

LATEST BY TELEGRAPH.

Ireland.

London, April 4.—Several Liberal members of Parliament yesterday decided to make strong representations to Mr. Gladstone in regard to the condition of Ireland. Several members expressed the opinion that a new Chief Secretary for Ireland is required.

The Irish members declared the Government, by crushing the Land League, encouraged ribbon societies. This was the cause of outrages.

London, April 5.—All the landlords in the counties of Westmeath and Roscommon are now under police protection.

The Land League paper, United Ireland, has again been printed. The issue was seized by the police. The number was much smaller in tone than its predecessors.

London, April 5.—A Dublin despatch says the report that the Irish American suspects were all liberated on condition that they quit the country, except two or three who refused to accept the conditions, is unfounded. About six suspects, who are naturalized citizens of the United States, have been released within three weeks, but only on the same grounds as were the others who were liberated. Their citizenship is entirely unconnected with their release, the executive holding that all persons resident in Ireland are liable to British law, and are to be treated as British subjects.

Among those of this class released was Boynton, who was liberated on account of ill health. There are only four suspects of the same class now imprisoned.

Dublin, April 6.—The Police made extensive seizure of arms here and arrested two persons.

Dublin, April 10.—Parnell was released from prison this morning, and is now on his way to England.

Dublin, April 10.—The release of Parnell is on parole for one week, in order to enable him to visit his sister in Paris, whose child has not died.

London, April 10th, 1882.—Parnell desiring faithfully to observe his parole, alighted at Willesden Junction, outside London to avoid demonstration. He was met by Justin McCarthy. He goes to Paris to-day.

Cork, April 10th, 1882.—Bands are playing, houses illuminated, crowds parading streets this evening in honor of release of Parnell. In the country the hillsides are ablaze with bonfires. The delight of the people is explained by the fact that it is not generally known that Parnell was released on parole.

Great Britain.—The London Times, in an article on the imprisonment of American suspects, says that the Imperial Government can meet the wishes of the Government of the United States without impairing the securities of the Protection Act, and it has no doubt that favorable consideration will be given to the case of any citizen of the States who will undertake if released to leave the country. In the House of Commons Mr. Gladstone stated that correspondence was still progressing, and that no reply had as yet been received to the representations made by Great Britain to the United States respecting certain Fenian literature. The negotiations so far have proceeded in an exceedingly friendly spirit.

London, April 5.—It is reported that Mr. Chamberlain, President of the Board of Trade, and Sir Chas. Dilke, Under Secretary of State for Foreign Affairs, will withdraw from the Ministry on account of their opposition to an extension of the coercion policy of the Government.

London, April 5.—The Law Journal says McLean, who attempted to assassinate the Queen, will be tried with unusual pomp, and adds that the policy of giving so dignified an aspect to McLean's case may be doubted.

London, April 10.—Lord Macdonald sent summonses to 20 tenants of his estate, Isle of Skye, for non-payment of rent. The process-server was seriously hurt by a mob, and warned not to return. The "No Rent" agitation is said to be spreading rapidly on the island.

London, April 8.—Truth has the following remarks on the Irish Home Rule: "Home Rule has taken its place in the arena of practical politics because Englishmen are beginning to see that they will eventually have to accept it. There is no more reason why we English should claim the right to make land laws for Ireland than for Canada or New Zealand. I venture to predict that within twenty years it will be thought monstrous that we should ever have denied the Irish so self-evident a right."

Russia.—St. Petersburg, April 3.—Despatches from Kiev report great excitement there, and fresh outbreaks against the Jews are imminent. The students of the university yesterday marched to the prison in which their countrymen were confined. They clamorously demanded their release, but the military presented a solid front.

It is stated the attacks upon the Jews of Southern Russia have recommenced. In one case Jewish shops have been fired with petroleum.

Warsaw, April 7.—Grave apprehensions of a renewal of the outbreaks against the Jews are felt. Placards have been posted threatening the Jews, and are in great number. The Government has ordered the shops to be closed. Great military precautions are being taken.

Jewish exiles, arrived in New York, state that in Warsaw, Odessa, Kiev and other towns the Russians have stored arms, which they intend to use against the Jews in Easter week.

