

MARCH 17, 1882.

Written for the Record.
TOKENS.
You ask for a token of love, my friend—
A beam from the tent of my heart;

Who knows where the noontide sun may
Be?
The forms that we loved once dear;

For the brightest life hath owned our strife,
And below each glad joy is a tear.

The mother who sits by her cradle prime
Hath token of fondest love;
Yet the angels are weaving its fate mayhap—
A bright, bright woven shawl.

What blossoms so bright in the garden of life
That wintry frost may not sear?
What token from heaven so full of hope
Not woven with joy and fear?

You ask for a token of love, my friend—
A beam from the tent of my heart;

Who knows where the noontide sun may
Be?
The forms that we loved once dear;

For the brightest life hath owned our strife,
And below each glad joy is a tear.

The mother who sits by her cradle prime
Hath token of fondest love;
Yet the angels are weaving its fate mayhap—
A bright, bright woven shawl.

What blossoms so bright in the garden of life
That wintry frost may not sear?
What token from heaven so full of hope
Not woven with joy and fear?

You ask for a token of love, my friend—
A beam from the tent of my heart;

Who knows where the noontide sun may
Be?
The forms that we loved once dear;

For the brightest life hath owned our strife,
And below each glad joy is a tear.

The mother who sits by her cradle prime
Hath token of fondest love;
Yet the angels are weaving its fate mayhap—
A bright, bright woven shawl.

What blossoms so bright in the garden of life
That wintry frost may not sear?
What token from heaven so full of hope
Not woven with joy and fear?

You ask for a token of love, my friend—
A beam from the tent of my heart;

Who knows where the noontide sun may
Be?
The forms that we loved once dear;

For the brightest life hath owned our strife,
And below each glad joy is a tear.

The mother who sits by her cradle prime
Hath token of fondest love;
Yet the angels are weaving its fate mayhap—
A bright, bright woven shawl.

What blossoms so bright in the garden of life
That wintry frost may not sear?
What token from heaven so full of hope
Not woven with joy and fear?

You ask for a token of love, my friend—
A beam from the tent of my heart;

Who knows where the noontide sun may
Be?
The forms that we loved once dear;

For the brightest life hath owned our strife,
And below each glad joy is a tear.

The mother who sits by her cradle prime
Hath token of fondest love;
Yet the angels are weaving its fate mayhap—
A bright, bright woven shawl.

What blossoms so bright in the garden of life
That wintry frost may not sear?
What token from heaven so full of hope
Not woven with joy and fear?

You ask for a token of love, my friend—
A beam from the tent of my heart;

Who knows where the noontide sun may
Be?
The forms that we loved once dear;

For the brightest life hath owned our strife,
And below each glad joy is a tear.

The mother who sits by her cradle prime
Hath token of fondest love;
Yet the angels are weaving its fate mayhap—
A bright, bright woven shawl.

What blossoms so bright in the garden of life
That wintry frost may not sear?
What token from heaven so full of hope
Not woven with joy and fear?

You ask for a token of love, my friend—
A beam from the tent of my heart;

Who knows where the noontide sun may
Be?
The forms that we loved once dear;

For the brightest life hath owned our strife,
And below each glad joy is a tear.

The mother who sits by her cradle prime
Hath token of fondest love;
Yet the angels are weaving its fate mayhap—
A bright, bright woven shawl.

What blossoms so bright in the garden of life
That wintry frost may not sear?
What token from heaven so full of hope
Not woven with joy and fear?

You ask for a token of love, my friend—
A beam from the tent of my heart;

Who knows where the noontide sun may
Be?
The forms that we loved once dear;

For the brightest life hath owned our strife,
And below each glad joy is a tear.

The mother who sits by her cradle prime
Hath token of fondest love;
Yet the angels are weaving its fate mayhap—
A bright, bright woven shawl.

What blossoms so bright in the garden of life
That wintry frost may not sear?
What token from heaven so full of hope
Not woven with joy and fear?

You ask for a token of love, my friend—
A beam from the tent of my heart;

Who knows where the noontide sun may
Be?
The forms that we loved once dear;

For the brightest life hath owned our strife,
And below each glad joy is a tear.

