

# The Catholic Record.

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

VOLUME 9.

LONDON, ONTARIO, SATURDAY, AUG. 13, 1887.

NO. 461.

## Fly Not Yet Away.

(Act—"Fly Not Yet.")

To Prince Albert Victor, who landed in Ireland on Monday and departed on the following Thursday.

Fly not yet! 'Tis just the hour,  
Conspire with his viceous sour,  
Shall spread abroad his wings of night,  
And from our his accursed Freedom's light  
Now shrouded by a Throne!

Fly not yet! 'Tis just the hour,  
Conspire with his viceous sour,  
Shall spread abroad his wings of night,  
And from our his accursed Freedom's light  
Now shrouded by a Throne!

Fly not yet! 'Tis just the hour,  
Conspire with his viceous sour,  
Shall spread abroad his wings of night,  
And from our his accursed Freedom's light  
Now shrouded by a Throne!

Fly not yet! 'Tis just the hour,  
Conspire with his viceous sour,  
Shall spread abroad his wings of night,  
And from our his accursed Freedom's light  
Now shrouded by a Throne!

Fly not yet! 'Tis just the hour,  
Conspire with his viceous sour,  
Shall spread abroad his wings of night,  
And from our his accursed Freedom's light  
Now shrouded by a Throne!

Fly not yet! 'Tis just the hour,  
Conspire with his viceous sour,  
Shall spread abroad his wings of night,  
And from our his accursed Freedom's light  
Now shrouded by a Throne!

Fly not yet! 'Tis just the hour,  
Conspire with his viceous sour,  
Shall spread abroad his wings of night,  
And from our his accursed Freedom's light  
Now shrouded by a Throne!

Fly not yet! 'Tis just the hour,  
Conspire with his viceous sour,  
Shall spread abroad his wings of night,  
And from our his accursed Freedom's light  
Now shrouded by a Throne!

Fly not yet! 'Tis just the hour,  
Conspire with his viceous sour,  
Shall spread abroad his wings of night,  
And from our his accursed Freedom's light  
Now shrouded by a Throne!

Fly not yet! 'Tis just the hour,  
Conspire with his viceous sour,  
Shall spread abroad his wings of night,  
And from our his accursed Freedom's light  
Now shrouded by a Throne!

Fly not yet! 'Tis just the hour,  
Conspire with his viceous sour,  
Shall spread abroad his wings of night,  
And from our his accursed Freedom's light  
Now shrouded by a Throne!

Fly not yet! 'Tis just the hour,  
Conspire with his viceous sour,  
Shall spread abroad his wings of night,  
And from our his accursed Freedom's light  
Now shrouded by a Throne!

Fly not yet! 'Tis just the hour,  
Conspire with his viceous sour,  
Shall spread abroad his wings of night,  
And from our his accursed Freedom's light  
Now shrouded by a Throne!

Fly not yet! 'Tis just the hour,  
Conspire with his viceous sour,  
Shall spread abroad his wings of night,  
And from our his accursed Freedom's light  
Now shrouded by a Throne!

Fly not yet! 'Tis just the hour,  
Conspire with his viceous sour,  
Shall spread abroad his wings of night,  
And from our his accursed Freedom's light  
Now shrouded by a Throne!

uncommon collar, he asked: "Are you Father K—?" He cordially welcomed the visitor, invited him to dismount, gave the horse some corn, and took the priest to his own apartment. Dinner was not quite ready, and they would have time for a talk. Hurriedly the young man outlined the story of his life.

After rehearsing the hardships he had endured, and the sufferings that had brought him to death's door, he began to set forth in glowing terms his exuberant hopes of health and prosperity in Florida. He felt so well! His prospects were so bright! In the midst of a sentence descriptive of his projects for the years of plenty after his to-be-planted grove had come into bearing, he stopped of a sudden and coughed sharply; there was a choking sound in his throat, blood filled his mouth and came pouring down in a crimson tide upon the floor. The priest caught him and called for help. When assistance arrived, the sufferer was properly cared for, and soon the hemorrhage was stopped. It was one of a dozen that had drained away his vigor. He was very weak, but he insisted on receiving some instruction, and having his confession heard at once.

The priest sent the others out of the room, and prepared the penitent for the Sacrament. Then he helped him to examine his conscience. As his transgressions were acknowledged, his contrition deepened, and when he bowed his head to receive absolution the tears were in his eyes. Just as the priest pronounced the Amen of the pardon, the ominous cough was heard and the choking noise, and again the blood gushed forth, but now in an endless stream. Fainter he grew and fainter; the color that had warmed his cheek fled; the courage that had buoyed him up gave way to the certitude of dissolution, and, with one supreme effort, he leaned over towards the priest and died within his arms.

"May God have mercy on his soul!" said the priest; "his death was sudden but not unprovided. Strange are the merciful ways of Providence. If this poor boy had not implored his friend to send the priest to him, if he had not come to De Land to day, if his friend had not met me and thought to tell me of his plea, if I had not come 'right away' as he had desired, where would he be now? What a number of coincidences occurred to give him the grace of a happy death!"

When I had concluded, the editor sighed and said: "I can match your anecdote with an experience of my own. My little boy was run over by a horse-car not far from our home, and was taken to a hospital in a hastily-summoned ambulance. As the vehicle was on its way back from the scene of the accident, it was stopped to take up a poor workman who had fallen thirty-five feet from a scaffolding. When they reached the hospital it was found that my child's arm must be amputated. His mother was notified, but before she got to his side the operation was performed. As soon as she saw him she sent for a priest to hear his first confession. The dear boy was conscious, but very low from shock and loss of blood; and while there was excellent reason to hope for his recovery, his mother would run no risk, and thought the presence of the priest would be a comfort to him, as well as serving to make assurance of his salvation doubly sure for one so young and innocent, in case he were called away.

"It was ascertained that his companion in misfortune was fatally hurt, but it was supposed that he would linger for a day or two.

"The priest came. He heard my little son's confession, and thought to stay with him a while. But an attendant informed him of the other case, and added that while there was no immediate danger, yet that the injured man would likely die in a few days; and that, as he was a Catholic, his reverence would save himself a journey if he would give him the last Sacrament. The priest consented. He heard the man's confession and anointed him, and promised to see him again. Then he returned to the room where—

was, to console us (for by this time I had been sent for and had reached the bedside of my boy), and we talked over the dreadful occurrence. While we were conversing one of the nurses came in to tell the priest that the man whose confession he had just heard was a corpse, having expired within five minutes of receiving absolution.

"But for the accident that maimed my boy, and his mother's prompt call for the priest, it is most probable that the poor man would not have had this grace."

The ways of God are indeed wonderful, and His mercy above all His works.—*Ave Maria.*

## TOTTERIDGE.

WHERE CARDINAL MANNING WAS BORN AND SPENT HIS BOYHOOD.

On two Wednesday evenings I was at the little village of Totteridge, the birthplace of Cardinal Manning, and attended service in the church in which he was baptized, and as there was a congregation that made me feel as if I would give anything to have some of my American friends to witness the zeal and interest which English people have for their church and service. This feeling is not confined to any parish or neighborhood; you see it wherever you go.

Sitting a few Sundays ago in the delightful vicarage of this same Totteridge, the vicar called my attention to a fine mansion opposite, and he informed me that it was the birthplace of Cardinal Manning, and where he passed his boyhood days. He then related some few incidents connected with the Manning family which will be new and of interest to your readers.

The elder Manning was a prominent sugar merchant in London, and identified with the great West India trade. He was a very active member of the old Church in Totteridge, and here were baptized his children, and here within these walls was imparted their first religious instruction. Adverse prospects in business compelled the father to give up his beautiful residence in the village, and it was sold to Lord Lytton—and what a change came over the old, quiet, peaceful home! It was here that the conduct of Lord Lytton appeared in such a scandalous manner, and where scenes were enacted which made him censurable by every virtuous and pure minded man and woman. The talk and reports became too strong against him, and the house once more became the property of a wise and respectable gentleman. It still retains the old name given by the Manning family, "Copt Hall."

In the church, under the west gallery, is a large and beautiful painting representing the "resurrection of a Holy Family." In the churchyard rests the bodies of two or three of Cardinal Manning's brothers and sisters.

A few weeks since the Cardinal visited Totteridge, which has been his custom for a great many years, but this time he connected business with pleasure. He came to select a large and commanding site for a Roman Catholic institution. His love for his old home, and the quietness and healthfulness of this magnificent section of country had prompted him to decide without hesitation upon this location.

While on this latter visit he made a call upon the vicar, the Rev. Mr. Squibb, and, as was his custom, cheerfully and pleasantly spoke of his childhood and the happy days he spent in this delightful old village. He passed from the vicarage into the churchyard, stood for some moments thoughtfully by the graves of his dear ones, and then went into the church, where he took a casual survey of all around, and remarked favorably upon the improvements, and especially upon the new chancel and its appointments, and then went into an old box pew and sat down. For a few moments he did not speak, but finally said, "Yes, this is old Copt Hall pew—how do I remember my young days, when I was so regular to this pleasant church!"

He made no allusion to his change of faith, or any comment upon his early teachings, but in the same generous, pleasant manner, which makes him most popular with all classes in London, he passed an hour with the vicar and then took his departure for London, where he was to speak in the evening at a banquet given to the colonial and Indian commissioners.

Church Progress.

In this age we live in, remarkable for its human progress and the highest achievements of human science, when man has subjected the elements and rendered them submissive to his will, it will be deemed audacious to assert, that perfection is not attained and will not be attained unless by the profession of true faith in Jesus and in His holy Church that He left as the only opulent of

HIS DOCTRINE.

In scientific discoveries man's intellect frequently gropes in the dark and it is only after years of trial and patient endurance of the greatest miseries that even a slight advancement is made, yet our age has brought to seeming perfection much that was deemed impossible in the last century. Notwithstanding all this human perfection we say, man cannot be perfect unless he has true faith. Man is born to die and to die well is the greatest work of his life. To acquire this knowledge of dying well no opinion will satisfy. The Bible and conclusions drawn from its sacred passages will at most, be only our own opinions and fall infinitely beneath divine faith which renders us absolutely certain of the truths taught by God and revealed by His Church. We care not how religious a person may be, how frequently he attends religious meetings, how devoutly and perseveringly he reads his Bible, he cannot be happy without faith, and outside the Catholic Church this faith cannot be had.

WHAT THEN IS FAITH?

Faith means three things, knowledge, not opinion, not human conviction, but absolute knowledge. Catholic faith is a power, prescribing to us not only what we are to believe, but also what to do, and what to avoid. Our faith is a power that enables us to do the will of God, and to manifest this will to us by an infallible certainty, Catholic faith reveals to us truths above human comprehension and that never could be attained by human science. It would argue it justice on the part of God to create us and not supply us with a certain infallible knowledge how He requires us to serve Him. It would be unjust on the part of God to give us commands to fulfil and not give us the certain knowledge of religion, and the commands are, and without the infallible guidance of His Church whose teachers He sent to preach His word, our knowledge of our duty to God is at most only opinion.

This certain, unshaken knowledge of God and of our duties towards Him is what we call faith, which cannot be attained except in the Catholic Church. Every other system of religion, and the Bible to its votaries and tells them "Get your own religion." The educated will discover meanings in the Bible that the ignorant cannot. The one has his opinions, another of equal education but of different perceptions will discover other meanings; thus, each one's religion is only his opinions, and no matter how certain he may be of the truth of his opinions, he must acknowledge he is not absolutely

certain of the truth, especially as others equally educated as himself differ from him.

IT IS DIFFERENT in the Catholic Church. She requires none to believe her unless it is first proved that she is God's messenger to man, God's teacher of His word; and to prove this, she has to show her credentials, her titles-deeds, that she is sent by God and that when she speaks she has God's authority that we must accept her teaching. The only question then is to produce those credentials. When our divine Lord was about to leave this earth, He appointed teachers who were to teach in His name and with His authority. He said to them: "As the Father has sent Me, so do I send you; go therefore and teach all nations, teach them all things that I have taught you, and behold I am with you all days even to the end of the world, and he that will not hear the Church (or divinely appointed teachers) let him be to thee as a heathen and a publican." In all sincerity we ask, could language be clearer, more emphatic, than those words by which Christ conveyed His authority to the teachers? He appointed to govern His Church that He "built" upon a rock against which the gates of hell cannot prevail! How then can a sincere mind conceive, that the Church endowed with those prerogatives of infallibility and perpetuity could fail in her divine mission? Is it not wiser to accept the teachings of this Church than to suppose that He who died on Calvary to save us made a false promise, or having made it would fail to fulfill it?