St. Petersburg, April 7.—It has just been discovered that 20,000 pounds of gunpowder have been stolen from the fortress of Dunsbourg, which is the fortress nearest to Germany.

Fresh nihilist machinations are being discovered daily.

United States.—New York, April 4.—Eugene Beecher, a nephew of Henry Ward Beecher, charged with selling to Horatio Angle \$15,000 worth of Arkansas Lands which did not belong to him, was jailed to-day in default of \$15,000 bail.

A considerable sensation has been created in Washington circles by the news that Miss Eleanor Irving has taken, in a Pittsburgh convent the veil of the order of the Sisters of Mercy. The young lady, who is now Sister Mary Veronica, has

been a great favorite in Washington society. Young, beautiful, wealthy, of fine social position, with all the world around her, it is difficult for the worldly to realize up all this, renounces all thought of love and marriage and future family ties, even her name itself, to devote her life to the poor and suffering in the smoky city. Many think that the example of her cousin, Gen. Sherman's son, who became a monk a year or two ago, was the moving cause. Her mother, brothers, and sister Edith were present during the ceremony which took her from them forever, and rendered her as dead to the world as though buried in the cemetery instead of the cloister.

The House Committee on naval affairs have reported a Bill for the completion of five monitors at a cost of \$2,500,000. In regard to his veto of the anti-Chinese bill the President is said to feel assured that American interests in China will be stronger than ever, and the Chinese Government be more readily disposed to make concessions to the United States in the matter of restricting Chinese subjects from coming to the United States. The President is confident the people will without distinction of party, when the welfare of the country is looked at, sustain him in what he has done.

Canadian.—There is such an accumulation of baggage at Winnipeg station that the shed is full, and several tiers are piled outside on the platform.

Henry Boyce, a brakeman on the Northern Railway, was run over and killed near Toronto on Monday.

Winnipeg, April 4.—Branches of the following banks are shortly to open here: Nova Scotia, Ottawa, Federal, Dominion, Molson's, and Bank of Commerce, which will make, with five already here, eleven banking houses, besides three or four private banks.

A true bill has been returned against Michael Lee for the murder of Maggie Howie at Napanee.

A Winnipeg special says:—On the St. Paul line, near Crookston, five miles of the road are submerged, and there is no sign of traffic being resumed. Floods are expected out West if the thaw to-day continues. It is not advisable for emigrants to start for a week yet.

Grand Falls, N. B., April 8.—John Leslie, a leading respected citizen, was killed here last night on the New Brunswick Railway. He was engaged in shipping sleepers by rail, and while attempting to stop a shunting car, was pitched head foremost on the rails. A train of five loaded cars passed over the body, terribly mangle it. One leg and one arm were cut off, and the head entirely crushed and separated from the body. The deceased was about 35 years of age.

Smith's death.—A terrible accident occurred at Lombardy Cannery yesterday. While working at a sawing machine, a man named John Murphy was instantly killed by the breaking of the fly-wheel, a piece of which went through his body.

Walkerton, Ont., April 7.—Early this morning a young man named John Moore, of this place, went to Mr. A. Wilson's drug store with a medical prescription from Mr. Smith for his wife, who was suffering from erysipelas. In the absence of Mr. Wilson, his clerk, a young lad named Richard Wanless, put up the prescription. He made a mistake in the drug, and in an hour afterwards Mrs. Smith was a corpse. Mr. Wilson alleges that the boy had strict orders not to attempt the putting up of any prescriptions during his absence. An investigation is going on before the coroner. Mrs. Moore was a fine looking young woman, not long married.

BRANTFORD LETTER.—For a time the boys' department of our schools have been somewhat in an unsettled state. Mr. M. A. McGill, who has been in charge, was for a time in very poor health and finally had to ask the trustees to relieve him for a time from his labors. On the 4th he left for his home, near Brockville, to endeavor to regain his strength. While in charge of the school here Mr. McGill displayed energy and ability and the people are very sorry that he has found it necessary to cease from his labors, though, perhaps but for a season. A new teacher has been engaged.