The mother who sits by her cradle prime
Hath token of fondest love;
Yet the angels are weaving its fate mayhap—
A bright, bright woven shawl.

What blossoms so bright in the garden of life
That wintry frost may not sear?
What token from heaven so full of hope
Not woven with joy and fear?

died in 1774. Towards the close of
his episcopate, he was permitted to dwell
undisturbed in an humble thatched cabin,
on the site now occupied by the archi-
episcopal residence in Thurles.

THE PUBLIC RECORD OFFICE, DUBLIN,
which relate to the imprisonment and ban-
ishment of Dr. Sleyne, Bishop of Cork
and Cloyne. As these documents are un-
published, and abundantly prove that the
exercise of spiritual authority was the
only crime of which this venerable bishop
was accused, whilst they at the same time
throw considerable light on the whole
procedure of the Government in Ireland
against the Catholic clergy, it may not be
out of place to refer to them somewhat in
detail.

1. The first in this series of documents
is a presentment from the grand jury of
the City and County of Cork, dated 27th
of July, 1702, complaining that John
Sleyne, Bishop of Cork, had called on
Rev. Richard Hornet to the parish
of Youghal, and had excommunicated
Dominic Gough, the priest already in that
town, for not submitting to said collation;
and further, that Peter Murrough, titular
vicar-general of the said bishop, still con-
tinued in the city, and exercised ecclesiastical
jurisdiction there.

2. Letter of Joshua Dawson, secretary
at the Castle, to the Mayor of Cork, from
Dublin Castle, 8th of August, 1702, con-
veying a warrant for the transportation
to Portugal of the titular Bishop of
Cork, and a friar and also one Martin, a
friar, which will be brought from Limerick.

3. Memorial of Dr. Sleyne, addressed
from prison to Count Wratzlaw, Austrian
Ambassador in London, and forwarded
by Lord Rochester, Lord Lieutenant, from
London, to the lords justices in Dublin,
on 27th of October, 1702. This valuable
paper, thus officially preserved, is of
particular interest, and is as follows:—
Most excellent Sir,—
Your petitioner, John Baptist Sleyne,
Bishop of Cork and Cloyne, eighty years
old, and laden with infirmities and weak-
nesses, having been five years kept in close
prison—viz, from the year 1698—most
humbly shews that lately, at a general
sessions held for the Queen in the city of
Cork, the petitioner was convicted before
the judges because he had not departed
this kingdom with other dignitaries and
regulars of the Church of Rome, then
perpetually banished this kingdom under
the penalty of perpetual banishment, or
during life. Now, by the order of the
said judges, it is decreed that after so long
imprisonment and hardships, your peti-
tioner shall be banished for ever (to some
islands which he knows not) in this rigor-
ous winter season, and in the time of war.
Your afflicted prisoner believes that it is
beside the intention and knowledge of her
Majesty that such severity is put in execu-
tion, and hopes she will be graciously
pleased to pardon his grey hairs, filled with
his old age and misery, seeing nothing now
remains for him but a grave. If your
excellency, out of your tender regard to
God's cause and the Church, should inter-
pose his Majesty in this thing, and
oppose this cruel sentence, it is in your
power by her Majesty's authority to spend
the few days yet remaining in his native
country, either in or out of prison; and
if it should be necessary for his liberty,
he would give security of the ablest men
not to do anything to the prejudice of
the publick. So your petitioner, most
humbly prays lying under such a difficulty,
that he will never leave off imploring the
Divine goodness for the prosperity of
your Excellency's soul and body.

4. Letter of Secretary Dawson to Mr.
Whiting, Mayor of Cork, from Dublin
Castle, 9th of January, 1703:—
Sir,—Upon a presentment of the grand
jury of the City of Cork for the trans-
portation of the titular Bishop of Cork,
according to an Act of Parliament in that
behalf, the lords justices signed a warrant
requiring the mayor and sheriffs of
Cork to cause the said titular bishop to
be put on board the first ship that should
be bound from Cork to Portugal, which
order I enclosed in my letter of the 8th
of August last to the then Mayor of Cork,
but no account having ever been sent up
of the execution of that order, or any
reasons being given why the said bishop
was not transported, their Excellencies
have commanded me to write up to you
for an account of that matter, and upon
receipt of your answer further directions
will be sent down to you therein; and
in the mean time no further persecution
is to be had against the said bishop, which
I signify to you by their Excellencies com-
mands, and am, Sir,