IT IS OUR RELIANCE on this promise and the power and truthfulness of God in fulfilling it, that gives certainty to our faith, while all outside our Church have to walk in the mazes of uncertainty and doubt, having no authority on which to rely except their own human judgment, while we rely for the truth of our faith on the infallible teaching of our Church, guaranteed infallibility by the promise of her divine Founder, who cannot deceive or be deceived.

This certain, unchangeable reliance which every Catholic places on the teachings of His Church, is the perfection of his knowledge, the perfection of his manhood, the perfection that raises the human intellect above the things of earth and places his reliance on heaven. In the world all else is uncertainty or opinion but the faith of the Catholic is pinned to the words of Jesus and holds Him responsible for the fulfillment of His promises. It is this faith, and it alone that made Christian heroes of the early martyrs, it is this faith that enabled Christians in European countries to overcome the horrors of penal laws and rise majestically from their obscurity when partial rights were obtained. All the human knowledge the intellect can attain will not enable man to merit heaven, to love God, and all the human love the heart of man can reveal will not satisfy the cravings of a soul, created to love God and live in His love for ever. It is then for this purpose our faith teaches us that our faith, directed to love and serve God here, in order to acquire Him hereafter, is the perfection of man, the only perfection worth striving for.

Approaching End of a Great Schism.

The recent General Synod of the Swiss "Old Catholics," held in St. Gallen, under the presidency of Bishop Herzog, only gave further evidence that the schism is flickering very low in the Cantonal Republic, as in Germany.

It is true the number of congregations has remained the same—forty-six—and Dr. Herzog claimed that the number of ecclesiastical functions had increased. But he had to make a very earnest appeal to his flock for material support and even to point to the good example set by the "Romanists" to awaken the zeal and generosity of his own people.

It appears that during the whole twelve years' existence of the "national bishopric" no more than 42,000 francs, or some £1,680, has flowed into the coffers of the sect, and of this only 14,000 francs, just one-third, were contributed by the Swiss "Old Catholics"; the remainder coming out of the pockets of English sympathizers, or of Bishop Herzog himself. The latter urges that annual collections should be made to remedy the weak condition of the finances.

The warmest sympathizers with the "Old Catholic" sect seem to be the Protestant ministers, one of whom, at the banquet, proposed a toast to the "bond of mutual faith and mutual charity between the Protestant and 'Old Catholic' Churches." And another enthusiastically declared that "Old Catholicism had sprung from that same Protestant spirit and that same religious feeling, which also called the Reformation into being." So long as they proclaim sentiments of this kind, we shall certainly not quarrel with Dr. Herzog and his friends.

It would appear also that there is a strong tendency in several quarters to restore to the Catholics the churches which have been taken away from them by the authorities, and unjustly handed over to the schismatics, and the more so as in several cases the latter have scarcely any longer use for them. Such is the contention of even conservative Protestant organs like the Journal de Geneve, which remarks that the State ought to proceed in the work of restitution of its own accord, and adds that, in several "Old Catholic" parishes there are now no longer any "Old Catholics."

One Communal Council has applied to the Cantonal authority to be allowed to restore the church and presbytery to the Catholics. Several notable conversions are also reported both in Zurich and in the "Protestant Rome"—Geneva—one of the latter being that of M. Theodore de la Rive, belonging to one of the most distinguished families of the city.

## TRUE FRIENDSHIP.

"Is a heart estranged now regretting?" used to be and perhaps is now a favorite subject for school compositions as well as for social debates among men and women blessed (or cursed) with a preponderance of sentiment. In general terms it may be answered that, it depends upon the heart. Some hearts are so worthless that their only value consists in that muscular contraction and expansion which enables them to do their pump-like labor of propelling the blood in circulation, so essential and vital to that fluid, impure as it may be, which is the life stream of the human system. But if we wish to estrange a noble and loyal heart, which has seen something in us to esteem and love, which has found its happiness in our happiness, and which has thought nothing of self-sacrifice, even beyond the point where wisdom would counsel hesitation, we shall have to labor hard, for the very essence of such loyalty is that it "beareth all things, believeth all things, hopes for all things, endureth all things." It is a long while in taking offense, and when it does take offense it is like the stricken deer that leaves the heard and goes to bury itself in loneliness and silence rather than like the stag, desperate with wounds, which turns upon the pursuers who seek its death.

ABOUT MARRIAGE.

The girls that seem anxious to wed are usually the ones that are left long to pine "in maiden meditation." Twenty pretty young ladies in a Massachusetts town, a little more than three years ago, looked about them and saw there were many spinsters in that portion of the country. They bethought themselves of a society and formed a constitution, declaring that marriage is a humbug, that the wedding ring is a fetter, and that men are a nuisance. They pledged themselves very solemnly they would never marry. Time passed. Those girls immediately came in to good demand. To-day the society exists no longer. It has been deader than Cleopatra for almost two years. Seventeen of those girls have husbands, and two are engaged to be married.

Marriage is the blending of two existences into one so completely that all individuality is absorbed, and the idea of personal profit is impossible; the cementing of a union so perfect, that every light or shade that falls on one, must reflect on the other, the turning of two rivers into a lake, where they must flow on as one forever, a union where trust, love, and tender sympathy should ever be the controlling power, the star on which the light of our purest, holiest self should ever be burning. This is marriage; by the marriage ordained by heaven, blessed by Christ, and revered by our fathers.

## The Faithful Irish Girl.

James Parton, who, as far as the memory of the oldest inhabitants goes, has written in the magazines and journals, has come at last to the conclusion that there may be some good in religion. This is the way he puts it: "In the kitchen, where Bridget slaves the week through, it is religion that rewards her—it is father, mother, and friend to her, it is Ireland to her, it is the one thing that makes it worth while for her to go through another week of wash and gridiron. These thoughts so possess me that I would cheerfully work all Sunday morning rather than deprive Bridget of her Mass, and I have often done it. There are in the United States at this moment five millions of people to whom religion is all that it is to Bridget, i. e., the compensation for living." Mr. Parton is evidently beginning to see that life offers only one compensation for living—religion. The fear of the Lord is the beginning of wisdom; let us hope that Mr. Parton's present vague feeling, that life is barren without faith, may lead him to the "fear of the Lord," and onward to that "peace which surpasseth all understanding." Intellectual pride and the finest culture are as Dead Sea apples compared with Bridget's common belief. Life's burden may press heavily on her, but she does not murmur, for she knows she is carrying her cross in the footsteps of Him who went before up to Calvary. How valueless is work for work's sake, how vain is study, compared with this Irish girl's daily drudgery? With the infidel, his work may be an intolerable burden, which he longs yet dreads to lay down, or a narrow burden which dulls thought; but with this faithful Irish girl it is a ladder which brings her every day nearer heaven.

If we take the full pleasure of all that is lawful, it is almost certain that we shall pass over the limit of a lawful use, and go onward before long into that which is unlawful. The way to use lawful things safely is to keep far within the boundary, and the farther we keep within the boundary the safer we shall be. The most sparing use of lawful things is safest.—Cardinal Manning.

The Catholics are reaping a harvest of conversions in Germany. Among the latest who have been received into the Church in that country are Herr von Hillern, a celebrated publicist, and Baron Dossberg, a cousin of the general of that name. Furthermore, the Frankfurt Gazette announces that two Protestant ministers have abjured their errors at Mayence and have entered the priesthood. The German clergy are well equipped for the battle on behalf of religious truth, and the reasons that they give for the faith that is in them are bringing convictions to men and women who are earnestly searching for light.

## ENCOURAGE IRISH MANUFACTURERS.

DANIEL O'CONNELL: "YOU EN-COURAGE THE MANUFACTURERS OF ENGLAND AND SCOTLAND, AND LEAVE YOUR OWN WORKERS IDLE, AND THEN YOU TALK ABOUT YOUR PATRIOTISM!"

IRISH SHIRTS, LINEN FITTINGS, IRISH COLLARS, GENTS' NEWEST SHIRTS, and Finest Linen, \$1.62 per doz. Post free. ANDREW MAGUIRE, BELFAST.

IRISH CAMBRIC HANDKER-CHIEFS—Ladies' \$1, and Gents' \$1.25 per doz. Hemstitched—Ladies' \$1.00, and Gents' \$1.25. Includes handkerchiefs, 8 handkerchiefs, colored borders and embroidered, 27 cents, and \$1 doz. each. ANDREW MAGUIRE, BELFAST.

IRISH SILK HANDKERCHIEFS (24 inches square), with likeness of St. Patrick, woven in the silk. White, \$1, and Green, \$1.25 each. Coloured Silk Handkerchiefs, beautiful brocaded, exquisite designs. Shamrock, Birds, Ferns and Flowers all in the richest colours, including cardinal, old gold, dark and light blue, orange, peacock, emerald green with shamrock border, and white brocaded center with green border (size, 25 inches square), \$1.25 each. CENTS' SILK MUFFLERS, IN white and very rich colours, either in stripes or brocaded, \$1.12, \$1.75, \$2.25, very large, \$2.66; France, \$2.78 each. ALL SENT POST FREE. When ordering please give nearest post town. ANDREW MAGUIRE, Depot for Irish Manufactures, Belfast, Ireland.

## Blessing the Sea.

On the Sunday within the octave of St. Peter and Paul, the ancient and curious custom, "the blessing of the sea," was celebrated at Ostend, Belgium. An altar of repose was erected on the sea shore, the Blessed Sacrament was solemnly carried in procession by the venerable cure from the neighboring church, preceded by the confraternities, the girls all in white, carrying banners, statues and small models of boats. Then, the cannons thundered their salutes, as the cures from the temporary altar solemnly gave the benediction with the monstrance, first towards the vast crowd of natives and pleasure seekers kneeling all around, then, advancing towards the sea, to the sea itself. The loud sound of trumpets announced the conclusion of the ceremony, and as the procession returned to the church the assembled multitude rushed pell-mell to enjoy their first bath of the season—which is thus officially "opened"—in the salt sea waves. All classes—from the fashionable Brussels with his wife and family, to the sturdy Flemish peasant, who had come down that morning in his rustic coat from a distance of twenty or thirty miles—were in a few minutes splashing in the water, doubly agreeable on so hot a summer's day.

PRACTICAL RELIGION.

It is a witty remark containing much point which goes to the effect that there are persons who will build a church to God, yet reserve a chapel for the devil. It describes the bad Christian, the man whose life is a contradiction, a sitting on the fence between profession and practice. There are men who go to church on Sunday, because, as they often put the fact, "it makes them feel good." This feeling good in such cases simply means that by hearing an eloquent sermon and some sweet music the soul is wrapped in a species of ecstasy akin to the condition of the medieval quietist. But it does not produce real good. It is a half-hearted service of God at best, and undertaken largely to please the churchgoer. A Catholic is bound under pain of mortal sin to hear mass every Sunday and holiday of obligation, but he deceives if he lets his duty end here. He may like this portion of his Christian duty and "so erect a church to God," but if he does not frequent the holy sacraments, he yields to the carnal element in his nature, and keeps a little oratory in his soul for the enemy of his salvation. One thing is necessary, and this is to save the soul at every hazard. No matter how unpleasant it may be, as the sacraments are the means of divine institution to attain salvation, we must go to confession. There is no getting away from this. God has established one way to go to heaven, which is a place of which He is the owner. If a man wishes to get there, he must comply with the conditions which are prescribed to obtain it. This reasoning is too obvious to need any illustrations. But, if such were needed, let it be supposed that a king or president offered a favor to all who approached him by one only door in his residence. Would it not be quite proper for him to reject all who in the exercise of self-will and in a boastful spirit of independence insisted upon making an entrance by a new way of their own choosing. This is what men do who will follow the code of religion just so far as it pleases them and no farther. It is dangerous to spend life in this sort of shuffling, the sacraments of penance and the Eucharist must be received and worthily. There must be no discrimination, we must travel the one road that leads to the heavenly kingdom. A Catholic must send to the winds every notion that does not strike root in this conception of duty; else all the success the world may give will be but a wretched compensation for the loss of his soul which will have an immortal duration of happiness or suffering. Life and death are before us, it will be prudent that we choose wisely and betimes.











THE CATHOLIC RECORD

PUBLISHED WEEKLY AT 408 RICHMOND ST. LONDON, E.C.

GEN. JOHN J. COFFEY, M.A., LL.D., EDITOR

MANAGER: DONALD CROWE AND LEO KING

OTAWA AGENT: F. J. COFFEY, General Agent, 74 George St.

