I've borne full many a sorrow, I've suffered many a lossmany a lossBut now, with a strange, new anguish, I
carry this last dread cross;
For of this be sure, my dearest, whatever thy
life be all.
The cross that our own hands fashion is the
heaviest cross of all.

Heavy and hard I made it in the days of my Heavy and hard I made it in the days of my fair strong youth.

Veiling mine eyes from the blessed light, and closing my heart to truth.

Pity me, Lord, whose mercy passeth my wildest thought.

For I never dreamed of the bitter end of the work my hands had wrought.

In the sweet morn's flush and fragrance I In the sweet mon's flush and fragrance I wandered o'er dewy meadows.
And'I hid from the fervid noontide glow in the cool, green, woodland shadows.
And I never reeked as I sang aloud in my welrd and wifful glee.
Of the mighty woe that was drawing near to darken the world for me.

CARDINAL NEWMAN ON THE POPE AND THE JUBILEE,

On Sunday his Eminence Cardinal Newman preached to a crowded congregation at St. Chad's Cathedral, Birmingham. His Eminence, after a brief allusion to

the Feast of the Assumption, said : Pope Leo had promulgated a jubilee, and had done so for reasons known to himself alone. A jubilee was his act, and this jubilee, which was to remain their privilge for months, was an extraordinary jubilee. There was some especial reason for his proclaiming it, and while they took advantage of it they must recollect the condition on which it was given, and this was the point on which he wished to interest the search this was the point on which he wished to interest the search this was the point on which he wished to interest the search this was the point of the search that the search the search that t was the point of which he wished to in-sist. It was an easy thing to say, and to hold, and to welcome that it was a time when plenary indulgence is given to all those who repented of their sins, and were resolved to lead and live a better life. That was the one distinct, he might say the first, primary view of the jubilee; but they must recollect there was another, and that was the reason for which it was given. If there were special reasons a jubilee might be given every day, but the Holy Father at Rome had not proclaimed a jubilee without a reason. That reason their Sovereign Pontiff formally told them in a letter proclaiming the Jubilee, but he also adds "for our intention." They asked, directed and commanded prayers, not only for the general objects of the Pope's intention, namely, "for the union of Christian princes, for the propagation of religion, for the welfare of the Church," and the like, but Pope Leo added "for our inten-tion." Let them remember, and they had much to remind them that they had a duty before them in these months, and they must not put it aside. It was very well to perform the conditions, as they were bound to church and saying prayers and telke; but they must not exclude that which the Pope seemed to lay stress upon as if it were what guided and determined him. He meant that it was for his (the Pope's) intention; and, more than that, the Holy Father specially said that during the Jubilee he wished them to have recourse to the Blessed Virgin for her patronage and advecacy; and also to St. Joseph, who was the patron of the universal Church. Those were the duties imposed upon them, and he thought—without being able to interpret what might be in the Pope's mind—that they saw quite enough is mind—that they saw quite enough, if they looked at the news of the day, in they looked at the news of the day, in the state of things here and abroad, to understand that they had great need of the intercession of the Blessed Virgin Mary and of all, the saints. They required as much prayer as they could get, and since the Holy Father spoke of prayer to St. Joseph and to our Lady during the Labiles he (the Cardin I) thought all Cath. Jubilee he (the Cardin 1) thought all Cathshort prayer at least with the intention of fulfilling that which the Pontiff put be fore them. Pope Leo was in a condition different, perhaps, from any Pope who had preceded him. He did not say whether it was a greater trial or a less That was another thing. The Church was always in trial. The Church was never without that tossing to and fro, those storms and dangers which were those storms and dangers which were typified in St. Peter's boat, and, as the stle cried to our Lord and our Lord came, so they must cry to Almighty God, and take advantage of all the privileges He had given them in allowing them to pray. While they prayed to the blessed aouls who had fulfilled their trials, and were in heaven, they must pray to him supremely to save the Church from the great danger which she was in. They had certainly what seemed, humanly speaking, a very dark prospect before them as re-garded religion; but it must be recollected that at other times religion, the Holy Church, and the Holy Father, and the world had been in great trouble. If they looked only to the last century they woull see that Pope Pius VI. died as a prisoner in France, Pope Pius VII. was for some years a prisoner in France, and r in France, and not treated even like venerable old me Pope Pius VII., by the grace of God, and by his prayers and the intercession of the Virgin, was brought back. Pope Pius IX, who preceded the present Pope, was driven out of Rome and had to go in disguise from Rome for fear he should be treated as his predecessor had been in the beginning of the century. Troubles were various, and very different, but he did not

