queen Elizabeth. Sir John Davis boasts

the enemies of Ireland to faste

Irish themselves the responsibil distress and discontent.

Says Mr. Redpath:

"The anti-Irish excuses made
misery vanish at the first touc
Ithuriel spear of truth.

"It is 'popery,' said Macau
famous passage. But Catholic F

famous passage. But Catholic F the last century and Protestan in this century were the counte Ireland of to day as respects the and the misery of their rural

and the misery of their rural tions. Peasant proprietorship—tership of the soil by the tiller soil—was established, and alm stantly the rural inhabitants prosperous in both the Protest Catholic country.

It is Irish laziness, said the Times. But the Irish have emig every land, and everywhere it regarded as most industrious of In Ireland in the winter I fou

regarded as most industrious. In Ireland in the winter I fou

anxious to work for sixpence a saw hundreds so working and

wherever there was a ditch to road to repair. When men are Ireland it is because there is no

do; because the woods have been the woods are protected; because fields are untilled or because t walled in; because the mines are

that he gave of it-after he had

raisers, thereby depriving the old itants of the wool that for more

generation had been their surest

voices exclaim. But official sta show that at the time when this c

the loudest—in the year when asserted in Parliament that the Q

writs did not run in Ireland and th

Parnell's will had taken the place English statutory law—there was crime in Ireland than in any citizen and the state of t

f income. It is their lawlessness, a tho

ST. PAILLICK'S DAY AT INGER. SOLL.

Sermon by Rev. Father Coffey.

The festival of St. Patrick was celebra ted at Ingersoll by a solemn High Mass sung by the Rev. Father Brady, of Wood-stock. The sermon of the day was delivstock. The sermon of the day was delivered by the Rev. Father Coffey, of London, who spoke as follows:

"Then Peter answering said to Him: Be-hold we have left all things and followed thee: what therefore shall we have?" Matt. xix, 27.

Matt. xix, 27.

Mr Dear Brethren,—It is not without reason that the Royal Prophet proclaims God most wonderful in his mercy, and that mercy is above all his works.

"Give Glory," he said, "to the Lord, for He is good; for His mercy endureth forever. Let them say so that have been redeemed from the hand of the enemy; and gathered out of the countries. From the rising and from the setting of the sun, from the north and from the sea. They wandered in a wilderness, in a place without water; they found not the way of a city for their habitation. They were hungry and thirsty; their souls fainted in them. And they cried to the Lord in their tribulation; and he delivered them out of their distresses. And he led them into the right way; that they might go to a city of habitation. Let the mercies of the Lord give glory to Him; and His wonderful works to the children of men." (Pel. cvi., 1-9.)

derful works to the children of men.

(Psl. evi, 1-9.)

Well, indeed, on this day, may we give glory to the Lord, because of His goodness and of His mercy, which endureth forever.

Have not the children of St. Patrick been redeemed by the Lord, redeemed from the hand of the enemy and gathered out of the countries from the rising and from the setting of the sun, from the north and from the sea? Were they not at his advent amongst them wandering in a wilderness, in a place without water, wherein they found not the way of a city of habitation? Were they not hungry and thirsty and did not their soul faint in the course them? Have they not often in the course of an ordinary character, conformity with the commands of God, but perfection the first material. It is an apostolic as to its adherence through every trial and vicissitude to the faith of St. Patrick—apostolic by its diffusion of that faith through every region of the universe—apostolic to the Se of Peter. From a legitimate successor of the Apostles, and therefore an Apostle himself, did Ireland receive the light of Christian nation—apostolic as to its adherence through every trial and vicissitude to the faith of St. Patrick—apostolic by its diffusion of that faith through every region of the universe—apostolic by its diffusion of the Apostles, and therefore an Apostle himself, did Ireland receive the light of Christian nation—apostolic as to its adherence through every trial and vicissitude to the faith of St. Patrick—apostolic by its diffusion of that faith through every region of the universe—apostolic by its diffusion of the Apostles, and therefore an Apostle himself, did Ireland receive the light of Christian nation—apostolic as to its adherence through every trial and vicissitude to the faith of St. Patrick—apostolic by its diffusion of that faith through every region of the universe—apostolic by its diffusion of the through every region of the universe—apostolic by its diffusion of the tarely and character. to the Lord in their tribulations? And has He not often delivered them out of their distresses, and led them into a right way that they might go to a city of habi-tation? Wherefore should we not on

THIS DAY OF ALL DAYS, give glory to God because of His mercies ecause of His wonderful works to

the children of men?

