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NICHOLAS WILSON & CO 186 Dundas Street, Tailors and Gents' Furnishers,

FINE AND MEDIUM WOOLLENS A SPECIALTY.

INSPECTION INVITED.

PARSELL THE SILENT.

An English Impression of Chas Stuart Parnell, "The Mystery Man of Modern

MR. GLADSTONE'S HIGH TRIBUTE TO THE IRISH LEADER'S ZEAL AND EARNEST-

Parnell is an inscrutable, incomprehensible, and mysterious being to the average Englishman. The following character sketch of the Irish leader, drawn by the Pall Mall Gazette, will amuse and interest

sketch of the Itish leader, drawn by the Pall Mall Gazette, will amuse and interest our readers:

Mr. Parnell is the mystery man of modern politics. He is the one man in that windy palaver house at Westminster who has risen to the front rank by holding his tongue. He speaks seldom, and when he does not exactly know what to say remains silent. Hence a reputation gained largely by the same simple method which led the ancients to select the owl as the bird of the goddess of wisdom. To him almost slone among Parliament men silence has been golden. Nor is that by any means his only peculiarity. He has dwelt and dwells a part. For many years it was said that he was the only member of the House of Commons who had no postal address. In former years he used to disappear mysteriously from the haunts of men, and for days no one knew where to find him. Then he would re-appear; and so great is the awe that he inspires among his associates that no one ventured to ask him where he had been. This and so great is the awe that he inspires among his associates that no one ventured to ask him where he had been. This mystery and reserve, maintained studiously for eleven years on the part of a young man in the heart of the greatest gessiping shop of all England, is a phenomenon almost without precedent. It has added greatly to his power, and it has enormously increased his influence among the impressionable, superstitious people who have placed their destinies in his hands. Whether he has adopted this attitude from calculation, or whether it is the natural outcome of a suspicious, furattitude from calculation, or whether it is the natural outcome of a suspicious, fur-tive disposition, distrusting itself and therefore distrusting every one else, it is difficult to say. But it has had its effect. The impenetrable mystery of the man has served his purpose as well as the veil, the silver veil of the prophet chief, the Great Mokanna, who occupied

ne were out a mortal. His is a sacred name, which it is not better not to use For behind the veil of mystery there is a jealousy even as that of offended Juno, and woe be to the man who gives the Irish chieftain cause to suspect of rivairy or of lack of supreme devotion to the supreme chief

There have been those who argue that the leader of the I dish democracy is in reality non compos mentis, and they maintain that this moodiness and the semi-morose fashion in which he holds mankind at arm's there traits of an hereditary com length are traits of an increasing plaint which affects more or less all the Parnells. But the theory, although taking enough, seems to rest upon slender foundations. Miss Parnell, who died recently in the States, had a craze for collecting rubbish, which she imagined to be valuable bric abrac. Mrs. Parnell, who is now nursing her son at the Euston Hotel, displays occasionally extraordinary fertility of imagination, which perplexes her friends, but that is capable of a more pro-Paraells, but that is capable of a more pro-sale explanation than the theory of hereditary lunacy. There is a brother Parnell somewhere in Italy, learned in Latin, but ignorant of arithmetic, who periodically retires with loathing from the periodically retires with loathing from the society of his species. But all these eccentricities, even in one person taken together, would be insufficient to justify the most reckless of mad doctors in signing a certificate of lunacy. As for the evidence which is afforded by Mr. Parnell's public career, all that need be said is to quote the saying attributed to Lord Wolseley. Some one was saying, as fools were always saying in those days, that "Gordon was mad." Lord Wolseley remarked, "I wish, then, that he would bite some of our generals." If Mr. Parnell is mad, there are few Parliament-men who were always saying in those days, that "Gordon was mad." Lord Wolseley remarked, "I wish, then, that he would bite some of our generals." If Mr. Parnell is mad, there are few Parliament-men who would not be better for a biting from stern and silent squire of Avondale, whose unswerving resolution and iron will have placed him on a pinnacle of power higher than that occupied by any leader his nation has produced.