prayed in the past, and their prayers had succeeded in the most wonderful way. As in the case of Pope Pius VII. at the beginning of the century, so it had been with other Popes. They had gone through great trials, and they had in many cases been martyrs, and everything seemed to be going to ruin somehow; but as on the Lake of Gennesareth, when the winds blew, and the waves rose, and the appeals of the seestle state of the see the winds blew, and the waves rose, and the apostles cried out, "Lord, save us, or we perish," so now there was every ap-pearance of ruin, and yet Almighty God, or we perian, so now there was every ap-pearance of ruin, and yet Almighty God, by His Sovereign word, changed the whole course of things. And this, they must recollect, was the great lesson they must keep in mind about prayer. The effect of prayer upon the Church was parallel, he might say, to the sight of a vessel going against wind and tide—the most ex traordinary and unlikely thing to happen. It was that against which the science of the day set itself with indignation and put His name. And if they called upon our Blessed Lady, and St. Joseph, and all the saints, the Church would be taken care great things were done. The world knew not how it was done. It saw certain changes, but did not know the cause. It saw certain They knew that those great things in fav-our of the Church were done by prayer of men who seemed nothing in the multitudes of powerless men, multitudes of poor women and of holy nuns. As a result of that united prayer he had no doubt that a great power would be given in the covenant of grace, and he called upon them to exert themselves in furtherance of the holy intention of the Sover-JOHN DILLON AT THURLES.

Mr. John Dillon, M. P., was on Sunday presented with an address of welcome from the people of Thurles and its vicinty. The presentation, which took place in the Market Square, was made the occasion of a great demonstration in sup-port of the Land League. The address having been read:

MR. JOHN DILLON, M. P., who was re-

ceived with loud cheers, said: Mr. Eviston and men of Tipperary, I cannot find words to express how glad I feel to find myself once more upon the soil of Tipperary and in the midst of men who did me so high an honor when I was away from my own country (cheers). The words of this address attach infinitely too great an this address attach infinitely too great an importance to the short term of imprisonment that I have undergone; for, if there be a fault in the Irish race, that fault is that they are too kindly, and that they make a great deal too much of any exertion a man may make in their cause. But one thing I have learned to know during the faw month! Have learned to know during the faw month. Have learned to know during the faw month is that they are too kindly and the far too men whose names I might mention by the score and by the hundred, suffered—the men of '67 and '70 who went into an imprisonment compared with which our imprisonment was a trifle and as nothing-men who could do seven years of a living death with an unbroken spirit and with the courage when they came out to plan a new movement for the development of their country's freedom (cheers), and to risk again and again a fate which, I say risk again and again, I would rather die seven times again, I would rather die seven times than endure (cheers). These are the men whose names should never be forgotten in Ireland (cheers)—these are the who have kept alive the tradition b the world of that reckless gaiety of Irish bravery which in the darkest hour of our history has cast such a glory and a beauty round the Irish name (cheers); and I would appeal to the young men of Ireland to-day that they pledge themselves that, so far as in them lies, they will never allow that tradition to die (cheers), and that if in the future far greater sacrifices should be asked at the hands of our people than have been asked by the Land League, there will be found in Tipperary and in all Ireland hundreds and thousands who will be ready to venture in the paths which John Devoy and Michael Davit which John Devoy and trod before them. If it shall have been Michael Davitt's glorious task to take away from the homestead of every Irish farmer-aye, and of every Irish laborer, the fear of eviction; if it shall have fallen to him to take away fear from the mind of every man who lives on Irish soil, will he not say that all the years of imprisonment he has suffered have been will spent. for some years a prisoner in France, and both were treated very ill and even harshly, glorious reward, which sets free his country from the most degrading thraldom that ever was imposed upon any people (cheers). I would ask you, how is it that a nation like the Irish become great and to advance on the path of national greatness and power? There cherish the traditions of greatness and of virtue that have been handed down them from the past; the other way is t or less than in other times; but they were greater and had a depth in them which to them, who only saw the present them. find out the faults of our people, to re past, and to resolve that you will not repeat those faults in the future. Judging from the historic past of our country,