Your most humble servant,
J. DAWSON.
5. Reply of John Whiting, Mayor of
Cork, to the above, setting forth that on
receipt of this letter he had communicated
with his predecessor in the mayoralty,
Alderman Dring, who stated that he had
received the order referred to, but could
not find any ship going to Portugal. As he
found no ship going to Portugal, he had
difficultly, and though he had agreed with
several ships to take the bishop on board,
yet they all pretended to be "forced to
sea unawares," so that the bishop is still
"as in a bad condition to be transported
as formerly."

6. Letter to Lord Rochester, Lord
Lieutenant of Ireland (in London), from
the Council in Ireland, Dublin Castle,
9th of Jan., 1703, that the Bishop's stay
in Ireland had been connived at by his
late Majesty, upon the condition that he
should not exercise any jurisdiction; that
grand jury at Cork at last sessions had
made presentment to the Chief Justice
Pyne, complaining that he had not been
transported to Portugal; and therefore
the orders had been signed on the 8th
of August last for carrying out his trans-
portation, by putting him on board the
first ship bound for Portugal.

7. Letter of Lord Rochester, dated
20th of January, 1703 to the Council in
Ireland:—
I had the opportunity yesterday to lay
before the Queen at the Cabinet Council
before your lordship's letter of the 19th inst.,
relating to the titular Popish Bishop of
Cork, and have received your direction
that I should send you direction that
Portugal be put in execution. You
will therefore take care accordingly, and
some particular directions must be given
to the Mayor of Cork to be more dili-

gent in the observing your orders, for
that by his own account to Mr. Dawson,
it was taken notice of here, his reasons
were very slender for not having done as
he was directed.

8. Letter of Joshua Dawson, from Dub-
lin Castle 9th of Feb., 1703, to the Col-
lector of Customs at Cork, to pay to the
mayor of the city the necessary amount
for shipping Dr. Sleyne to Portugal.

9. Letter of J. Dawson, on same date,
to the Mayor of Cork conveying the order
of council "that you cause the said Popish
bishop to be put on board the first ship
that shall be bound from Cork to Portu-
gal."

10. Letter of Rowland Davies, Dean of
Ross, to Mr. Marmaduke Coghlin, in Dub-
lin, from Dawestown, 4th of October,
1703, and endorsed as referred to the
"committee on the state of the nation."
He had been asked to forward to the
castle all the particulars regarding the
stay of Dr. Sleyne at Cork; he had also
received several complaints relative to the
exercise of jurisdiction by the said titular
bishop, but the bishop had been shipped
for Portugal before anything could be
done.

THESE OFFICIAL DOCUMENTS HITHERTO
PUBLISHED,
leave no doubt as to the lengthened im-
prisonment and banishment of this véné-
rable prelate for the sole offence of exer-
cising his episcopal authority. He died
at the Dominican Convent of Buon Suc-
cesso, near Lisbon, in 1714, aged ninety
years. He is the only one that we should
take some instances from.

THE SUFFERINGS OF THE PARISHIAL
CLERGY.
In October, 1712, when the proclamation
ordering the laws against Popish priests,
&c., to be put into force was published in
Armagh, Walter Dawson, a constable of
the parish, and a Popish priest, was con-
cealed in the neighborhood of the
parish. He had him accordingly
arrested without delay, and thrown into
prison. The official correspondence in the
Irish Record Office gives us full details
regarding this most singular case. The
priest, who proved to be a bed-ridden old
man, in his ninetieth year, weak of mind,
being now in a second childhood, and so
poor that he depended entirely for his
support on the charity of his neighbors.
The brother of the captive wrote to the Gov-
ernment deprecating the inhumanity of
this arrest, and urging that it could not
be a fair and serious discredit upon the
law. A few months later, Walter Dawson
again addressed the authorities of the
Castle, setting forth that in pursuance
of the proclamation he had arrested the
Popish titular Dean of Armagh, and had
obtained witnesses against him, but that
he had begun, his prisoner had died in
Armagh gaol; he adds a prayer that not-
withstanding this mischance, he may not
be deprived of the reward of £50, which
he would have been entitled to on the
dean's conviction.

