OTESTANT MINIS-

utiful letter is taken Sun. The chimes it new bells recently nel's Catholic Church,

ng on the porch of the nderson, I heard the nel's chime "Home, as the men were re-and river, and varitheir evening repast, I had joined the mul-

the bells and blessed. It must really be a one to know that he bells to their places, speaking through cheer to the dis-tion to the mourner, onding and religion to

above the clatter and d comes like a "benes after prayer." The ells does good, good dained. Mr. T. Tyndall human nature is not the aid of feeling and ies of the field have and their botanical one. ng of the heart accom-tion that "Solomon in ot arrayed like one of d of the village bell as from the valley to th ll, has a value beyond ne. The setting sun with the bloom of roses has a value beyond How often have I

these bells; they ring of religion which and comfort the living, y swing in a Catholic uggests the words dear They bear to listening ley's hymn: er of my soul, Thy bosom fly,"

rer, Sweet hour of prayer, a a world of care 7 Father's throne 8 and wishes known,

ny God to thee, to thee.

hose hymns we all join. lls of St. Michael's ring, eir music call the atteners and the good to that y the beautiful spire, and ones be heeded and their joyed. Yes, they will t birth and marriage, ath and burial.

when I am gone, is will still ring on, s will walk these dells dise, sweet evening bells. —Moore.

fathers, Heaven bless wish to see thee blotted owish to see the hotted ging desire to see thy , organization, prestige, lecrated to Christ. May lothed with salvation and aloud with joy. May thy tuyons multiply, and the lord arise upon thee. In Learned the great lesson learned the great lesson "I was made to love and be happy with Him for-bells ring out and remind we owe to God.

T. McClary.

ERSON IN LONDON.

Anderson, the Catholic Anderson, the Catholic ss, is, says a correspond-e and more a favorite in sweet, gentle, and purely works upon the town. nd cigarettes are called c is dedicated to her, and her" begins to be affected a succeeds as wall in a e succeeds as well in a he does in the execrable ar"—which is the worst a good actress was ever st an audience—she will second to none on our ay, however, that "Parthbest part. However that Iary Anderson knows how principle. It was stated to on Saturday night she to the Prince and Princess Monday there was issued notification, sent by Miss secial request. It makes on; it offers no denial; but d between the lines will s meaning. It advertises that on Saturday night derson was presented to of Wales. Miss Anderson of Wates. Miss Anderson to have her name used as American beauties, rightly have been used in New bool Catholic Times.

, St. Thomas, writes : "Duractive practice I have had rescribe Cod Liver Oil and tes. Since Northrop & Ly-on of Cod Liver Oil and tes of Lime and Soda came tice, I have tried it, and easure in saving that it has tisfaction, and is to be pre-I have ever used or recomave used it in my own fama beverage during heavy every instance a happy re-wed. I cheerfully recom-in all cases of debility aris-kness of the muscular or

ghly Agreeable.

aluable feature of Dr. Low's m Syrup is, that it is highly take, and all varieties of worm included, can ed by it, without recourse to kening drugs. he lurking distemper that

health, and the constituwill return. Those who a enfeebled and disordered system, should take Ayer's cleanse the blood, and ilway Accident.

t, Wilton Avenue, Toronto, to received a bad injury by in the G. T. R. The severe ere quickly healed by the rd's Yellow Oil.

ORANGE FANATICISM.

Catholic Girls Crowded Out of a Factory at Belfast on account of Their Religion.

In Leinster and Connaught, Ireland, where those professing the Catholic religion form an overwhelming majority of the population, the right hand of fellowship is gladly extended to Protestants, ship is gladly extended to Protestante, and they are freely admitted to all the privileges that the Catholics enjoy, without a murmur of dissatisfaction on the out a murmur of dissatisfaction on the score of religious differences, but in "loyal Ulster," which Sir Stafford Northcote says is the seat of all the intelligence and respectability in Ireland, the Orange population loses no opportunity to harass and persecute any Catholic who ventures into a community where the Orange element predominates, with a bigoted and intolerant zeal that knows neither pity for age or sex, sympathy for youth, nor respect for law. A case which occurred near Belfast, in the county Antrim, recently, aptly illustrates the cruel and narrow spirit which animates the despicable faction, now happily dying of its own venom, to whom the leader of the Tory party in England and his unscruput. own venom, to whom the leader of the Tory party in England and his unscrupulous henchman, Colonel King-Harman, paid such effusive compliments only the other day in the vain hope of again reviving Tory ascendancy in Ireland. The following is the story: Fourteen girls and leave from the town of Sligo obtained boys from the town of Sligo obtained ST. HELEN'S LINEN MILLS,