MASS. DONALD CROWE AND LEO KING, OTAWA AGENT: F. J. COFFEY, General Agent, 74 George St.

Catholic Record.

London, Sat., Aug 13th, 1887.

A PROPHET.

The immortal Curran, addressing the Irish Commons in 1793 in favor of Catholic emancipation, employed words of prophetic import in reference to the political situation in Ireland at that time. "A disinherited people cannot long subsist. With infinite regret must any man look forward to the alienation of three millions of our people, and to a degree of subservience and corruption in a fourth. I am sorry to think that it is so very easy to conceive that in case of such an event the inevitable consequence would be an union with Great Britain. And if any one desires to know what that would be, I will tell him. It would be the emigration of every man of consequence from Ireland; it would be the participation of British taxes without British trade; it would be the extinction of the Irish name as a people. We should become a wretched colony, perhaps leased out to a company of Jews, as was formerly in contemplation, and governed by a few tax gatherers and excisemen, unless possibly you may add fifteen or twenty couples of Irish members, who may be found every session sleeping in their collars under the manager of the British minister." These prophetic words were in great part realized after the Union had been accomplished. These were emigration, taxation, corruption, impoverishment and political servitude. For many years after that event the Irish people took no interest in Parliamentary elections, and 100 nobles for years slept in their collars at Westminster, voting freely for every measure binding their country, of which they were said to be representatives, in heavier chains. Curran's prophecy of utter and irrevocable ruin had long since been realized but for O'Connell, Butt and Parnell. Irish affairs have now reached an acute crisis. And though there is for the moment in power in Britain a ministry pledged to maintain the hateful, infamous and execrated Union of 1801, the time is, we believe, at hand when there will be once more a Parliament sitting in Ireland, to make laws for its good government. The British Parliament has long since shown its inability to deal with Ireland, and the British people have now realized the truth of the warnings and predictions of the Grattans, the Currans and the other eminent Irish statesmen of old—men more honestly devoted to connection with Britain that the servile place-hunters who sold Ireland and disgraced England. Mr. Gladstone lately alluded to the present grave condition of affairs in Parliament in these terms. Said he:

The crisis is a double one. There is a crisis in Ireland when, after sending here a large representation we trample under foot the whole wishes and convictions of the people as expressed by five-sixths of their members. The second crisis is the reduction of Parliament to paralysis and impotence. I predicted that unless the Irish question was settled Parliament would find the greatest difficulty in performing its duty toward England and Scotland. That prediction has been more than verified. We have reached such a point that not only does Ireland monopolize the time of Parliament, but Parliament is incapable of dealing with the whole Irish question. Home Rule is the first Irish controversy, but no one attempts to prosecute it within the House. We are forbidden to say a word on the most vital point in question, and are confined to the most miserable corner by the framing of a Coercion bill to put down the liberties of Ireland. This inability of Parliament to have Ireland's wishes and wants discussed in a practical manner constitutes a crisis which will prevent the country from going asleep on the subject. We propose under cover of Imperial supremacy to grant Ireland real, effective management of local and exclusively Irish affairs, with the same conviction with which we granted Home Rule to the Colonies. If Lord Hartington's Grand Committee is appointed and his proposals made, whether we consider them sufficient or not, they will be considered in a candid, friendly spirit, with a disposition to do justice to the people of both England and Ireland, and release Parliament and the country from the deplorable and disgraceful dilemma in which it has been placed. Well, there is not a man in Ireland, save a few noisy Orangemen, who does not know that coercion must be a failure.

We cannot even for a moment conceive that there is a single member of the Salisbury Cabinet who believes it can be a success. We are sorry to think that the sole purpose of the measure is to drive the Irish into armed resistance in order to justify massacre and disfranchisement. Salisbury has given evidence of a brutal and sanguinary disposition. He has besides placed himself, so far as Ireland is concerned, altogether in the hands of the Orange garrison there—proof sufficient that he favors the extinguishment of Irish freedom in the blood of the Irish people. Recent events conclusively show that in such sentiments he is not sustained by the British masses. We believe that the British democracy will, under Mr. Gladstone's lead, soon release Parliament from its present "deplorable and disgraceful dilemma."

AN OLD ORY REVIVED.

The union of 1801 was, we all know, carried through the Irish Parliament, by means of the open purchase of members of Parliament and of Parliamentary constituencies. Not a dozen of the majority for the union in either House, voted from honest conviction. But for appearance sake, the government had to advance some plea of justification for the abominable measure. The Irish public were told that the union was necessary to the perpetration of British connection, the Irish Protestant was assured that it was essential to the maintenance of Protestant ascendancy forever, while to Catholic prelates it was whispered that they and their flocks would, under the union, soon obtain relief from their civil disabilities. Nothing, however, that ministers could say, or do, or promise, could popularize the odious measure. When at length it became law, no man could have pronounced himself against it without being set down as a rebel and a traitor. He was at once termed an enemy of the Crown and of British connection. Ireland was then crushed, helpless and bleeding from every pore. But she failed not to protest, even in the feeble tones at her command, against the iniquitous act which robbed her of her Parliament. The Protestant saw himself reduced to provincial insignificance—the Catholic saw the chains of his servitude drawn more closely about him than ever before. To the credit of the latter he is said, that he was willing to bear those chains still longer, if by his bearing of them could facilitate the restoration of Ireland's Parliamentary independence. Daniel O'Connell eloquently voiced Irish sentiment when in 1813—twelve years after the union was put in force, and sixteen before Catholic emancipation—he spoke in Dublin in fiery denunciation of the abolition of Ireland's legislative independence. "Your enemies," said the Liberator, "accuse me of a desire for the independence of Ireland. I admit the charge, and let them make the most of it. I have seen Ireland a kingdom. I reproach myself with having lived to behold her a province! Yes, I confess it, I will ever be candid upon the subject; I have an ulterior object—the repeal of the union and the restoration to old Ireland of her independence. I am told that it is indiscreet to avow this intention. It may be so, but in public affairs discretion may easily pass for dissimulation, and I will not be guilty of it. And if to repeal the union be the first service that can be rendered to Ireland, as it clearly is, I for one most readily and heartily offer to postpone our emancipation, in order to promote the cause of our country."

Mr. O'Connell on the same occasion also said: "Your enemies say, and let them say it, that I wish for a separation between England and Ireland. The charge is false; it is, to use a modern quotation, as 'false as hell.' And the man who originated, and those who seek to inculcate it, know it to be a falsehood. There lives not a man less desirous of a separation between the two countries—there lives not a man more deeply convinced that the connection between them upon the basis of one king and separate Parliaments would be of the utmost value to the peace and happiness of both countries, and to the liberties of the civilized world." The very same cry, the very same accusation has been raised against Mr. Gladstone, but with, of course, much less success than against Mr. O'Connell. We find a singular and extraordinary similarity between Mr. Gladstone's recent utterances on the subject of Home Rule and the views of the Liberator just cited. The ex-Primer lately declared at Swansea: "There was on one of the banners that we saw to day a phrase that I referred to in addressing our friends outside, and which made a deep impression on me—'What is your union with Ireland now? It is a union of manacles and not of hearts. It is a force that attaches Ireland to you. What said Mr. Bright? Why, that if Ireland were towed out two thousand miles into the Atlantic your relations with Ireland would be as an end. We want you to substitute for that union of force a union of hearts. We want that Ireland shall be as united to England as Wales is united to Eng-

land, as Scotland is united to England; not that they are dead to their own national interests and concerns, but that they desire to pursue them and promote them as members of a family—like and compacted Empire. And we have a state of things, gentlemen, in which if we do not lose our golden opportunity, those same ends will be gained. While Ireland, in consonance with her history and traditions, and I might say in consonance with those physical circumstances which have divided her from us by the Channel, and which greatly operate upon the mind and actions of men, while she desires the management of her own affairs, she is solidly disposed to union with you, to serve you, to contribute to your objects, to be one with you in everything that concerns the greatness of the Empire."

This noble declaration was made in presence of a gathering of Welshmen—to whom the grand old man had just previously said—speaking at the expression of every sentiment the genuine Celtic enthusiasm of that noble people: "I am not going to compare the history of the relations between England and Wales with the deplorable, disgraceful, shocking, and revolting history of the relations between England and Ireland; but the object of all I declare that I feel to be nearest my heart, being an Englishman by birth, having lived in England, having fought and labored for England with all my might, through a long life— anxious as I am to put an end to the sorrows of Ireland and to bring her people into a formal and regular state if possible, I am yet more anxious to live to see the day, if God should grant me the enormous favour, that the deepest stain that lies on the English character and reputation should be removed by the final work of doing justice to Ireland's grievances. The enemies of Ireland may call Mr. Gladstone's followers separatists and disunionists. They are truly the real friends of the connection between both countries. They are the genuine advocates of a perpetuation of that connection—for justice, infamy and iniquity have no enduring power and the attempt to maintain the enormities of the Union of 1801 must, if persisted in, terminate in violence, disorder and disruption."

THE ASSUMPTION OF THE BLESSED VIRGIN.

To the believer in the sublime mystery of Redemption, the fact which we are called upon to contemplate on the feast of the Assumption, August 15th, wonderful as it is, and beyond the ordinary course of events, presents no real difficulty. The whole life of Christ on earth is a miracle of divine grace. It is a miracle that for four thousand years He was looked for by the people of God with anxious expectancy, and was foretold by the prophets, and that the principle events of His life were described by them with admirable minuteness of detail; so that by Jacob and Daniel, Malachi and Aggeus the very time of his earthly life was predicted with precision. By miracles his birth was made known to the shepherds feeding their flocks on the mountains of Judea, and to the wise men of the East, to whom was given the gift of understanding the lesson of the mysterious star which announced that God had become man, and that the life of the Messiah on earth had begun. It is not necessary to enumerate the miracles which spread our Saviour's fame throughout Syria and even distant countries, culminating in His resurrection, that great miracle which forms the basis of Christian faith and hope. In the life of the Blessed Virgin, too, the special interposition of divine Providence is an ordinary occurrence. Her preservation from the stain of original sin from the first moment of her life is an article of faith, and it is implied in the first promise of Redeemer made to our first parents, after the fall, when Almighty God couples together the "woman," Mary, and "her seed," Christ, in the crushing of the serpent's head; in the perpetual enmity which exists between the woman and her seed on the one hand, and the serpent, the devil, on the other. It is further implied in the prophecy of Isaiah, who gives as a sign from God that a virgin shall conceive and bear a son whose name shall be called, Emmanuel, or God with us. The Hebrew article prefixed to the word virgin here signifies the eminence of virginity. It is implied in the address of the Angel Gabriel when the announcement is made to her of Christ's birth: "Hail, full of grace, the Lord is with thee: Blessed are thou amongst women"—that is, by the Hebrew idiom, most blessed of all women. It is implied in her triumph over Satan related in Apoc. xii. And a great sign appeared in heaven: A woman clothed with the sun, and on her head a crown of 12 stars. . . and the dragon persecuted the woman who brought forth the man child. . . and the serpent cast out of his mouth after the woman, water as it were a river, that he might cause her to be carried away by the river. And the earth helped the woman, and the earth opened her mouth, and swallowed up the river which the dragon cast out of his mouth. And the dragon was angry against the woman and went to make war with the rest of her seed, who keep

the commandments of God and have the testimony of Jesus Christ.

Her life was marked with many other wonders. The visit of the Archangel, sent by the adorable Trinity to honor her, the inspiration by the Holy Ghost, by which she uttered the sublime canticle of the Magnificat, in which she proclaims "He that is mighty hath done great things to me, and holy is his name." (St. Luke, ii.) It is no great matter of surprise that her death also should be marked by proofs of the special favor in which she was held by Almighty God.

As even Christ died, it was not to be excepted that His mother should be exempt from this, the common lot of mankind. Hence the Blessed Virgin Mary died also. But Christ rose from the dead glorious and triumphant, and forty days afterwards, on Ascension day, He ascended into heaven. It was fitting to the reverence due to his mother, whom He so revered on earth, that on her death she should be taken also to heaven as well bodily as in her soul, to enjoy at once that blessedness which is not attained by mankind in general, and will not be until the day of general judgment. It is not of faith that the Blessed Virgin was so assumed into heaven; nevertheless there is strong evidence that this is the case.