The national festival this day celebrated by Irishmen and descendants of Irishmen throughout the world with the heartiest enthusiasm and deepest religious devotion, is one of peculiar interest, not alone to people of Irish origin, but to all classes of population in countries wherein Irishmen have made homes. The history of the Irish race is one of such world-wide interest that the celebration of St. Patrick's day universally brings its leading characteristics under consideration. These characteristics are so very marked as to distinguish the Irishman everywhere, from his fellow-citizens of other origin. To one of these to-day is universal attention directed. directed—the unswerving devotion of the Irish people in all lands to the faith preached to their ancestors by St. Patrick. That faith was gladly accepted by the Irish and its teachings adhered to under every vicissifude of national life. There is no Christian people that can show a nobler record of devotedness to religion than the Irish.

Holy One of God,
Then they sent out through all the land, and
spread his fame abroad.
And then they brought the suffering ones,
the lonely or the dear.
And laid them at the Healer's feet, from far

the religion of their fathers, they have won admiration and respect from the opponents of their faith, and earned by honorable services in the discharge of every duty of citizenship, the esteem of their fellow-men of every esteem of their fellow-men of every the content of their fellow-men foothold on the content of the a glorious future here awaits them. a great nation.

under adverse circumstances they have under adverse circumstances they will, by the same left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my name's sake, shall receive a hundred fold and shall possess life everlastic. it is gratifying to perceive, is assuming year by year a more decidedly religious character. St. Patrick's day is essentially a religious festival and should be religi-giously chebrated—but while being religious festival, it is but just and mee' that Irishmen and the sons of Irishmen should, out of the love they bear to the land evangelized and sancti-

outcome of a devout commemoration of the festival of St. Patrick. Since the days of that great saint Ireland has been truly an apostolic nation. Her children have not only maintained the faith he planted on their quickening soil, but scattered its seeds over the whole face of the earth. Of Irish evangelists may it be truly predicated as of the apostles themselves: In omnem terram exivit sonus corum et in fines orbis terrae verba corum. The recurrence of St. Patrick's day gives every recurrence of St. Patrick's day gives con-child of Frin, no matter where his lot be cast, a needful opportunity of reflecting on the part he has borne in the apostle-ship of his race. There may be some who have not borne any part in the glori-

GOD-APPOINTED MISSION OF THE IRISH, some even who may have by negligence, and, perchance, positive wrong doing, hindered in so far as they could its accomplishment. And there are, no doubt, many who did not during the year closing many who did not during the year closing with St. Patrick's eve, contribute their due share to the furtherance of the high and holy object of that mission. For all, the festival of to-day will be an occasion fruitful of good thoughts and holy purpose. How better, how more religiously could the day be celebrated than by the forming of such a purpose. A purpose finding us one and all in closer fidelity, both in profession and practice, to the teaching of Patrick? It is by the forming of such purposes, and making them the of such purposes, and making them the guide of our lives and actions that we can

of an ordinary character, conformity with
the commands of God, but perfection
itself. "And behold," says St. Matthew,
"one came to Him and said to Him:
Good Master, what good shall I do that I
may have life everlasting? Who said to
him: why askest thou Me concerning
good? One is good, God. But if thou
wilt enter into life, keep the commandments. He said to Him, which? and
Jesus said: Thou shalt do no murder;
thou shalt not commit adultery: thou thou shalt not commit adultery; thou shalt not steal; thou shalt not bear false shalt not steal; thou shalt not bear false witness; Honor thy father and thy mother; and, thou shalt love thy neighbor as thyself. The young man saith to Him: All these have I kept from my youth; what is yet wanting to me? Jesus saith to him: If thou wilt be perfect, go seil what thou hast, and give to the poor, and thou shalt have treasure in heaven; and thou shalt have treasure in heaven; and come, follow Me. And when the young man had heard these words, he went away sad; for he had great possessions. Then Jesus said to His disciples: Amen I say to you, that a rich man shall hardly enter of that time. It is of record that the Scots, into the kingdom of heaven. And again I say to you: It is easier for a camel to pass through the eye of a needle, than for a rich man to enter into the kingdom of heaven. And when they had heard this, the disciples wondered very much, saying: Who then can be saved? And Jesus beholding, said to them: With men this is impossible, but with God all things are possible." (Matt. xix 16-26). When Jesus behald thus set forth in the presence of the possible." (Matt. xix 16-26). When Jesus less to resist the soldiers of Nia', who, had thus set forth in the presence of the apostles, emboldened by their successes in England, and, no doubt, impelled by some such motives and purposes as guided the Northern barbarians from their barbarians from their BARREN AND FROZEN FASTNESSES, assail that bload birsty Rome that had