belonging to Messrs. J. S. Brown & Sons, early in October, but thirteen of them, who were Catholics, felt constrained to return home after a short stay, because they could not longer endure the obloquy and opposition of the Protestant employes amongst whom they were peaceably amongst whom they were peaceable striving to work out an honest livelihood The tale cannot perhaps be better told than in the words of one of the victims:
"I live in Sligo and am a Catholic. About the 1st of October I went to St. Helen's Linen Factory to learn weaving. About 300 men, girls and boys, were in employment there at that time, Protestants. I was three weeks employed, nothing often-sive having been said to me, when four-teen girls and a little boy were introduced. They were also from Sligo and thirteen were Catholics. The remain-ing two were Protestants. After we had all been a few days at work, our religion became gradually known in the factory. Some of the Protestant girls used to visit the Sligo girls after work, and in that way discovered their religion. After way discovered their religion. After that the Catholics were constantly 'booed' at during work time; and when going to our breakfast and dinner

WE WOULD BE GROANED AND THE POPE WOULD BE CURSED.

In the factory the booing was so great you would think they were lions wanting to get out. One young man told Mr. Kirkland, the manager, that he would not work while there was a Papist in the factory. Mr. Brown visited the factory two or three times, but in his presence there was silence. On Sundays we were there was silence. On Sundays we were booed along Malone road when walking to mass at Belfast, which is about four and a half miles from the factory; this was not by the factory workers, but by others. Three bricks were thrown after me last Sunday (Nov. 3). Sods of grass and sand were also thrown at me when going to my lodgings. I lodged with a Catholic, an Englishwoman. The girls were in houses belonging to Mr. Brown, were in houses belonging to Mr. Brown, and two women from Sligo, mothers of some of the girls, kept house for them. One of these women had brought five daughters from Sligo; the second a girl and a boy aged 8 or 9 years. On Nov. 3 we gave up work. Mr. Kirkland thought it was best he and he was getting it was best; he said he was getting afraid. He came to our lodgings on that morning after breakfast, at 9.30, and offered to send us home again. Accordingly, we went—myself and the other

TANT. She had been annoyed also, because it had been ascertained that her mother is a Catholic. We walked to Belfast. A horse and car brought our things. Mr. Kirkland accompanied us and bought our railway tickets. The day before we ceased work, Mr. Allan, the foreman, was sent three miles off for police. On that night a couple of police had to patrol up and down before our lodging until about 1 o'clock in the morning. Mr. Kirkland, o'clock in the morning. Mr. Kirkland, the manager, was also there with a lan-At the Giant's Ring, a short distance off, there was a crowd assembled that night with a band. We were all very much frightened. Mr. Kirkland and Mr. Allen were very good to us, and did all they could for us. Mr. Brown has also been very kind. Since our arrival home he has sent me 10 shillings and each of the girls 5 shillings. We were employed weaving linen, and after we had learned, we were put on piece work like all the we were put of piece work of the wages were very good—from 8 shillings to 17 shillings a week. I am sure that everything I have told you is

The increase of Messrs. Brown's trade made additional hands necessary, and they were easily found in Sligo, where the recent destruction of a perrin mill had thrown nearly 200 persons out of work. Their employment did not in any way affect the prospects of persons previously engaged. There was engaged.

NO DISMISSING OF ULSTER GIRLS to give work to Sligo girls, which, if it had occurred, might account for the violent exhibition of animosity. Messrs. Brown acted with great generosity. They provided each employee with an outfit, paid all their railway fares, met them at Belfast, and drove them to the works, installed them in two houses which they furnished in a very comfortable style, and paid them wages while they were learning their business. The Messrs. Brown are Protestants, but sooner than allows are Frotestants, out sooner than allow such bigoted intolerance they closed their works down and punished the narrow-minded and cruel hearted perse-cutors of children by throwing all hands out of employment. Before taking this out of employment. Before taking this action Mr. J. S. Brown addressed his employees in the following vigorous speech: "I have little doubt that you speech: "I have little doubt that you all feel very happy and delighted at hav-ing by cruel intimidation driven a few respectable and inoffensive girls from these works, and are under the im-pression that you have accomplished a

glorious victory of which you are excessively proud. Is this not so? Your doing it has forced me to believe that you are just the right sort to tyramize over ing it has forced me to believe that you are just the right sort to tyramize over the weak and helpless, and who would, if you dare, establish an inquisition where you would try and condemn Papists to be burned, and, for a pastime, hunt and hang Presbyterians, as the Episcopal church did the Covenanters in Scotland in the time of King Charles II. I can picture to myself a fire, with a Papist tied to a stake in the middle of it, and you dancing around it, your eyes spark. you dancing around it, your eyes spark-ling with fiendish delight, and then, when tired of this excitement, amuse yourself by shooting and hanging a few Presby-terians. And you call yourselves Pro-testants and followers of William Prince of Orange of Orange!

