things in the light of those whom God had placed above him. He, in fact, has since openly and positively refused to see them in that light. A few foolish Catholics have combined with the miscellaneous crowd, for which insubordination even has a fascination, and talked of defiance to and rebellion against Rome. All good Catholics have been pained and horrified, and law and order loving non-Catholics disdained at Dr. McGlynn's recent ill advised course and his fraternization with the socialists, the anarchists, the moon-calfs and clot-polls of New York. The American is led to say of him:

The recent speeches of Dr. McGlynn show that he must be contemplating the final severance of the ties which connect him with the Roman Catholic Church. He speaks of the Papal system in languages which Protestants generally find inconsistent with that idea of loyalty to the head of the Church which characterizes good Catholics. Whether his statements be true or the reverse, they are not such as a priest would make publicly if he expected to maintain his place in the hierarchy. On one point he certainly does not speak by the book, if he be repeated correctly. He says: "The only obligations I ever took upon me were to fulfil the duties of the priestly office by preaching the gospel and administering the sacraments in the place to which I belonged, namely, New York, and to teach the Catholic doctrines and never anything contrary thereto. On this ground he bases his refusal to appear in Rome before the tribunal of the Propaganda. But Dr. McGlynn certainly subjected himself to the provisions of the Canon law of his own Church, before he formed the ordination which made him a priest. And that law is constructed much more to secure the authority of the rules of the Church than to defend the rights of individuals. It has recognized almost from the first the rights of the Roman Curia to exercise both original and appellate jurisdiction over all causes ecclesiastical, and to summon before its tribunals ecclesiastics charged with refractoriness to discipline, unsoundness in doctrine, or irregularity of life.

It is truly deplorable that a man with so creditable a record, and a career of such undoubted usefulness yet before him, could so far forget the sacred obligations of his character, and the duties of his manhood as to be led astray by a few brawlers and demagogues, who represent nothing but worthlessness and vice. The writer has recently had opportunity of conversing with hundreds of Americans in New York and Brooklyn, and while he found, on all sides, a kindly and generous feeling towards Dr. McGlynn, not one man attempted justification of his association with Henry George, and all reproached his disobedience to his Archbishop and to the Holy See. We sincerely trust that for his own sake, Dr. McGlynn will live long enough to regret his insubordination, and repair the scandal he has given to Catholics and non-Catholics.

THE CHRISTIAN BROTHERS.

We are pleased to see that Mr. Enright, a leading member of the Board of Catholic School Trustees of Ottawa, denies the truth of the report, that there is under consideration a proposal to disperse with the services of the Christian Brothers, now in charge of the English classes in that city. The Brothers have rendered immense services to the cause of Catholic education at the capital. They have had many difficulties to contend with; they have had even more than their share of disappointments; but their record, in that city, is there, to attest to generations yet unborn, a fidelity to duty, a self-sacrifice, and a heroic courage, which it were base to ingratulate to belittle, overlook, or deny. The works of the Brothers speak for them, and by their works will they be judged. Our Irish Catholic fellow-countrymen in Ottawa would never forgive themselves the mistake, we had almost said crime, of parting with the Brothers, did they now listen to evil counsel pointing to so fatal a step. They have in His Grace Archbishop Duhamel a safe guide, and a sure counsellor. When he decides that the services of the Brothers are no longer required in the Catholic schools of his episcopal city, then may the Irish Catholics there take into consideration the advisability of displacing the Brothers. Meantime, foolish and

criminal it were even to heed the suggestions of malignity, or yield to the counsel of hatred and revenge in a matter of such vital import. Let the Catholics of Ottawa be guided by their Archbishop, and by him alone. He is not the spiritual ruler of part only, but of all the Catholics of Ottawa. To him then must all look in a matter of such grave moment as the education of the little Catholics of that city. We make no personal allusion, bearing in this case, when we say, that we have known in this country men finding fault with the Brothers' system of education as too religious, who never kneel in prayer themselves; of men, too, who complain that the Brothers are inferior teachers and pose as their judges of what should be the requirements of a good teacher, who, every day of their lives themselves set orthography at defiance, and turn occasionally a battering ram on syntax. Some of these men are in positions where a limited knowledge of orthography and some slight respect for syntax were not at all out of place. We cheerfully make all due allowance for the circumstances which must account for men's defective education, but such men ought, out of regard for public feeling, be very chary in condemning others in positions where condemnation is beyond their ken. Let there be fairness, forbearance, good-will and charity, let there be, above all, submission to legitimate ecclesiastical authority in the matter of education, and Catholic schools must flourish throughout the Province.

IRISH LANDLORDISM EXPOSED.

I. We have been, from time to time, in receipt of communications asking us to set forth the true character of Irish landlordism, the foundation it rests upon, its claims and its rights. From the tenor of some of these communications, and from one verbal interchange of views with many usually well-informed men throughout the Province, we perceive that very grave misapprehension exists on this important subject. A communication, lately addressed to the Chicago Tribune, sums up with much clearness all the erroneous opinions we have seen written or have heard expressed on the subject of Irish landlordism. The writer declares himself at a loss to understand by what course of reasoning the Tribune could make it appear that the landlords do wrong in evicting tenants, who cannot or will not pay rent, and in providing them with a way to reach a country with better opportunities (1) If it is not, he asks, for the good of the evicted tenant to go where land is cheaper? Clearly it is, says the Tribune's correspondent, eviction or high rent or something of the kind which brings about so desirable a result. The landlord, he adds, either has or has not the right to the land. How can a man be consistently blamed for taking the full fruit of what belongs to him? Competition it is that in Ireland makes the land high, just as it will anywhere where all the land is taken up. How can an Irish landlord be blamed for taking all that competition permits, even as does an American landlord? Is he to be condemned any more than any other land owner for saying to the tenant, Pay what I ask, or go elsewhere? Since the tenant is at liberty to take the land at the price demanded or go to America, how can he justly complain? What right has he to expect or demand reduced rent when the same economic law governs his rent as governs rent in every other country. High rents, then, argues the Tribune's correspondent, cannot be wrung from any point of view. Eviction is a necessary right to the landlord enabling him to secure his own. He has the right to do with his property what he thinks best; the mere fact that suffering results from the enforcement of his right cannot make a racial of him. There is no system of morals except possibly the poorest of Christ's teachings, that calls upon one of these landlords to give all that he has to feed the poor. Such is the line of argument advanced by the Tribune's landlord advocate—a line of argument false, untenable, and even blasphemous. Christ nowhere commands any man to give all he has to the poor. He gives it as an evangelical counsel, that if a man wish to be perfect he should sell all he hath, give it to the poor, and follow Him. He knew and taught the danger of riches, which make men selfish, hard-hearted and oblivious of God. His own words are at hand to prove His true meaning—words evidently distasteful to the Tribune's correspondent, and strange, if not wholly unknown, to the great majority of Irish landlords. It is on record in the 19th chapter of St. Matthew, that a certain young man, having approached Jesus to ask Him what good he should do, to have life everlasting, the Master answered, That he should, if he wished to enter into life, keep the commandments. Whereupon the young man making answer said that this he had done from his youth. This reply he implemented with the question: "What more is wanting to me?" Jesus said to him: If thou wilt be perfect, go, sell what thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, follow me. And when the young man had heard