It has been asserted by some opponents of this tradition that it was unknown in the 8th century. St. Gregory of Tours gives testimony that in his time it was received as a well-authenticated fact. The following is his account of it: "When the Blessed Mary had come near the end of her mortal career, all the Apostles assembled at her house from all parts of the world, and learning that she was to be taken away, watched with her. The Lord Jesus then, accompanied by His angels, appeared to them, and, taking his mother's soul, entrusted it to the Archangel Michael. The vision then disappeared. In the morning the apostles bore the virgin body on a bier and laid it in the tomb. They then remained near the monument awaiting a second appearance of our Lord. In fact, Jesus returned, and taking the sacred body of His Mother, bore it to paradise on a bright cloud, where, united with her glorious soul, she reigns in glory amidst the elect rejoicing for all eternity, in its splendors."

This history so minutely related is evidently not the mere invention of the illustrious Bishop of Tours, but the expression of the faith of the Church of France. This is the more evident, as the French liturgy of that same age contains an office of the Assumption of Mary, wherein the same facts are related, in almost the same words which are employed by St. Gregory.

The Mozarabic liturgy, used in Spain, also declares that Mary merited "to be borne to heaven in a manner not given to any other," because "Christ wished His mother to reign there." That the doctrine dates from a much earlier period even than this is evident from St. Cyril's life of Euthymius written about the year 420. Here it is stated that an ancient church is situated East of Jerusalem dedicated under the title of the Holy Assumption. St. Cyril was Bishop of Jerusalem. He, therefore, wrote with full knowledge of the facts, and it follows that the belief in the Assumption of the Blessed Virgin Mary was held in the East as well as the West. This Church is proved to have been built in the reign of Constantine the Great, at the beginning of the fourth century. Earlier still, St. Dionysius the Areopagite speaks of it in addressing Timothy, as of a fact well known and remembered by this holy Bishop. St. Dionysius was the cotemporary of our Saviour and of His Apostles, so that the history of the Assumption is thus traced to the Apostolic age. The feast of the Assumption was established in the West under the Pontificate of Pope Leo IV. in the first half of the 9th century, but in the East it was observed at a much earlier period. Andrew of Crete attests its observance in many churches in his time, the seventh century, and it was undoubtedly observed under the empire of Maurice in sixth century.

The Church, as we remarked above, has not declared the Assumption to be of faith, but she has given sanction to the pious belief therein by authorizing the celebration of the feast throughout the world. In the office proper to the day these ejaculatory sentiments of praise occur: "Mary has been assumed into heaven; the angels rejoice and bless God with praise. The Virgin Mary hath been assumed to the heavenly mansion, where the King of kings sitteth on His throne studded with stars." Also the words of St. John of Damascus are recited from his sermon on the "sleep (dormitio) of the Blessed Mary." "This day the sacred ark of the living God who conceived her Creator rests in the temple of her Lord, not built with hands. This day the immaculate Virgin, unassailed by earthly affections, but filled with thoughts of heaven, is placed in the heavenly dwelling places. How could death devour her who conceived the Son of God, who consecrated herself to God? How could hell receive her? How could corruption come upon that body in which life itself was borne? For her a way to heaven was prepared, straight, smooth

SIGNIFICANT FACTS.

There are some features of the struggle for Irish legislative independence which deserve to be at all times borne in mind, if we wish to appreciate the true strength of the demand for Home Rule. At the last general election (1886) there were 66 followers of Mr. Parnell elected in Ireland, without a contest. Three Irish Tories only enjoyed the privilege of a walk over. Of the 19 Home Rules subjected to a contest, Mr. Arthur O'Connor in East Donegal had a majority of 1,421, Mr. O'Doherty in North Donegal 3,349, and Mr. Kelly in the Southern division of the same noble county 3,506. In South Down Mr. McCartan's majority was 970, and in South Dublin, Sir Thomas Amonde's, 1,768. The Nationalists carried North Fermanagh by 266; South Fermanagh by 1,833; Lix, 8,122; Stephen's Green 2,448; Mid-Tyrone, 1,987; East Wicklow, 2,117; West Wicklow, 2,685. In North Monaghan Mr. Patrick O'Brien's majority was 1,471, and in the South St. Joseph N. McKenna's 3,706! In South Tyrone, the anti-Nationalist majority was only 99; in South Derry 138; and in North Tyrone 452. The chances of redressing these three constituencies at the next election are really excellent. In fact, were an appeal now made to the Irish people Mr. Parnell would undoubtedly triumphantly carry 88 or 90 seats. It is sometimes said that at the last election the constituencies were terrorized into returning Parnellite members, but this is not so. The fact is that in the 66 constituencies which returned Home Rulers without a contest there is but a handful of anti-Nationalists, insignificant as to numbers and influence. We have prepared a table showing the total vote cast at the election of 1885, when the "loyal minority" made a bitter fight against the National party:

Table with columns: Constituency, Nat., Anti Nat.

Table with columns: Constituency, Nat., Anti Nat.

Table with columns: Constituency, Nat., Anti Nat.

Table with columns: Constituency, Nat., Anti Nat.

Table with columns: Constituency, Nat., Anti Nat.

Table with columns: Constituency, Nat., Anti Nat.

Table with columns: Constituency, Nat., Anti Nat.

Table with columns: Constituency, Nat., Anti Nat.

Table with columns: Constituency, Nat., Anti Nat.

Table with columns: Constituency, Nat., Anti Nat.

Table with columns: Constituency, Nat., Anti Nat.

Table with columns: Constituency, Nat., Anti Nat.

readiness for war. Well, Lord Randolph indulged in a comparison which must have been specially odious to his English hearers, some of whom, no doubt, believed that Britain either did, or could, or should, own the whole of the earth. He pointed out that the German empire has a population of 47,000,000, and spend £21,000,000 as ordinary expenditure on her army and navy; that the French republic has a population of 36,000,000, and expends £29,000,000 on the ordinary army and navy account; while, on the other hand, the United Kingdom has a population of 35,000,000, and her ordinary expenditure for army and navy amounts to £31,000,000; besides which India pays £20,000,000 for the Indian army, so that the British empire pays £17,000,000 for ordinary naval and military expenditure. Furthermore, Germany could within a month put into the field 1,500,000 men, without including her reserves. France could do equally as well. The German and French troops are all fully armed, provisioned and maintained; they have the very best artillery, rifles and weapons of every sort, with a perfect system of transport, and munitions of war that are simply overflowing. Thus in France and Germany the money for war purposes expended. What then, asks Lord Randolph, can Britain do for her £31,000,000? "Suppose we had to go to war or defend ourselves, we might, after a maddening delay and an incredible pouring out of money like water, possibly put in the field and maintain 150,000 men." This statement created a veritable sensation among the noble lord's hearers. But the sensation increased as he went on. He told them that they had a powerful fleet on paper—a fleet as powerful as France and Germany combined; but suppose, he added, England had to defend India from Russian, or Egypt from French attack, though there are many fortresses in the United Kingdom and throughout the British empire of strategic importance, there is not a single fortress properly armed and provisioned—while many places of strategic importance are wholly unarmed and unprovisioned. These, the noble lord confessed, were strong statements, but nothing he declared to what was to follow. What followed? Reader, give ear to the very words of one of Britain's greatest statesmen. He said:

"You have not one single heavy gun in reserve, you have no reserve whatever of heavy projectiles for those guns. Your horse artillery, of which the British nation is so proud, is armed with what Lord Walsley has called the worst gun in Europe; your field artillery is armed with the most inferior weapon; your infantry are armed with rifles which have been proved in action to be of the most defective and inferior description, and with bayonets which have been proved to be utterly unreliable. Your cavalry are armed with swords of equally bad manufacture; your sailors are armed with cutlasses of the same worthless description, and it is a fact that, though at any time you might be called upon to defend the empire, you have not got at home, in spite of your vast expenditure of thirty one millions, land transport for 20,000 men."

This being England's naval and military condition, Lord Randolph thought, if the most utter and glowing folly to talk about the ascendancy of England in the councils of Europe or for an English minister to dream of resisting the advance of Russia in south eastern Europe by military force. The blame for the state of things did not rest upon the English people or upon Parliament, but upon the system of naval and military expenditure and upon those responsible for that system. Year after year Parliament had cheerfully voted millions for the support of the army and navy; in fact, the House of Commons had never refused to vote the sums asked by the minister of the navy. "Under these circumstances," added Lord Randolph, "you will understand the sort of system of expenditure of public money against which I dashed myself, and with which I utterly refused to be connected either for a day or an hour, either as a Minister or as Chancellor of the Exchequer." The noble lord then proceeded to relate some anecdotes to illustrate the truth of his position as to England's defenceless condition.

"The morning before the bombardment of Alexandria the French fleet sailed away from the harbour and left the English fleet to do the work. After the bombardment the Sultan and Alexandria had not got on board ten rounds of heavy shell to fire from their guns. The Sultan and the Alexandria, two of your finest ships, would have been utterly at the mercy of the heavy artillery of the French ironclads, and what is worse, there was not at that time any reserve whatever of heavy shells in Malta. I will tell you another story still more startling. You remember the expedition to Kharطوم and the formation of the desert column which was to cut itself off at its base and plunge into the desert. The life of that column depended upon its being properly equipped; yet when that column started and was in action it was found that a great portion of the shells which had been sent out for its artillery were too large for the guns which accompanied the column, and another great portion of the shells had either not been filled or were so imperfectly filled that they would not explode."

The noble speaker amused his audience when in his own sententious way he added that he had not yet half done. He re-

called the critical condition of Europe last fall. Had England then been called to war there was not one single cartridge of ammunition in store for the machine guns. He had something else to tell his audience—something worse he thought than anything he had yet recited. He had no doubt that the Admiralty would contradict it, but that contradiction he declared worthless. He stated:

"The monarch, one of our powerful ironclads, came into harbour, and required heavy guns for her turret. There were none to give her. They took two heavy guns from Spithead and Portsmouth and put them on board the monarch, and they are only capable of firing seventy rounds. Now you understand what this system is against which I wish to bring if possible the pressure of the English people. Now I have a splendid story to tell you, a story which has just come out and which is very little known. A very important department of the War Office is the Ordnance Department, and they are under the impression that they are capable of designing heavy and powerful guns. In 1883 and 1884 they designed the gun called the 43 ton gun, and they called on the great firm of Messrs. Armstrong to construct fifteen of these guns. Messrs. Armstrong, who know a great deal more about gun construction than the Ordnance Committee, suggested that the gun was a bad design and would be a bad gun. The Ordnance Department told Messrs. Armstrong to mind their own business and make the guns. The guns were made and cost £200,000. When they were sent to Woolwich they were to be put in ships of war and sent to sea. A Government official, Captain Noble, told the department, "Do not send these guns to sea. They are bad guns and cannot stand the charge which you will put into them." The Ordnance Department told Captain Noble to mind his own business. Away go the guns to sea—four on board the Collingwood. At the second round of firing, with only half the charge, one of those guns bursts right away. The whole of the guns are recalled and condemned. The whole of the expenditure of £200,000 has been found to be worthless. Now, would you believe it? If you had to go to war tomorrow, four of those precious guns are being kept in reserve in order to be placed on board the Collingwood."

Lord Randolph then went on to charge that in 1883 the Admiralty had launched the Ajax and the Agamemnon costing £500,000. It was found that if they steamed more than eight miles an hour they did not steer, that they were really unmanageable and perfectly useless because they could be sent to the bottom by almost any adversary. He then alluded to the Imperieuse, a very powerful ship, armed in a peculiar way. When launched she was found to draw four feet more of water than they had supposed, all the armour she was intended to have above water was below water, leaving her wholly unprotected. This vessel had cost alone £500,000. Then the Admiralty went on to construct six large vessels of the Admiral class; one of these is the Collingwood, already mentioned. These, said Lord Randolph, are supposed to be protected vessels, able to engage the heavy artillery of land forts or hostile ironclads. But the fact is, that they are so defectively constructed and so poorly protected, that they are to all intents and purposes unprotected. They cost £4,500,000. On ships of the Admiral class it is that the British nation must depend to defend the coast. Had they to engage against the heavy artillery of land forts or ironclads, the sailors of the Collingwood, for instance, would know that they had a gun certain to burst, and a ship that could be perforated at a dozen points and sent to the bottom. But the Admiralty, pointed out the noble lord, was not yet done. They proceeded to construct two other vessels, the Victoria and Renown upon which it was proposed to expend £1,000,000, although a person high in the Admiralty considers them worse than ships of the Admiral class. Thus the enormous sum of £7,400,000 had been practically thrown away. The speaker then called attention to seven more ships, belted cruisers of the Australia class—intended to have 18 inches of armour above water line. It is now, however, discovered that when these ships have on board the full quantity of coal required to keep them at sea, they will, instead of being eighteen inches above the water line, be six inches below. The total cost of these vessels, as stated in Parliament by the first Lord of the Admiralty, will be £2,000,000. "You can now," indignantly exclaimed Lord Randolph, "You can now understand why it is that the army and navy estimates increase, and what is the sort of system which is supposed to defend the interests of the British empire. You can imagine how strongly I feel on this point, and I want to make you as angry and furious as I am myself, and to bring down upon those responsible for the state of things the anger and even vengeance of the people. The utterly rotten and monstrous system responsible for this desperate state of things has actually had the audacity to increase its own direct cost to the taxpayer by a sum of nearly a million a year since 1855." The noble lord had no hesitation in declaring before the English public that the Admiralty officials appeared to be perfectly reckless—in fact, to have gone entirely mad. He distinctly informed his audience

at the end of the speech, he distinctly informed his audience



called the critical condition of Europe last fall. Had England then been called to war there was not one single cartridge of ammunition in store for the machine guns.