And laid them at the Healer's feet, from far
away or near:
Then bent before the Wondrous One, and
earnestly besought
That they might only touch the hem around
His gament wrought.
He heard the prayer, and gave the will and
strength to touch the kem.
And gave the faith, and irrue flowed from
Him and heal'd them:
For every one whose feetiest touch thus met
the Saviour's power,
Rose up in perfect health and strength in
that accepted hour.
Faithful at home, faithful abroad have
of listed, And every one that hat left
been the children of St. Patrick. At home

At the saviour's power,
Rose up in perfect health and strength in
that accepted hour.
Faithful at home, faithful abroad have
been the children of St. Patrick. At home they have shed their blood profusely in defence of religion. Neither war, nor mother, or wife, or children, or lands for country. One of whom, named Milcho, my name's sake, shall receive a hundred struck with the diligence and amiability pestilence, nor persecution has shaken their faith in the doctrines implanted in many that are first shall be last, and the

so wonderful as to be without parallel since apostolic times. The rapid ascension in our generation of the Irish in America to a commanding rank in its citizenship affords a most cratifying roof of Lish ADAPTABILITY TO FREE INSTITUTIONS, and their undeniable capacity for self-government. By steady adherence to the religion of their fathers, they have the religion and respect from admiration and respect from

thy kindred, and out of thy father's house, and come into the land which I shall shew thee and I will make of thee a

ing."
The mercy of God appeareth in nothing so glorious as in the call of the apostles. Therein shineth forth unto all men the great, boundless love of the Sacred Heart of Jesus. "God," saith St. Paul, "hath chosen the toolish, according to the world, just and mee' that Irishmen and the sons of Irishmen should, out of the love they bear to the land evangelized and sanctified by the blessed Patrick, give on that day, some consideration to the rights of its people, the redress of their grievances and the advancement of Irish interests at home and abroad. This legitimate conthere are not many wise according to the sideration of the condition of their dear old motherland, and the affirmance of a purpose to remove its grievances, right its wise, and the weak things of the world bethe conditions of the world that the gray confound the wise, and the weak things of the world bethe cold above that the gray confound the wise, and the weak things of the world bethe cold above that the gray confound the wise, and the weak things of the world bethe cold above the cold above t

not, that he might bring to nought things that are; that no flesh should glory in his sight." (I Cor. i. 26.29) How great the glory of the apostles may be seen from the words of St. Chrysostom. The apostles the words of St. Chrysostom. The apostles were, he says, the preachers of Jesus Christ, the defenders of truth, the athletes of God, the organs of the Holy Ghost, the chiefs of seligion, the princes of the church, the pontiffs of sanctity. Fuerunt Apostoli vii.) Behold, saith Jesus, according to St. Chrysostom, the stars which I have caused to rise in your very midst and be astonished at their splendor. Intuere hace, et illorum splendorem obstupesce. Heaven, according to this great doctor, has through the apostles descended unto the earth. For what stars shine like unto these messengers of the Prince of peace? The stars enlighten by a material but insensible fire, enlighten by a material but insensible fire, the apostles shine unto all by a spiritual light which giveth intelligence. The stars shine during the darkness of night and are obscured during the day—the apostles are resplendent by their virtues both night and day—the former are glorious during the night of time, the latter will shine forwar in the great day of eternity. The ever in the great day of eternity. The stars lose their brilliancy at the rising of the sua; but even when Jesus Christ, the Sun of Justice, appeareth resplendent with glory the apostles share in his brightness and splendor. The stars on the last day shall fall from the heavens, even as leaves, but the apostles shall be raised even above

the clouds to surround the throne of the Supreme Judge. The people, saith Isaia, who walked in darkness,

SAW A GREAT LIGHT and the sun hath risen on those who sat in Even as Christ called Peter and Andrew

the clouds to surround the throne of the

from their nets, and Matthew from the custom-house, so

DID HE CALL PATRICK out of the very bonds of slavery to evan. gelize the Irish nation. Born of noble parentage, the blessed Patrick was, at the early age of sixteen, made captive by the Irish, who, under Nial of the Hostages, had invaded France. This expedition of into the kingdom of heaven. And again who were no other than the Irish, had long I say to you: It is easier for a camel to waged unrelenting war on the Roman gar-