this word, he went away sad: for he had great possessions.

Then Jesus said to his disciples: Amen I say to you, that a rich man shall hardly enter into the kingdom of heaven. And again I say to you: It is easier for a camel to pass through the eye of a needle, than for a rich man to enter into the kingdom of heaven.

And when they had heard this, the disciples wondered very much, saying: Who then can be saved?

And Jesus beholding said to them: With men this is impossible: but with God all things are possible.

The Peter answering, said to him: Behold we have left all things, and have followed thee: what therefore shall we have?

And Jesus said to them: Amen I say to you, that you who have followed me, in the regeneration, when the Son of man shall sit on the seat of his majesty, you also shall sit on twelve seats, judging the twelve tribes of Israel.

And every one that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my name's sake, shall receive an hundred fold, and shall possess life everlasting.

So much for the teachings and counsels of the Divine Master. Let us now turn to the Tribune's demolition of the flimsy structure raised by its correspondent. The Chicago journal begins by reminding him, that he unwarrantably assumes the Irish landlord to be absolute owner of Irish lands. His whole communication resting on that false assumption collapses with it, when exposed, like a pricked sea bubble. Unlike the American landowner, the Irish landlord has no absolute fee simple ownership of the soil. He is but a joint tenant with the cultivator. Even according to his own title deeds, he is but the tenant in capite of the Crown by inheritance. The lands were donated to his ancestors conditionally, viz.: for the use of his retainers including payments and services to the Crown for all time. In early times those payments or services were grouped together under headings, such as military service, aid, relief, primersseizure, wardship, alienation, etc. During the Tudor period the landlords or crown tenants were, in addition to the feudal payments just mentioned, subjected to the payment of levies for war purposes—at first about one-tenth of the whole value of the tenancies, but afterwards increased to four shillings in the pound sterling of the profit of the tenancy. Under the commonwealth, the payment of this levy was by the act of 1656 made by the sub-tenant, but the Crown or State tenant, as he would then be more properly termed, was obliged to deduct the amount thus paid by the sub-tenant from his full rental. The assessment thus levied under the commonwealth amounted in England to \$2,000,000, per annum; in Ireland to \$400,000; in Scotland to \$300,000—large sums in those days. After the restoration, during the reigns of Charles II. and his brother James, the landlords were all powerful in Parliament, and used their power to repudiate their lawful old time burdens, and shift them on to the shoulders of the people. By a majority of 151 to 149 the "state tenants" in the Convention Parliament of Charles II. voted that their obligation to pay rent should be abolished and that in lieu of their taxes an "animal tax" should be levied, and the King's revenue supplemented by an excise duty "on liquors, brewed or distilled, for sale." This proceeding was iniquitous, fraudulent in the last degree and in full keeping with the infamous act of that rapacious Parliament, imposing a duty of sixteen shillings and sixpence a quarter on the importation of foreign wheat. This last fraudulent act has been repealed wholly, and the other has been partially repealed, but not to such an extent as to remedy the injustice it originated and legalized. The Tribune omits to mention that Irish landlordism has an origin somewhat different from its English sister-system. Its origin is one of confiscation and spoliation. From its very beginning it has treated the tenantry as a class of people having no rights. The Irish landlord, after seizing upon, legislated himself into ownership of the land of the country. The Cromwellian landlord stepped into the shoes of the old Irish landlord who had paid the Crown the feudal dues and taxes, but, like his English brother, threw upon the tenant the obligation of raising a revenue for the state. His crime was a double one—robbery first, and then extortion. All, however, of the Cromwellian landlords' proceedings were, it must be recollected, legalized by act of Parliament.

The Sherbrooke Le Progress de l'Est has the following in its issue of the 15th inst.: "Among the most advocates is Mr. H. J. Cloran, of Montreal, formerly editor of the Post, who underwent a severe and brilliant examination, with all the spirit of his race. We are informed that more than once he caused the examiners to smile over the fine spirited manner in which he answered some of the questions. In short Mr. Cloran has upheld his reputation. To his well known and merited titles of distinguished journalist, and popular orator he can now add that of a promising lawyer. Evidently politics and law are not incompatible with certain men. Mr. Cloran is among them. We are pleased to be able to offer to our distinguished confere our warmest congratulations, and we wish for him cases and suits worthy of his merit and talents."

NEWS FROM IRELAND.

Dublin.

At a meeting of the National League in Dublin, on the 21st ult., the Lord Mayor presiding, Mr. T. Harrington, M. P., stated the receipts since last meeting were £247 (£3,285), besides £5,000 (£30,000) brought from America by Mr. O'Brien. The Lord Mayor said he had received an invitation to be elsewhere on Jubilee Day, but he preferred to be with his own people. They were on the eve of passing a Coercion Bill which might suppress the National League, but would never effect the object it aimed at, as the Irish Parliamentary Party would take the place of any organization suppressed. Mr. Dillon, M. P., said the policy of the "Plan of Campaign" was far enough advanced for him. He had been identified with it since the beginning, and was not ashamed of the result. Mr. T. Harrington stated there was a general idea that the League should issue a manifesto to the people, directing them to how to meet the Coercion Bill, but at present it would be impolitic to announce their intentions. Some advised that the Irish people should decline to give evidence at the secret inquiries, but he did not think a manifesto was necessary.