YOU ARE A DISGRACE TO PROTESTANTISM, and had you lived in the time of this good king, who fought and won the battle of civil and religious liberty, you would have been found in the ranks of his bitterest enemies, who were Tories, and the persistent opponents of all reforms. I have a very strong belief that any man who wilfully deprives another of the means whereby he earns his daily bread places himself outside the consideration places himself outside the consideration of employers. Now, as none before me have protested against the outrage perpetrated here last week, I am obliged to believe that you are all equally guilty, and participators in what has been done. It follows that, as you have taken upon you to dictate to me as to whom I shall you to dictate to me as to whom I shall or shall not employ, I must, in self-defence, tell you that these works will be closed on Thursday next. I have nothing more to say except that my sons and partners agree with me in all that I have said to you." I have noth.

PURGATORY AND PRAYERS FOR

Philadelphia Standard. Philadelphia Standard.
A friend writes us with reference to a discourse recently delivered by Rev. Henry R. Percival, a Protestant Episcopal minister, of which a summary was given in the Philadelphia Press, asking whether his sermon is the "dogma" of the "Episcopal Church," and who is Rev. Henry R. Percival.

The latter question we are unable to

The latter question we are unable to answer. We know nothing more of him than we glean from the Press, viz., that he is "Rector" of the Protestant Episco-pal "Church of the Evangelists." His sermon, as reported, indicates that he is a scholarly gentleman and in all proba-bility a Ritualist. Evidently he has studied ecclesiastical history and theol-ogy to some purpose, and exercises his Protestant liberty of belief by making and forming and preaching his own ideas without regard to the "Church" with which he stands connected.

This last remark substantially answers our friend's first question. Rev. Mr. Percival's sermon is not in accordance with Protestant Episcopalian "dogmas," but flatly contradicts them, that is, so far as the Protestant Episcopalian "Church" can be said to have any dogmas what

ever.
Rev. Mr. Percival, according to the Press report of his sermon, explained and defended the doctrine of Purgatory and warmly inculcated the duty of pray ers for the dead. Referring to the com mon Protestant allegation that this doc-trine is not to be found in the Bible, Mr. Percival curtly says that the objection "has no force whatever. Why should it be there?" This plainly means that even if it were not in the Bible, the resolution of God written in the human velation of God, written in the human heart and conscience, and in the sacred, infallible tradition of Holy Church would be sufficient evidence of the truth of the

doctrine.

But Mr. Percival does not stop here He avers that it is in the Bible, and is taught by St. Paul and Solomon. He might also have added that it is taught by the Browners Papiel and boy, the
ELEVEN CATHOLIC GIRLS AND ONE PROTES-Tobias and Machabees. He does say, and with entire correctness, that "the Jews from earliest times until to-day prayed for the dead. Christ participated in the synagogues in such services." "There are souls," he is reported to have said, "which must be purified and our prayers must be made in their intercession. . . . To pray for the dead is the doctrine of common sense, of common love, of com-

This is true, and it is in accordance with the teaching of the Catholic Church, with the teaching of the Catholic Chirch, but it is not in accordance with, but in opposition both to the general tradi-tional religious notions of Protestant Episcopalians and the express declara-tion of their so-called "Articles of Reli-

In "the Book of Common Prayer ac cording to the Use of the Protestant Episcopal Church in the United States of America," one of those Articles, (and taken without alteration from the original XXXIX. Articles of 'the Church of

ngland') reads as follows:
"Article XXII. Of Purgatory: The Romish doctrine concerning Purgatory, Pardons, Worshipping and Adoration, as well of images as of Relics, and also In-vocation of Saints is a fond thing, vaioly invented, and grounded on no warranty of Scripture but rather repugnant to the Word of God."

