

or, if it please you better, there are the Dissenters,—a thousand different kinds of 'em,—be any one of 'em, I say, but reject Popery!—Come, be reasonable!"

But the "poor, benighted vagabonds" *won't* be reasonable. They *won't* listen to nor heed John Bull's improving conversation. So, his fit of philanthropy evaporates and Ireland is treated to a further dose of Bills, Enactments, Poor Laws, Local Cess and Latitats, not to speak of Rates, Rents and Assessments, —Process, Eviction and "20 shillings or three months,"—in order to purge her of her miserable adhesion to Popery. But her bowels are unmoved; she *won't* be purged by the most violent Cathartic in the whole Saxon pharmacopœia. She puts on her ragged coat on Sundays and trudges off to Mass, flinging John Bull's advice, threats, persecution and panaceas to the devil, and praying that the roast beef and plum pudding may choke her the day she barters the faith of her grand old forefathers for the flesh-pots of heresy.

The Irish people, though the poorest of the poor in this world's goods, are the richest of the rich in moral and intellectual wealth. Their superiority in this respect is acknowledged by their most pronounced enemies. Has the world ever witnessed such an adhesion to faith and conscience as the Irish have displayed through centuries of such awful trial as no other people ever endured? It is phenomenal; it is unique; it is unparalleled. No wonder that the great Pontiff holds up to the faithful Italians the splendid example of Ireland in order to encourage them in the present conflict. For, surely Italian, German, or French Catholics can bear a burden for a few years which faithful Erin has borne for eight terrific centuries of persecution and combat. If they prove unfaithful, the dogs never deserved to have the faith moistened by the blood of the Man-God, Our Blessed Redeemer. The history of Catholic Ireland must be read and studied by all peoples who desire to withstand the Satanic Revolution which threatens to engulf Society. The devil has no weapon in his armory that has not been tried upon the glorious Irish. Let other Catholics, then, fear not; the same indomitable courage, iving faith and trust in God, which

have sustained the people of Ireland will support them, if they be patient and pray.

ROOT IT OUT.

BRAVE words, bravely spoken—and yet kindly and Christian-like withal—were those contained in the reply of Lord Dufferin a few weeks ago to an address of the Irish Protestant Benevolent Society of Toronto. If His Excellency left to Canada no higher record of his viceroyal rule—no legacy of memory more enduring of the wisdom of his government—no stronger personal claims on the reverence and affections of the people there would be in this one impulsive, and yet doubtless well considered, pronouncement enough to make his name and fame acceptable for all time to the wise and well-thinking of the Dominion. We append extracts from this lay sermon of the late Governor General. What words of ours could add weight or effect to the personal experiences of an Irish nobleman of the sad and fatal effects of religious hate and partizan animosity. In his own fertile region amongst the Ards—along the wooded slopes of Clondeboye—in the glens of Antrim, and in the Commercial cities of the North of Ireland—notably in Belfast—his lordship had witnessed the results of the fell spirit of the old time bigotry; as an Irish patriot proud of his descent he had deplored these results and deprecated their causes and he himself tells us how with memory keenly alive to the existence of these ills in that country far away and so dear to him, his pain was intensified at witnessing the cropping up in this land of the worst spirit of the old curse.

We do not intend to fight the Orange battle o'er again. We would not revive the bitter associations clustering round that one bitter day in the year's round. It would serve no good purpose of citizenship or Christianity to keep on fanning the expiring embers of mutual discord. No, living together in one community of fellow-beings, we should not be unmindful of the necessity of living together in one community of good will; each man tolerant of an-