Mr. Wm. O'Brien's welcome home, as manifested in the demonstration of Sunday, June 9, was a fitting ending to his mission to Canada. No idea can be given of the enormous extent of the affair and the fervidness of the enthusiasm displayed. One has to go back to the O'Connell Centenary to find a demonstration that could compare it in attendance. The whole of the streets along the line of route of the procession—a distance of about two miles—were densely packed with people, and the windows crowded with spectators. However, as many and many a person has said, "It was no more than William O'Brien deserved."

In striking contrast to O'Brien's reception came the Jubilee celebration on the following Tuesday. The first was as popular as the second was unpopular. A few scores of flags hung from public buildings and mercantile establishments of those "sanctioned" by Her Majesty and His Excellency the Lord Lieutenant, an athletic meeting at Ball's Bridge, and the illumination of Trinity College, the Bank of Ireland, the Ballast Office, and the Royal Bank—these were the only signs of jubilation in the capital of Ireland. At night College Green and the surrounding thoroughfares were filled with people out to view the illuminations, but as far as doing honor to the occasion was concerned, they might as well have stopped at home. Instead, the majority sang "God Save Ireland" and cheered for Mr. Parnell and the Irish party. A black flag was hung from a house in Dorset street, with a bitter inscription upon it, like it was prominently torn down and confiscated by the police. A similar fate befel a like emblem shown out of a house near the Mater Misericordiae Hospital.

Wexford.

Public opinion appears to have had a chastening effect on Mr. Thomas Harpur, Mayor of Wexford. The jubilee celebration came and went, but Mr. Harpur did not go to it, as he intended. He is still plain "Mr." instead of "Sir Thomas," but then he is no worse case than the Mayor of Belfast and Derry, who did jubilate in Westminster Abbey. The prospect of getting a handle to his name may have disturbed his judgment that he meant to bring disgrace upon patriotic Wexford by appearing as a slave rejoicing in fetters; but the thunder of the voices on Windmill Hill seems to have restored the lost equilibrium and brought Mr. Harpur back to his senses. At all events, he remained away from the rare show, in a sort of deathly repugnance, and thus were the men of Wexford saved from misrepresentation on the part of their Mayor at the Jubilee thanksgiving service.

Kilkenny.

The Nationalists of Kilkenny celebrated the Queen's Jubilee by displaying black flags. The flags were torn down by the police, and District Inspector Lawler pulled down one of the mourning emblems himself. A deputation waited on the Mayor, who proceeded to the police barracks and requested to be informed under what Act of Parliament the property of the people was detained in the Head Constable's hands; he could not be expected to show his cards until compelled to do so. The flags were kept by the constabulary.

King's County.

At a meeting of the priests of the Birr and Roscrea dioceses on June 24th, the Very Rev. M. Bugler, P. P., V. G., presiding, the following resolution was proposed by the Very Rev. E. O'Leary, P. P., V. G., Roscrea, seconded by the Rev. J. Rooney, P. P., Shinrone, and carried unanimously: "That we gladly avail ourselves of this opportunity to express our deep sympathy with the Boyke tenants of Colonel O'Callaghan, who have been so cruelly and unjustly evicted from their homes; and we cannot but declare our admiration for the spirited and determined way in which they endeavored not only to maintain their own against unjust oppression, but also to teach the farmers of the country how much can be done within the limits of the law to make eviction a troublesome and costly game." A subscription list was then opened for the evicted tenants, and £18 was subscribed on the spot.

Cork.

At the meeting of the Cork Corporation, on June 24th, the Mayor, in reply to a question put by Mr. Hungerford, a Tory member, said that black flags were not hoisted on the Corporation offices, and in the public markets, on the "Jubilee" day, with his consent. If he had been consulted he would have given it as his opinion that it would tend more to peace and good-will among the citizens, not to display flags of any kind. He characterized all the statements about him in the Tory organ, the Constitution, as untrue, and said that the conduct of those owning the paper towards him and his colleagues, was only in keeping with the Sheriff's lists which he had got taken from the little boys who held them in the streets. He meditated taking an action against the paper referred to. About the meeting of magistrates which he had summoned, he said that whether they attended or not, he would hold an inquiry into the conduct of the police, and he believed sufficient evidence would be forthcoming to show that the police ill-treated prisoners not alone on the street, but in the bridewell. Mr. O'Donnell said the police acted like brutes on the night in question, and he counseled the citizens when they again came out on the streets, either to listen to a speech or see illuminations, to come prepared to protect and defend themselves. A resolution was passed approving of the conduct of the Mayor. There was only one dissenter, Mr. Johnston, a Tory member.

Limerick.

A correspondent of the Cork Herald writes: "In honor of the Queen's Jubilee, J. G. Mason Esq., J. P. Terramont, Rathcoombe, has given all his tenants in the parish of Rathcoombe, a reduction of 50 per cent. in the rent now payable." That landlord's head was level; but we rather think he made that reduction in his own private interest, rather than "in honor of the Queen's Jubilee."

Limerick.

On June 21st, Mr. Edmond Ryan was released from Limerick Jail, where he had been confined for the past year on an order of Judge Boyd, for having, as secretary of the Caberconish Branch of the National League, signed a boycotting notice in reference to a sale of hay under the Sanitary Court. Mr. Ryan, since his imprisonment, had been elected a Foot-paw Guardian and Chairman of the Rural Sanitary Board of the Limerick Union. His release was in no way connected with her Majesty's "Jubilee" celebration, but was consequent on his having completed the term of imprisonment to which he was sentenced.

Clare.

At the conference of the priests of the Ennis Diocese, presided over by the Rev. Dr. Calligan, held on Thursday, June 23rd, a vote of sympathy and support to the tenancy of Bodeke was proposed by him, and seconded by Rev. Sylvester Malone, and unanimously carried; and in furtherance thereof all the priests present liberally subscribed to the tenants' defence fund.

Tipperary.

On June 21, a largely attended meeting was held near Killaloe, called for the purpose of protesting against the proposed eviction on the Twiss property. Mr. Sheehy, M. P., was the principal speaker. The tenants had demanded a reduction of 40 per cent., and taking present prices into account, the demand was a just one. Father O'Brien moved the following resolution amongst others, which were adopted:—"That we place implicit confidence in the Irish Parliamentary Party as at present constituted under the leadership of Charles S. Parnell, M. P.; that the Plan of Campaign deserves our unbounded confidence and support, as it is the greatest means now available for procuring abatements commensurate with the depression in prices."

Waterford.