others, to place him in charge of his flocks then constituting the chief source of wealth. "In this lonely occupation," we are told by one of his biographers, "he had leisure to meditate frequently on religious their faith in the doctrines implanted in the soil of Erin by the great apostle himself. The Irishman at home is to-day as firm as ever in his allegiance to Catholicity. Abroad, the Irish race has carried the light of divine faith to every region of the globe. In North America especially, where a century ago but few Catholics could be found outside the Canadae, the progress of the Church through the instrumentality of the children of Erin has been so wonderful as to be without parallel since apostolic times. The rapid ascension of the soline and touching circumstances of the solien and touching circumstances of the solien and touching circumstances of the solien and touching circumstances of the vocation of Abram to found a new race and build a new nation whence should spring according to the flesh the Redeemer of mankind. The Lord said to the Patriarchine arch: "Go forth out of thy country, and from thy kingdom, and out of thy spread out before his eyes, all spoke elo space and which I shall show thee." And ned by the rays of Divine grace. The beauties of the surrounding scenery, the loftiness of the mountains, the solitude of the leafy forests, the green pastures spread out before his eyes, all spoke eloquently to his heart of the goodneys and quently to his heart of the goodness and power of Him who had created all, and who alone could protect in his exile the captive youth. If even a profane poet could feel that

There is a pleasure in the pathless woods, There is a rapture on the lonely shore, There is society where none intrudes.

What must have been the

what must have oeen the
RAPTU RES OF PATRICK'S HEART
in its daily solitary communings with
the Divine Being, surrounded as he was
by so many evidences of his power. As
he listened to the whistling of the wind through the trees or the screaming of the eagles from the mountain top, or the roar of the torrent as it rushed through the valley, the idea of an Infinite Wisdom and Power must have become more deeply impressed upon his mind, and the nothingness of earth, when compared with heaven, more clearly visible to his soul. That such were the fruits which he gathered in his lonely watchings, we may infer from the following words in his con-fessions, in which, despite his humility, he acknowledges the spiritual progress which he was thereby enabled to make. which he was thereby enabled to make. "When I came to Ireland, I was daily employed in feeding cattle and oftentimes during the day prayed: and the love and fear of God more and more inflamed me, and my faith and my spirit increased so that in one day increased so that in one day
I HAVE MADE A HUNDRED PRAYERS,

id in the night an equal number. I also remained in the woods and on the mountain and rose up before day to pray, in snow and frost and rain, and felt no sideration of the condition of their dear old motherland, and the affirmance of a purpose to remove its grievances, right its wise, and the weak ings of the world the strong: and promote the advancement of the Irish race at home and abroad, not only does not interfere with the religious celebration of the day, but is the logical of the world, and the things that are contemptically and the purple fox-glove waves its lonely in me, as I now perceive, because then the spirit was ardent and warm within me, as I now perceive, because then the spirit was ardent and warm within me, as I now perceive, because then the spirit was ardent and warm within me, as I now perceive, because then the spirit was ardent and warm within me, as I now perceive, because then the spirit was ardent and warm within me, as I now perceive, because then the spirit was ardent and warm within me, as I now perceive, because then the spirit was ardent and warm within me, as I now perceive, because then the spirit was ardent and warm within me, as I now perceive, because then the spirit was ardent and warm within me, as I now perceive, because then the spirit was ardent and warm within me, as I now perceive, because then the spirit was ardent and warm within me, as I now perceive, because then the spirit was ardent and warm within me, as I now perceive, because then the purple fox-glove waves its lonely beautiful mess. He writes from England:

"If we read Baron Finglas, Spenser, and Sir John Davis, we cannot miss the spirit was ardent and warm within me, as I now perceive, because then the purple fox-glove waves its lonely beautiful mess. He writes from England:

"If we read Baron Finglas, Spenser, and the purple fox-glove waves its lonely beautiful mess. He writes from England:

"If we read Baron Finglas, Spenser, and Sir John Davis, we cannot miss the sacretal possible of the beautiful mess."

"If we read Baron Finglas, Spenser, and the purple fox-glove waves its lonely beautiful mess."

"If we read Baron Finglas, Spenser, and the purple fox-gl

he acquired that humility and that patience so necessary to him in after years, to enable him to make himself all years, to enable him to make himself all in all, in order to gain all to Jesus Christ. Here too did he acquire that strength of body, that indifference to heat and cold, by which he was rendered capable, during his mission, of performing such long and wearisome journeys through every part of Ireland. Here, in a word, did he seek and find that unbounded confidence in God, and that ardent love of his glory by which he enkindled in the souts of his disciples that consuming fire which destroyed so the pontiffs of sanctity. Fuerunt Apostoli praecones Christi, puglies veritatis athletw Dei organa Spiritus Sancti, religionis praesides, Ecclesive principes, sanctitatis antistites. The sun in its course illumines and vivifies the world, so also doth Christ the Saviour shine throughout the universe by means of his apostles to whom He himself said, "Ye are the light of the world." (Matt. vii.) Babold, saith Jesus, according to St. many old errors and abuses. Here, by
means of his humble employment, he
had frequent occasion to mix with the
lower classes of the population, acquiring the language of the country, becoming acquainted with the habits, manners,
and ideas of the people, all of which
tended to render his future missionary success comparatively easy and assured.
After six years of exile and captivity
Patrick escaped to France and did not
return to Ireland till he came in 432 INVESTED WITH APOSTOLIC AUTHORITY

