

Sea-Rest.

BY FATHER RYAN.

Far from where the roses rest, Round the altar and the aisle, Which I loved of all, the best— It has come to rest awhile. By the ever-restless sea— Will its waves give rest to me? But it is so hard to part With my roses, do they know (Who knows but each has a heart?) How it grieves my heart to go? Roses! will the restless sea Bring, as ye, a rest to me? Ye were sweet and still and calm, Roses red and roses white; And ye sang a soundless psalm For me in the day and night. Roses! will the restless sea Sing as ye, a rest to me? Just a hundred feet away Seaward, flow and ebb the tide, And the waves white and gray Moon, and white sails windward glide O'er the ever-restless sea. From me—far and peacefully. And as many feet away Landward, rise the moss-velvet trees, And ye walk, while they veiled In the sun in the day and night. Echoes in the sighing sea To me, near and mournfully. And beside me sleep the dead In the consecrated earth, Blessed crosses o'er each head. O'er them all the realm's soul Chanted by the morning sun, Echoed by each moss-velvet tree. Roses! will you miss my face? Do you know that I have gone From your fair and restful place? Night and day the restless sea But I see Eternity. In your faces, roses sweet? Ye were but the Virginia shrubs, Hiding Him whose holy feet Walked the waves, whose very walls Bring to me from the restful sea. Rest across the restful sea. And who knows?—mayhap some wave, From His footsteps long ago, With the blessing which he gave After ages' ebb and flow, Cometh in from yonder sea, With a blessing sweet for me. Just last night I watched the Deep, In the day and in the night, (Nights such I often keep) And the stars did sweetly shine O'er the Altar of the Holy Sea. So they shone in Calvary. Roses round the shrine and aisle— Which of all I loved the best, Have gone with the restful sea. Where the waves never rest— Ye are dearer far to me Than the ever-restless sea. I will come to you in dreams, In the day and in the night, When the sun's or starlight's gleams Tell you in your rest or white: Roses! will you miss my face? By the ever-restless sea? BLOST, MISS.

ENLIGHTENED PROTESTANTISM.

There is no ignorance so dense as that of "enlightened" Americans. It has been said, with much truth, that, until the Philadelphia Exhibition of 1876 showed good and useful things might come out of foreign and Catholic countries, there were thousands of public school graduates who believed that France produced only revolutions, Italy, organ-grinders and maccaroni; Spain, fighting bulls and Inquisitional racks. They had read history, and learned the names of Charlemagne and Romish, and, consequently, immovable and unproductive. They had come to connect Luther with the printing-press, the locomotive and the telegraph; and it was amazing to discover that countries which never knew the light of Protestantism had actually progressed without any Declaration of Independence or any Father of his Country.

Looking through American books and newspapers, outside of this cosmopolitan metropolis, one can not help being struck by this naive ignorance which regards all progress as a creature of Protestantism and the Nineteenth Century. There are numbers of "enlightened" persons who have to be carefully prepared for any assertion that the Catholic Church is not entirely evil, and when such an assertion is made, it shocks the "enlightened" with the force of a denial of a well-established historical fact. To men who do not believe that civilization sprang up with Luther, and blossomed in this country, it does not seem surprising to state that the Catholic Church was and is the "special custodian of the purity and permanence of the family," or that the Catholic Church was the guardian of peace, morality, art, letters, liberty, until kings or peoples usurped her functions and tried to undo her work; but to the Rev. Washington Gladden, who writes on "The Increase of Divorce," in the last number of the Century, the statement is "a moral paradox." In spite of the most damning evidence, which he quotes himself, as to the laxity of Protestantism with regard to the relations of the sexes, he remains firm in his foregone conclusion that the Catholic Church does not prevent immorality, though it forbids divorce, and that Protestantism is exceedingly moral in practice, though it tacitly encourages divorce. This singular position comes, of course, from that premise which truly is the Protestant axiom as the first and most fallible of their dogmas—namely, that Protestantism restored the hidden tables of the law, and rubbed the accumulated dust of ages off the Ten Commandments, when it discovered the Bible. "The claim"—that the Catholic Church preserves the permanence of the family—"does, indeed, appear to be somewhat exaggerated when we reflect upon the state of social morality in Roman Catholic countries as compared with those in which Protestantism prevails. In one respect, however," says the Rev. Washington Gladden, "the Roman Catholic Church has proved itself the conservator of the family. By a consistent and stringent discipline, it has always maintained the sacredness of the marriage bond. Its doctrine is that marriage is a Sacrament, and it holds that the union thus consecrated can be dissolved only by death. Whether this rigid law promotes domestic or social virtue may be a question; but there can be no doubt that the Roman Catholic Church has steadily enforced its law, and that in this respect the contrast is strong between its action and that of the Protestant communions." Mr. Gladden has in his mind an illogical distinction between the Latin legalized by divorce and prostitution unlegalized. It does not seem to occur to him that a woman divorced and "re-married" is no better morally than she who commits adultery without the sanction of the law. He makes the vital mistake of Protestants and Protestantism in admitting