Here is an express wholesale denial of doctrine of Purgatory, "Romish which Rev. Mr. Percival strenuously inculcates and defends. How, holding it, he can consistently remain in union and 'communion" with those who deny it, and how he can consistently preach it from the pulpit of a "Church" which expressly declares as an "Article of Reigion established by the Bishops and Clergy and Laity" of that "Cnurch" what we have just quoted, is for him to an-

wer to his own conscience.

The plain inconsistency is explainable only by a resort to the delusive sophisms which Protestant ministers and intelli-gent Protestants of the "laity" have constantly to resort to cover over their self-contradiction in holding to the "right of private judgment," and individual interprivate judgment, and individual inter-pretation of the Sacred Scriptures on the one hand, and yet at the same time, and on the other hand, undertaking to estab-lish a broader and deeper foundation for their "faith" by setting forth certain articles of religious belief as orthodox and authoritative. If "private judgment be a personal right" then the "private"

judgment" of every individual is the only tribunal to which he is amenable for his belief; and then, too, allowing himself to be limited by any formula of belief framed by others is simply an act of slavish submission and a base surrender of his religious forcedom.

stavis submission and a base surrender of his religious freedom.

Then, too, it is an act of simple tyranny for any convention or assembly of "Bishops," "Clergy" or "Laity" to formulate "Articles of Religion" and "Confessions of Faith" as of binding authority, and for ministers to assume or undertake to guide or instruct their hearers as to what it is necessary for them to believe.

MISSIONS OF AFRICA.

CONFIDED TO THE CARE OF THE CONGREGA-TION OF THE HOLY GHOST AND THE IMMACULATE HEART OF MARY.

On the occasion of the establishment by the Holy See of Missions on the east-ern and western coasts of Africa, we consider it will be gratifying to our readers to give a short historical sketch of these foundations from their first beginnings up to our own time, and a summary of their present condition.

HISTORICAL SKETCH OF THESE MISSIONS

AND THEIR DEVELOPMENT UP

During fifteen centuries, these desolate shores were never visited by any of the generous and devoted apostles who in every other direction followed the track of our ancient navigators.

From the sixteenth to the seventeenth

century, however, the Franciscans, Do-minicans, and Jesuits, carried the Gospel thither, and founded congregations, which in certain quarters became numerous and in certain querters became numerous and flourishing. But after some years, and in spite of generous and oft-repeated efforts, the impulse was arrested, checked by the difficulties of an unwholesome climate, the disasters of anarchy and war, and especially the shock of European revolution. All these hardly-begun enterprises fell to pieces one after another, the melancholy desolution increasing even to late years. desolation increasing even to late years.

The country in fact seemed to

actually forgotten even by apostolic men, when, in 1833, the Bishops of America, seeing the great emigration which had set in towards the new republic of Liberia, requested the Propaganda to erect a Catholic Mission there. Missioners, however, were wanted for this enterprise; and it was not till after eight years' negotiations and research that priests were found will-ing to devote themselves to the work. The Rev. Father Libermann, of pious

The Rev. Father Libermann, of pious and blessed memory, founded, in 1841, at Neuville, near Amiens, the Society of the Sacred Heart of Mary, for the special purpose of preaching the Gospel to the poor blacks. Monsignor Barron, appointed by the Holy See Vicar Apostolic of the new African colony, came to ask him for help, and he got from him seven priests and three Lay-Brothers. The first party left on the 23rd of September, 1843.

Monsignor Barron brought the new Missioners to Cape Palmas, whence they were dispatched to the three posts of Great Bassam, Assinie, and Gabon. But of the seven Missioners, five were carried away in a few months by fever, the sixth returned to Europe, and one sole survivor

turned to Europe, and one sole survivor remained at Gabon with a Brother.

This new trial, far from discouraging the infant Society of the Sacred Heart of Mary, only seemed to inflame its zeal; and Mary, only seemed to inflame its zeal; and Monsignor Barron having tendered his resignation to Rome, the Society accepted from the Propaganda the charge of this hitherto forsaken and fatal Mission.