Having received numerous manifesta-tions of the will of God in his regard, in 418 he bade final adieu to relatives and riends and betook himself to St. Ger. manus, Bishop of Auxerre, to be guided and strengthened in the ways of the Lord. In the ears of Ireland's apostle were ringing the words of the Lord ad-dressed unto Abram: "Go forth out of thy country, and from thy kindred, and out of thy father's house, and come into the land which I shall show thee, and I will make of thee a great nation and I will bless thee, and magnify thy name, and thou shalt be blessed." And also these words of the Divine Redeemer followed me in the regeneration, when the Son of Man shall sit on the seat of and the sun hath risen on those who sat in the region of the shadow of death. "The people that walked in darkness have seen a great light, to them that dwelt in the region of the shadow of death light is risen." (Isaias ix, 2) This great light is spoken of by the prophet is Jesus Christ, from whom the Apostles receive their splendor and glory. Like unto their Divine Master the Apostles were the light of the world. "He was the true light which enlighteneth every man that comet into the world." (John i, 9.) He is the "Way, the Tenth and the Life: the His majesty, you also shall sit on twelve which enlightenesh every man that cometh into the world." (John i, 9.) He is the Way, the Truth and the Life; the way, the truth and the life which the Apostles point out to all men.

I monastery erected by St. Honoratus monas whence, having perfected himself in sacred sciences, he returned in 427 to St. Germanus, with whom he remained sacred sciences, four years exercising under the eye of that saintly bishop, the greatest of all arts, that of governing souls and becoming acquainted with the rules and prac-

tices of a missionary life.

In the beginning of the year 431,
Patrick proceeded by the advice of St. Germanus to the Eternal City, the latter recommending him highly to the Father of the Faithful as a fit and proper person for the Irish mission. This mission is the father of the Irish mission. on had a few months before entrusted to Palladius, a deacon of the Roman Church, who had been raised to the episcopal dignity. The Holy Father, receiving Patrick with all the affection and interest due to his extraordinary merit, as well as to the recommendation of St. Germanus, appointed him first assistant to Palladius. The latter's death a few months after his appointment to the charge of converting the Irish race, a trust so dear to the Roman Pon-tiffs, hastened the blessed Patrick to receive consecration at the hands of St. Amator, who resided at Ebora, supposed to be the modern Evreux, in Normandy, The apostle of Ireland reached the scene of his labors in the year 432, shortly after the death of St. Celestine, from whom he had received commission to evangelize the Irish, and likewise after the cession to the Pontifical Throne of Sixtus the Third, which took place on the 28th of April in the same year. St. Pat

rick was then
IN HIS FORTY FIFTH YEAR. We will not, my dear brethren, follow placed in charge of a family of four brothers, in the northern portion of the Ireland. May we not, however, say that he words of St. Paul addressed to the Corinthians, might well be put in the mouth of the saint whose name Ireland venerates, and whose virtues all Christ endom to day commemorates: "And we helping do exhort you, that you receive not the grace of God in vain, for He saith: In an accepted time have I heard thee; and in the day of salvation have I helped thee. Behold now is the acceptable time, behold now is the day of salvation. vation; giving no offence to any man, that our ministry be not blamed. But in all things let us exhibit ourselves as ministers of God, in much patience, in tribulation, in necessities, in distresses, in stripes, in prisons, in seditions, in labors, in watchings, in fastings, in chastity, in knowledge, in long suffering, in sweetness, in the Holy Ghost, in charity unfeigned, in the word of truth, in the power of God; by the armor of God on the right hand and on the left. By honor and dishonor, by evil report and good report, as deceivers, and yet true; as unknown and yet known; as dying, and behold we live; as chastised and not killed; as sorrowful, yet always rejoicing; as needy, yet enriching many; as having nothing and possessing all things." (II Cor. vii, 1-10). In the year 433, St. Patrick confronted the king, the princes, nobles, and priests of Ireland at Tara. On Easter-eve, Pat-rick advanced towards the place of the present town of Slane, seven miles from Drogheda, "Here," according to the learned Bishop of Trenton, "he resolved to pitch his tent and make his preparations for celebrating the festival of Easter. "No nobler spot," says a modern writer, "could ossibly be chosen, whereon to raise the eacon of Christianity." From the hill possibly which rises immediately over the mod-ern town can be seen a most beautiful view of the surrounding country. . . Here, pilgrim, stop: rest on yonder monumental slab, beneath the shadow of that tall, ivy-mantled tower,—the bel-fry of the Cathedral—it once was gor geous with the shrines of Fathers, and illumined by many a flickering taper, though now the hemlock fills its aisles