the power of the State to interfere with the works of God. This deprives his article of any value, except as an example of the vague fear of well-intentioned Protestants that their idols are breaking and that their feet need to be re-pegged. It is not necessary to quote statistics to prove that in truly pious Scotland the Queen's subjects increase every year in an illegal manner which the French peasant does not dare to imitate, although he is a Roman Catholic. This may possibly account for his lack of enterprise. Sweden is as Protestant as Scotland, and yet Sweden has become proverbial for an open disregard of that morality which Mr. Gladden and others would have us believe is the prerogative of Protestantism. In neither Scotland nor Sweden has the prevailing creed begotten that public opinion which prevails in Protestant communities in this country—that the sin and the disgrace of illicit relations exist only in the begetting of children. The Protestant Scots and the Swedish have never felt that effect of Protestant American refinement which suppresses the children and assumes the air of conscious morality. Mr. Gladden may also see a subtle distinction between that immorality which hesitates at child-murder and that which makes a clean table of statistics of illegitimate births, in Massachusetts, for instance, to prove that the Protestants of that State are more moral statistically by showing, but which brands whole communities with the mark of Cain. But Mr. Gladden's admission that "re-marriage" after absolute divorce and "immorality" are different things leads us to incline to suspect that the same casuistical process he may regard as immoral only those countries in which numerous illegitimate births are shown.

Protestantism, Mr. Gladden laments, has not preserved the family. He also laments that Protestantism has only of late awakened to a sense of the necessity of doing something to preserve the family. Protestant England has been saved by Catholic tradition and laws from the license and laxity which, legalized, prevail here; but the disintegrating power which Protestantism warmed into life when it denied the Sacramental character of matrimony grows stronger even there. Here, it is an important factor in social life. It has degraded the individual by urging him to become his own judge, his own keeper, his own lawmaker. Protestantism protested against that authority which said, "What God hath joined, let no man put asunder." This protest has been glorified in all the literature of the English tongue. "Protestantism," says the English tongue, "etc. It pulled down. Now that the excitement and delusions of the time of destruction have gone, honest men have begun to think? The process of destruction ought to stop some time. It does not stop. The liberty which "reformed" German princes, in their early divorcing themselves, is a glory of Protestantism. Henry VIII. founded that sect which was the first, not long ago, to protest against the evils, following his example. It is almost pathetic to hear a minister like Mr. Gladden appealing to Protestantism to save society from an evil which it let loose. His god is without strength. The Church which Our Lord founded when the abominations of Paganism opened an abyss before the world, alone can save the world.—New York Freeman's Journal.

THE EDINBURGH KIRKS.

In St. Mary's Pro-Cathedral, Broughton Street.

No series of historical notices of Edinburgh kirks would be complete which did not include an article devoted to a Roman Catholic place of worship, seeing that the Catholic community within the city numbers between twenty-five and thirty thousand. Accordingly, the Pro-Cathedral, Broughton Street, is the principal Catholic Church in the city—and, for that matter, in the country, seeing that it is the Pro-Cathedral of Archbishop Strain, who is the Metropolitan of Scotland—we have chosen it for the subject of this week's article. When St. Mary's was built, in 1814, Catholic Scotland was divided ecclesiastically into a Lowland and a Highland district—the bishop of the former being resident in Edinburgh. In 1828 three districts were formed—the eastern, western, and northern—with a vicar-apostolic at the head of each. This state of matters continued till 1878, when the ancient hierarchy was restored, and Bishop Strain, who was vicar-apostolic of the eastern district, became archbishop of the Archdiocese of St. Andrews and Edinburgh, and Metropolitan of Scotland. The archdiocese comprises the counties of Edinburgh, Berwick, the southern part of Fife, Haddington, Linlithgow, Peebles, Roxburgh, Selkirk, and Stirling (except Balerno and East Kilbride). The see of St. Andrews was founded before 1000, and was elevated to a metropolitan see by a bull of Pope Sixtus IV., dated 17th August 1472. The see was vacant for 307 years, following the execution at Stirling of John Hamilton, eighth archbishop, in 1471.