In the year 1845, new apostles took the place of those who had failed; some repaired to Gabon, others remained at Senerary in any founded in 1846, the establishment of the server which are the server in the second of the server in the server in the server is any founded in 1846, the establishment of the server is a server in the server in the server is a server in the server is a server in the server is a server in the server in the server is a server in the server in the server is a server in the server in the server in the server in the server is a server in the server in the server in the server is a server in the server in

gambia, and founded, in 1846, the estab-lishment of Dakar, which was destined to become the centre of this difficult Mission. New trials had to be endured. First of all, Father Tisserand, who had been sent to Senegambia with the title of Prefect-Apostolic, perished in the shipwreck of the Papin before reaching his destination. Not long after, the premature death of Monsignor Truffet, sent to replace Father Tisserand, in the capacity, however, of

Tisserand, in the capacity, however, of Vicar-Apostolic, plunged the Misston once more in grief, but in no way diminished the intrepid zeal of the Society of the Sacred Heart of Mary, which had, in the space of a few short years, to lament successively the loss of its first Missianers. cessively the loss of its first Missioners, its first Prefect-Apostolic, and the first Bishop of the cruelly afflicted Mis-

About the same time, that is, about About the same time, that is, about 1848, the infant Society was incorporated with the Congregation of the Holy Ghost; and this providential fusion, while it greatly increased its strength, enabled it at the same time to labor more efficaciously in evangelizing the blacks, which still continued to be the principal work. Monsignor Bessieux, the only survivor of the seven first Missioners. the seven first Missioners, was appointed in 1849 Vicar-Apostolic of Senegambia and Two Guineas; and to assist him in this vast work, and at the same time to provide against the disastrous consequences of a sudden death, the Holy See gave him as Coadjutor another missioner of the same Congregation, Monsignor Kobes. The zeal and labours of the two Prelates have been ceaselessly directed to give, and certainly have succeeded in giving the mission a successful development, in spite of the difficulties of every sort with which it has to struggle. Thus it was that, on account of this development as well as by reason of these obstacles, it has been for a long time felt that the fields opened to the labours of the Missioners of the Holy Ghost and the Immaculate Heart of Mary were quite too great to be borne by the one single Mis-

The Vicariate of Senegambia and the Two Guineas comprised, in effect, nearly all the African territory included under the torrid zone; embracing thus from one thousand five hundred to two thousand leagues of sea coast, without any defined limits towards the interior, and including at least fifty millions of inhabitants, scattered among a multitude of distinct populations differing in manners as well as in language. Probably there is no Mission in the world more extensive, and at the same

The reunion of these vast countries in

a single Vicariate can only be provisional; and consequently, in accordance with the wishes of the Missioners themselves, the Holy See has divided it successively into various distinct jurisdictions. These are actually four in number, as follows: the Vicariates-Apostolic of Senegambia, Sierra-Leone, Dahomey, and the Two Canbose.

Guineas.

The Apostolate of Dahomy has been given, as is well known, to the Seminary of African Missions at Lyons, founded in that city some years since by the late lamented Monsignor de Marion Bresillac; the three others have remafined under the care of the Congregation of the Holy Ghost and the Immaculate Heart of Mary, which has likewise received the charge of the Prefecture-Apostolic of Zanzibar, recently founded on the eastern coast of

cently founded on the eastern coast of Africa.

We now proceed to give a summary of the actual condition of the African Missions evangelized by the Congregation of the Holy Ghost.

VICARIATE-APOSTOLIC OF SENEGAMBIA. Senegambia is the part of the Mission to which the new apostles have most of all directed their efforts, on account of the great harvests they hoped to reap therein In the first instance, they settled at various stations along the coast and up the interior, thinking by this means to take AND THEIR DEVELOPMENT UP
TO THE PRESENT TIME.

Among all the countries of the world, the most abandoned for a length of time has been, undoubtedly, the continent of Africa, particularly the region lying between the tropics and comprising the torrid zone.

Interior, thinking by this means to take in to a certain extent the whole country; but several of these residences had to be abandoned one after another, either on account of the unhealthiness of the climate and the difficulty of keeping up communion, or owing to the ravages and deveraged the country of the country of the country is not accruately another than the country of th vastations committed by the savage tribes. Besides, they had noted, from the results of several years of fruitless labour, that it was best to concentrate their strength on some principal points, and branch out from thence.

The Missioners have now four important stations, situated at intervals along the coast from Cape Verd on the north, to the River Gambia on the south, 'namely: Bakar, with a chapel of ease at Rufisque, Saint-Joseph of Ngazobli, Joal, and Saint Mary of Gambia.