kings. Look abroad over the wide, undulating plains of Meath, or to the green hills of Louth. Where, in the broad land scape of Britain, find we a scene more fruitful and varied, or one more full of fruitful and varied, or one more fall of interesting, heart-stirring associations? Climb this tower and cast your eye along the river. Look from the tall pillar-like form of the Yellow Steeple at Trim, which rises in the distance, to where yon bright line marks the meeting of the sea and sky below the Maiden. of the sea and sky below the Maiden Tower at Drogheda, and trace the clear blue waters of the Boyne, winding through this lovely, highly cultivated landscape, so rich in all that can charm the eye and awaken the imagination: take into view the hills of Skreen and Tara, pass in review the woods of Hayes, Ardmulchan, Beauparc; look down into the mounds and broad pastures of Slane; follow the Boyne below you, as it dances by each ford and rapid, to where the great pyramids of Western Europe, Knowth, New Grange and Dowth, rise on the lett bank; see you not the groves on the left bank; see you not the groves of Townley Hall and Oldbridge, marking the battlefield of 1690, with the ill-fated hill of Donore, where the sceptre passed forever from

THE ROYAL LINE OF STEWART, Obtruding its long remembered tale of evil strife upon us. Duleek stands in the distance. Beyond those hills that border Louth lie Monasterboice and Mellifont, Louth lie Monasterboice and Mellifont, the last resting-place of the faithless bride of Brefny. What a picture have we here of this Richmond Hill of Irish scenery! What an extensive page of our country's history does it unfold to us! Tower's bell; the matin and vesper other sentiments than those of contemp hymn swelling from the hermit's cell or early missionary church; the proud galleys and glancing swords of fierce ern hordes; the smoking ruins of and tower; the shout of rival clans in civil feuds; the lances and banners of drawbridge of the keep, still echoing back the strife of hostile ranks, the native for his soil,

THE STRANGER FOR HIS HIRE;

the ford defended and the castle won; the pilgrim's cross, the stately abbey and the baron's hall; in church the stole ejected for the surplice, the tower besieged, the city sacked; and then the rattle and the roar and the smoke of research battle, here were the stole the sacked. cent battle; have, one and all, their epochs, ruins, sites, or history, legibly inscribed upon this picture."

It was at Tara that Patrick, in the presence of the royalty, nobility and priest-hood of Ireland, humbled and confounded Druidism,

WHOSE GLOOMY SWAY was so long acknowledged by the Irish people. From that memorable day the Saint of God triumphed over every obstacle, vanquished every foe. His success stands unexampled in the annals of the apostolate. "Christianity," says Moore, "burst forth at the first ray of with the sudden apostolic light, and with the sudden ripeness of a northern summer, at once covered the whole land. Kings and princes, when not themselves among An observer ignorant of the iniquities of princes, when not themselves among the ranks of the converted, saw their the ranks of the converted, saw their sons and daughters joining in the train without a murmur. Chiefs, at variance in all else, agreed in meeting beneath the Christian banner, and the poor Druid and bard laid their superstitions meekly at the foot of the Cross." Every portion of the country, even the most remote, was visited by our Saint, who founded the contract of the country of the country of the country of the most remote, was visited by our Saint, who founded the country of the children of our already depopulated land, with reason ask if the cause of so tremendous a social upheaval be war, or pestilence, or famine? His answer would be that it is all three. It is war; for the government of the children of our already depopulated land, with reason ask if the cause of so tremendous a social upheaval be war, or pestilence, or famine? His answer would be that the country of the children of our already depopulated land, with reason ask if the cause of so tremendous a social upheaval be war, or pestilence, or famine? His answer would be that the foot of the cross." was visited by our Saint, who founded churches, erected monasteries for both sexes and established a clergy to ministense of the people. The sexes and established a clergy to minister to the wants of the people. The Church founded by Patrick grew and flourished for ages after his death, till its glory filled the earth and its sanctity won for Ireland the glorious title of Isle of Saints. But if the first ages of the Church of Ireland were those of prosperity, it was destined, like all other churches, to be tried by the fire and sword of persecution. Twice tried, in a lightly of his persecutors propagate. Is sword of persecution. Twice tried, in a ignity of his persecutors propagate. Is manner to which human history offers it famine? It is: for the Irishman, no parallel, has been the church of St. forced by the inexorable decrees of a Patrick, first by Danish infidels and then by heretical innovator. McGee tells vs description, to drag a miserable sustentiat the followers of Odin, though they made no proselytes to their horrid creed among the children of St. Patrick, suc- yield him the poverty-stricken esculent ceeded in inflicting many grievous upon which he lives. In thirty years wounds on the Irish church, that the schools, monasteries and nunneries, sit-uated on harbors or rivers or within a sustained by British bayonets, has driven convenient march of the coast, were the nearly three millions of Irishmen from first objects of attack: teachers and pu- the land of their birth. Yet defender