"The Monitor, one of our powerful ironclads, came into harbour, and required heavy guns for her turret. There were none to give her. They took two heavy guns from Spithhead and Portsmouth and put them on board the Monitor, and they are only capable of firing seventy rounds. Now you understand what this system is against which I wish to bring if possible the pressure of the English people.

that while the people paid for engineers at the Admiralty there is no practical engineer there with business capacity enough to design engines. Amongst other curiosities connected with this department he mentioned that the Admiralty sent preserved meats from Deptford to Australia, when they are manufactured, sugar and rum to Jamaica, flour to Hong Kong, and rice to India.

Lord Randolph's speech is certainly calculated to arouse a deep feeling of indignation in the British public mind. His impeachment of naval and military management is complete, overwhelming and unanswerable. It places England in a very unenviable position in the eyes of the world, and proves how easily great nations deceive themselves, and suffer themselves to be deceived in the matter of military strength and preparation.

MACBETH ON IRELAND.

AN IRISH PRESBYTERIAN AMONG US.

The morning papers of the 15th inst. contain an account of a sermon preached by the Rev. John MacBeth, rector of Killagry parish, Enniscorthy, County Wexford, Ireland, in the Protestant Episcopal church of the Ascension, West Forty-third street, N. Y.

It would appear at first sight that it was possible to live up to the teachings of the Scriptures even without studying them, considering that the Irish journals which have just reached us, containing reports from the various assize towns of that country, are rather monotonous records of presentations of white gloves to the judges, emblematic of the fact that Her Majesty's judges "had," in the words of the homely ditty, "got no work to do," and that on the first appearance of Mr. Justice Holmes on the bench in Drogheda, a town containing over 20,000 of these crime stained Romanists, he was presented with a pair of these white gloves, to his deep disgust, no doubt, for he was fresh from the House of Commons, where his highly denunciations of Irish crime were quite as eloquent as those of Mr. MacBeth.

Mr. MacBeth begins his mission under certain disadvantages, which no doubt will give way after he has been engaged some time in collecting and "handing" the funds which a benevolent American people will pour into his lap for the prosecution of a work which he believes will prove of incalculable advantage. It would be premature, at this early stage, to say. One of these advantages is a lack of prestige. Enniscorthy is an insignificant little town, and we were not aware that Mr. MacBeth's fame had spread beyond its borders until a telegram announced that we were to expect the arrival of a great man among us from that quarter.

opinions the reverend gentleman wins among the cultured brethren of these cities; but it does greatly concern us that our innocent Protestant friends in the United States should learn what kind of a body this Irish society is to whose resources they are expected to contribute.

American Protestants are beginning to learn something of the social and religious condition of the Irish people, and, notwithstanding inherited prejudices, for which they are hardly responsible, are, on the whole, fair-minded when brought face to face with facts.

It would be a waste of words at the present day to indulge in rhetorical denunciations of the methods and aims of the late established Protestant Episcopal Church of Ireland, English writers from Macaulay to Froude—most of them bitter enemies of Ireland and of Catholicism—have shown a curious mixture of loathing and horror in dealing with that repulsive institution.

Its mode of "conversion" has been not so violent, but infinitely meaner and more revolting to the instincts of natural humanity than the systems that preceded it. It lay in wait for a famine, for the whole sale or minor famines that have so often desolated unhappy Ireland during the last hundred years.

The arrival of Mr. MacBeth is ominous. The long continuous drought and heat is beginning to excite apprehensions in Ireland. Does the Irish Society expect another famine? Then in that case, as we have no means of judging the future except by the past, it is well that American protestant gentlemen should know how the expected contributions will be employed.

But is this a work in which high-minded American men and women can engage? With honor! Supposing they saw a starving Indian, would they withhold the needed food from him in his agony until he agreed to give up his Manitou and consented to search the Scriptures? Yet this is the use which the Macbeths of a future famine—abit!—will make of their bounty.

The following is from the records of the work done by the Irish Society during the famine of 1848:

The Gospel is more readily now than heretofore received from hands that have administered to their temporal necessities. Openings are found at this juncture to the ears and hearts of the people which, in ordinary times, are sought in vain. Nor is there any difficulty in finding fit agents to convey to them in their own language the tidings of salvation.

The report of the Irish Society was very effective, and the Rev. Macbeths of the time had the fingering of the cash, and they made quite a good showing of converts, some of whom were genuine and converted firm—until the next harvest.

Now are we particularly angry with Mr. MacBeth. The people who constitute

the Irish Society are not all knaves. There is, on the contrary, quite a large proportion of fools among them. We are therefore willing, as Christians and men of charity, to assume that he belongs to the latter category. Indeed, if we had time, we could lay before our readers some stories of "conversions" through the agency of this society which are as incredible to those who do not believe in the boundlessness of human gullibility as they are ludicrous.

THE ENGLISH MARTYRS.

London Tablet.

York, so long the ecclesiastical metropolis of the North of England, and still the chief centre of that persecuted Catholicity which Elizabeth's tyranny was driving to apostasy or martyrdom, was now about to share with London the dubious honors which the capital had hitherto enjoyed almost alone.

Blessed William Lacy first came under our notice as an easy going Yorkshire squire, Catholic at heart but outwardly conforming to the new rites of the Establishment, a type and sample of that fatal acquiescence in wrong which ruined the prospects of religion in the greater part of England. Roused, however, by the reproaches which some of the missionary priests whom he entertained made to him on the score of his dangerous laxity, he gave up the practice of frequenting the Protestant Church, and thereby incurred the suspicions of the State authorities.

RELIGION AND THRIFT.

One of the common cries of shallow commentators upon progress is that Catholic religion is antagonistic to thrift. Ireland and Mexico are mentioned as proofs of this. The traveler who has seen Catholic and Protestant countries under the same physical conditions, and who has curiosity enough to look below the surface of statistics for the truths they sometimes conceal, knows that landlordism in both Ireland and Mexico is the foundation of their poverty; while in Mexico, moreover, the great mountain walls which render commerce by land so difficult, and which the mild climate, which relieves the natives of anxiety about clothing, while it insures life with little food, should also be taken into account.

Nearly its entire public debt was contracted for public works of general utility, and the interest on it is more than covered by the revenue from the railroads alone. It spends on primary schools six times as much as on superior education, although it boasts four famous universities, with nearly five thousand students, as well as a national school of fine arts, with more than a thousand students, many schools of design, with twelve thousand students, and music schools, of high grade with thirteen thousand students. It spends more money on elementary education for its five million people than England for her twenty-eight millions. The pauperism of Belgium is about one

thirty-second that of Ireland and one forty-eight that of England. The industry of the people is marvellous. Nine tenths of the cultivable land is under cultivation. In Ireland less than an eighth of the cultivable land is under cultivation. The theory that great farming is the most productive is exploded by the success of the little farming of Belgium; but it must be added that the stimulus of ownership by the tillers has had much to do with the results.

Of Blessed William Hart, the third Yorkshire William whose name is ranked among the blessed, there is much more known than of his predecessor at the scaffold. He was a native of Wells, in Somersetshire, a city on which Catholicity long retained its hold, and which gave three martyrs to Holy Church in this and the following year; the other two being the Venerable John Body and the Venerable James Fenn.

Disliking the religion and manners of the times, he passed beyond seas to the Seminary at Douai, removed with the students to Rheims, passed thence to Rome, and having attained to great proficiency in both science and virtue returned to England. But though a Somerset man, his mission lay chiefly in and about York, and his intention to return to his native county there to endeavor to win his aged mother to Catholicity was frustrated by his arrest. His zeal and burning eloquence had made him a marked man, and on the occasion when Blessed William Lacy was taken prisoner, his friend and companion, William Hart, only escaped by getting down the castle wall and making his way through the muddy water of the moat.

NOT THE FACT.

Cleveland Universe.

Catholics are often confronted with the action of this or that alleged Catholic, and we are twitted with these instances as showing the loose hold Catholicity has on its members, or the little it effects in keeping them on the right road. The world is prone to censure those who fall under its ban and to gloss the defects or worse of its favorites. Catholicity is not in order with the world—nor indeed with the flesh nor the devil—and the criticism that comes promptly to the worldling is rarely if ever accompanied by the reflection that if here or there a supposed Catholic falls far below the standards of the Church's announced exceptions are not to be given the force of a rule.

RELIGION AND THRIFT.

One of the common cries of shallow commentators upon progress is that Catholic religion is antagonistic to thrift. Ireland and Mexico are mentioned as proofs of this. The traveler who has seen Catholic and Protestant countries under the same physical conditions, and who has curiosity enough to look below the surface of statistics for the truths they sometimes conceal, knows that landlordism in both Ireland and Mexico is the foundation of their poverty; while in Mexico, moreover, the great mountain walls which render commerce by land so difficult, and which the mild climate, which relieves the natives of anxiety about clothing, while it insures life with little food, should also be taken into account.

But look at Belgium. Its very name is synonymous with thrift. Its population to the square mile is the densest in Europe. Its superficial area is about one-third, while its population exceeds that of Ireland. Its immigration exceeds its emigration—a remarkable phenomenon and the most striking testimony to its activity and advancement. Its largest city does not contain half a million of people. Although it boasts a strip of sea-front, its foreign maritime commerce is carried on almost exclusively by foreign ships—another phenomenon in industry which political economists on this side of the water should study. Although it possesses only 1.3 acres per inhabitant—admitting that land is the foundation of wealth—it ranks in ratio of wealth ahead of Germany, Austria, Spain, Italy and Russia.

Nearly its entire public debt was contracted for public works of general utility, and the interest on it is more than covered by the revenue from the railroads alone. It spends on primary schools six times as much as on superior education, although it boasts four famous universities, with nearly five thousand students, as well as a national school of fine arts, with more than a thousand students, many schools of design, with twelve thousand students, and music schools, of high grade with thirteen thousand students. It spends more money on elementary education for its five million people than England for her twenty-eight millions. The pauperism of Belgium is about one

thirty-second that of Ireland and one forty-eight that of England.

The industry of the people is marvellous. Nine tenths of the cultivable land is under cultivation. In Ireland less than an eighth of the cultivable land is under cultivation. The theory that great farming is the most productive is exploded by the success of the little farming of Belgium; but it must be added that the stimulus of ownership by the tillers has had much to do with the results.

Religion? Full religious liberty is given by the constitution, and part of the income of the clergy of all denominations is paid out of the national treasury; but the entire population is Catholic, except 15,000 Protestants and 3,000 Jews.

I saw more people and deeper devotion in her churches than in those of any country it has been my fortune to visit. The ancient quaint Church of St. Gudule, Brussels, with its noble proportions, its dusky light, its vast spaces, its huge pillars, its countless monuments, commemorating, not merely the accidental great, but the piety of the poor and the heroism of the lowly, attracts many hundreds during every hour of the day. Nor are these hundreds admiring tourists only, but the serious and alert of the citizens who find time to step into the magnificent temple long enough even at mid-day to pray. I was more touched still by the earnestness and simplicity of the people in churches of less note located in various parts of the capital. They were thronged every morning in the week by artisans on their way to work, attending Mass first; and later by the housewives on their way to or from market, with their well-filled baskets of meats, vegetables, and fruits.

NOT THE FACT.

Cleveland Universe.