Previous to the building of the Pro-Cathedral, the Catholics, not only in Edinburgh but in all the surrounding country, worshipped in two little chapels—the one in Chalmers' Close, and the other in Blackfriars Wynd. These were simply large rooms on the fourth floor of houses in the narrow closes. In regard to the first we read that when, about 1778, the British Government evinced a disposition to repeal some of the most oppressive of the penal laws, the people of Edinburgh became highly indignant. Public meetings were called, the press teemed with attacks, and the public resounded with furious invectives against the Catholics. A day was fixed for the burning of this church, and hand-bills to the following effect were distributed among the people:—"Men and Brethren—Whoever shall find this letter will take it as a warning to meet at Leith Wynd on Wednesday next, in the evening, to pull down that pillar of Popery lately erected there.—A Protestant, Edinburgh, this carefully, keep it clean, and drop it somewhere else. For King and Country.—Unity." During the whole of the day following the distribution of this hand-bill a mob of idle breakers hung about the building, breaking

the windows, and insulting every one who went in or out. On the succeeding Monday the Lord Provost and Magistrates were applied to for protection by the threatened victims of popular fury, but they either favoured the agitation or seemed afraid to interfere. On the 2d February, 1779, the mob, aided by 500 sailors from Leith, proceeded to the work of destruction. The Duke of Buccleuch—who behaved with conspicuous courage, often risking his life for the protection of Catholic life and property—and some other officers hastened to the spot with a body of the Regiment of Fencibles. But in spite of all their efforts the church and chapel-house were reduced to ashes, and the houses of the Catholics which they had gone to watch the progress of the Relief Bill through Parliament—and, seeing so great a crowd near his church, he asked what it all meant. He was met with the reply from an old woman, "Oh! we are burning the Popish Chapel, and we only wish we had the Bishop to throw into the fire." The next day the mob plundered the church and chapel-house at Blackfriars Wynd. When St. Mary's was built, so great was the fear of violence that it was deemed prudent to erect the church at some distance from the street, so that a row of houses might be placed in front to conceal the chapel. Happily, however, this latter precaution was never required. The religious revolution of the sixteenth century had nearly stamped out the Catholic religion in Scotland. The few old families that remained faithful to the Catholic faith identified themselves with the cause of the Stuarts, and the result was widespread ruin. In fact, the Catholic body was left crushed and despoiled. It is not surprising, then, to know that St. Mary's was the only church for all the country around Edinburgh, even to Crieff and Glasgow. Now, it may be mentioned, there are in Edinburgh three churches, four convents, and 19 priests; while in the archdiocese of St. Andrews and Edinburgh there are 48 priests and 56 churches and stations.

The church, which cost about £8000, was built after plans by Gillespie. A great deal more ornamentation entered into the original design than it was ultimately found possible to execute, owing to the want of funds subscribed. Internally it measures 110 feet by 57 feet, and is seated to accommodate 700 persons. Surrounding the eastern wall, in which is the principal entrance, are two central pinnacles, each 70 feet high. The two heads carved in stone at either side of the doorway are the first work of the famous Edinburgh sculptor, Campbell, who executed the Hopetoun statue in front of the Royal Bank. The story goes that Campbell, then a very young man, observing the two projecting stones left uncut, asked permission of the then bishop to sculpture them. The permission was unhesitatingly granted; and the ability which the young sculptor displayed in this self-imposed task, contrasted, it is said, in no small measure, with his own notice. It is stated that the employment of the Gothic style of architecture in the case of St. Mary's led to its adoption in several city churches built about the same period—Nicolson Street, C. P. Church, for instance, presenting a striking resemblance. The church contains five altars—three of which are placed against the western wall. The altar-piece of the principal altar is a valuable Pieta or Divine Saviour, by Vandijk, which was the gift of Miss Chalmers, daughter of Sir G. Chalmers. The picture was brought over from France, along with others, for the Prince Regent, who, on seeing it, offered £2000 to the church for it. Statues of the Virgin and St. Joseph surmount the side altars, and in the intervening spaces on the western wall are four figures representing St. Andrew, St. Margaret, St. George, and St. Catharine. These paintings came from Murray Castle, and copies of them are to be seen in the National Gallery on the Mound. Six of the candlesticks at one of the altars were made in Holyrood Abbey in the days of Mary Queen of Scots. When Charles X. of France sought refuge in Britain, he and his Court took up their residence at Holyrood, and attended the Church of St. Mary's, to which they made numerous valuable presents, many of which are still used in the services. For instance, the monstrance, the golden vessel in which the Host is placed during the benediction service, was the gift of the Duke de Chambord on the occasion of his taking his first communion in the church. The church also possesses a very fine organ with three manuals—great, choir, and swell—and it may interest many to know that when the first great musical exhibition was given in Parliament House, the organ of St. Mary's was taken down and conveyed thither, and contributed materially to the success of the Edinburgh Musical Society. Within the sanctuary of St. Mary's, which is richly ornamented, and surrounded with a rich oak screen, are interred the remains of Bishops Cameron, Patterson, and Carruthers, who successively resided here. Bishop Gillis, who succeeded Bishop Carruthers, is interred in St. Margaret's Convent.