There is a movement on foot to hold a concert for the benefit of the church, towards the end of the present month. Mr. John H. Stratford has made an offer of the use of the opera house (which belongs to his brother) free of charge, as a donation and the congregation are moving to make the opportunity a profitable one. Arrangements will be completed in a few days.

Mr. S. Schryer has decided to leave the city shortly, and take up his abode in London, Eng. for a number of years he has taken quite an interest in all the doings of the congregation, and was never afraid of a little work. Since January he has been a member of the school board.

Mr. James Griffin has been confined to his house by illness for a couple of weeks, but is recovering. One or two of his children are also suffering from indisposition.

Miss Ellie Kew has gone to spend the summer, with her brother in Syracuse, N. Y.

The choir gave a grand musical vespers on Easter Sunday, and show considerable improvement.

SARMA LETTER.—A meeting of the Catholics of Sarnia was held in the School House, on Sunday the 19th ultimo, for the purpose of establishing a St. Patrick's Society. Mr. Hugh Reilly in the chair, and Mr. Ralph Slattery Secretary pro tem.

The meeting being called to order by the chairman, it was moved and seconded that we form a St. Patrick's Society, the motion being carried unanimously. Forty-two of those present subscribed their names, among them being Messrs. T. J. Gleason, T. Byrne, J. Rooney, H. Reilly, Wm. Donnelly, M. Stanley, and Wm. Goodrich. The officers for the current year are, John Rooney, President; Mr. Sharp, Vice President; Corresponding Secretary, Jas. K. Faulkner; Recording Secretary, Ralph Slattery; Treasurer, John Mahoney; Trustees, Messrs. P.

Darsey, Thomas Byrne, Hugh Reilly, Patrick Trayner, P. Martin, Edward Goodrich, Michael Stanley, and Wm. McElhatton.

The fact that there is two live Catholic Societies now in Sarnia will prove to the world at large that we are at last awakening to the knowledge that there is strength in unity, and trusting that we will not be the last among the many catholic communities in Ontario to realize that fact, I am, dear sir, yours, &c.

JAS. K. FAULKNER, Cor. Sec. We have had quite a number of new members join since our first meeting and expect to have at the least one hundred and fifty members before the end of summer.

RESIGNATION OF MR. C. DONOVAN.—At a recent meeting of the Trustees of the Separate School Board Mr. C. Donovan resigned his position as Head Master of the Separate Schools of this city, and the following resolution was passed: Resolved, That this Board, in accepting the resignation of C. Donovan, E. A., wish to express its profound sense of the great loss that the R. C. Separate Schools of Hamilton sustain in the withdrawal of Mr. Donovan from the position of Master of St. Mary's Model School, in which, by his zeal, prudence and learning, he gained the love of his pupils and won the gratitude of every friend of Catholic education in the community.

E. I. HEEMAN, G. Chairman. CHAS. LEVYEN, SECRETARY. Mr. Donovan leaves Hamilton in a few days to enter upon duties in connection with the new Bureau of Statistics of Ontario. He carries with him the wishes of a numerous circle of friends, who, while congratulating him on his promotion in life, regret his withdrawal from their midst. Mr. Donovan deserves great credit in having raised himself to the high position he is about to fill, for he has proved himself an apt scholar and a gentleman of sound literary ability. Many tempting offers have been made to him before this; but his loyalty to the institution he represented, and his heartfelt desire to raise the standard of the schools with which he was connected counteracted the tempting emoluments of other positions. However, the advice of friends has at length prevailed, and he has accepted a Government position, in which the Times, in common with many others, wish to show every success. For over nine years Mr. Donovan has been head teacher of the Separate Schools in this city, and in bidding the boys good-bye general regret was expressed at Mr. Donovan's leaving, and many of the boys shed tears at losing such a kind and generous friend. To-day Mr. Donovan visited his Mother, who was well, and well to the young ladies, who were much affected at the leaving-taking.—Hamilton Times, April 6.

THE PLACE WHERE OUR LORD WAS LAID.—After looking at the outer forms in the rotunda, the lamps, pictures, tapestries, and shrines of jewels, silver and gold, we take our tapers and go to the left, down into many others, wish to show every success. For over nine years Mr. Donovan has been head teacher of the Separate Schools in this city, and in bidding the boys good-bye general regret was expressed at Mr. Donovan's leaving, and many of the boys shed tears at losing such a kind and generous friend. To-day Mr. Donovan visited his Mother, who was well, and well to the young ladies, who were much affected at the leaving-taking.—Hamilton Times, April 6.