As a speaker Mr. Parnell is dry, clear and direct. He is not an orator. Of eloquence there is no trace in any of his speeches; but he possesses one great gift, to which Mr. Gladstone publicly paid a high tribute in the days when he and Mr. Parnell where in the opposite camps. "The hon, gentleman," he once told the House of Commens, "is not in the habit of using words in this house which he has not well weighed. No man, as far as I can judge, is more successful than the hon. member in doing that which it is commonly supposed all speakers do, but which in my opinion few really do—and I do not include myself among those few—namely in saying what he means to say." He is a cold and frigid speaker, but his words are to the point. He speake as he sees, and the clearness of his vision gives precision to his utterances. He never made an epigram, and probably never indulged in the luxury of a trope. But just as the few pregnant sayings of the taciturn Grant became the watchwords of a nation in the throes of a great crisis, so some of Mr. Parnell's words here. of a nation in the throes of a great crisis, so some of Mr. Parnell's words have played a prominent part in the Irish campaign of liberation. Few sayings are more familiar than his famous avowal in regard to the land sottation: "I would not have taken off my coat and gone to this work if I had not known that we this work if I had not known that we were laying the foundation in this movement for the regeneration of this legislative independence." It was he who invented the famous phrase about "prairie value," and he who alluded with sinister emphasis to the fect that the value of the land in Ireland had not yet "touched bottom."

But although Mr. Parnell has invented apt phrases, he can hardly be said to be a man of much originality. The land agitation was Davitt's work, nothis. In the Home Rule movement he but succeeded Mr. Butt and Mr. Shaw. He had been, as he himself phrased it, the jockey rather than the creator of the Irish movement. It was not an easy riding. His party consisted of patriots of all classes. He had to ride not only one steed, but several; and it was no easy task to keep them together. That he succeeded in accomplasing his all but impossible task was due largely to the conviction universal among all Irish pat riots that "Parnell hated England." They hated England and they trusted him. That has been the loadstar of his career. He hated England as the oppressor of his country end the great obstacle in the way of the recognition of Irish nationality. There is also something of an American addition to his Hibernian animosity, which in no way moderates its rancour.

Mr. Parnell is the great iconoclast of our time. Mahmoud the idol breaker was nothing to Parnell the blocker of Palliaments. Before his time the faith in parilamentary government was with most Englishmen a superstition of the most extendible the state of the most extendible particles and the parilamentary government was with most Englishmen a superstition of the most extendible parilament and the state of the most extendible parilament extendible par But although Mr. Parnell has invented

therefore distructing every one else, it is difficult to say. But it has had its effect. The impeacetable mystery of the sun has acreed his purpose as well as the veil, the effect was also and the same as the veil of the prophet chief, the Great Mokanna, who occupied That throne to which the billed belter Of millions raised him.

But in this case the veil is not of silver so much as of impenetrable brass. This apartment has often been referred to, but residem has it been more graphically described than by Dr. Schneider says:

The five many discribed than by Dr. Schneider says:

Describing 'this engine in the shape of a human being," Dr. Schneider says:

Parnell washed him belter of the presented to them the fact that all elections are broken as a strange to him to-day as they were when they met for the first through the windows of his eyes. His companions are as strange to him to-day as they were when they met for the first through the windows of his eyes. His companions are as strange to him to-day as they were when they met for the first through the windows of his eyes. His companions are as strange to him to-day as they were when they met for the first through the windows of his eyes. His cold love through the windows of his eyes. His cold love through the windows of his eyes. His cold is a strange to him to-day as they were when they met for the first through the windows of his eyes. His cold is a strange to him to-day as they were when they met for the first through the windows of his eyes. His cold is a strange to him to-day as they were when they met for the first through the windows of his eyes. His cold is a strange to him to-day as they were when they met for the first through the windows of his eyes. His cold is a strange to him to-day as they were when they met for the first through the windows of his eyes. His cold is a strange to him to-day as they were when they met for the first through the windows of his eyes. His cold is a strange to him to-day as they were when they met for the first through Parliament waned the power of Mr. Parnell grew, until at last the scoffing Obstructionists, pointing to the Houses of Parliament in scorn, might well exclaim. "Toese be thy gods, O England! Eyes have they, but they see not; ears have they, but they see not; ears have they, but they hear not, neither is there understanding in their midst." Whether Mr. Parnell invented Obstruction himself or was only the apt pupil of Mr. Biggar, who bettered the instruction of his master, is not quite clear. But the policy was laid down by him as far back as 1878, and since then has been resolutely adhered to. He saw from the very first that England was most vulnerable in the House of Commons, and that if he struck her there, the blow would tell. It was to punish England blow would tell. It was to punish England he adopted it; and he predicted with conhe adopted it; and he predicted with confidence that England would very soon get afraid of "the policy of punishment."
He foresaw also that this punishment would lead to a policy of expulsion; and he probably wonders that the prediction he made in 1878 has not been fulfilled

before 1887. Still Coming Nearer.