A MAJORITIE IN LISTWELL,
whose letter of August 13, 1711, was for-
warded to the Government, gives a curi-
ous picture of the earnestness with which
the Catholic clergy in the south labored to
promote piety among the people. A
priest, he says, named Bourke, a native of
Connaught, was preaching through vari-
ous districts, and with staff in hand, and
he exhorted the people as he met them on
the roads, or in the fields, to forsake their
vices and lead a pious life. He had a
catechism, which he read and explained to
those in Irish; and at the end of his dis-
course he used to intone the "Miserere,"
till the blood trickled down his back. The
magistrate hearing that he was followed
by multitudes, and was reputed by the
people a worker of miracles, sent to ar-
rest him. He escaped, however, and was
now continuing the same course in Lis-
well, where at times as many as 2,000 or
3,000 persons assembled to receive his in-
structions. The magistrate adds that, as
far as he was able to learn, this priest had
no object in view except the promotion of
piety.

THE MOST ACTIVE OF THE PRIEST
HUNTERS.
was known by the name of Edward Ter-
rell. In the year 1712, upon his informa-
tion, two priests, named Patrick McCarthy
and William Hennessy, were arrested at
Cork, thrown into prison, convicted, and
transported. In October the same year
he presented a petition to the Castle, set-
ting forth his own zeal for the Gospel,
and complaining of the inhumanity of
the laws. Next month he accompanied
the magistrates of Ferbane in search of
priests through a very wild country to the
house of Mr. John Coghlan, "in a most
retired place, far distant from any high
road;" they found plenty of food, but
the priests had fled. This priest was brought
to a premature close. The Dublin newspa-
pers of the 23rd of May, 1713, announced
that "This day, Terrell, the famous priest-
catcher, who was condemned this morn-
ing for having several wives, was exe-
cuted." Among the official letters pre-
served at the Public Record Office, Dublin,
there is one addressed by George Macarty,
the Sovereign of Belfast, to the Secretary
at the Castle, dated from Belfast, March
1705, and giving some interesting details
relative to Dr. Phelim O'Hanill, who was
the registered priest for the extensive
parishes of Belfast, Derryglady and Drinn.
This priest had been ordained in 1677, by
the martyred primate, Oliver Plunket,
and was now in his 80th year. A pro-
clamation had been issued for his arrest,
and as he was not conscious of any crime
he wrote at once to the magistrate, stating
that he was laid up with sickness, and
that he was quite willing to put himself in
the magistrate's hands, and have put him
into the stocks, if he was able to proceed to Belfast;
"accordingly, he came on Monday last,"
writes Mr. Macarty, "but being at
Armagh upon the commission of array for
the Militia, he stayed in this town till
I came home, and hath this day surren-
dered himself to me, and have put him into
stocks, and desire you would excu-
sations (the Lords Justices), where I intend
to keep him till I know their further
pleasure." He then adds that the be-
havior of P. O'Hanill had been such since
the Revolution, and he had during
the disturbances

protecting their property from injury,
that the leading Protestants of the county
had come forward to offer bail and to
solicit his release. "However," Mr.
Macarty continues, "the proclamation
being positive, and no discretionary
power left in us, I would not bail him.
Thank God, we are not under any great
fears here: for upon this occasion I have
made the constable return me a list of all
the inhabitants within the town, and we
have not amongst us within the town
above seven Papists; and by the return
made by the High Constable there is not
above one hundred and fifty Papists in
the whole parsonage. Favor me with an
answer to this, with the Government's
pleasure therein." This important letter
bears the significant endorsement, con-
veying the substance of the Lords Jus-
tices' reply, "Let him continue for the
present where he is." A few years later
the Rev. James Hanant, P. P. of Killeigh,
was arrested, thrown into prison, and
after two years' imprisonment, sentenced
to transportation. This worthy priest
had made for himself, in Ballyvaughan,
a place concealed from the priest hun-
ters, but on one occasion, being closely
pursued, he took refuge with a Protest-
ant family of Killeigh, named Stockdale,
who concealed him in their barn in a
mole-trail.