1st. Dakar possesses three distinct establishments: the Community of the Missioners of the Holy Ghost and the Immaculate Heart of Mary, the establishment of the Sisters of the Immaculate Conception, and a house of native Sisters, entitled Daughters of the Sacred Heart of

The Missioners, besides preaching the Gospel to the infidels of the interior, devote themselves in a special manner to the in-struction and education of children, convinced more than ever that this is far the most efficacious means of effecting real and lasting good, especially in this part of Western Africa, which seems one of the strongholds of Mahometanism. They have founded, for this purpose, an establish-ment known by the name of the Institution of the Sacred Heart of Mary, which comprises a professional school of arts and trades, and a Collegiate Seminary for preparing the youth destined to form the body of a native clergy. There are about eighty pupils in the establishment, about fifteen of whom are at the Collegiate Seminary, as well as among the appreutices, the rest remaining at the elementary school. The number is limited by nothing but the low state of the resources at the disposal of the Mission. There are two native priests already among its pupils. Monsignor Kobes has, moreover, lately brought to the College of the Propaganda at Rome three of the Dakar pupils, and he has at present in that estab-lishment two clerks in minor orders.

The Community of the Sisters of the Immaculate Conception devote them-selves to the visitation and care of the sick, as well as to the education of young native girls. The latter, to the number of about fifty, receive religious instruction, learn the manual work suitable to their sex, and at the same time, reading, writ-

august Mother of God under the title of Help of Christians, the principal object of which is to labour for the conversion of the African blacks, by prayer, penance, and works of corporal mercy. At present, there are six professed Sisters and a certain number of novices and postulants.

On his last visit to Rome, in 1862, Monsignor Kobes gave an account of this institution to the Holy See, and expressed great desire to see it, if not approved, at ast, encouraged by the Sovereign Pon-iff. The Very Rev. Superior General of the Congregation joined his Grace in the expression of the same wish; and a short time after, the Congregation received from the Cardinal Prefect of the Propaganda, under date January 19, 1863, a letter of ommendation and encouragement from His Holiness the Pope.

The benediction of the Vicar of Jesus Christ and the fervour which animates the infant Community, give us every reason to hope that it will be an instrument of grace and salvation tor the poor inhabitants most drastic.

The pious labours of the Missioners, seconded by the zeal of the Nuns of the Immaculate Conception and the native Sisters, have already produced good fruit.
There are about six hundred Christians at Dakar, of which a great number remain fervent believers, in spite of the bad example which is shown them, alas! only time, too, they have the consolation of conferring the Sacrament of Baptism on conterring the Sacrament of Baptish of new neophytes. This we may well consider a signol victory obtained over the empire of hell in a country where the devil has reigned undisturbed for many a long century

2nd. Six leagues south of Dakar, situated on the sea shore, is a large native village, called by the French Rufisque, where a centre of commerce has been established between the Europeans and the blacks.

The Mission here possesses a plot of ground gratuitously given by the native chief, and at present occupied by a little wooden chapel. One of the priests of Dakar goes there every fortnight to say Mass and exercise his holy ministry for Mass and exercise his holy ministry for the benefit of about one hundred Christians, who would be very happy, if it were only possible to see the Rev. Father settle among them.

public public for one or one of the Orange decorations of the Orange decor

SEXTON IN GLASGOW.

Unsuccessful Attempt by Orangemen to Interrupt the Meeting.

On the 5th Nov., Mr. Thomas Sexton M. P., spoke to a crowded meeting of Irishmen at Glasgow, on the present condition of Ireland. It was feared that the Orangemen would endeavor to interrupt the proceedings. The most elaborate precautions were taken by the college to prevent the two parties coming police to prevent the two parties coming to collision, and their efforts were suc-cessful. The Orangemen, however, cessful. The Orangemen, however, formed a procession and paraded the principal streets of the city. On arriving in front of the City Hall, in which the meeting was taking place, they cheered lustily and otherwise gave vent to their feelings, but the various entrances being guarded by strong bodies of police no disturbance was attempted. everal of the leaders of the party c selled moderation, and acting on advise the procession afterwards broke up. Later on considerable bodies of Orangemen again made their appearance in the streets, and one party gathered in front of St. Mary's Roman Catholic church in Abercrombie street, the winchurch in Abercombie street, the windows of which they smashed. In case there should be a disturbance two magistrates attended at the Central Police Chambers throughout the whole

evening.

Mr. John Furguson, who presided at the meeting of Nationalists, referred in his opening remarks to the threatened opposition of the Orangemen and characterposition of the Orangemen and character-ized it is as the last effort of an expiring ascendancy (hear, hear). The landlord wirepullers met, he said, with a partial success in Derry, but Glasgow was too strong for them (applause).