From the Catholic Standard. "There's some strange goings on," says the London Universe, "in Protestant churches of the metropolis of England. In three of those churches the custom of praying for the dead has been fully established. Lists of deceased persons are put into the hands of the members of the congregation and the list is headed by a HEALY IN GLASGOW.

HEALY IN GLASGOW.

THE MAKES A THOROUGH HOME RULE IMPRESSION ON THE SCOTCHMEN.

Towards the close of December Mr. Timothy M. Healy addressed a large gathering of Scotchmen in the great city on the Ulyde. Subjoined is a portion of his speech. He declared that after another six months of government by nobodies, the people would find that to turn out Mr. Gladstone did not pay, and would find turning out. Lord Salisbury did pay. As to the question of his lecture. "Home Rule for Iteland," the speaker said that old question had been presented to Eaglishmen and Scotchmen for many years. It had been tinkered and tampered with by statesmen of every description, and they apparently were as far off the legislative actilement of it to day as they were before. (Cries of "No.") Well, he was roughly speaking. They were, in the minds of the mejority of the members of the House of Commons, at any rate, as far from setting it as ever they were. The Irish question had this disadvantage—the Irish question had this group of the world of the members of the House of Commons, at any rate, as far from setting it as ever they were. The Irish question had this disadvantage—the Irish tenants were willing to give the Irish tenants were willing to give the Irish tenants were willing to give the Irish tenants as much as John Bright to not your property which did not understand its position. Five millions were ruled and governed by 35,000 000 people, whose only mode of information concerning them was what Five millions were ruled and governed by 35,000 000 people, whose only mode of information concerning them was what came from landlerd and hostile sources, because at the bottom of this opposition to home rule they would find simply a question of pocket, a question of cash, of pelf, of lucre, and that the people who were engaged in spreading hostility to the Irish movement, and in formulating falsehood and lying stories, were people who had a distinct interest in keeping up the present system. Every impartial correspondent of a newspaper who went to Ireland—every traveller who went to Ireland, and

EVERY ENGLISH GOVERNOR
who had shown talent in his administrawho had shown talent in his administra-tion in Ireland, from Lord Spencer down to General Buller, had become converts to the home rule cause. There might be exception, but one swallow does not make a summer. Then, secondly, eighty per cent. of the representatives of the Irish people by the only constitutional means open to them had declared in favor of home rule for Ireland; and, thirdly of home rule for Ireland; and, thirdly, he presented this fact to them that the of nome rule for Ireland; and, thirdly, he presented this fact to them that the gratest statesman whom this age had produced, after having been engaged in attempts to keep alive the present system in Ireland under one of the ablest and most determined rulers whom medern Liberalism had sent to Ireland, had declared that the time had come to allow the Irish people to manage their own affairs. Fourthly, he presented to them the fact that all over the English speaking world they had self-governing colonies and islands which had been centres of turbulence and disorder until, like the migician's wand, the power of popular vote was placed in their hands. He took these four points, and he wished from thinking men an answer to the question, "What is there in the demand for home rule that should lead you to refuse it?" As to the cry of some of the enemy that the Irish were savages, murderers and sympathizers with

countries. He desired to state that he was presenting matters to the audience in the mildest form. Then the magistrates on the bench and the members of the grand juries were of the landlord party. When they had such a sjetem of government as existed in Ireland, the wonder was, not that there was crime, the wonder would be that there would be no crime. But it was said the Irish people were idle and would not work, and that when they had a fair tribunal to fix their rents they now adopted the Plan of Campaign. Whatever attempts they made to red ess the grievances of the Irish people, the landlord party raised the cry of the people being dishonest, and that their being dishonest was a reason for refusing home rule, as being outside the pale of civilization. Those who saw Irishmen in England and Scotland working in foundries, in the brickfields, the barvest fields, or on the railways would not call them idle; and those who saw the Irish at home, saw the was presenting matters to the audience in

the railways would not call them idle; end those who saw the Irish at home, saw the mountains cultivated on top four or five thousand feet above the level of the sea, would not call them idle. Up till