eadiness. Every man in Ireland will do well to consider now and in the future whether there is not a great deal of truth in these accusations, and should apply himself to see that they do not injure the Irish cause in the future. But of all the faults of the Irish people there is one that has troubled me more, perhaps, than any other, and that is the fatal facility with which our people forget and forgive— they allow themselves to be wheedled by soft language and humburged by traitors. You must learn to know this—that in Irish politics you must never forget, and you must be very slow to forgive (cheers). The traitor to his country in Ireland has sometimes only to say a few soft words to the people and wait a little bit until he gets an opportunity to ell again. Some I have known have sold twice, and are looking out for an opportunity to sell a third time, and I am not sure they won't get it. You should never forget an act of traitorism, and you should take years the day set itself with indignation and with bitterness. Certain scientists could not allow the idea that prayer had that effect, but it had an effect beyond words, and the my sinful hands had made.

I go where the shadows deepen, and the end seems far off yet—
God keep thee safe from the sharing of this word life betail.

The crosses we make for ourselves, alast are the heaviest one's of all.

the day set itself with indignation and with bitterness. Certain scientists could with bitterness. Certain scientists could of traitorism, and you should take years not allow the idea that prayer had that effect, but it had an effect beyond words, and those who lived long and had large experience of life in various ways had the with the same true, faithful, powerful, and merciful of everything and every body. And everybody might be his own witness by prayer of the mercifulness of God to him; and as He was merciful to each of them, so He was to that Church which He had set up, which He had set up, which He had set up, which He had put His name. And if they called upon people will show a weakness that would make anyone despair of their cause (hear, hear). The Chief Secretary for Ireland, will show a weakness that would the saints, the Church would be taken care of in her great peril. And therefore he impressed upon them the importance of not allowing the Jubilee to pass without every day saying a prayer for the intention of the holy Pontiff, and to keep in mind the idea and objects of the Jubilee. It was by that union of prayer of the many that the land Bill has passed. He was not congest that the surprised me, although I expected little good from him—he and the idea and objects of the Jubilee. It was by that union of prayer of the many that the land Bill has passed. He was not congest that the announcement but he tented with that announcement, but he went on to say, giving his reasons for not allowing them out:

Take the case of the Loughrea prisor where there are seven men confined for piracy to murder.

Now, of all the base and cowardly pieces of slander that I have ever heard uttered in public, that is the lowest, and the basest, and the most cowardly. On the word of a common informer, whose name is not known, he seized those men and put them into prison, and, having silenced them, he proceeds to blast their character and call them murderers when he has them locked up, and they cannot answer him. If he had the common decency to say that he locked them up be cause they were Land Leaguers, I vsay, "All right, that is a fair fight." a more mean, a more treacherous, and more cowardly proceeding than to silence a man first, and then to represent him as murderer and as guilty of other foul crimes, I cannot conceive.

ITALY AND THE POPE.

Signer Mori on the Situation-The Cause of the Attack on the late l'ope's Body.