On June 22nd, a man named Michael Donovan, was arrested near Tallow, on a charge of having used intimidating language towards emergency men, who are at present engaged in the service of Mr. Pope, a landlord who lives near Tallow. Donovan had been evicted from his farm some months ago by Mr. Pope. The accused was brought before Mr. Walker, J. P., and was allowed out on bail. Mr. Pyne, M. P., and another went sureties for him.

Denegal.

On Sunday, June 19, a meeting of the parish priests of the diocese of Raphoe was held at Letterkenny to elect a Vicar-Capitular for the period succeeding the elevation of the venerated Bishop, the Most Rev. Dr. Logue, to the Archiepiscopal See of Armagh, and to elect the appointee of his successor for Raphoe, the Very Rev. John McManis, P. P., V. G., was duly appointed Vicar-Capitular.

Down.

The Ulster Protestant Home Rulers are still going forward—the Castle and the "brethren" having given up their attempt at suppressing them as a hopeless job. A crowded meeting held under the auspices of the Gladstone Branch of the Protestant Home Rule Association, took place on June 18th, near Banbridge, which a resolution was passed protesting against the Coercion Bill as an unwarrantable violation of the civil liberties of Irishmen, calculated to embitter the relations between Great Britain and Ireland, and to postpone, indefinitely, any real union between the two countries. Other resolutions expressing confidence in Mr. Parnell and the Irish Party, and expressing the opinion that no settlement of the Irish Question can be satisfactory to the people, or in harmony with the principles of justice, that does not recognize the right of Ireland to complete autonomy in affairs purely Irish, were also adopted. Mr. T. Dickson, Mr. Oldham, B. A., and some local speakers supported the resolutions in stirring speeches.

A Good Act.

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

All Well Pleased.

The children like Dr. Low's Pleasant Worm Syrup and parents rejoice over its virtues. Great Gains.

A Good Cure.

"I used a great deal of doctor's medicine for kidney complaint during five years, was getting worse all the time until I tried B. B. B. I took three bottles, gained in weight from 130 to 150 lbs. I can highly recommend Burdock Blood Bitters to be a good medicine." This testifies John Walton, of Springfield, N. B.

Very Many Persons Die Annually from Cholera and Kindred Summer Complaints, who might have been saved if proper medicine had been used. If attacked do not delay in getting a bottle of Dr. J. D. Kellogg's Dyeantery Cordial, the medicine that never fails to effect a cure. Those who have used it say it acts promptly, and thoroughly subdues the pain and disease.

Galway. The Rev. Father Egan, late C. C. of Woodford, received an enthusiastic welcome from the parishes of Clontarf and Abbey on the occasion of his promotion to that parish. An address was presented expressing the people's gratitude to God and their Bishop, the Most Rev. Dr. Duggan, for sending them a priest and a patriot, whom they hailed as an ideal representative of devotion to the sacred cause of faith and fatherland. The rev. gentleman thanked his new parishioners for the warmth of their welcome. All that he claimed was that in the Woodford struggle he had taken a part on the side of God and of country. He did not expect a demonstration of this nature, but he valued it highly as an instance of the strength of the golden link by which priest and people were bound together in striving for our nation's rights. He took it as an indication that he and his people would work in harmony together, and give enduring proof of the faith and patriotism that was in them.

Resurrection. The hitherto peaceable village of Ballintubber was thrown into a state of excitement on June 22d, when the news spread that Conroy, Sheriff's Bailiff, Roscommon, accompanied by Mr. John McKee, son of ex-sergeant McKee, Roscommon, was about to evict the widow of Glynan under an order of the Royal Irish Constabulary. Immediately the chapel bell tolled forth its solemn warning, as did also the village drum send forth its somber notes, that they were going to witness "death sentences" in the peaceable hamlet of Ballintubber. Instantly people began to run into the village from the surrounding locality, and just when the eviction was completed the Ballymoe Brass Band arrived, accompanied by a large contingent. The furniture of the widow's house had been removed and piled out on the street, the fire quenched—happily a rare occurrence in Ballintubber—possession was handed over to a man named Kenny, a herd to the O'Connor Don. Cows were immediately procured, and many willing to soon employed themselves in loading the furniture for removal to her new home. A procession was then formed, headed by the Ballymoe Brass Band and the Ballintubber Fife and Drum Band; the crowd moved on amidst the stirring strains of the music and cheers and groans of the people. After wending its way through the streets, the band and drummers, who were the last to enter the village, dispersed.

"THE BROTHERS HEALY." A London correspondent of the Glasgow Mail writes:—"No member of the House have worked so hard during the twenty-two days that have been spent in Committee on the Crimes Bill as Messrs. T. and M. Healy—'Tim' and 'Maurois,' as they are familiarly called by their friends. There may be a shambling gait, but indeed, need to be proved. Of the last Bill of 1881 he was an able critic. He showed himself fully capable of arguing points with Mr. Gladstone himself, and ever since there has been no question of his intellectual penetration, whatever doubts there may be about the proprieties of his manner. Maurice, however, has just won his spurs. With his brother he has been indefatigable in opposing the Crimes Bill. The two brothers are not much to be looked at. They are both small, thin figures, with a stoop in their gait that detracts from their already meagre inches, and a shambling walk and a goose-like way of carrying the head, that, to say the least, not graceful. 'Tiny Tim' might well be the sobriquet of one; and Maurice is even on a smaller scale than the other. They are not quite two Dromedars, but they have so much in common that the younger seems to be the shadow of the older. 'Tim' is the stronger in character, and Maurice the more acute in legal skill. His brother lacks his power of forcing the House to listen to him; but, as compensation, he possesses a calmness of manner and moderation of speech that keep him clear at all times of collision with the Chair. A small, weak voice, coming from a small, pale face and a small figure—this is Mr. Maurice Healy. 'Tim's' rough voice, bigger than seems suited to his appearance, has filled the House; and the stranger in the gallery is naturally indifferent when this other little man begins. If, however, he has patience to listen, he finds that Maurice is putting subtle technical points with clearness. There can no longer be a moment's doubt about his shrewdness. His capabilities were, indeed, long ago known both to his party and to his opponents. To him is ascribed the position attained by the Nationalists in Ulster. Two years ago he went into the province to take charge of the registration business for the Parishes. He was then an unknown solicitor, who had just begun practice. Both the Tory and the Liberal agents speedily ascertained that he was an antagonist who required very close watching. Again, and again, it is said, he bowled over experienced lawyers, as if secured for the Nationalists hundreds of votes. With the same astuteness he has fought the Crimes Bill. Out of the twenty-two sittings spent in committee, at least a score have been occupied with the discussion of purely technical objections, and almost the entire burden of work has fallen on the shoulders of the young man. He has lent a hand, and when there was any general declamation to be done Mr. Dillon looked in; but whenever a nice bit of hair-splitting had to be done on the most liberal allowance of time Maurice Healy was the man on whom the Obstructors relied. When the last week Tim has not met the Government, he has not met the opposition to their bill with sufficient respect. He declared that the Irish Secretary is entirely ignorant of the subject, and he demanded why it is that the Irish Solicitor General had not been afraid to trust him. This was a sincere remark. Whatever he is, Tim is not a flatterer, and there was much in the observation that indicates his character.