EVER AFTER BLESSED.
and even its thatch was never harmed by
the greatest storm. The following let-
ters, addressed to the Secretary at the
Castle, preserve authentic details of his
imprisonment.—
Downe, Feb. 21, 1712.
Sir,—I formerly gave you an account
that I sent to search for one James Hanant,
a priest whom I had reason to believe
exercised ecclesiastical jurisdiction in this
diocese, and the most dangerous man in all
the country. I am now to acquaint you
that he is taken; and Major Norris and I
have sent him to this gaol with our mit-
timus. The Major and I are desirous to
know the sentiments of the inhumanity of
this arrest, and have ourselves on this occasion;
and if it be blamable what bail we are to
take. I must tell you that the Papists
in this country are very much alarmed
and disturbed at his being taken, and so
exasperated at the man who took him,
that I have been obliged to give him arms
to defend himself from their insults. The
deputy-Sheriff has been with me since
the priest's confinement, and told me that
he had clapped a new arrest upon him for
marrying a couple of our church clandestinely, which crime I leave to the Govern-
ment to consider whether it be blamable.
I wait your directions, and am, &c.
HENRY MAXWELL.
Downpatrick, Nov. 3, 1714.
Sir,—Yours I received of the 23rd of
October. There is none in the gaols of
the county of Down under sentence of
transportation, but one James Hanant, a
Popish priest, he has lain in gaol about
fourteen months, and would receive half
a year of that time under sentence of
transportation. George Lambert, Esq.,
one of the Justices of the Peace for the
said county, and I have used our endeav-
ors to have him put off, and have had
him several times at Portaferry, but
he would not give me any security, and
we shall use our utmost endeavors to
get him transported as soon as possibly we
can, &c.
ROBERT JONES, High Sheriff.

Father Hanant was in due time trans-
ported, but the vessel was shipwrecked on
the Antrim coast, and he made his way
back to labor with his flock, and he
was held in after years the
form of Archbishop of Down. The in-
former who had betrayed him was hated
by everyone. The wild justice of re-
venge even followed him after death, and
his body would not be allowed to rest in
any of the churchyards of Lecale.
TO BE CONTINUED.

THE ARCHBISHOP OF CASHEL ON
OUTRAGES AGAINST ANI-
MALS.
The following reply has been given by
the Archbishop of Cashel to the Previ-
cator to the Society for the Prevention
of Cruelty to Animals, who, on the
part of the body which he represents, re-
quested his Grace to join with the other
bishops and clergy of Ireland in denounc-
ing the outrages against animals which
are taking place occasionally throughout
the country:—
FEB. 19, 1882.
My Dear Sir,—In reply to your
esteemed communication, dated yesterday,
and referring to certain outrages upon
dumb and defenceless animals which
unfortunately, have from time to time taken
place of late in various districts of the
country, I beg respectfully to say,
1st. That no one can deplore such out-
rages more literally than I do.
2nd. That I believe them, however,
to be grossly and wilfully exaggerated,
both as regards number and character.
3rd. That they are not in reality, and
at no time were, greatly in excess of the
average of such offences in past years; and
as a rule, of an infinitely less savage and
revolting type, in Ireland than they have
been proportionately in England during
the same period.
4th. That, in my opinion, the suspi-
cions against systematic, outcry now raised
against outrages have been greatly exag-
gerated, and are largely ungrounded,
and are merely sympathetic or humanitarian
grounds, but with a view to discredit, as
far as may be, the Land League move-
ment and organization, which are per-
sistently pointed at by a few as the real
cause of these offences.
5. That while I am most Gracious Ma-
jesty, rights and becomingly, and with
that true, expressly instinct which so well
befits her, queenly her abhorrence of out-
rages committed against dumb and de-
fenceless animals, she might, had she
thought well of it, with equal propriety
have given expression to a similar feeling
regarding the large number of her Irish
subjects, who, though, thank God, not
dumb, are certainly defenceless and ill-
treated animals, being habitually bruised
and beaten and mercilessly flung out, shel-
terless, on the roadside because of their in-
ability to meet the requirements of ruth-
less and exacting taskmasters.
6th. That a united appeal, such as you
speak of, on the part of the bishops and
clergy of Ireland, if made as you suggest,
would go far to give credit and currency
to the false statement, so persistently