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OUR DUTY TOWARDS MEN.—Father Gallwey, S.J., preaching at the High Mass in St. George's Cathedral on Sunday, taking for his text the words, "At that time Jesus was casting out a devil, and the same was dumb, and when he had cast out the devil the dumb spoke, and the multitude were in admiration at it." He said why were the people so astonished at this miracle? Are we to believe that our Lord had never worked a miracle before in His life? When we remember that He multiplied the five loaves, that He raised the dead to life, that He changed water into wine, and other miracles without number, we were led to ask why the Jews were so greatly astonished at this miracle. He did not think there was any need to spend time trying to find out what was passing in the minds of the Jews. But he saw reasons in this miracle that might well surprise us Christians. At first sight thoughtful men would wonder, and ask the question, Why the devil should rob men of the use of their tongues, and why does our Lord work miracles to give a man back the use of his tongue? We know in how many places in Scripture we are warned of the harm and mischief that is done by the tongue of man. St. James tells us that the tongue is a restless devil, a world of iniquity. He compares it to a fire that is forever spreading havoc around it; and the author of the Book of Ecclesiasticus tells us that, though many have perished by the sword, yet not so many as have perished by their own tongues; and, having his mind full of the ruin that has been caused by the tongue of man, he makes this prayer, "I will set a guard before my mouth, and a sure seal upon my lips, that I may not destroy myself by my tongue." Seeing, then, that the tongue of man works so much mischief, how is it that the devil wishes to make men dumb, and how is it that our Lord works a miracle to give man back the use of his speech? We must study this question for a few moments under the direction of the Blessed Mother of God and our Holy Father, Jesus Christ, who worked this miracle, and whether our Lord worked it, in order that we may take a profit to our own souls. The answer we arrive at is that, though the tongue of man works so much mischief, yet it also works a great deal of good. The tongue of man is an instrument of the very greatest good, though it can be applied to mischief. The Apostle Paul tells us that "faith comes by hearing." That is, that man must come to the knowledge of that truth which is necessary to their salvation through their hearing, and then He goes on to ask the question, "How can they hear unless there be some one to preach to them?" It follows, then, that unless the tongue of man preach the Gospel of Christ, man cannot be saved. The tongue is the great instrument, then, by which salvation reaches the heart of man, and it is in fact a great good, and it is only our own folly and the malice of the devil that changes the tongue into an instrument of evil. Seeing, then, that it is a time to speak and a time to be silent, and he could draw out a long list of the times when a Christian man should speak, and the times when he should be silent. If a Christian man had promised to keep a secret he ought to be silent when he is tempted to break his promise. Again, if you chance to know of a secret that is injurious to your neighbor, that secret ought to be locked in your own heart forever; never should you open your lips to reveal it, however much you may be tempted. Again, when you are in a state of anger with one of your children, or with a neighbor, you ought to be slow to speak. When you are tempted to speak some word that will do harm to those around you, be like the dumb man; when you are tempted to say one unimmoderate word in a Christian household, remember that the body of our Lord has been on your tongue, and that your tongue is as consecrated as the chalice on the altar, and do not utter that word. On the other hand, there are times when a Christian man ought to speak and speak boldly. When you are present, and accusations are made against your absent neighbor, say a word for him, and take care you do your duty. You ought not to stand by and see him accused behind his back; you ought to say to his accusers, "You ought not to accuse a man behind his back; it is not mainly, if it is not the usual custom that a man should be condemned without a hearing." Speak up for the absent man, and do not let him be condemned unjustly and rashly without having a chance. Again, if you know that harm is coming to the soul of some child or some friend, you ought to speak out to the parents and tell them their danger. It is your duty, and if you do not, what will you say to Jesus Christ, when, on the Judgment Day, He will tell you that you let a soul perish that you might have saved by a word you did not speak? In a country like this, where the devil has made fools of men—where, eighteen hundred years and more after the fact, it is still the custom that in one great family, in one religion, that we might be one, as we are to be one in heaven, the devil has made fools of men and multiplied religions till you cannot count them—in a land of this kind we must often hear our neighbor asking for it a truth; Catholics should not be dumb, but should speak out and let them know the truth. Again, in a land like this, the scoffer is often heard uttering words of malice against God. 