By the use of Buckingham's Dye, the whisks may be easily made a permanent, natural brown, or black, as desired.

AN EVICTION SCENE.

For forty years Paddy Carr and his wife had lived on a little farm of ten Irish acres in the County Galway, a day's walk from the city of Galway, Ireland. For four years, since the day of his marriage, by industry and frugality, he had managed to pay promptly the ever increasing rent on the farm, which when he took it was a waste land—not even good sheep pasture. For forty years, from hopeful young manhood to the verge of old age, season in and season out, he had packed, first on his back, then on panniers, manure and manure, until a once barren spot was made to "blossom as the rose"; and now alone with an ailing wife—fever sick for want of proper nutriment—he sat—dazed and motionless—in the little cot, by a fire running low, while he listened to the fierce storm of hail and rain that beat without against the cabin and roof, as though it would anticipate the work of the "crowbar brigade"; and level the habitation of these two hapless beings, whose sons and daughters were "over the seas and far away," in the Irish peasant's wonderland, from America.

Suddenly the old man starts, for a sharp knock is heard at the door of the little hut, and, as he starts, mechanically, "Paddy" goes to the door and opens it, saying, "God save you; come in, who ever you are." As he speaks, a tall, dark man enters, followed by two others, and "Paddy" by authority of the law, to vacate the premises. Having done so, ere the stupefied old man can utter a word of protest, the fellow-robbers grab him by the shoulders and run him out into the storm and darkness, returning then to the house. But a moment passes, when they again emerge, bearing in their arms the wretched body of the now dying wife, and carelessly they leave her on the wet and soggy ground, with her fever-wasted and aged form and her face exposed to the full down-pour of the biting storm.

The husband hitherto held by members of the pitiless "crowbar brigade"—for such were the evictors of Paddy Carr and his suffering wife,—was now released as the parties inside had applied the torch to the thatched roof and wrenched through their bars the slight door from its hinges, leaving beds, cupboard, and stools to be consumed by the flames or covered by fallen debris. The poor husband, with a muttered, "Oh, my Mary!" staggered towards the body of the poor wife who feverish and dying as she was, passed her last earthly moments earnestly saying her beads, and lovingly kissing the form of him who had "died for her."

Reaching the hapless partner of his woes, Paddy strove to raise her in his arms, but was too weak to do so until one of the brigade assisted him, when together they carried poor Mary to the ditch, where, placing her feet below the level of the top-land on either side, and on some sticks, to keep her body out of the running water, poor Paddy, spread across the top of the ditch, his head more than half worn out, in a vain endeavor to shield his dying love from the chilling beating of the sleeting rain and the freezing gusts of the fierce wind; and then, sitting partly and partly kneeling in the cold, muddy waters of the ditch near the top of the dyke, he kissed the hair, lips, and soon closed the sightless eyes; for at last the spirit of poor Mary Carr had winged its way from earth forever!

And Paddy! Poor "Paddy" died only a few days ago the 14th of March last—in the cabin of a plying neighbor, who raised a rioting him by kicking the outside in; for, gentle reader, this is not a tale of auld lang syne, when people were suffered to be engulfed in darkness, and merciless kings held sway, but in this enlightened century, A. D. 1887, three months or so before the celebration of the jubilee of the 50th year of the reign of a queen whom darling, idolizing, and fawning sycophants join in praising for her merciful (?) reign and laws.

Paddy and Mary are dead and gone; the heartless landlord lives; but, "Vengeance is mine, said the Lord."

"We Don't Eat Meat on Friday."

At a recent excursion given by the charitable citizens of Boston to the poor children (newborn, bootless, and others) of their city, an edifying incident occurred. The excursion happened to take place on Friday and no pains had been spared by those in charge to prepare a substantial dinner for the little ones. Sandwiches were included in the bill of fare, and after they were distributed and in attendance noticed that they were not eaten, and remembering the day, called the children to order and told them that a dispensation was obtained, before leaving the city, from their priests to eat meat. But the story was "too thin" to convince them, and their serious faces as they gazed at the sandwiches said plainly that words: "We don't eat meat on Friday."

Consumption Surely Cured.

To the Editor: Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption if they will send me their Express and P. O. address. Respectfully, Dr. T. A. SLOCUM, Branch Office, 37 Yonge St., Toronto.

In Good Repose.

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

Are You Going to Travel?

Don't forget a supply of that Dr. Fowler's Extract of Wild Strawberry. It is a superior remedy for sea sickness, and a positive cure for all bowel complaints induced by bad water, change of diet, or of climate. Whether at home or abroad, it should be kept at hand in case of emergency.

THE HOT WEATHER

Destroys the appetite of most people; they require something tempting to induce them to take anything to eat. The best, most tempting and nutritious food that can be taken at such times is

JOHNSTON'S-FLUID-BEEF.

Two or three cups a day will keep up the strength and supply in every respect the place of meat diet. In cases of Diarrhoea and all

SUMMER COMPLAINTS

It is invaluable, as it keeps up the strength and can be retained on the stomach when all other food is rejected.

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THE OINTMENT Is an infallible remedy for Bad Legs, Bad Breasts, Old Wounds, Sores and Ulcers. It is famous for Gout and Rheumatism. For disorders of the Chest it has no equal. For SORE THROATS, BRONCHITIS, COUGHS, Colds, Glandular Swellings and all Skin Diseases it has no rival; and for contracted and stiff joints it acts like a charm.