made, that gross outrages against indefen-
sive animals are unusually and alarmingly
common in our midst, and that the clergy
have been hitherto remiss in raising their
voices against them.
7th. That, for these and other reasons,
I can be no party to the address to the
Irish people which you so earnestly re-
commend; that, speaking for myself, I
have, by word of mouth as well as in
writing, repeatedly denounced outrages of
every kind; and that I have quite re-
cently done so most emphatically in a
letter addressed by me to the clergy of
Cashel, as may be seen by the printed ex-
tract from it which I subjoin.

EXTRACT FROM ARCHBISHOP'S LECTURE
ON THE
LETTER.
Outrages of every kind should be stren-
uously denounced by the clergy, Sunday
after Sunday, as offences against God and
a disgrace to the country, besides being
highly injurious to our national character,
as well as to the nation to remain, my dear
Sir, your very faithful servant,

T. W. CROKE,
Archbishop of Cashel.

FATHER BURKE.
His Panegyric of the Late Very Rev.
Dean Meagher.
Dublin Freeman's Journal.
On Sunday a meeting of the parish-
ioners of Rathmines and of the other
friends of the late Dean Meagher was held
in the parochial church, Rathmines, to
consider the best means of erecting a
memorial as a token of respect on the
part of the parishioners and of many
other friends in the diocese, of which
he was for many years Dean and Vicar
General.

The Very Rev. Thomas Burke, O.P.,
proposed the second resolution as fol-
lows:—
That this meeting, representing all
classes in and outside this parish, under-
takes, in union with the pastor and clergy
of the parish, the erection of a memorial
to perpetuate the remembrance of the
faith, and Christianity, and the teachers
of religion out of the schools of our child-
ren, and leave them smitten and stricken
with the winter of unbelief, to be taught
to read and to write, and to cast us—
sums the noble knowledge of God and the
Redeemer? That is the great question
of the 19th century. It is not a question
of constitutional government, or of univer-
sal suffrage, or of political economy.—
These are vital, fundamental questions.
The one vital, fundamental question of
all is this: shall Germany continue to
be a Christian people, and shall Englishmen
continue to be a Christian people? For
nothing is more certain, no axiom in
mathematics is more certain than this,
that Christian education will rear a Chris-
tian people. Education without Christian-
ity will rear a people that are at least un-
Christian; and a people that are un-
Christianity will soon become anti-Christian.
Well, now, why have these things?
I will tell you why. In the year 1870,
unhappily, in the legislature of England,
a law was passed by which, for the first
time, secular and religious education was
separated in the schools of England. In
Germany, that evil example, in Ger-
many, too, the same law was passed, and
from things secular and religious separa-
tion was accomplished. There was a cry
against it; and the poor sisterhood of the
Sacred Heart, and the poor nuns who
taught the little children, were all put out
of the schools. The schools were secular-
ized, and, therefore, the school and faith of our
men, unless by other means, is now in peril
of the schools. The schools of England are
in peril here. Well, dear friends, I must
add one more word. What is happening
in France? I will not say she is following
the bad example of England and the
example of Germany, but that she who
in her rule for a moment was a revolutionary
party France there is a revolutionary party
which leads its politics, who are endeavor-
ing, in like manner, to drive the teachers
of religion out from the schools of the
little children, and to reduce the education
of the people of France to the same level
of de-secularized teaching.

acknowledge to you that, as an English-
man, I am proud of England. A bill has
been passed by the University Education
of Ireland which gives free liberty of con-
science to every man. Jesuits may teach,
and Sisters of Mercy may teach and Sis-
ters of Charity may teach, and all the re-
ligious Orders, from the North to the
South of Ireland, may teach in their
schools and their colleges without any
hindrance on the part of the civil law of
this Empire.