Signor Mori, the editor-in chief of the

THE ATTACK ON THE LATE POPE'S BODY,
"What was the origin of the insults offered to the body of Pius IX?" "In our country we have a party called the Anti-Clericals. It is chiefly composed of students educated in our infidel universities. A number of them, about eighteen or twenty, led by a man named Toquetti—whose brother was condemned to death for blowing up a barracks in which he ontained only a few Italian musicians—as embled on the night of the funeral. Es corting the body were carriages containing some of the monsignore who had been attached to the household of the late Pope. following these again came about two thousand people bearing torches. You know that is the fashion in my country at funerals. Nobody expected an attack and when these men dashed upon the procession they actually got hold of the body. They would have thrown it into the river Tiber if it had not been rescued. Think of the profanation! The route was five miles long. During the time it took to go that distance these men followed the procession, singing ribald songs and throw-Ing stones at carriages and the hearse. The next day the Italian Government suppressed the telegrams and only allowed their own despatches to be sent was cent abroad. Two of the English papers, however, the Times and the Stand-ard, published true stories about the outrage, and although the Italian Govern-ment protested, they would not take them back or alter them. The Anti-Clerical party claimed that the burial of the Pope was an act calculated to stir up ill feeling. What nonsense! There were It was only the carrying of the body of an old man from one plac another where he had asked that he m be allowed to rest. That was all."

"They want the guarantee laws abol-hed. When Victor Emmanuel became King he guaranteed to the Popes their ra k as spiritual kings. They were to have the same respect paid to them as that exacted for himself; they were to them, who only saw the present time, were more serious and more dargerous than any other. Religion seemed, as far as the look of things went, to be unsettled and worse than unsettled, almost driven away from various countries. Their hope was that the threatening would not be fulfilled, and that was the reason why they prayed, as dangers had come upon the Church had.

The children of the Church had the preserverance and the property of the Church was to be anything in a rush the Irish people must be said to beat any people in the world, but it has often been said of them that if they don't win on the first rush they give Church. The children of the Church had.

It requires no prophet's voice to decide from the ead easy condition of so-upon which to keep up their state—and the property of the Church was to be anything in a rush the Irish people must be said to beat any people in the world, but it has often been said of them that if they don't win on the first rush they give Church. The children of the Church had.

The anti-Clericals want these and easy condition of so-upon which to keep up their state—and the property of the Church was to be anything in a rush the Irish people must be said to beat any people in the world, but it has often been said of them that if they don't win on the first rush they give that exacted for himself; they were to decide from the historic past of our country, have a civil list—so much money a year upon which to keep up their state—and the property of the Church was to be anything in a rush the Irish people must the end converted to secult use.

It requires no prophet's voice to decide that this free and easy condition of so-upon which to keep up their state—and the property of the Church was to be anything in a rush the send the each early list. They were to the care of its they don't will be a varied. They want the church a seried for himself; they were to decide the civil list—so much money a year upon which to keep up their state—and the property of the Church was to be a average

What do these Anti-Clericals want?"

ernment and St. Peter's turned into a place for shows. Yet that is what they demand. They do not realize that the money which built the church edifices in Rome came from the people of all nations. They were built in Italy, it is true, but the Italians did not give one-twentieth of the money they cost. And yet these Anti-Clericals say they want to take them when they never paid for them. That is stealing."