Manufactured only at Professor HOLLOWAY'S Establishment, 78, NEW OXFORD ST. (LATE 638, OXFORD ST.), LONDON, and are sold at 1s. 1/6, 2s. 6d., 4s. 6d., 1s., 2s., and 3s., each For Sale, and may be had of all Medicine Vendors throughout the World.

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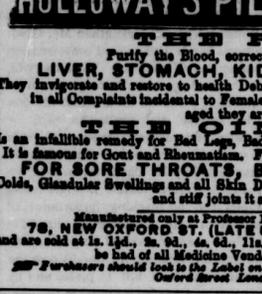
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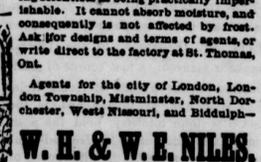
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Bartimaeus.

"And Jesus answered and said unto him: What wilt thou that I should do unto thee? The blind man said unto Him, Lord, that I might receive my sight. I would receive my sight: my clouded eyes. Kiss the feet of the blind man, and the changing lines that glorify his skin. With those eyes, blind men, when the day is done: The shadows soft and gray, the pearly light of summer twilight deep and late to night.

I cannot see to keep the narrow way, And so I blindly wander here and there, Grouping amidst the tombs, or helpless stray Through paths that lead to death, and there, and there, Weeping I seek the way I cannot find— Open my eyes, dear Lord, for I am blind.

And on I laugh, with some light, though less and less, Nor see how anguish lines some face more than mine.

And write my mirth a mocking palimpsest, On blotched scrolls of human pain and fear, And never see the heartache latent in the pity, oh son of David! I am blind.

I do not see the path my light words give, The quivering, shrinking heart I cannot see; So light of thought, midst hidden grief I live.

And smother the cypress tombs with night and gloom; Open my eyes, light, blessed ways to find, Jesus, have mercy on me—I am blind.

My useless eyes are reservoirs of tears, Doomed for their blind mistakes to overflow; To weep thoughtless ways of wanderer's days, Because I could not see—I did not know These sightless eyes—than angriest giant less kind.

Light of the World, have pity! I am blind.—Mark VIII., &c.

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SIXTH SUNDAY AFTER PENTECOST.

"I have compassion on the multitude; for behold, they have now been with Me three days, and I find not time to heal their own houses, they will wait in the way; for some of them came from afar off."

This multitude spoken of in that day of Gospel numbered about four thousand, and evidently contained representatives from many places, "for some of them came from afar off." Such a large congregation could not be assembled in a compact body within the narrow streets of small towns, so they were led forth in the open country, and for three days were absorbed in the consideration of the great truths of religion. In the ardor of their devotion, these first followers of Christ had left their homes without providing food for themselves. They were so deeply concerned about the needs of their own bodies that they gave no attention to the wants of the body. In the presence of our Lord

Bartimaeus.

"And Jesus answered and said unto him: What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight."

FIVE-MINUTE MESSAGES FOR EARLY MORNINGS

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SIXTH SUNDAY AFTER PENTECOST.

"I have compassion on the multitude; for behold, they have now been with Me three days. And if I send them away fasting to their own homes, they will faint in the way: for some of them came from afar off."

This multitude spoken of in to-day's Gospel numbered about four thousand, and evidently contained representatives from many places "for some of them came from afar off."

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CARDINAL MANNING AT THE PRO-CATHEDRAL.

ATHESM A CHRISTIAN INVENTION. London Universe, June 11. The Cardinal Archbishop of Westminster read the pastoral at the last Mass at the Pro-Cathedral, Kensington, on Sunday, and preached. In the course of his remarks His Eminence said: The unity of God is by a necessity of the human reason. It is only in these days of greater light that this has been denied.

The thought of creation, the reality of creation, pervades the whole world we see, and therefore, when St. Paul says that "every house is builded by some man, and he who builds it is God, he uses an argument from analogy which is absolutely true; and therefore the existence of God as the creator of all things comes to us by a necessity of the human reason."

Quantity in medicine is no indication of value. Ayer's Sarsaparilla is concentrated and powerful; requires a smaller dose, and is more effective, dose for dose, than any blood medicine. It is the best of all blood medicines.

Cardinal Manning is much interested in the project of having a Congress of English-speaking Catholics held at London. It is understood that the hierarchy of America will act in concert with the English prelates.

From Impure Breath and suppose it comes from a disordered stomach. In many cases the actual cause is catarrh. Catarrh will remove the cause, and cure.

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Church Pews. School Furniture. The Bennett Furnishing Co., of London, Ont., make a specialty of manufacturing the latest designs in Church and School Furniture.

ST. ANNE DE BEAUPRE.

Brooklyn, July 6, 1887. To the Editor of the Catholic Review: Permit me to occupy a small space in your valuable paper in reference to a miraculous cure made at St. Anne de Beaupre, August 14, 1883, the account of which was published in the Montreal and New York papers a few days later.

While visiting my friends in Ottawa the following summer, after the injury to my boy, I had an examination made by two of the most eminent physicians, who pronounced his case Pott's curvature of the spine, which could be relieved by the use of a spiral waist and hip instrument, used in such cases.

On going to Holy Communion, I placed my boy at the foot of the large shrine of St. Anne, that "mother of the afflicted," and on returning from Communion offered him to her tender mercy and begged her to restore him to health again.

I could write much more of that great pilgrimage to St. Anne's but will not indulge on your valuable space. The pilgrimage was under the guidance of the Rev. Father Campana, of the Basilica, Ottawa, Canada, who every year accompanies a pilgrimage to St. Anne's.

MRS. THOMAS STEWART, 307 Tenth street, South Brooklyn. Quantity in medicine is no indication of value. Ayer's Sarsaparilla is concentrated and powerful; requires a smaller dose, and is more effective, dose for dose, than any blood medicine.

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A VISIT TO THE TRAPPIST MONASTERY AT TRACADIE, N. S.