THE FOLLOWING ITEMS OF ENGLISH PARLIAMEN-
TARY NEWS IS A CURIOUS COMMENTARY
ON THE BANISHMENT ENJOYED BY BRITISH
SUBJECTS IN IRELAND.
Mr. Metge asked the Attorney-General
for Ireland if it is the case that a man
named Anthony Hill has been sentenced
to three months in prison at Ennis for
cheating for Mr. Parnell, and if so, under
what statute it can be shown to be a
criminal act to cheer for a member of
Parliament. In putting the question Mr.
Metge wished to correct a portion of it.
The actual punishment imposed was six
months' imprisonment and not three, and
Hill was not a man by any means, only a
young lad between 16 and 17 years of
age.
The Attorney-General for Ireland said
that Anthony Hill had been charged with
inciting to riot (laughter), and was bound
to the peace for six months. He found
bail, and had since gone to America. In-
citing to riot was a criminal offence.
Mr. Metge—It is a curious fact that his
mother does not know he has gone to
America (great laughter).

self. He had built up for himself during
the long years of his holy and laborious
life an imperishable memorial in the re-
verence and love with which his name
would be remembered in the diocese of
Dublin (hear). He had raised to himself
another memorial in that sacred temple in
which they were now assembled, so that
although his body might lie elsewhere
that beautiful church would still speak of
him and proclaim his name to future gen-
erations (hear). But his friends still
wished to testify their regard for his ven-
erated memory, and the question was what
form the testimony of their regard should
take. As had been suggested by his
Grace, he would say, consult the dead.
Ask the man who was lying in his grave,
and whose spirit was at the foot of the
great Throne of God. Ask him what on
this earth he loved most—what he would
most desire—and he would tell them it
would be the erection of a High Altar in
that church and the completion of that
noble temple to which in life his energies
were devoted (hear, hear). The rev-
erend speaker concluded with a loud applause
by proposing the resolution.

THE GREAT QUESTION OF THE DAY.
Our fathers educated us as Christians.
Shall the next generation be educated as
Christians or not? Shall the great in-
heritance of the Christian faith, and the
great tradition of Christian education,
which descended in Germany from St. Au-
gustine, and in England from St. Augus-
tine, shall this great Christian education,
which has come down with the knowl-
edge of the sciences of the world, all the
light of the intellect conserved by the
light of faith, so that we have Christian
education and Christian civilization,—
shall those be transmitted, with power and
undiminished to those who come after us,
or shall the wise men of the 19th century
separate off science on this hand and reli-
gion on the other, and drive religion, and
faith, and Christianity, and the teachers
of religion out of the schools of our child-
ren, and leave them smitten and stricken
with the winter of unbelief, to be taught
to read and to write, and to cast us—
sums the noble knowledge of God and the
Redeemer? That is the great question
of the 19th century. It is not a question
of constitutional government, or of univer-
sal suffrage, or of political economy.—
These are vital, fundamental questions.
The one vital, fundamental question of
all is this: shall Germany continue to
be a Christian people, and shall Englishmen
continue to be a Christian people? For
nothing is more certain, no axiom in
mathematics is more certain than this,
that Christian education will rear a Chris-
tian people. Education without Christian-
ity will rear a people that are at least un-
Christian; and a people that are un-
Christianity will soon become anti-Christian.
Well, now, why have these things?
I will tell you why. In the year 1870,
unhappily, in the legislature of England,
a law was passed by which, for the first
time, secular and religious education was
separated in the schools of England. In
Germany, that evil example, in Ger-
many, too, the same law was passed, and
from things secular and religious separa-
tion was accomplished. There was a cry
against it; and the poor sisterhood of the
Sacred Heart, and the poor nuns who
taught the little children, were all put out
of the schools. The schools were secular-
ized, and, therefore, the school and faith of our
men, unless by other means, is now in peril
of the schools. The schools of England are
in peril here. Well, dear friends, I must
add one more word. What is happening
in France? I will not say she is following
the bad example of England and the
example of Germany, but that she who
in her rule for a moment was a revolutionary
party France there is a revolutionary party
which leads its politics, who are endeavor-
ing, in like manner, to drive the teachers
of religion out from the schools of the
little children, and to reduce the education
of the people of France to the same level
of de-secularized teaching.

acknowledge to you that, as an English-
man, I am proud of England. A bill has
been passed by the University Education
of Ireland which gives free liberty of con-
science to every man. Jesuits may teach,
and Sisters of Mercy may teach and Sis-
ters of Charity may teach, and all the re-
ligious Orders, from the North to the
South of Ireland, may teach in their
schools and their colleges without any
hindrance on the part of the civil law of
this Empire.