POSITION OF THE ITALIAN GOVERNMENT. "How does the Italian Government feel

towards the Anti-Clericals?"
"The Government is afraid of them. It permits them, so to speak. Why, if men were to do to King Humbert what they do to the Holy Father they would restraint and look upon rules and regula-quickly be arrested. They gather under tions of conduct as old fogy. Is it wrong the windows of the Vatican and sing vile to a daughter to have her mother present songs and insult His Holiness in every way. People used to say that the action of the Holy Father in remaining shut up -a prisoner, in fact—in the Vatican was merely the result of a whim and that he merely the result of a whim and that he had nothing to fear. Well, the insults offered to the dead, show what might be done to the living. The Holy Father owes it to himself to prevent these insults offered to him. He owes it to the Church of which he is the head; 250,000,000 of people took an insult offered to him as being one of them. And then, in charity, he owes it to the poor people who, know being one of them. And then, in charity, he owes it to the poor people who, know ing not the mortal sin they commit, offer these insults to him, to prevent the possibility of such scenes occurring. The Holy Father must stay where he is until better times dawn for him and for the Church. It would be a great thing for America if he could come here. To have, in addition to your wealth, your enterprise, your liberty and your wonderful country, your liberty and your wonderful country, the spiritual head of the Church on earth would be a great thing. It would seem as though God had left all the other countries in the world and given all to this. But it may not be. The duty of the Holy Father is clear and he will do it to the and?

"Did His Holiness get any news about the attempted assassination of President Garfield?"

"Surely. He would have sent telegrams at once, but he has never been in communication with your Government, and none of the cardinals knew whom to address telegrams to. But I know that the Holy Father took the greatest interest in the news in this way. I received from my friends here, who knew how anxious I would be to hear the news, telegrams every day. By the request of the Holy Father these were copied and sent to him as soon as received. I know, too, that he inquired every day for the news, and I know that he himself offered prayers more than once for the recovery of your President. Should General Garfield get well, I have no doubt that the Holy Father will write him a letter with his own hand. The journals which are more or and none of the cardinals knew whom to hand. The journals which are more or less governed in their policy by the Church published from day to day a kind of diary of the course of the President's illness, and this was read by the Holy Father with the greatest interest."—New York

THE HOME GUARD.

spiritual court in the Catacombs. He cannot leave Rome, it is the Apostolic See; it has been hallowed by the blood of the martyrs, it is the place for the Head of the Church, and I am sure the Holy Father will never desert his post."

THE ATTACK ON THE LATE POPE'S BODY.

What was the mixing of the insults of the latest pope in the common with the universel voice of experience is that man is prone to evil from his very childhood. The ending of the great prayer that Our Divine Lord Himself taught all men is an appeal to the Almighty Father to "lead us not into temp to the common with the universel voice of experience is that man is prone to evil from his very childhood. The ending of the common with the universel voice of experience is that man is prone to evil from his very childhood. The ending of the common with the universel voice of experience is that man is prone to evil from his very childhood. The ending of the great prayer that Our Divine Lord Himself taught all men is an appeal to the common with the universel voice of experience is that man is prone to evil from his very childhood. The ending of the great prayer that Our Divine Lord Himself taught all men is an appeal to the common with the universel voice of experience is that man is prone to evil from his very childhood. The ending of the great prayer that Our Divine Lord Himself taught all men is an appear to the common with the universel voice of experience is that man is prone to evil from his very childhood. The ending of the common with the universel voice of experience is that man is prone to evil from his very childhood. The ending of the common with the universel voice of experience is that man is prone to evil from his very childhood. The ending of the common with the universel voice of experience is that man is prone to evil from his very childhood. The ending of the common with the universel voice of experience is that man is prone to evil from his very childhood. The ending of the common with the universel voice of experience is that man

tation but deliver us from evil. Of course if there were no sin in the world and we were all angels, and not weak men and women, there could be no harm in an absence of all safeguards beset barriers between the sexea barrier -whose brother was condemned to death that the teaching of God's revelation and thought there were soldiers, but which contained only a few Italian musicians—asthose barriers down and say they should never have been created. So long as w are liable to sin, so long we must guard opportunit t two sin. All this tendency to co-education of You the sexes and so forth is a tendency to tear away the barriers between man and wo man whom nature made different. Co