BISHOPS COULD NO LONGER RESIDE in their sees, unless they invited martyrdom. The same author declares that it was not in the banishment of masters, he destruction of libraries and school buildings, the worst consequences of the Danish wars were felt. The ferocity of this savage people provoked retalia-tion in kind and effaced, first among the military class, and gradually from among all others, that growing gentleness of manners and clemency of temper which can be traced in such princes as Nial of the showers and Nial of Callan. "A wars had wrought in two centuries among the Irish.

We will not, dearest brethren, follow

in detail the varied phases of Ireland's world struggle for the faith against heretical It will innovation, nor will I employ any language of my own to delineate the savage cruelty practised on the Irish nation during the struggle for faith, which did not end till the disestablishment of the Protestant church of Ireland in the year

THE IMMORTAL BURKE, the greatest thinker and most profound statesman of modern times, sums up the sad story of that inhuman effort to rob a

by extending to them the English law, and turning the whole kingdom into shire ground. But the appearance of things alone was changed. The original scheme was never deviated from for a single hour. Unheard-of confiscations were made in the northern parts, upon grounds of plots and conspiracies, never proved upon their supposed authors. The war of chicane succeeded to the war of arms and of hostile statutes; and on, particularly from Chichester's time, in the ordinary courts of justice, and by special commissions and inquisitions; first, under pretence of tenures, and then of titles in the crown, for the purpose of of titles in the crown, for the purpose of the total extirpation of the interest of the natives in their own soil—until this species of subtle ravage, being carried to the last excess of oppression and insolence under Lord Strafford, it kindled the flames of that rebellion which broke out in 1641. By the issue of that war, by the turn which the Earl of Clarendon gave to things at the restoration, and by the total reduction of the kingdom of Ireland in 1691, the ruin of the native Irish, and in a great measure too of the Irish, and in a great measure too of the first races of the English, was completely accomplished. The new English interest was settled with as solid a stability as anything in human affairs can loo for. All the penal laws of that unparal-leled code of oppression, which were made after the last event, were manifestly the effects of national hatred and scorn towards a conquered people; whom the victors delighted to trample What recollections gush upon us as we stand on the abbey walls of Slane, and take in this noble prospect at a glance!

The records and footprints of two thouther fears but of their security. sand years are all before us—the solemn procession of the simple shepherd to the early pagan mound; the rude slinger standing in the earthen circle; the Druid fires paling before the height. Christianity; the cadence of the Round | heard on this side of the water, with any and indignation. Their cries served only to augment their torture. Machines, which could answer their pur ree north-sof church al clans in Contrivance, Indeed in England, the and tower; the short of Iva cans in double name of the complainants, Irish Norman soldiers; the most and fosse and and Papists (it would be hard to say, which singly was the most odious) shut up the hearts of every one against them. Whilst that temper prevailed, and it prevailed in all its force to a time within our memory, every measure was pleasing and popular, just in proportion as it tended to harass and ruin a set of people, who were looked upon as enemies to God and man : and indeed as race of bigoted savages who were a dis grace to human nature itself." Consid. ering the awful trials the Irish Church has undergone with what special applica bility and force do not recur the words of the Lord addressed to Abraham: "And I

If any answer were required to the statements of those who advocate the cause of Irish misgovernment, we have it in the figures of the exodus from Ireland in 1880. In that year no fewer than one hundred thousand persons left the Em Castle rule might, on noticing the depar ment of Great Britain, lending itself to the purposes of Irish landlordism, has declared war on the Irish people. If they remain at home they have, not the moment that it will refuse to pils were dispersed, or, it taken, put to death, or, escaping, were driven to resort to arms in self-defence and that gration. A demand such as this is the strongest condemnation of landlordism that has yet been pronounced. Con-demned then by its own advocates, execrated by the nation which has so long borne its cruelties, the system must perish. Its death will mark a new era in the progress of a brave, generous, and

will make of thee a great nation, and I wil

bless thee, and magnify thy name, and thou shalt be blessed, and I will bless them that bless thee, and curse them

that curse thee, and in thee shall all the

kindred of the earth be blessed.'

intelligent people.