THE FOLLOWING ITEMS OF ENGLISH PARLIAMEN-
TARY NEWS IS A CURIOUS COMMENTARY
ON THE BANISHMENT ENJOYED BY BRITISH
SUBJECTS IN IRELAND.
Mr. Metge asked the Attorney-General
for Ireland if it is the case that a man
named Anthony Hill has been sentenced
to three months in prison at Ennis for
cheating for Mr. Parnell, and if so, under
what statute it can be shown to be a
criminal act to cheer for a member of
Parliament. In putting the question Mr.
Metge wished to correct a portion of it.
The actual punishment imposed was six
months' imprisonment and not three, and
Hill was not a man by any means, only a
young lad between 16 and 17 years of
age.
The Attorney-General for Ireland said
that Anthony Hill had been charged with
inciting to riot (laughter), and was bound
to the peace for six months. He found
bail, and had since gone to America. In-
citing to riot was a criminal offence.
Mr. Metge—It is a curious fact that his
mother does not know he has gone to
America (great laughter).

"THEIR OCCUPATION GONE."
R. V. PIERCE, M. D., Buffalo, N. Y.
I was attacked with congestion of the
lungs, soreness over the liver, severe pain
in the joints, a burning fever, and general
giving away of the whole system. I
tried your "Golden Medical Discovery."
It effected my entire cure. Your medicines
have only to be used to be appreciated.
If every family would give them a trial,
nine-tenths of the doctors would, like
Othello, find their occupation gone.
Yours truly,
L. R. McMillan, M. D., Breesport, N. Y.

THE GREAT QUESTION OF THE DAY.
Our fathers educated us as Christians.
Shall the next generation be educated as
Christians or not? Shall the great in-
heritance of the Christian faith, and the
great tradition of Christian education,
which descended in Germany from St. Au-
gustine, and in England from St. Augus-
tine, shall this great Christian education,
which has come down with the knowl-
edge of the sciences of the world, all the
light of the intellect conserved by the
light of faith, so that we have Christian
education and Christian civilization,—
shall those be transmitted, with power and
undiminished to those who come after us,
or shall the wise men of the 19th century
separate off science on this hand and reli-
gion on the other, and drive religion, and
faith, and Christianity, and the teachers
of religion out of the schools of our child-
ren, and leave them smitten and stricken
with the winter of unbelief, to be taught
to read and to write, and to cast us—
sums the noble knowledge of God and the
Redeemer? That is the great question
of the 19th century. It is not a question
of constitutional government, or of univer-
sal suffrage, or of political economy.—
These are vital, fundamental questions.
The one vital, fundamental question of
all is this: shall Germany continue to
be a Christian people, and shall Englishmen
continue to be a Christian people? For
nothing is more certain, no axiom in
mathematics is more certain than this,
that Christian education will rear a Chris-
tian people. Education without Christian-
ity will rear a people that are at least un-
Christian; and a people that are un-
Christianity will soon become anti-Christian.
Well, now, why have these things?
I will tell you why. In the year 1870,
unhappily, in the legislature of England,
a law was passed by which, for the first
time, secular and religious education was
separated in the schools of England. In
Germany, that evil example, in Ger-
many, too, the same law was passed, and
from things secular and religious separa-
tion was accomplished. There was a cry
against it; and the poor sisterhood of the
Sacred Heart, and the poor nuns who
taught the little children, were all put out
of the schools. The schools were secular-
ized, and, therefore, the school and faith of our
men, unless by other means, is now in peril
of the schools. The schools of England are
in peril here. Well, dear friends, I must
add one more word. What is happening
in France? I will not say she is following
the bad example of England and the
example of Germany, but that she who
in her rule for a moment was a revolutionary
party France there is a revolutionary party
which leads its politics, who are endeavor-
ing, in like manner, to drive the teachers
of religion out from the schools of the
little children, and to reduce the education
of the people of France to the same level
of de-secularized teaching.