About three miles from Tracadie station, on the Eastern Extension Railway, in the County of Antigonish, N. S., the traveller will notice an abrupt hill surrounded by a cross; taking a turn to the right is another road leading off the main one, and after walking about half a mile he comes in sight of the Abbey of Little Chartreuse, as I believe it is called. The buildings are situated in a pleasant little valley well adapted for the purpose. The Abbey proper consists of a quadrangle, on one corner of which is the chapel. The other buildings, devoted to the industrial interests of the community, are of the most important order. The visitor, on arriving at the Abbey, rings a bell at the lodge; the porter who is one of the community, appears, and, after telling him your business, he introduces you to the reception room. Here you are received by the "guestmaster," and you register your name, residence, and state how long you will remain. From the hour of your arrival till your departure the "guestmaster" practically never loses sight of you; he occasionally excuses himself to attend to some duty or to assist at prayers. All your wants are anticipated, and everything is done to make the visit as pleasant one. Should the caller of the gentler sex, her business is transacted there and then, as no women are allowed into the monastery. The guest is then shown to his room, and he is at liberty to walk about the grounds, or read in the recreation room. At the proper time he is summoned to his meals, and he is desired to assist at the frequent devotions in the chapel he is at liberty to do so in a little gallery, the entrance to which is from the hall of the guest's chamber. Occasionally permission is given to attend the services in the main body of the chapel. The community at present consists of an Abbot, eight monks, and twenty-five lay brothers. The discipline of the Trappists is most severe, and nothing but sickness relieves a member from observing the rules. No animal food is used; only one meal a day is allowed in winter and two in summer. Perpetual silence is the rule; the Abbot and guestmaster only being excepted for the purpose of entertaining their visitors and transacting their business with the outer world. The community rise every day at 2 a. m. and on Sundays at 1 a. m. From that hour to 4 a. m. they remain in the chapel (where the masses are celebrated) until about 5 a. m. Then the Lauds is sung, after which each one proceeds to his allotted manual labor until the hour for meals. The morning after my arrival the obliging guest-master showed me over the buildings and grounds. Leading from the hall in the guest-building is a corridor in which the community take exercise, read or perform the stations of the cross. From this is an entrance to the chapel. The chapel is divided into three portions; the front portion is devoted to the Abbot, priests and choir brothers, while the rear is for the use of the lay brothers. A gallery in the centre is used by the monks, and the same time shuts off the view of the priests and choir brothers from the guests gallery. We next visited the vestry, the chapter room, the dormitory, refectory, etc. In the latter place the poverty and simplicity is most striking. A bowl, tin dish, yellow crockery pitcher, napkin, wooden fork and spoon is allotted to each; the Abbot himself faring no better; the only distinction is that his table is situated at one end, so as to overlook all. The tables are without a cloth, and plain wooden benches are used instead of chairs. Attached to the wall is a pulpit, from which is read selections from the Scriptures and other devout books during meals. In the centre of the dormitory is erected the cells, separated from each other by wooden walls, and from the outside by a screen. Here I noticed in each room the source that is used once a week to remind the brothers of the rule of the Order, that obliges them to scourge themselves once a week. The Trappist Order carry out the great injunction to work and pray; there is no idle hands in the order; nothing but sickness or old age excuses a member from manual labor. A small enclosure in front of the chapel is used as a cemetery. In death as in life, the Trappists display a contempt and indifference for the pomps and vanities of this world. The body is laid to rest in the robes of the order—not even a common wooden coffin protects the body from the cold, clammy embrace of mother earth. A plain wooden cross marks the resting place of each deceased. Nor could I see any mark thereon to show either the rank or name of those who rest beneath. On the evening of my arrival I had the honor of receiving a call from the Right Rev. Abbot. There is nothing in the dress to distinguish him from the other fathers, except that he wore a ring. During our interview he gave me a synopsis of the rules of the order, all of which I have endeavored to embody in the foregoing remarks. A few words in regard to the industrial enterprises of the community may not be amiss. They are alive to the importance of all improvements among farmers. They have the best breeds of horses, cattle, sheep, pigs, etc., and it gave the writer no little pleasure to visit the well-ordered stables, 220 feet long, containing several teams of fine working horses, 28 fine milch cows, some being Jersey. The cows are brought in every night, summer and

LETTER FROM MICHAEL DAVITT.

THE ROYAL IRISH CONSTABULARY AND THE JURILE OBSESSION ACT IN IRELAND—MANY OF THEM TO LEAVE THE FORCE AND TO COME TO AMERICA. The following letter, which has been addressed by Michael Davitt to a number of representative men in the United States and Canada, has been received by Mr. H. J. Clouse...

WEDDING BELLS.

A joyous event took place in St. Peter's church, Portland, New Brunswick, June 30th. The occasion was the wedding of Miss Lizzie Quinn (eldest daughter of John Quinn, Esq., Secretary of St. Peter's Sunday School, to Mr. Richard J. Walsh, President of the Father Matthew Association, St. John. The Rev. A. Wynn, C. S. S. R., performed the ceremony. Miss Mary Quinn, sister of the bride, acted as bridesmaid, and Mr. Timothy O'Brien supported the groom. After the service the party went to the residence of the bride's parents, Albert street, where the wedding breakfast was served. The large number of handsome presents sent to the bride testified to her popularity. The Record heartily tender its congratulations to the young couple.

THE FRANCISCANS IN ENGLAND.

The laying of the foundation-stone of the new Franciscan church, Upton, which ceremony is to be performed to-morrow (Saturday, June 17th) by Cardinal Manning, joyfully reminds the Catholics of this country, and more particularly the Catholics of London, of the gradual growth of the Franciscan Order in England. As is known to every one acquainted with the history of the Reformation, there were against some of the religious Orders of this land more stringent or more cruel measures taken by the wicked authors of that unhappy revolt than the Order established by St. Francis. Like their leader, the Franciscans had by their charity and humility gained the hearts and affections of the people wherever a man of their Order existed. They stood by the side of the people in their legitimate conflicts with haughty and arrogant rulers. Thus they exercised an influence over the people and that influence had to be destroyed if the leaders of the revolution, against the authority of the Church were to succeed in robbing the country of its faith. And to the Franciscans was banished from the land. Many attempts were made to revive the Order, but until the arrival of the few Fathers from Belgium, where it still existed, and where those who wished to join it were educated, these attempts seemed doomed to failure. Many Englishmen and Irishmen went to Belgium, became Franciscans, and now some of them have returned to help to re-establish the Order in this country. The work at Upton was commenced three years ago, and during that time under guidance of Father David (Fleming) and the other priests who have charge of the mission now established, it has rapidly progressed. Upton is one of those suburbs of London which but a few years since might have been regarded as a pleasant holiday resort where one could wander through green fields and under shady trees, seek rest from the cares of daily duties and forget for the moment the hurry-burry of city life. But that has now all changed, and where only three years ago there were but 500 Catholics, there are now 2,000. This vast increase in the population is caused by the influx of those who, through the demoralizing of the smaller and poorer dwellings in many places in London, are bound to maintain their homes in the districts surrounding it. In almost every suburb about London houses have now been erected where nothing but green fields and open spaces were once to be seen. The school-chapel, which was built three years ago, when the population was only 500, is not, it will be readily understood, large enough to afford accommodations for its present population. Therefore it has been determined to build the church of which the foundation-stone is to be laid to-morrow. The monastery which has been raised, and which now receives students who wish to join the Order, is also to be extended. A large sum of money has been already spent, and of course much more will have to be spent. The portion of the sacred edifice which is now being built will cost £6,000, towards which one generous parishioner has contributed £1,000. The sum of £5,000 yet to be raised is no small matter in a place like London and among a congregation like that at Upton, and it is therefore to be hoped that many will help the Franciscan Fathers in their great undertaking. The success which has been already achieved must surely inspire all with a hope that one day the Franciscans may again take their old place in this land, and the desire to see that end attained must prompt all who have the means to help by their offerings in bringing to a completion the present work.