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At first sight thoughtful men would wonder, and ask the question, Why the devil should rob men of the use of their tongues, and why does our Lord work miracles to give a man back the use of his tongue? We know in how many places in Scripture we are warned of the harm and mischief that is done by the tongue of man. St. James tells us that the tongue is a restless devil, a world of iniquity. He compares it to a fire that is forever spreading havoc around it; and the author of the Book of Ecclesiasticus tells us that, though many have perished by the sword, yet not so many as have perished by their own tongues; and, having his mind full of the ruin that has been caused by the tongue of man, he makes this prayer, "I will set a guard before my mouth, and a sure seal upon my lips, that I may not destroy myself by my tongue." Seeing, then, that the tongue of man works so much mischief, how is it that the devil wishes to make men dumb, and how is it that our Lord works a miracle to give man back the use of his speech? We must study this question for a few moments under the direction of the Blessed Mother of God and our Holy Father, Jesus Christ, who worked this miracle, and whether our Lord worked it, in order that we may take a profit to our own souls. The answer we arrive at is that, though the tongue of man works so much mischief, yet it also works a great deal of good. The tongue of man is an instrument of the very greatest good, though it can be applied to mischief. The Apostle Paul tells us that "faith comes by hearing." That is, that man must come to the knowledge of that truth which is necessary to their salvation through their hearing, and then He goes on to ask the question, "How can they hear unless there be some one to preach to them?" It follows, then, that unless the tongue of man preach the Gospel of Christ, man cannot be saved. The tongue is the great instrument, then, by which salvation reaches the heart of man, and it is in fact a great good, and it is only our own folly and the malice of the devil that changes the tongue into an instrument of evil. Seeing, then, that it is a time to speak and a time to be silent, and he could draw out a long list of the times when a Christian man should speak, and the times when he should be silent. If a Christian man had promised to keep a secret he ought to be silent when he is tempted to break his promise. Again, if you chance to know of a secret that is injurious to your neighbor, that secret ought to be locked in your own heart forever; never should you open your lips to reveal it, however much you may be tempted. Again, when you are in a state of anger with one of your children, or with a neighbor, you ought to be slow to speak. When you are tempted to speak some word that will do harm to those around you, be like the dumb man; when you are tempted to say one unimmoderate word in a Christian household, remember that the body of our Lord has been on your tongue, and that your tongue is as consecrated as the chalice on the altar, and do not utter that word. On the other hand, there are times when a Christian man ought to speak and speak boldly. When you are present, and accusations are made against your absent neighbor, say a word for him, and take care you do your duty. You ought not to stand by and see him accused behind his back; you ought to say to his accusers, "You ought not to accuse a man behind his back; it is not mainly, if it is not the usual custom that a man should be condemned without a hearing." Speak up for the absent man, and do not let him be condemned unjustly and rashly without having a chance. Again, if you know that harm is coming to the soul of some child or some friend, you ought to speak out to the parents and tell them their danger. It is your duty, and if you do not, what will you say to Jesus Christ, when, on the Judgment Day, He will tell you that you let a soul perish that you might have saved by a word you did not speak? In a country like this, where the devil has made fools of men—where, eighteen hundred years and more after the fact, it is still the custom that in one great family, in one religion, that we might be one, as we are to be one in heaven, the devil has made fools of men and multiplied religions till you cannot count them—in a land of this kind we must often hear our neighbor asking for it a truth; Catholics should not be dumb, but should speak out and let them know the truth. Again, in a land like this, the scoffer is often heard uttering words of malice against God. Were Catholics to stand by in silence, as if they were petrified, as if they had not souls, as if they were not the children of martyrs of old? Were they to stand by and hear the Mother of God dishonored, and God Himself wronged? If Catholics did not profess Christ before men, He would not profess them before His Father in heaven. The preacher concluded by exhorting his hearers to live as Catholics before the world, and give an example to those who were not in the one true fold.

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