Mr. J. Campbell proposed the tollowing resolution: "That this meeting

ing resolution: "That this meeting pledges itself to support any constitu-tional scheme for the abolition of Castle Government in Ireland, and the estab-lishment of National Legislative Inde-Mr. Angus Sutherland, a Scotchman,

seconded the resolution, which was adop-

ted by the meeting.

Mr. Sexton, who was received with applause, observed that one of the most prominent and skillful politicians of the day had lately made an important speech at Glasgow. He referred to Sir Charles Dilke, who informed his hearers that Ireland was now in an improving condition (hear hear.) He (Mr. Sexton) at once accepted the phrase. He did not know, after three years' experience of the Eng-lish House of Commons, that one could always be certain of the meaning of the words of an English Minister (applause). He, however, ventured upon the admis-sion that Ireland was now in an improving condition, and he said so because the Irish people at the present moment were better able than ever they were before to better able than ever they were before to resist and oppose oppression in their country and assert the national will (loud applause). What were the elements in the condition of a people that favored the schemes of the oppressor? They were two—poverty and ignorance. The poverty of the Irish people, he was happy (10 say, was now, taken has a whole a to say, was now, taken has a whole, a lessening quantity. With regard to the other element, he claimed that so far as the rudiments of education were con-cerned, the Irish people were now as well educated as any people on the globe (applause). At the same time, he (Mr. Sexton) was no lover of what was called the system of National Education in Ireland. It was a system devised to turn Irishmen into Englishmen (applause). But the transformation had been found impossible. It was a system devised to make the youth of Ireland think that everything admirable in history and human nature was compressed within the compass of Great Britain. It was a system sex, and at the same time, reading, writing, and arithmetic.

The Community of the Sacred Heart of Mary, formed of active Nuns, was founded by Monsigaor Kobes, May 24, 1858, the day on which the Church honours the Sexton alluded to the training which the people of Ireland received in the memorable movement of the land league, and he contended that considering the provocation out of which the land

> with which the landsord, if the lace of the terrible sufferings of the people, re-fused to pity them, considering the cruel wrong of the crowbar, the move-ment would stand in history as the most orderly and the most moral in its nature —in its conception—that ever sprung out of the terrible misery of a people. Mr. Sexton then criticised at some length the policy of Mr. Forster towards length the policy of Mr. Forster towards Ireland; but, while animadverting strongly upon it,he asked, why should Mr. Forster bear all the biame? He was but one member of the government which, for the last three years, had been guilty towards Ireland of every folly and every wrong that folly could devise or imbediity could execute. It is left to imbecility could execute. It is left to this Liberal government to pass the of all the fifty coercion acts which have been passed since 1800 (applause). After all the exasperation and endurance of the past few years he was there that night to ask stands the case with the Irish people?"
> His answer was—the case stood well.
> There was still as much reason as ever for the people to pursue, without delay or intermission, the movement which must end in the total emancipation of the land (loud applause). In passing Mr. Sexton commented on the recen disturbances at Derry, and he asked was there ever anything more fantastic in the history of the world? Sir Stafford Northcote, with his detestable appeals to sectarian hate in Ulster, had left upon his conscience, perhaps, those two innocent lives, as well as the life of that venerable nun, who was driven out of the world by a shot from the orange rowdies. Elsewhere than in Ulster the government was quick enough to act. If a meeting was to be to act. If a meeting was to be held in Cork or Clare Lord Spencer (hisses) specially informed "all whom it may concern," that he had reason to believe that the meeting in question would be dangerous to the public peace; but when Ulster was concerned the Owner features.

league sprung, considering the blind fury with which the landlord, in the face of

strife, and bathe its plains with its own blood (applause). Speaking of the prospects of the National party Mr. Sexton predicted that at the next general election the great bulk of the Irish constituencies would be won by rish constituencies would be won by representatives of the National party. Both parties in England had obstinately refused to yield to Irishmen those national rights of self-rule and native government which had been freely government which had been freely given to every other dependency of the Empire. Sir Charles Dilke said at Glasgow that the Radical party had the future in its hands. That was the case so far as England was concerned; but the Irish party had the future of Ireland in its hands (applause). If Sir Charles Dilke wanted to hasten the advent of Radical power in England he Charles Dilke wanted to hasten the advent of Radical power in England he would have to consider and count with the force of the Irish party (applause.) Those Radicals who were looking forward to the passing of the Franchise bill for the purpose of obtaining for themselves a further lease of political power might as well take into account the fact that the Irish party had not bound themselves as to the position they would take up on the question. It was even possible they as to the position they would take up on the question. It was even possible they might have to oppose a Reform bill because such a bill might have a Redistribution bill tacked on to it, with a provision for the lessening of the number of representatives in Ireland. There might be an endeavor, by a juggle, to take away some of the Irish seats that would be won by the Nationalists; and upon the whole it was not clear to him that they were not as well as a party under the present as under any bill the Government was likely to pass (loud ap-Government was likely to pass (loud ap-

WINE AND WATER.