The voice of Ireland, which has already sounded through the world, awaking in every land a feeling of sympathy in her sorrow, and in her determination to obtain the adjustment of the grievances that have so long crushed h the showers and Nial of Canan. The change in the national spirit is the greatest of all revolutions," and this change, est of all revolutions, and this change, heard over the voice of venal judge and packed jury. It will be heard over the very roar the v din of arms—over the very roar of the oppressor's cannon. It the be will throughout the heard will be heard throughout the world and it will be answered. It will be heard in America and the answer from millions of Irishmen and from millions of freemen—not Irishmen in America, will be one of denunciation of the oppressor and of earnest support to the oppressed. It will be heard in Europe, and from every metropolis of the old world will come a response of in-dignant condemnation of the hypocrisy of that government which demands reform in favor of the subjects of other powers, but suffers its own to die of want. But I will not trust myself to an expres-sion of my own views on the present de-plorable condition of Ireland politically.

Mr. James Redpath, himself a SCOTCHMAN AND A PRESBYTERIAN, in a masterly article in the Catholic World disposes of the calumnies formulated by

of the benefits received by the natives, and the fisheries unproductive, operation of a policy that seeks of welfare of the absentee owner, dead to the cries of the poor for what seeks the po the soil that bore them.

It is drunkenness, said Lord Lan
in a letter to his tenants that I
written after hundreds of them ha saved by American charity from by hunger in 1880. But statistic that there is little more than I amount of liquors consumed in as in England and Scotland. The population, who are the poorest, the most abstemious. In the po Gweedore, often described as the wretched parish in Ireland, Fath Fadden told me that nine-tenths adults, both men and women, were bers of his total abstinence society Irish are the most temperate pe Europe. It is their extravagance, said yan. But it would be a wanton ence to the traducers of the Irish reply to this audacious accusation cepting to say that the solitary ex that he gave of it—after he has working people eating sea weed "the women no longer made the cloth, but bought it at the village s is one of the results of that syst legalized tyranny by which the tains, on whose barren slopes the ants used to graze their sheep, an had been held as commonage for turies, were suddenly taken from and rented to Scottish graziers and raisers, thereby depriving the old it.

> land; less than half, per thousand in England and Scotland, and less in the most law abiding communit America. During that year there forty-nine homicides in Philadelph four in Ireland; and yet the of Brotherly Love" has only sixtee cent, of the population of Ireland Every other reason given by the tisans of the existing order is foun the slightest serious investigation, equally inadequate and unjust as planation of Irish distress.
> I began by saying that the Ir America had here America had here
> OBTAINED A FIRM FOOTHOLD.
> That foothold they will maintain by
> and unswerving adherence to the
> of their fathers. The learned bisl
> Rochester at the late Plenary Cour Baltimore said of the first immig from Ireland, that, "of all peoples were the best fitted to open the wa religion in a new country. Brav nature, inured to poverty and hard just released from a struggle unto for the faith, accustomed to the pra of religion in its simplest forms, ch ing dearly their priests, whom the learned to support directly, activel gaged in building humble chapels o site of ruined churches and in repl altars, they were not appalled by wretchedness of religious equipm and surroundings in their new hom side of the Atlantic. The was always the priest, no matter v they found him, or from what count had come; the Mass was always Mass, no matter where it was offere They had lived among the bitteres and had never quailed or flinched; representations and calumnies, s

and scorn, made NO IMPRESSION ON THEIR FAITHFUL HE Men who prefer death to the den Christ are not cowards or traitors such a school of discipline they had trained to do missionary work. and their descendants have not new hemisphere unlearned the le taught at home. Let us prove b fidelity to the Church of our tather. Church of Patrick and Columbkill Church of numberless martyrs, tha filled the Heavenly Jerusalem with fessors and virgins, let us prove the have not unlearned the lesson taug Ireland. No where in the world i Catholic citizen more at home th America, whether it be Canada o United States. For as one of the gest of living American Catholic or declares :

"The earliest history of America is th tory of its Catholicity. Catholicity is i ibly stamped on the Western Hemis The saintly names in the four corn the continent tell that Catholics we Civilization within the fines of our Republic was planted Augustine and Santa Fe fifty year fore the Puritans saw the Rock of mouth. Catholic missionaries, Jand Franciscans, for the conversi the savage and the glory of God, die loiter on the shores of the Atlantic traversed the lands lying alon northern lakes, followed the stream rivers, explored the great valley,