THE LAND ACT OF 1881,
the peasant was liable to be evicted and his improvements confiscated at the beck of the landlord. By the land act the people were not, however, even than propeople were not, however, even then pro-tected from the exactions of the landlords tected from the exactions of the landlords, and it gave them no "fair tribunal" for fixing fair rents. Out of the 600,000 holders of land in Ireland there had been fair rents fixed in only 90,000 instances, and there had been 80,000 agreements. The 5000 leaseholders were not admitted to the benefit of the act as to the rents fixed by the court.

blunderbuss over their heads had to agree.

said they ought to have, and when the landlord claimed to fix rent on his pro perty, they said, "It is not your property —it is our property," and the tenants of Ireland, with legislative sanction, declared Ireland, with legislative sanction, declared that these improvements were their own, and that rent was not to be put on the land without their having a say on it. Let the writers in Unionist and landlord papers and the authors of such phrases as "organized embezzlement" be good enough to recollect that the land act makes the tenants practically the owners of the soil. When the Irish leaders saw their people being driven out of their homes without a refuge were they to stand by for fear of incurring the criticisms of the ignoramuses of England and Scotland who wrote against them? Besides the landlord there was another minority against home rule—the Orangemen.

against home rule—the Orangemen.
Their objection was a religious one, but,
as facts showed,
THEY HAD NOTHING TO FEAR
from their Catholic fellow countrymen. It
was only in Belfast churches were eacked,
and they were Catholic churches. If ever
they got Home Rule one of the first things they got Home Rule one of the first things they would do was to amnesty and release the Belfast Orange rioters, although, unfortunately, at the time they would not have the jurisdiction to put in the original authors of the riots, Lord Randolph Churchill. Nearly every one of the Irish leaders had been Protestants. As to the fear of separation, the speaker said the Irish people wanted no separation. The Irish people had helped to make the empire, and they wanted some of the good things of it. In conclusion, the speaker referred to the assistance the Scotch could give the Irish people in their struggle. give the Irish people in their struggle.
The ballot paper, a vote marked in Gas gow affected that lives and fortunes of the pessants in Connaught. The cross they made might be the salvation of the entire people. The democracy had now the power of the aristocracy of old. The Irish power of the aristocracy of old. The Irish were a forgiving people. Hitherto the world had been against them. They had now a statesman pleading for them, for conciliation and consideration. Unhesitatingly they had responded on their purt to his demand, and they asked that in the future these two nations may be reconciled and strife banished from amongst them, and where in the past there were only passion and bloodshed, wrath and division, there may shine the sun of prosperity and peace.

THE PLAN OF CAMPAIGN.

SPEECH OF MR. O'BRIEN. At Fairymount, between Rossommon and Mayo, on Sunday, Mr. OB:ien addressed a meeting of the tenantry of Lord de F.eyne, Lord Ditlon, and Mr. J. C. Murphy. In the course of his speech he said: I do not shirk speaking of the plan of campaigo, even after the proclamation of His Most Serene Highness the German bandsman (cheers and laughter) The plan of campaign has now been over two mouths in full working order through the country. It has been assailed by the land-lords, and by the Government who have done their worst, and I ask you, has the plan of campaign stood the test? (cries "It has.") There never was a moment when I for one felt more confident than I do at this hour that the plan of empaign has a power within it which will smash every, rack renter; aye, and SMASH EVERY GOVERNMENT THAT TRIES a fall with it (cheers). When the landlords talk about putting the tenants into bankruptcy I tell them here to day that if they want to make a Bankruptcy Court the battlefield we will meet them there too. I warn these Irish rack renters that if once they enter into the Bankruptcy. when I for one felt more confident than

if once they enter into the Bankruptcy Court they will never leave it except as court they will never leave it except as paupers and bankrupts themselves—(cheers)—and that their estates will be sold off in the public market for whatever their tenants choose to bid for them (cheers). It is because they are baffled and because their spirit is broken that the Government has come to the rescue and is Government has come to the rescue and is trying to wrestle with us itself. I want to know how the Government like the wrestle up to the present. Have they crushed the plan of campain? (No). The Government are suffering at the present moment from a very dangerous internal disorder. They have got what I may call a rush of Lord Randolph Churchill to the head (laughter). I do not think they are long for this world (laughter). The Chief Secretary made a speech at Dublin Castle the other day which sounded

for all the world LIKE A LITANY FOR THE DYING

playing a game of hide-and seek after us? Have they prevented us from collecting estate fands whenever we wanted to do it? Have they succeeded in preventing us keeping a firm grip on the money when we got it? (Cheers). They are going to bring us to trial some time in February, and they are going to send us to juil for the Lord knows how long if they can find an Irish jury who will say that we have done a single act or said a single word that was wrong or illegal, and when they have found twelve such men in all this and we will begin to consider our position (cheers and laughter). But between this and next February we are not going to be idle. We are conspiring here to-day just as usual. We mean to go on conspiring in the same way (cheer). We have not the least notion of leaving the tenantry of Ireland defeoceless until whatever time it may suit the Government to bring us to trial (cheers).