education is a first cousin to free love. impossible that the extraordinary free in tercourse between the sexes admitted in American society can go on without en tailing its penalties. It is a wrong state of public feeling that admits it. Young men who have been brought up in other lands are astounded when first asked by American girls, without consulting their parent, to "come and see them." We do not mean prudish or hard, but we do say that the right person to give such an invitation is the parent, not the child. In thousands of families, supposed to be well-bred and the pink of respectability, it takes a com-paratively short acquaintance to open to a man the privilege of taking a girl, if she so wills, to the theatre or opera, or bail. It is an extraordinary mark of confidence surely to entrust a girl so easily to the company of one of whom in reality the parents know little or nothing, save that he happens to have been introduced by some friend or acquaintance. That is his passport to be guardian of their daughter's passort to be guardian of their daugnter's person through an evening and often long into the night. We ought to be a very virtuous people to be able to laugh at the conventionalities surrounding older nations in the matter of their daughter's vir

It requires no prophet's voice to decide

constantly increased. It it no implication | chested, erect, well set, staunch, massive on the virtue of a girl or a young man, however worthy, to draw up a steady line of conduct in this regard. It is simply to say that such a thing is unbecoming, as it is. Far better than this license is the severe restriction observed in lands like France and Spain, where young reconle France and Spain, where young people under no circumstances whatever mitted to go abroad together as they are here. This at least secures the character of the girl, while it prevents the possib-

ility of insult.

Even with all the safeguards that Catholic education and Catholic habits provides how many go astray. And how much nore so with those who spurn all while she is entertaining her young male friends? The mother is at once the ctown and fountain of the family. She should be everywhere and her presence and influence made to permeate all. The very thought of her should hang around the home as a blessing and a sacred talis-

man to prevent and rebuke any thought of discretion or wrong. Yet the fashion among multitudes of well-to-do young people among us is rather to resent the presence of their mother when the young men are in attendance. As soon as the gentleman appears it is an understood law that the mothers are supposed to dis-appear. Such a state of society is both un-Christian and inhuman.

Mothers, guard your daughters with a nother's sweetness and tender care. Had this only been exercised over the unfor-tunate whose corpse was fished out of the river the other day, and whose and story in one form or another is being repeated one form or another is being repeated every day, what a different chapter might have been written on the young life. How many more happy homes should we have among us, and how much more robust virtue throughout the land! This is the reform of reforms that we need here, to make the homes Christian, and Christian mothers are the fittest agents here.-

IRISH ORATORS.

Gratian, Curran, and O'Connell.

There is an old man with stooped shoulders, long, thin arms, the sparest ngure, haggard face, lips firmly set, an eye with the search glance of a gray eagle that is Herry Grattan!
What of him? He had a great cause, s

great opportunity, a great genius. The independence of Ireland the cause; the embarrassment of England with her colonies the opportunity. With the magnitude of both his genius was commensurate. He was equal to his friends—as he himself said of his rival, Henry Flood—and more then equal to his seremics. and more than equal to his enemies.

and more than equal to his enemies.

When he spoke, infirmities and defirmities of the man disappeared in a blaze of glory. His eloquence was more than human. "It was a combination of cloud, whirlwind and flame." Nothing could resist it. Nothing could approach it. It conquered all and distanced all. Like the archangel, it was winged as well a greed. well as armed.

His intellect was most noble; his heart was not less divinely moulded. Never did so much gentleness, so much benign-ity, so much sweetness, so much courage, so much force unite before in one poor

frame.

The brightest event of Irish history is
that great man's life. The brightest event of frian history is the great event of that great man's life. If the brightest, let us refer it to his genius, his spirit, his ambition. "He never would be satisfied so long as the meanest cottager in Ireland had a link of the British chain clanking to his rags."
Thus he spoke, moving the Declaration of Independence.

The last time he appeared in the Irish Parliament was at midnight. He had ome from his sick bed. They gave him eave to sit while he addressed the House. Men beheld before their eyes a sublime transfiguration. "I arose," said he "with the rising fortunes of my country; I am

willing to die with her expiring liberties.' Had Henry Grattan been at that hou Had Henry Grattan been at that hour inspired with the republicanism of Wolf Tone, his character would have been com-

There is a dark, dwarfish figure, with a brown, rugged cheek, a short, flat nose, and upturned, carnest face, an eye swimming in black lustre, hands upon the hips, the awkward body swinging to and hips, the awkward body swinging to and fro, looking as though it were convulsed —that is John Philpot Curran!