Catholics are often confronted with the action of this or that alleged Catholic, and we are twitted with these instances as showing the loose hold Catholicity has on its members, or the little it effects in keeping them on the right road. The world is prone to censure those who fall under its ban and to gloss the defects or worse of its favorites. Catholicity is not in order with the world—nor indeed with the flesh nor the devil—and the criticism that comes promptly to the worldling is rarely if ever accompanied by the reflection that if here or there a supposed Catholic falls far below the standards of the Church's announced exceptions are not to be given the force of a rule.

If one is honestly desirous to learn the effects of the Catholic rule of Faith upon its adherents, let him scan and weigh the undeniable facts that prevent themselves in connection with Catholic influence. Take the family: are not Catholics free from that terrible ulcer of divorce, which is not only to be dreaded when accomplished and a household is broken up, but works an alarming unseen evil in the bare fact that divorce is possible? The marriage tie may well sit loosely, since it can be so readily severed.

Is there not something to be said for the self-sacrificing parental spirit manifested by Catholics in supporting parochial education and higher schools, all in the interests of a conscientious rearing of their children? This, too, when temporalities are injured by it, inasmuch as the State school graduate enjoys substantial public preferences; while, further, Catholics have to pro rata carry the burden of the vast wasteful expenditure of the State educational system.

To come to a matter quite as our American doors just now regard the conservatism of the Catholic masses and what it implies? What right minded, reflective and intelligent man but must admit that were the Catholic working-men to incline to the socialistic trend of too many labor organizations, a deadly bloody conflict would shortly be precipitated with capitalists and authority on the one hand, the restless many on the other?

Is this not a vital Catholic influence that to-day protects the American hearth and home? Is it not a living barrier of stout hands and clear consciences prepared to do battle for the very class that too often despises and indeed wrongs this humble Catholic laborer?

To this extent American society and the State are at this very time largely indebted to the sense of duty and right of the Catholic masses.

Yet in the very breath that some of our exchanges assail the Church as weak, because some political hireling, may be, calling himself a Catholic, gives scandal of disobedience, the same paper will revile the Church as a tyrant, its following as abject slaves.

It reminds me of the guards over the sepulchre of the resurrected Christ. They said that while they slept the disciples came and removed the body. There are editors too who seem to see with their eyes shut.

The fact is, only a divine Church and an implicit obedience to its laws can save the best of us in this trying world, but the fall of a practical Catholic who frequents the Sacraments, punctually attends the Mass and practices morning and evening devotions, is rare, in any condition of life, and back of such a fall there must have been the saddest of temptations.



"Requiem Eternam"

(Light and rest eternal.) While vernal beauty clothes the earth...

The busy step, bustling life, The time unwatched here below...

Why should we mourn? The angels smile, Let's follow him beyond the grave...

FIVE-MINUTE SERMONS

FOR EARLY MASSES

By the Paulist Fathers. Preached in their Church of St. Paul the Apostle...

NINTH SUNDAY AFTER PENTECOST.

"For the days shall come upon thee: and thou shalt say, I wish I had been as a stranger in a foreign land..."

The axiom has it, "forewarned is forearmed," so then we have great reason to be grateful to our Lord for His pointing out what we are to look for during our stay on this earth...

Let us not be one of those who are not ready to oppose and conquer the enemy when he threatens the life of our body, and if we are so solicitous about that which, after all, is but to last for a few years...

Let us take, for example, a person who wants to overcome this vice, and who, nevertheless, is prone to it to such an extent that its commission affords him or her a kind of gratification...

There is no doubt but that we will always be subject to temptation while in this mortal life; but temptation is one thing and yielding to it—which is sin—is quite another...

For Delicate Sickly Children Scott's Emulsion is unequalled. See what Dr. C. A. Black, of Amherst, N. S., says: "I have been acquainted with Scott's Emulsion of Cod Liver Oil..."

TO AGENTS THE CANADIAN NEEDLE CO. 45 Front Street East, Toronto, get up the nearest, most complete and best selling Needle Package in America...

JOHNSTON'S FLUID BEEF. BY ROYAL LETTERS PATENT. FOR DIARRHOEA, LOSS OF APPETITE, WEAKNESS, DEBILITY AND ALL Summer Complaints. HEALTH FOR ALL!!! HOLLOWAY'S PILLS & OINTMENT.

The St. Thomas White Bronze Monument Co. MANUFACTURERS OF ALL STYLES OF PUBLIC OR PRIVATE MONUMENTS FROM PURE METAL. W. H. & W. E. NILES, LONDON.

BELL ORGANS (ESTABLISHED 1864.) UNAPPROACHED FOR GENERAL EXCELLENCE AND QUALITY OF TONE. SPECIAL STYLES MADE FOR CHURCHES. SEND FOR CATALOGUE FREE. W. BELL & Co., GUELPH, ONT.

DESIRABLE BOOKS. WHAT CATHOLICS HAVE DONE FOR SCIENCE. THE DOMINION SAVINGS AND INVESTMENT SOCIETY LONDON, ONT. MONEY TO LOAN AT 6 PER CENT. J. BURNETT & CO. LONDON BUSINESS UNIVERSITY.

THE LAY IRISH. "A Constant Reader," writing to the London Daily News, at the close of the recent election at Spalding, in South Lincolnshire, says:— Irish M. P.'s have been eloquently setting forth in the Spalding division the wrongs of the Irish in Ireland...

It is believed in the Eternal City that the Archbishop of Tuam will very shortly be promoted to the dignity of the Cardinal. This would be an honor conferred upon the same Archbishop of Tuam...

On July 14th, two little girls arrived at the Sacred Heart Home on Dromocoona Road, Dublin, and stating that they had been directed to that place by a stranger, begged for admission. On being questioned as to who they were and whence they came they told the following story...

On July 14th the crowbar brigade began their work of extermination on the Hillis estate, in the parish of Templeogue. The notorious bailiff, Farmer of Ardarae, accompanied by three ruffians, a tinker, an understrapper of Hillis's named Harle, and a minion of sub-sheriff Alexander named Mahon...

On July 10th, a magnificent public demonstration was held at Killybegs, some three miles from Newry, for the purpose of protesting against the Coercion Act, and taking counsel with the other branches throughout South Armagh as to the best means of meeting the administration of the Act which is intended to destroy the liberties of the Irish people...

On July 12th, in Omagh, Justice Lawson began the hearing of the business of the Tyrone Assizes in the County Courthouse, at 12 o'clock. The Grand Jury having answered their names, Judge Lawson said that, with respect to the state of the county he had nothing to say...

There is a wide difference between medicines which affect merely the symptoms of disease and those which affect its cause. The first are useful as palliatives, the second, if of genuine efficacy, produce a radical cure. To the latter class belongs Northrop & Lyman's Vegetable Discovery with good results.

Leaky-Legged Balfour. "Alek" "Worth Crean." Leaky-legged Balfour, oh, The man in all creation, In slouching suit or rags about, There's naught to cause such consternation...

NEWS FROM IRELAND. Wicklow. On July 13th, nine evictions were carried out at Croghan, near Arklow. The houses were, with one or two exceptions, miserable structures, clustering at the foot of Croghan Mountain...

On July 24, the formal opening of the West Clare Railway line, for traffic, took place at the Milltown station, and the first passenger train was dispatched to the satisfaction of the people of that locality.

On July 10th a remarkable demonstration took place at the picturesque village of Castlestone, near Mountbawn, in connection with the funeral of Martin Moore, a well known Nationalist, and one of the men of '67. The funeral cortege, which was of an imposing and impressive character, consisted of between 2,000 and 3,000 stalwart men from all parts of the Queen's County...

On July 10th, a magnificent public demonstration was held at Killybegs, some three miles from Newry, for the purpose of protesting against the Coercion Act, and taking counsel with the other branches throughout South Armagh as to the best means of meeting the administration of the Act which is intended to destroy the liberties of the Irish people...

On July 12th, in Omagh, Justice Lawson began the hearing of the business of the Tyrone Assizes in the County Courthouse, at 12 o'clock. The Grand Jury having answered their names, Judge Lawson said that, with respect to the state of the county he had nothing to say...

Very Rev. Father Brangan, O. S. A., has been elected to the important office of Prior of the Augustinian Order in Drogheda; in room of Father Anderson, O. S. A., who has been transferred to Fethard, county Tipperary. Very Rev. Father O'Sullivan, O. S. A., Cork, was re-elected Provincial of Ireland, for the term of four years, for the Prior of the Augustinian Order in Drogheda, was among those present at the Chapter. The rev. gentleman had just returned from initiating what promises to be a most successful collection in America, for the new basilica of St. Patrick, in Rome, the corner stone of which he intends to place in position on the 23rd of December next. During his



"Requiem Eternam"

(Light and rest eternal.)

While your beauty clothes the earth And genial seas stoop down in love, A rippling flower scarce fading bloom Transplanted is in Heaven above.

Assonance ere his work is done: The generous spirit soars away— Sincerely on him has dawned— He's unborn to eternal day.

The happy step, infusing life, The time awaited here below That readiness for kindly soe Now all reflect celestial glow.

Ab! neighbors all both young and old With fullest hearts you will may mourn That unexpected from your midst A man so well beloved was torn.

Tears no'er express deep anguish felt Till sweetened address fills our heart, And heavenly consolations come Their blessed balsam to impart.

Why should we mourn? The angels smile, We are not parted, while e'en here; Let's follow him in fervent prayer, With heart, mind out in fervent prayer.

AGNES M. O. BIRLEY, Ashfield.

FIVE-MINUTE SERMONS

FOR EARLY MASSES

By the Paulist Fathers.

Preached in their Church of St. Paul the Apostle, 114th Street and Ninth Avenue, New York City.

NINTH SUNDAY AFTER PENTECOST.

"For the days shall come upon thee: and thy enemies shall catch a trench about thee, and compass thee round, and shall say: We will not see thee, nor shall we be grieved for thee, for thou art now as a desolate city, as one that is not inhabited."

DEAR BRETHREN: We learn from today's Gospel that we are not to expect to go smoothly in this life without any meeting anything that will disturb us. On the contrary, our Lord would have us clearly understand that we are to be tried on every side, for His words are, "and thy enemies shall catch a trench about thee, and compass thee round, and shall say: We will not see thee, nor shall we be grieved for thee, for thou art now as a desolate city, as one that is not inhabited."

The axiom has it, "forewarned is forearmed," so then we have great reason to be grateful to our Lord for pointing out to us what we are to look for during our stay on this earth. The evident reason of this prediction is that we should be prepared to meet whatever befalls us. The question arises, then. Have we the means on hand to combat and overcome our enemies? Yes, in abundance. We have so many helps, my dear brethren, that they are too numerous to mention. Why, to name some of them, we have prayer, the sacraments, our Lord Himself in the Sacrament of the Altar—what more can we ask for? If we are overcome by our enemies we have but ourselves to blame, for our Lord has said, "Come to Me all you that labor and are heavily laden and I will refresh you."

Do we do this? Don't we rather turn to the things of earth and try to drown our sorrows by means of them? I am afraid that is what many of us have recourse to, and hence we are vanquished by our adversaries. How many of us, when it pleases the Lord to take from us one whom we loved dearly, turn to Him in prayer and seek assistance in that hour of trial? Is it not often the case when, for instance, a father or mother is taken away, that the son, terrified at the affliction, endeavors to get rid of it by drinking and carrying on in a dissipated manner—what good? True, drink may make one oblivious of his surroundings for the time being, but when its influence has passed away the trouble returns with redoubled vigor; whereas, if at the outset he would turn his thoughts to God and beg of Him the grace to bear his trials manfully, it would be a stay for him to sustain his troubles and a source of merit thereafter.

There is not one of us that is not ready to oppose and conquer the enemy when he threatens the life of our body, and if we are so solicitous about that which, after all, is but to last for a few years, what shall we say when he attempts to deprive us of what is to continue for ever—the soul. Now, then, an enemy, common, I was going to say, to us all, is death, and the expiration of each day is a detraction, and it is a detraction to every one that will listen. Knowing, then, the adversary, what steps are we to take to put him down?

Let us take, for example, a person who wants to overcome this vice, and who, nevertheless, is prone to it to such an extent that its commission affords him or her a kind of gratification. Of course, we should above all have abundant means to overcome our enemies and sustain ourselves in the warfare against him; but the special means to vanquish this enemy is the sacrament of Penance. This person at the start is fully in earnest and means to be successful at the sacrifice of self.

The first thing such a person does is to institute a daily examination of conscience. As the expiration of each day is a detraction, and it is a detraction to every one that will listen. Knowing, then, the adversary, what steps are we to take to put him down?