The the Beautiful Comments of the Great French writter, chateaurry opens.

The the doctrine of Purgatory opens.

Is simply insurmountable. Those who desire this union forget that it could not be formed except by ignoring that which absolutely is the only bond of union absolutely is the only bond of union among Catholics themselves, the sapremacy of the See of Peter. Take away that cardinal principle of Catholic unity and the Catholic body would inevitably be dismembered and split up into a thousand different parts. Thus we can see that such a union would mean disunion unter disruption of the organization that now embraces far the greater part of those who profess Christianity at all, a disintegration tepfold worse than now exists of all who claim to be followers of Carist.

Some persons not of the Church express quantity and the Catholic would inevitably be dismembered and split up into a thousand different parts. Thus we can such a union would mean disunion unter disruption of the organization that now embraces far the greater part of those who profess Christianity at all, a disintegration tepfold worse than now exists of a

That the doctrine of Purgatory opens

to the Christian poet a source of the mar-velous, which was unknown to antiquity, will be readily admitted. Nothing, perhaps, is more favorable to the inspiration of the muse than the mid-dle state of expiration between the region of bliss and that of pain, suggesting the idea of a confused mixture of happiness and suffering. The gradation of the punishment inflicted on those souls that are

because it possesses a future which they do not.

The river Lethe was a graceful appendage of ancient Elpsium; but it cannot be said that the shades which came to life again, on its banks, exhibited the same poetical progress, in the way to happiness, that we behold in the souls in purgatory. When they left the abode of blies to reappear among men, they passed from a perfect to an imperfect state. They rentered the ring for the fight. They were born sgain to undergo a second death. In short, they come forth to see what they had, already seen before. Whatever can be measured by the human mind is necessarily circumscribed. We may admit, indeed, that there was something striking and true in the circle by which the ancients symbolized eternity; but it seems to us that it beggared the imagination by confining it always in a dreadful enclosure. The straight line extended ad infinitium would, perhaps, be more expressive; because it would carry our thoughts into a world of undefined realities, and would bring together three things which appear to exclude each other—hope, noblity and eternity. The apportionment of the punishment of the sin is another surce of invention which is found in the purgatorial state, and is highly favorable to the sentimental.

What ingenuity might be displayed in determining the pains of a mother who has been too indulgent, of a maiden who has been too credulous, of a young man who has been too credulous, of a soung man who has been too credulous, of a soung man who has been too credulous, of a soung man who has been too credulous, of a soung man who has been too credulous, of a soung man who has been too credulous, of a soung man who has been too credulous, of a soung man who has been too credulous, of a soung man who has been too credulous, of a soung man who has been too credulous, of a soung man who has been too credulous, of a soung man who has been too credulous, of a soung man who has been too credulous, of a soung man who has been too credulous, of a mother who has been too induled the do not.

The river Lethe was a graceful append-

what ingenuity might be displayed in determining the pains of a mother who has been too indulgent, of a maiden who has been too credulous, of a young man who has been too credulous, of a young man who has been too credulous, of a young man who has been me the wic im of a too ardent temperament? If violent winds, raging fires, and icy cold lead their influences to the torments of hell, why not milder sufferings be derived from the song of the nightingale, from the fragrance of filwers, from the murmuring of the brook, or from the moral affections themselves? Homer and O sien tell us of the j vy of grief. Poetry finds its advantage also in the doctrine of purgatory, which teaches us that the prayers and the good works of the taithful may obtain the deliverance of souls from their temporal pains. How admirable is the intercourse between the living son and decreased (ather harmonic removed the particular of the mother of God, and go away comforted, consoled, and perhaps even relieved.—In the doctrine of a young man the deal proint of these poor in spirit, from a human and moral point of view, far superior to the half-civ lized and entirely to that populace which his now but one faith, that of the brutal dogma of materialism,—Man is but an animal?—What is but an animal?—They do not concern themselves. They do not concern themselves but it in the least. They believe them selves to be serving the cause of progress by trying to banish the idea of G d from the world; that is to say, by taking from humanity its illusions, And, yet, without illusions, intercourse between the living son and deceased father, between the mother and the daughter, between husband and the daughter, between husband and wife, between life and death! What affecting considerations are suggested by

this tenet of religion ? My virtue, insignificant being as I am. My virtue, inequificant being as I am, becomes the common property of Christians; and as I participate in the guilt of Adam, so also the good that I possess passes to the account of others. Christian poets, the prayers of your Nissus will be felt in their happy effects by some Euryalus beyond the grave.