I reland,

Who, knowing anything of Ireland, has not heard of him. Who, having read the story of her wrongs and martyrdoms, has failed to love that loving, gallant, glowing nature?

Who at all familiar with marked features of his time will refuse to him an exalted station and the most generous nomage? In a period conspicuous for its wit his

was the brightest wit of all. At a time when the most exuberant hospitality prevailed his was the most genial nature that flowed and sparkled at the social board. In a crowded school of orators, each one of whom was prominent and towering, he stool if not the foremost, second only to the foremost.

When corruption was let loose he stood unpurchasable and inviolate. In a reign of terror he was dauntable and invincible You may murder," he exclaimed one day to the armed ruffians in the court ho "but you cannot intimidate."

In the midst of devastation he was a guardian spirit and an immortal saviour. From the beginning to the end he clung to the fortunes of his country, gave her his love, his labor, his thoughts, his gayety, his sorrow, the inspiration of his courage, the exhibarating warmth and splendor of his genius-gave them all to her in the fullest measure.

Closing our hand in prayer, and bendng in reverence beside the tomb, one regret alone may escape our lips in contem plation of his career—that he did n with those whom he strove to save. -that he did not die

On a broken ledge of granite, against which the waves of the sea seem to have worked for many a long day, and in the shadow of a mountain clad in purple heath, and over which the mist is passing these stonds as though it gree out. ing, there stands, as though it grew ing, there stands, as though it grew out of it, a massive figure—arms folded, stoutly-limbed, broad-shouldered, deep-

chested, erect, well set, staunch, massive as the granite, small head, small, gray, twinkling eves, flexible small lips, features suffused with humor, yet, under the laughing surface, betraying a lurking sagacity and purpose, and a consciousness of power—it is O'Connell!

Why say more? He himself uttered those words one day in the spring of 1843.

"I find that my humble name has penetrated and become familiar along the Carpathian Mountains, and I verily believe the autocrat of Russia has heard of

lieve the autocrat of Russia has heard of him, who now addresses you. Portugal has heard of it. Spain has felt it. It has been talked of in the mountains of Hungary. Coupled with it, the woes of Ireland were heard of from the sources of the Missouri. From the waters of the Ohio, from the summits of the Alleghan-ies and the wooded banks of the Monongahela-in every part of that vast con-tinent, from the forests of the Canadas to the morasses near New Orleans—with my name is mingled the cry for the restor-ation of the liberties of Ireland."

The utterance of these words was no fictitious ostentation. His own importance he did not exaggerate. None will dispute it. His bitterest enemies admit it. The celebrity of his name was measured by weeks and continents.

His power within the country of his birth was equal to the notoriety abroad. No man, at any time, in any country, was endowed with greater. His was the only legitimate kingship in Europe. If he had not drilled regiments, he had an impetuous and overpowering people at his back. If not the master of the ordinance, he was the ruler of the avalanche It would have come had he breathed a syllable. A stroke of the eagle's wing, syllable. A s they say, will dislodge it from the Alps.
Why say more? Is it necessary to justify these words? this estimate of that

tify these words? this estimate of that man's power? this assertion of his absolute capacity?

A very eminent critic, writing in the French language—writing of Mirabeau, Dante, Guizot, Thiers, Lamartine—has said this concerning him:

"O'Connell has been likened to Demostrance of Council has been likened."

thenes. O'Connell uses simple phrases and simple constructions. Herein the two are both alike, But O'Connell has a pathos unknown to the Greek. Demos-thenes is the statelier—O'Connell the more varied. The Athenian often made men pale with terror, or silent with deliberate fury. O'Connell oftener made them laugh, and shout, and love him, and go along with him and with his cause."