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ENGLISH DECAY.

The American sees in the Jubilee of Queen Victoria the beginning of an era of English decadence. Our contemporary finds in Britain's economic condition indications of certain disintegration and decadence. Its views are thus tersely formulated: "Not least among the causes of English decay is the moral impossibility of continuing the processes by which English wealth has been heaped up. To devour India, to prey upon China and Japan, to seize and rob semi-civilized and barbarous peoples in all parts of the globe, in search of a 'market,' becomes more and more difficult, simply from the awakened conscience of England herself. The Tory party would do it, with the old motives of avarice and plunder, and the Birmingham men would do it, as they have done in order to sell their products; but the process has become unpleasing to an important element outside of these, and can no longer be maintained with all the power and energy of the Empire. The pressure from below, in the ranks of the people, is increasing, and it must not be forgotten how every change in the franchise has enlarged the political power of the masses, and given to them the means of more effective revolt. It is a more democratic nation which will be seen in the future, and, as we think, a better England, but it will be one whose material greatness will be much diminished, both relatively and absolutely. The day of decadence has begun in the Queen's dominions."

We do certainly believe, with the American, that England cannot forever enjoy the commercial ascendancy and preponderance that so long she has had, but we do not think that the hour of decadence has yet set in. Be that, however, as it may, the true British statesman should be prepared for the very worst in this regard. A decline of England's commercial greatness, however slow and regular in its gradations, would necessarily entail much suffering on the English masses, and lead to a rapid falling off in the population. Were that decline to occur suddenly and unexpectedly, a revolution as bloody as that of France in 1789 could scarcely be prevented. For dangers such as this British statesmen should prepare themselves, by the passage of wise legislation looking to the increase of comfort and happiness among the masses, and the encouragement of emigration to the colonies of industrious English mechanics and others, whose success in British dominions abroad would, in case of a grave commercial disaster, draw quickly away to these same dominions the thousands whom that crisis would specially affect. But the main duty of the British statesman of the present hour is to devise means to retain for Britain her political supremacy, even if her commercial supremacy should suffer loss. It is possible for a state to be politically great without enjoying commercial or industrial predominance. England was, in the reigns of Henry II. and of Edward III., the most powerful state in Europe, though its commercial importance was then very limited. In one way, and one way only, can her political greatness be now secured, and that is by reconciliation with Ireland. With Ireland bound to her by ties of affectionate regard, England would, whatever vicissitudes her commerce might have to encounter, be one of the greatest political powers in Europe. Great Britain and Ireland, cordially united, could never be put down. Divided, they can have no assurance of future prosperity, greatness or security.

A DIFFERENCE.

The Dublin Freeman's Journal very pointedly but justly remarks: "The action of the 200 Catholic noblemen who have, as the Morning Post states, returned their tickets rather than be present and assist at the Protestant religious ceremony at Westminster Abbey, places the Lord Chief Justice of the Irish Queen's Bench in somewhat of a quandary. The Lord Chief Justice is proud of his Catholicity, which gives him a manifest advantage in impartially meeting at Catholic interests and aspirations in his own country. If ordinary mere Irish Catholics refused to attend the celebration it would be simply enough. It would be necessary to call them bigots and traitors, and have done with them. But these are English Catholic noblemen, 'do you observe,' which quite alters the aspect of the case."

There are now 143 churches and 164 priests in the diocese of Brooklyn. In 1853 there were only nineteen churches and twenty-three priests. The diocese is one of the largest in the world, and by long odds the most progressive.

SPIRITUAL RETREAT AT CHATHAM.

The annual retreat of the Ursuline nuns, Chatham, Ontario is taking place this week. It is conducted by Rev. F. Connolly, S. J., of Montreal, who having completed his studies and teaching regency at Fordham, N. Y. went through the higher course of scholastic training given in the Jesuit Order at Laurin, Belgium. After returning to this country he was employed as Professor of Theology in the Three Rivers Seminary and later in the Jesuit Scholasticate, Montreal, where also he was evening preacher in the Jesu Church. Next week he will give the exercises at Hamilton and then proceed to open the ecclesiastical Retreat for the diocese of Kingston.

A Supposed Cure for Consumption.

Considerable sensation has been created in medical circles in Vienna by the discovery of a supposed cure for consumption and other tubercular affections of the lungs and other parts of the body. The discoverer is Dr. Kollercher, a young operator in the clinical department of Prof. Albert Dr. Kollercher (says the London Chronicle), basing on the assumption that tuberculosis occasionally heals naturally, owing to the tubercles becoming calcified, hit upon the idea of causing artificial calcification by means of hypodermic injections of a compound described as "calcium phosphorium" into the limbs of persons affected with local tuberculosis. He made a number of experiments with a view to testing his discovery, and in every case the experiments turned out successful. At the last meeting of the Vienna Society of Physicians, Dr. Kollercher read a paper on the result of his experiments, and introduced to the meeting several persons who had been cured by his method.

LOCAL NOTICES.

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PARNELL.

Mr. CALLAHAN & Co., GUYVILLE.—The Obituary of Mr. Parnell, issued by you, appears to me to be an excellent likeness, giving as it does the aboriginal expression of the Irish leader. MICHAEL DAVITT.

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