The rich, whose charity you d scribe, may well share their abundance with the

will receive its reward from the Almigney in the release of their parents from the expistory flames. What a beautiful facture in our religion to impet the heart of man by the power of love and make him and by the power of love and make him also the power of love and make him and is capable. It is marvellously arranged, according to this idea, that one of recommendation of the Catholic workship is and will remain one of the most beautiful conceptions of which the buman mind is capable. It is marvellously arranged, according to this idea, that one being entitles, perhaps, some rescued soul to an eternal position at the table of the Lord.

"UNION OF THE CHURCHES."

Cleveland Universe In these days in which dogmas are not retained firmly and distinctly among non-Catholics, and indeed not even taught, we do not wonder that they express surprise at the lines that divide the different denominations. Nor are we surprised to find Protestants express a longing for union among professing Christians We may add in rather trite language that this union is a "long felt want." From the days of the "Confession of Augsburg," when Protestantism was still in its intancy, those who separated from the Catholic Church found a scandalous lack of cohe

whatsoever.
A Catholic may find some comfort in A Catholic may find some comfort in this state of things among non Catholics when he reflects that this indifference means an abandonment of pertinacious error, but the comfort is lessened to the reflecting mind by the fact that the abandonment of error is simply an item in the great abandonment to doubt and indifference of all important and accertained truth of revelation. Catholicity does not receive as many accessions from ishment inflicted on those souls that are more or less brilliant, according to their degree of proximity to an eternity of joy or woe, affords an expressive subject for poetic description. In this respect it surpasses the subjects of heaven and hell, because it possesses a future which they do not.

The river Lather. profess Christianity a sense of the perishable basis of every belief that does not rest on the Rock of Peter.

T. F. Mahar, D. D.

the world; that is to say, by taking from humanity its illusions. And, yet, without gods, without ideals, without illusions, man is but two-legged cattle.

"The prophets of the fatal materialistic—

teachings are bereft of all good sense, through their pride and foolish blindness, when they do not really the fact that, at the most favorable computation, not more than one twentieth part of humanity have any aptitude for science; while, on the other hand, hinety five hundredths have an apitude for faith, and consequently can not make a god of science Moreover, what is our proud science? So small a thing that only fools can pride them-selves upon it. Of the first cause of the idea and object of the world and the The rich, whose charity you describe, may well share their abundance with the proof, for the pleasure which they take in performing this simple and grateful act will receive its reward from the Almighty in the release of their parents from the "The caremonial of the Catholic worths in the release of their parents from the limited will remain one of the most

> every one knows, man is mind only in a restricted measure.
>
> "The Reformers, who did not take this principle into consideration, committed the gross error of despoiling the divine service of its artistic attire. The strength of Catholic worship is to animate by sym-bolization each one of ite acts. With a profound knowledge of man and his needs, found knowledge of man and his needs, the Church has presend all the arts into her service. Impartial observers, capable and sincere, admit that in Catholic churches one feels that one is in the presougling for ence of a durable power; while in Protestans We tant places of worship, on the contrary, one perceives that one has to do with but a passing opinion."

When Louis XII. of France was a prince he had many eventee. Upon becoming king he made a list of all his enemies and The 5000 leaseholders were not admitted to the benefit of the act as to the rents fixed by the court. The court nullified the act as to the tenants' improvements and the agreement cases were those of tenants who could not manage to pay a whole year's rent at one time, and had to come to agree with their landlords as those stopped on the bighway by robbers with a stopped on the stopped on the bighway by robbers with a stopped on the benefit to sak the to sak Sir Michael Hicks-Beach how or in what the to sak Sir Michael Hicks-Beach how or in what feath to sak the to sak Sir Michael Hicks-Beach how or in what feath to sak the to sak Sir Michael Hicks-Beach how or in what the total the total the total the total the total the said that there are many who really desire to the Epis on among themselves.

Among themselves,

Amon