Let us take, for example, a person who wants to overcome this vice, and who, nevertheless, is prone to it to such an extent that its commission affords him or her a kind of gratification. Of course, we should above all have abundant means to overcome our enemies and sustain ourselves in the warfare against him; but the special means to vanquish this enemy is the sacrament of Penance. This person at the start is fully in earnest and means to be successful at the sacrifice of self.

The first thing such a person does is to institute a daily examination of conscience. As the expiration of each day is a detraction, and it is a detraction to every one that will listen. Knowing, then, the adversary, what steps are we to take to put him down?

Let us take, for example, a person who wants to overcome this vice, and who, nevertheless, is prone to it to such an extent that its commission affords him or her a kind of gratification. Of course, we should above all have abundant means to overcome our enemies and sustain ourselves in the warfare against him; but the special means to vanquish this enemy is the sacrament of Penance. This person at the start is fully in earnest and means to be successful at the sacrifice of self.

The first thing such a person does is to institute a daily examination of conscience. As the expiration of each day is a detraction, and it is a detraction to every one that will listen. Knowing, then, the adversary, what steps are we to take to put him down?

Let us take, for example, a person who wants to overcome this vice, and who, nevertheless, is prone to it to such an extent that its commission affords him or her a kind of gratification. Of course, we should above all have abundant means to overcome our enemies and sustain ourselves in the warfare against him; but the special means to vanquish this enemy is the sacrament of Penance. This person at the start is fully in earnest and means to be successful at the sacrifice of self.

The first thing such a person does is to institute a daily examination of conscience. As the expiration of each day is a detraction, and it is a detraction to every one that will listen. Knowing, then, the adversary, what steps are we to take to put him down?

THE POPE'S NUNCIUS TO IRELAND AND THE ARCHBISHOP OF DUBLIN IN WICKLOW.

Blessing of St. Killian's, Greystones.

SPEECHES OF THE ARCHBISHOP AND MONSIGNOR PERCISO.

On Sunday at Greystones a ceremony of the most interesting kind took place. The pretty little village was en fête, and from across the winding roadway triumphal arches made of evergreens and flowers spanned the way by which His Excellency the Commissary Apostolic and the Archbishop of Dublin passed to the Church of St. Killian. In the grounds around the church there was a large assemblage of the parishioners and many persons who had come from long distances to take part in the ceremony. The members of the Wolfe Tone branch of the Gaelic Association acted as stewards. In a prominent position on one of the walls of the church was a scroll on which was inscribed "Welcome, beloved Archbishop," while beneath was suspended several handsome floral wreaths.

On the way from the metropolis to Greystones Mgr. Perciso and the Archbishop were warmly greeted at the various stations, and at Bray a large number of the inhabitants assembled upon the arrival of the train in which they travelled. From Bray Mgr. Perciso and the Archbishop proceeded by road to Greystones. The engine of the special train from Bray to Greystones was decorated with flowers.

At four o'clock a loud cheer greeted the appearance of Mgr. Perciso and the Archbishop, who were conducted by Dean Lee, P.P., to the place where the meeting was held. Until a few years ago there was no Catholic Church in the district. In the year 1857 Mr. Thomas Phelan, who was then about to emigrate to America, made a grant to the parish for a term of 500 years of half an acre of land near Greystones for the erection of a Catholic Church. The great poverty of the Catholic population for a long time prevented them from securing the site. After the death of Dr. Miley the present popular pastor was appointed. In a short time a small church was erected on the beautiful site where St. Killian's now stands. It was soon found that the church was altogether inadequate for the requirements of the steadily increasing population of the district, and on the first of August of last year His Grace the Most Rev. Dr. Walsh laid the foundation of a new addition which has since been completed, and was dedicated on Sunday. The addition to the church consists of two transepts and a chancel, which double the accommodation of the building.

The Right Rev. Monsignor Lee, after giving an account of the progress of the mission and the state of their finances, said he could not conclude without giving expression to our heartfelt joy at the presence amongst us of an Envoy of our Holy Father, Leo XIII. Our attachment to the Vicar of Christ is undying; and we rejoice that our new church is dedicated under such happy auspices (applause).

His Grace the Archbishop of Dublin said: I am glad to see that the parishioners of this district, and also so many of the parishioners from Bray, have come here today to help on this good work that your parish priest has had in hands for the last twelve months. It is indeed a day of special joy to this parish, it is a day of very special joy to me. You have amongst you, and I have had the opportunity of bringing amongst you, the representative of our Holy Father, Pope Leo XIII. (applause)—and I am glad to have had the opportunity of bringing him here today for I know that his visit will enable him to give an answer to a question that he has often put to me during the few days that he has been in Ireland. "How is it that the Irish people have built up all these churches and all these institutions that I see in such numbers in Dublin?" I am sure that the result of this meeting will be to enable His Excellency to see how it is that the church and the institutions in Ireland are built and supported. It is enough for you to know that the church is needed here for the purpose of religion (hear, hear); no further argument is necessary. The parish priest has done his part, the committee who have been supporting him have done theirs, it now remains for you to do yours, and I have not a moment's hesitation in saying, as has been said before me so eloquently by Mr. Mayne, that that duty will be discharged in its fullness if not today, at all events within a very few days or weeks from the date of this meeting (applause).

His Excellency Monsignor Perciso, who was received with loud cheers, speaking English with a slightly foreign accent, said: I have to express my great satisfaction at having been present at this meeting, and at all I have seen from the day that I set foot in this country. Owing to the kindness of His Grace the Archbishop of Dublin, I have been enabled to go about and to see the five churches and the beautiful institutions that one naturally admires in the city of Dublin, and which are filled with great admiration for the good Irish people (applause). But it is not only from day to day that I know the Irish people—I know them for the last forty years. I have been in many parts of the world, and in all the countries where my lot was cast I had the happiness of meeting, and seeing, and of knowing the Irish people, and what I see today only confirms the belief that is deeply set in my heart.

HOW DEEPLY ROOTED IS THE CATHOLIC FAITH OF THE IRISH PEOPLE (loud cheers). But I had other reasons to confirm this besides what I have seen today. But what I have witnessed at this very moment is an additional proof, I may say an additional reason for my belief. I tell you frankly that the readiness with which you complied with the appeal that was made to your charity is a splendid proof of your Catholicity, of your attachment to the Catholic Church—(hear, hear)—and the existence of this chapel, and the enlargement of it are so many manifestations of our religion. I need not say more; but I cannot leave you this evening without telling you how much our Holy Father the Pope loves Ireland—(applause)—and let me coming here amongst you be a proof of that love that he bears for Ireland. My coming here is a manifestation, is an expression of that love, and it is out of that love, it is out of deference for Ireland that he sends

his commissary, his representative amongst you (applause). I need not say how much I ADMIRE ALL THAT I SEE, and for that very reason the duty which is incumbent upon me to communicate all this to His Holiness the Pope, to tell him that the Irish people are always Catholic and always faithful to our Holy Religion—(hear, hear)—and that they bear the same affection, the same love, the same veneration for him as if he were here present (hear, hear). I need not say, ladies and gentlemen, with what satisfaction, with what pleasure, with the Archbishop's leave, I give you my blessing this evening, and you know that this blessing comes from our Holy Father himself. Giving you that blessing this evening it is on the part and in the name of Our Holy Father the Pope I do it, and that the Pope blessing you does it with all his heart—does it with the sincerest wishes for the good and for the welfare of this country.

The assembled thousands then knelt and received His Excellency's blessing. His Grace, having robed, proceeded to the church, where the ceremony of dedication, according to the Roman ritual, was gone through. A procession was formed, and His Grace blessed the walls, sprinkling them with holy water. The Litany of the Saints was then sung, and Benediction of the Blessed Sacrament having been given the ceremonies concluded.

During the forenoon of Thursday (July 13th) His Excellency Monsignor Perciso received a number of visits from the Archbishopal residence, Rutland Square, and transacted business connected with the objects of his mission. In the afternoon His Excellency drove, in company with His Grace the Archbishop, to different religious institutions in the city, viz., the Convent of the Perpetual Adoration, the Convent of the Sisters of Charity at Donnybrook, the new convent at Milltown, the Retreat of the Passionist Fathers at Mount Argus. In the latter place His Excellency and His Grace were received by the Father Rector and conducted over the monastery. The religious treasures of the place were shown, and they very much interested Monsignor Perciso and the Archbishop. At about five o'clock His Excellency and His Grace returned to the palace, Rutland Square.

An old Favorite. An old favorite, that has been popular with the people for nearly thirty years is Dr. Fowler's Extract of Wild Strawberry for all varieties of summer complaints of children and adults. It seldom or ever fails to cure cholera morbus, diarrhoea and dysentery. Catarrh, Catarrhal Deafness, and Hay Fever.

A NEW TREATMENT. Sufferers are not generally aware that these diseases are contagious, or that they are due to the presence of living parasites in the lining membrane of the nose and eustachian tubes. Microscopic research, however, has proved this to be a fact, and the result is that a simple remedy has been formulated whereby catarrh, catarrhal deafness, and hay fever, are cured in from one to three simple applications made at home. Out of two thousand patients treated during the past six months fully ninety per cent. have been cured. This is none the less startling when it is remembered that not five per cent. of patients presenting themselves to the regular practitioner are benefited, while the patent medicines and other advertised cures record a cure at all. In fact this is the only treatment which can possibly effect a permanent cure, and suffers from catarrh, catarrhal deafness, and hay fever should at once correspond with Messrs. A. H. Dixon & Son, 308 West King Street, Toronto, Canada, who have the sole control of this new remedy, and who send a pamphlet explaining this new treatment, free on receipt of stamp.—Scientific Americans.

LOW COST HOUSES! AND HOW TO BUILD THEM. 80 cent with specifications, estimates, and full description. Includes home from 1000 up to 2000, 2000 to 3000, 3000 to 4000, 4000 to 5000, 5000 to 6000, 6000 to 7000, 7000 to 8000, 8000 to 9000, 9000 to 10000, 10000 to 11000, 11000 to 12000, 12000 to 13000, 13000 to 14000, 14000 to 15000, 15000 to 16000, 16000 to 17000, 17000 to 18000, 18000 to 19000, 19000 to 20000. BROOKLYN BUILDING ASSOCIATION, BROOKLYN, N.Y.

ELECTRIC AND MINERAL BATHS. Will cure every case of Kidney and Nervous Diseases. The New Medicine, sold at 50 cents a bottle. G. WILSON, Electric Bathing, 20 Dundas Street, London, Ont.

R. DRISCOLL & CO. MANUFACTURING UNDERTAKERS. The only undertakers in London who do not belong to the Undertakers' combination. OPEN NIGHT AND DAY. An attendant always on the premises. Embalming or cooling the cheap. R. DRISCOLL & CO. 424 Richmond St., - London, Ont.

CHURCH PEWS. SCHOOL FURNITURE. The Bennett Furnishing Co., of London, Ont., make a specialty of manufacturing the latest designs in Church and School Furniture. The Catholic Clergy of Canada are respectfully invited to send for catalogue and price lists, and to order. We have lately put in a complete set of Pews in the Brantford Catholic Church, and for many years past have been favored with contracts from a number of the Clergy in other parts of Ontario. In all cases the most entire satisfaction having been expressed in regard to quality of work, lowness of price, and quickness of execution. Such has been the increase of business, in this special line that we find it necessary some times to establish a branch office in Glasgow, Scotland, and we are now engaged manufacturing Pews for new Churches in that country and Ireland. Address—Bennett Furnishing Company, LONDON, ONT., CANADA. References: Rev. Father Baynes, Sarsis; Lennon, Brantford; Molloy, Ingersoll; Corcoran, Parkhill, Twyn, Kingston; and Rev. Bro. Arkhild, Montreal.

BANK OF LONDON IN CANADA.

CAPITAL SUBSCRIBED.....\$1,000,000

CAPITAL PAID UP..... 300,000

RESERVE FUND..... 500,000

DIRECTORS: Henry Taylor, President; John Lehart, Vice-President; L. Banks, W. Dumold, F. B. Lewis, Benjamin Cronyn, Thos. Kent, Thomas Long, Collingwood, J. Morrison, Toronto.

HEAD OFFICE, LONDON, ONT. A. M. SMART, Cashier.

BRANCHES—INGERSOLL, PETROLIA, BRANTFORD, DRESDEN and BRANTFORD.

AGENTS in the United States—The National Park Bank.

Agents in Britain—The National Bank of Scotland.