Let us look at the interpretations of cience in her latest teachings as to the nature of strong drinks.

science in her latest teachings as to the nature of strong drinks.

On this point all are now agreed who speak scientifically. For many ages wine was looked upon as a distinct drink, as a something apart altogether from water. Strong wine will take fire, water will quench fire. Wine has a color and sparkles in the glass; water is colorless and clear as crystal. Wine has taste and flavor and odor; water is tasteless and odorless. Wine is the blood of the grape and in some respects seems akin to the blood of man; water is of all things least like blood. Wine when drunken makes the face flush, the eyes sparkle, the heart leap, the pulses sharp, the veins full; water when drunken does none of these acts, and seems to do nothing but respectively wish for drink. water when drunken does none of these acts, and seems to do nothing but respond to the natural wish for drink. Wine makes the lips and tongue parched and dry, the drinker a-thirst; water keeps the lips and tongue and stomach point and company the thirst of the

moist, and quenches the thirst of the drinker. Wine when it is taken sets all the passions aglow and dulls the reason; the passions aglow and dulis the reason; bids men enjoy and reason not; water creates no stir of passion, and leaves the reason free. Wine makes for itself a first and second and third and fourth claim on the drinker, so that the more of it he desires. It is overwhelming in the it he desires. It is overwhelming in the warmth of its friendship; water sates the drinker after one draught, makes no further claim on him than is just consistent with its duty, leads him never to take more and more, and has no seeming warmth in its friendship. Wine multi-plies itself into many forms, which appear to be distinct; it is new, it is old; it is sweet, it is sour; it is sherp, it is soft; it is sparkling, it is still; water is ever the same. Wine must be petted and cherished, stored up in special skins and special caves, styled by particular names, praised under special titles, and heartily liked or disliked, like a child of passion; water, pshaw! it is everywhere; it has one name, no more; it has one quality; it hurries away out of the earth by brooks and rivulets and rivers into the all-ab-sorbing sea, where it is undrinkable; or it pours down from the clouds as if the gods were tired of it; it is no child of

Let the man have the overpowering drink, the blood of the grape—wine! Alas! for this poetic dream. Science, poetic too in her way, but passionless, destroys in those crucibles of hers, which men call laboratories, this flimsy dream. There she tells that, when one or two disguises are removed, even blood is water; as to wine, that is mere dirty water—sixteen bottles or cups or any other equal measures of water, pure and simple, from the clouds and earth, to one poor bottle or cup of a burning, fiery fluid which has been called ardent spirit, or spirit of wine, or alcohol, with some little coloring matter, in certain cases a little acid, and in still other cases a little cinder

and the wild beasts alone drink water

It is a pitiful fall, but it is such, and science not only declares it, but proves it so to be. A pitiful let-down, that men throughout all ages who have called themselves wine-drinkers have been water drinkers after all; that men who have called themselves wine merchants have been water merchants; that men who have bought, and still buy, wines at who have bought, and still buy, wines at fabulous prices have been buying, and still are buying, water. A dozen of champagne, bought at a cost of five pounds, ten shillings, very choice—I am speaking by the book—consisted, when it was all measured out, of three hunting of the control of the dred ounces, or fifteen pints of fluid, of which fluid thirteen pints and a half were pure water, the rest ardent spirit, with a little carbonic acid, some coloring matter like burnt sugar, a light flavoring matter like burnt sugar, a light flavoring ether in almost infinitesimal proportion, or a trace of cinder stuff. Science, looking on dispassionately, records merely the facts. If she thinks that five pounds ten shillings was a heavy sum to pay for thirteen pints and a half of water and one pint and a half of savirit she saving the same state. one pint and a half of spirit, she says nothing; she leaves that to the men and women of sentiment and passionate feel-ing, buyers and sellers and drinkers all round .- Dr. Richardson.

Always breathe through the nose, keeping the mouth closed as much as possible. Walk and sit erect in the open air, keep the skin scrupul-ously clean, and take Hagyard's Pectoral Balsam for coughs, colds, and bronchial