Nothing within the range of human ca-pacity, in the way of revolution and ad-ministration, was to him impossible. He might easily have recovered the confis-cated prerogatives of 1782. His domin-ion far exceeded that of Henry Grattan, though his military resources were less os-tensible. Had he willed it he would have been crowned in 1843 and his dynasty established. Imbued with loftier admirations, he could have thrown the crown to moths and worms, and, like Washington, have inaugurated the sovereignty of his people under the code and banner of a re-public.

Yet, failing to do so, and failing in other instances, he did much for her before the sun of life and intellect moved down wards from the zenith; and dying, be queathed a memory to his country ntributes largely to that stock of wealth which no laws can confiscate, no adversity deteriorate-a memory which even the who differ from him most and censure him most harshly will be solicitous and jealous to perpetuate.-T. F. Meagher

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"I don't want that Stuff."

Is what a lady of Boston said to her husband when he brought home some medicine to cure her of sick headache and neuralgia which had made her miserable for fourteen years. At the first at ack thereafter, it was administered to her with such good results, that she continued its se until cured, and made so enthusiastic in its praise, that she induced twenty-two of the best families in her circle to adopt it as their regular family medicine. That "stuff" is Hop Bitters."-Standard.

Generally speaking, outside of the legal raternity there is not a great deal of clothing to be found in a law-suit.

Thomas Myers, Bracebridge, writes :-Dr. Thomas' Electric Oil is the cine I sell. It always gives satisfaction, and in cases of coughs, colds, sore throat, &c., immediate relief has been received by (It is related that a isit Michael Davitt o perch affectionate List! Through the Chilly with ghosts Dark as the hearts there the jailer's chain.

Where the saller's chain, And brows that shall Wake sighs for it Hark! through thrail, Rich as a liqu Soft as the loo Gushes in gla The song the Soft the cell For the latest hel For the latest hel For the latest hel For the light their Bright as an

'I've flown over the From a green, gr still sing-Dungeon and city with a droopin wing:— Hurrah! all their f Their bars and th Gainst the messa than king— Of love and hope

Oh! tell me, tell m How is it across Is the roar of th heard By their trembli Do the men still m From Cashel's strand? Or shame they the Was hurried far The jails are cran bared,
Their felon grasp'
Dillon, nor Kettle
All that the olde
Scatter'd, captive.
The priest e'er
hand:—

many a West"—
"Alas! alas! for Nay, but hurrah Hundreds are free!—
Laughing at tyrar
Onward, and up
A handful began,
The high empris
fann'd. Halt or waver? No Bursts full and f

And oh! but the night,
And oh! but the p
As it bounded for
And the little bird wave.
And trills out h
What message,
slave?—
What message
from thee?

- United Ireland.

MAGNIFICENT DINAL MANY On Tuesday eving of the Cardiff

was held in the (The Mayor presid Present on the Hedley.
The Mayor said habitants of Car fully and fairly t the town when I welcome to Card one who must ha course of his life in which he has himself to the alone be in grate: been my privileg to hear him disco

Kensington, and

receive at any ra struction from w

Cardinal Man

with which his risided, said: Mr. men .- The ins which you, M speech greatly re brother on thought to find ing entirely confess that I I am very hap Mayor of Cardi this town-is co preside over a ipon to address o that there the members of every communi of opinion, of many contradi makes my posi fess I am mon ask of endeav TO SPEAK AS AL without abating plainly, withou ments of truth, truth, but with and temper in (applause). L. I do not believe answer to the mind of a man of the street in him a great ma upon his breas "Stone bli and makes a co lieve in the exi

> the existence existence he Then you a you say that Creator of th was eternal was created by you will, you cannot choose reject the thi ever yet, and fortune or twhich is no face to face w deny the fun I have never face that dis me how it is first and sec they are no third. And, gument falls

cause I den

onec I pity y

W THERE BE

reason.