Drafts on all parts of Canada, and American and Sterling Exchange bought and sold. Collections made on all accounts, and a general banking business transacted. SAVINGS BANK DEPARTMENT.—Deposit repaid and interest paid or compounded, at highest current rates.

NASAL BALM

CURE FOR GOLD IN HEAD, CATARRH, RAY FEVER, ETC.

Present, harmless, and easy to use. No injury to nose or throat required.

One box, package will convince.

Beware of dangerous and harmful liquids, snuffs and catarrhing powders. Nasal Balm is entirely different from any other preparation.

If not obtainable at your drug store, sent prepaid on receipt of price. 50 cents and 25c. per box. FULFORD & CO. BROCKVILLE, ONT.

I CURE FITS!

When you can't do it, don't mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALLING CONVULSIONS, permanent by my new method of cure. Because others are so failed in trying to cure this disease, I would like to see you treated and a free bottle of my infallible remedy, given to you, if you will send me your name, address and will return you. Address 212, St. J. Street, Toronto.

Branch Office, 37 Yonge St., Toronto.

FOWLER'S EXTRACT OF WILD STRAWBERRY

Cures Cholera, Cholera Morbus, Dysentery, Cramps, Colic, Sea Sickness and Summer Complaint; also Cholera Infantum, and all Complaints peculiar to children teething, and will be found equally beneficial for adults or children.

FOR SALE BY ALL DRUGGISTS. T. MILBURN & CO., Proprietors, Toronto.

CARRIAGES. W. J. THOMPSON.

King Street, Opposite Revere House, Has now on sale one of the most magnificent sets of

CARRIAGES & BUGGIES IN THE DOMINION.

Special Cheap Sale During Exhibition Week. Don't forget to call and see them before you purchase anywhere else. W. J. THOMPSON.

McSHANE BELL FOUNDRY.

Finest Grade of Bells, Chimney and Poles for Churches, Cottages, Towers, Clocks, etc. Fully warranted; satisfaction guaranteed. Send for price and catalogue. McSHANE & CO., LONDON, ONT., U.S. Mention this paper.

BUCKEY BELL FOUNDRY.

Bells of Pure Copper and Tin for Churches, Cottages, Fire Alarm Bells, etc. BELL'S WARRAN BELL. Catalogue sent free. VANDUZEN & TIFT Cincinnati, O.

WILLIAM HINTON, UNDERTAKER, ETC.

The only house in the city having a Children's Mourning Carriage. First-class hearse for hire. 202 King Street, London, Ontario. Private residence, 254 King Street, London, Ontario.

OBJECTS OF THE NEW YORK CATHOLIC AGENCY

The object of this Agency is to supply at the regular dealer's price, any kind of good imported or manufactured in the United States. The advantages and conveniences of this Agency are many, a few of which are: 1st. It is situated in the heart of the wholesale trade of the metropolis, and has completed such arrangements with the leading manufacturers and importers as enable it to purchase in any quantity, at the lowest wholesale rates, thus getting its profits or commissions from the importers or manufacturers, and hence— 2nd. No extra commissions are charged its patrons on purchases made for the manufacturer besides the benefit of my experience and facilities in the actual prices charged. 3rd. Should a patron want several different articles, embracing as many separate trade lines or lines of goods, the writing of only one letter to this Agency will insure the prompt and correct filling of such orders. Besides there will be only one express or freight charge. 4th. Persons outside of New York, who may not know the address of Houses selling a particular line of goods, can get such goods all the same by sending to this Agency. 5th. Clergymen and Religious Institutions and the trade buying from this Agency are allowed the regular or usual discount. Any business matters, outside of buying and selling goods, entrusted to the attention of the management of this Agency, will be strictly and conscientiously attended to by your giving me authority, either by agent, whenever you want to buy anything, send your orders to THOMAS D. EGAN, J. BURNETT, AGENT, Catholic Agency, 42 Barclay St., New York, N.Y.

ACADEMY OF THE SACRED HEART.

CONDUCTED BY THE LADIES OF THE SACRED HEART, LONDON, ONT.

Locality highly suited for health, offering peculiar advantages to pupils even of delicate constitutions. Air, grazing, water pure and food wholesome. Extensive grounds afford every facility for the enjoyment of invigorating exercise. System of education thorough and practical. Educational advantages unsurpassed.

French taught free of charge, not only in class, but practically by conversation. The Library contains choice and standard works. Literary reunions are held monthly. Vocal and instrumental Music form a prominent feature. Musical Soirees take place weekly, elevating in taste, leading to improvement and ensuring self-possession. Strict attention is paid to promote physical and intellectual development, habits of neatness and economy with refinement of manner.

Terms so as to fit the difficulty of the times without impairing the selected character of the institution.

For further particulars apply to the Superior, or any Priest of the Diocese.

CONVENT OF OUR LADY OF LAKE HURON, Sarsis, Ont.

This institution offers every advantage to young ladies who wish to receive a solid, useful and refined education. Particular attention is paid to vocal and instrumental music. Studies will be resumed on Monday, Sept. 1st. For further particulars apply to MOTHER SUPERIOR, Box 388.

ST. MARY'S ACADEMY, WINDSOR, ONTARIO.

This Institution is pleasantly located in the town of Windsor, opposite Detroit, and combines the best system of education, great facilities for acquiring the French language, and the most modern and radical as well as the higher English branches. Terms (payable per session in advance) in Canadian currency: Board and tuition in French and English, per annum, \$100; Gas, manure fee, \$10; Music and use of Piano, \$20. Drawing in gold and silver, \$10; Boarding, \$10; Washing, \$20; Private room, \$20. For further particulars address:—MOTHER SUPERIOR, Box 388.

URSULINE ACADEMY, CHATHAM, ONT.

Under the care of the Ursuline Nuns. This Institution is pleasantly situated on the Great Western Highway, 5 miles from Detroit. This spacious and comfortable building has been supplied with all the modern improvements. The hot water system of heating has been introduced with success. The grounds are extensive, including groves, gardens, orchards, etc., etc. The Ursuline Academy offers a branch of polite and useful information, including the French language. Plain sewing and tailoring in gold and silver, \$10; Boarding, \$10; Washing, \$20; Private room, \$20. For further particulars address, MOTHER SUPERIOR, Box 388.

ASSUMPTION COLLEGE, SANDWICH, ONT.

The studies embrace the Classical and Commercial Courses. Terms (including all ordinary expenses), Canadian money, \$20 per annum. For full particulars apply to Rev. DAVIS O'CONNOR, President.

PROFESSIONAL.

DR. WOODRUFF, NO. 183 QUEEN'S AVENUE, third door east Post Office Square, Chatham, Ontario. Office hours from 12 to 3.30 in the afternoon.

FRANCIS ROURE, M. D., PHYSICIAN, 25 Wellington Street, London, Telephone 310.

B. C. McCANN, SOLICITOR, ETC. 78 Dundas Street West. Money to loan on real estate.

M. DONALD & DAVIS, SURGEONS. Dentists. Office:—Dundas Street, east of Richmond Street, London, Ont.

CATHOLIC MUTUAL BENEFIT ASSOCIATION.

The regular meetings of the Association, No. 4 of the Catholic Mutual Benefit Association, will be held on the first and third Mondays in each month, at 8 o'clock in our rooms, Cattle Hall, Albion Block, Richmond St. Members are requested to attend punctually. MARY O'NEARA, Pres., JAS. CORCORAN, Secy.

TO THE CLERGY

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

WANTED

Active men, young or middle aged, to sell Catholic Books and Goods. An excellent opportunity has been offered, and being, and can be made. For particulars, address—LYONS, McNEIL & COFFEE, Guelph, Ontario.

WILSON BROS. GENERAL GROCERS.

WILSON BROS., General Grocers, of London, have now in stock a large quantity of Sicilian Wine, whose purity and genuineness for sacramental use is attested by a certificate signed by the Rector and Prefect of Studies of the Diocesan Seminary of Marsala. We have ourselves seen the original of the certificate, and can testify to its authenticity. The Clergy of Western Ontario are cordially invited to send for samples of this truly superior wine for altar use.

WILSON BROS. GENERAL GROCERS.

WILSON BROS., General Grocers, of London, have now in stock a large quantity of Sicilian Wine, whose purity and genuineness for sacramental use is attested by a certificate signed by the Rector and Prefect of Studies of the Diocesan Seminary of Marsala. We have ourselves seen the original of the certificate, and can testify to its authenticity. The Clergy of Western Ontario are cordially invited to send for samples of this truly superior wine for altar use.

WILSON BROS. GENERAL GROCERS.

WILSON BROS., General Grocers, of London, have now in stock a large quantity of Sicilian Wine, whose purity and genuineness for sacramental use is attested by a certificate signed by the Rector and Prefect of Studies of the Diocesan Seminary of Marsala. We have ourselves seen the original of the certificate, and can testify to its authenticity. The Clergy of Western Ontario are cordially invited to send for samples of this truly superior wine for altar use.

WILSON BROS. GENERAL GROCERS.

WILSON BROS., General Grocers, of London, have now in stock a large quantity of Sicilian Wine, whose purity and genuineness for sacramental use is attested by a certificate signed by the Rector and Prefect of Studies of the Diocesan Seminary of Marsala. We have ourselves seen the original of the certificate, and can testify to its authenticity. The Clergy of Western Ontario are cordially invited to send for samples of this truly superior wine for altar use.

WILSON BROS. GENERAL GROCERS.

WILSON BROS., General Grocers, of London, have now in stock a large quantity of Sicilian Wine, whose purity and genuineness for sacramental use is attested by a certificate signed by the Rector and Prefect of Studies of the Diocesan Seminary of Marsala. We have ourselves seen the original of the certificate, and can testify to its authenticity. The Clergy of Western Ontario are cordially invited to send for samples of this truly superior wine for altar use.

WILSON BROS. GENERAL GROCERS.

WILSON BROS., General Grocers, of London, have now in stock a large quantity of Sicilian Wine, whose purity and genuineness for sacramental use is attested by a certificate signed by the Rector and Prefect of Studies of the Diocesan Seminary of Marsala. We have ourselves seen the original of the certificate, and can testify to its authenticity. The Clergy of Western Ontario are cordially invited to send for samples of this truly superior wine for altar use.

WILSON BROS. GENERAL GROCERS.

WILSON BROS., General Grocers, of London, have now in stock a large quantity of Sicilian Wine, whose purity and genuineness for sacramental use is attested by a certificate signed by the Rector and Prefect of Studies of the Diocesan Seminary of Marsala. We have ourselves seen the original of the certificate, and can testify to its authenticity. The Clergy of Western Ontario are cordially invited to send for samples of this truly superior wine for altar use.

WILSON BROS. GENERAL GROCERS.

WILSON BROS., General Grocers, of London, have now in stock a large quantity of Sicilian Wine, whose purity and genuineness for sacramental use is attested by a certificate signed by the Rector and Prefect of Studies of the Diocesan Seminary of Marsala. We have ourselves seen the original of the certificate, and can testify to its authenticity. The Clergy of Western Ontario are cordially invited to send for samples of this truly superior wine for altar use.

WILSON BROS. GENERAL GROCERS.

WILSON BROS., General Grocers, of London, have now in stock a large quantity of Sicilian Wine, whose purity and genuineness for sacramental use is attested by a certificate signed by the Rector and Prefect of Studies of the Diocesan Seminary of Marsala. We have ourselves seen the original of the certificate, and can testify to its authenticity. The Clergy of Western Ontario are cordially invited to send for samples of this truly superior wine for altar use.

WILSON BROS. GENERAL GROCERS.

WILSON BROS., General Grocers, of London, have now in stock a large quantity of Sicilian Wine, whose purity and genuineness for sacramental use is attested by a certificate signed by the Rector and Prefect of Studies of the Diocesan Seminary of Marsala. We have ourselves seen the original of the certificate, and can testify to its authenticity. The Clergy of Western Ontario are cordially invited to send for samples of this truly superior wine for altar use.

WILSON BROS. GENERAL GROCERS.

WILSON BROS., General Grocers, of London, have now in stock a large quantity of Sicilian Wine, whose purity and genuineness for sacramental use is attested by a certificate signed by the Rector and Prefect of Studies of the Diocesan Seminary of Marsala. We have ourselves seen the original of the certificate, and can testify to its authenticity. The Clergy of Western Ontario are cordially invited to send for samples of this truly superior wine for altar use.

WILSON BROS. GENERAL GROCERS.

WILSON BROS., General Grocers, of London, have now in stock a large quantity of Sicilian Wine, whose purity and genuineness for sacramental use is attested by a certificate signed by the