On three different occasions the church has been in imminent danger of destruction through the fires which have broken out in the theatre on January 13, 1867, when Dean of Guild Lorimer and others lost their lives. During all the evening of the fire, the church had been the scene of considerable bustle, in the attempts made to rescue various valuables and the altar piece above alluded to—which had cost £215,000 but which was in reality considered priceless. While the fire was in progress a portion of the north wall of the theatre had fallen through the roof of the cloister-chapel—which, entering from the large church, is contiguous to the theatre—and had buried two men. Although the part of the wall remaining looked anything but secure, Dean of Guild Lorimer and some others entered the cloister-chapel, and, despite the entreaties of those aroused beside themselves to extricate the two men, of whom one had been killed instantaneously, and the other piteously groaned for assistance. Archbishop (then Bishop) Strain, was standing outside the building, and observing the dangerous-looking wall give decided indications of falling, he hastened to apprise the Dean and his fellow-labourers in the work of extrication of their peril. The Archbishop was just passing through the door

which leads from the public church to the cloister-chapel, when the wall gave way, burying all within the chapel beneath its ruins. The Archbishop himself was scattered with the hot debris, and had he proceeded a yard further into the chapel he also must have shared the fate of the others. The cloister-chapel was almost completely destroyed, while the roof of the church itself sustained considerable damage.

The organizations in connection with the Pro-Cathedral include the brotherhood of St. Vincent de Paul, for the visiting and relief of the poor, and separate confraternities or societies for women, men, young women, and young men. Sunday school is held in the chapel in the afternoon. The schools in connection with the church are—St. John's York Place, for girls and infants separately; and a convent school in Albany Street—run by the Franciscan Sisters; and St. Andrew's, Maryfield, taught by the Marist Brothers.

Archbishop Strain was born in Edinburgh, on December 8, 1810, and in early boyhood, studied in the High School. In June 1833 he was ordained priest at Rome, and returning to Scotland, he was first stationed at Dumfries, and afterwards at Dalhousie, at the latter of which places he labored for twenty-three years. From Dalhousie he was removed to Blair's College, Aberdeen, of which he was president for many years. In March, 1864, after the death of Bishop Gillis, he was appointed, to the vacant eastern vicariate; and in September following he received episcopal consecration at the hands of the late Pope Pius IX. On the Pope determining to restore the Hierarchy of Scotland (the Apostolic Letters effecting this were issued on March 4, 1878), Bishop Strain was named Archbishop of St. Andrews and Edinburgh, as also Metropolitan, and a few days afterwards he received the pallium. The church of St. Mary's consequently became his Pro-Cathedral. The other clergyman attached to St. Mary's are the Rev. Dr. Smith, the Rev. J. Donlevy, and the Rev. M. Turner. Dr. Smith is Archbishop Strain's vicar general—an office which may be taken to mean assistant and administrator in the presence of the Archbishop, and deputy in his absence. He is author of "The Pentateuch, in its Authorship, Credibility, and Civilization," which, by the way, he has never found time to finish.

Within the district served by St. Mary's there are estimated to be about 6000 Catholics. All the Sunday services are well attended; in the evening, especially, the capacity of the building is taxed to the utmost. On the occasion of our visit a week ago, Solemn High Mass was celebrated on being the Sunday within the octave of the feast of St. Andrew, the patron saint. The sermon was preached by Archbishop Strain, whose remarks were founded upon the gospel of the day, relating to the preaching of St. John the Baptist. He referred in the first place to the Church's inculcation of the spirit of penance at all times, but especially during the season of Lent and Advent. He then proceeded to point out the necessity of penance, and the character of which it ought to partake—that it must be carried on in sincerity, and from the heart; for, said he, as sin was conceived in the heart, so also repentance, which was the only means by which we could destroy sin, must come from the heart. He concluded by pointing out how much better and more efficacious means for doing penance which Christians now-a-days enjoyed, in the sacraments of the Church, than those possible in the days of St. John's preaching.

A Thorough Job.

Judge M—, a well known jurist living near Cincinnati, was fond of relating this anecdote. He once had occasion to send to the village for a carpenter, and a sturdy young fellow appeared with his tools. "I want this fence mended to keep out the cattle. There are some unbroken boards—use them. It is out of sight of the house, so you need not take time to make it a neat job. I will only pay you a dollar and a half." The judge went to dinner, and coming out, found the man planning each board. Supposing that he was trying to make a costly job of it, he ordered him to nail them up at once, just as they were, and continued his walk. When he returned the boards were planed and numbered ready for nailing. "I told you this fence was to be covered with vines," he said angrily. "I do not care how it looks."

"I do," said the carpenter gruffly, carefully mending his work. When it was finished there was no part of the fence as through in finish. "How much do you charge?" asked the Judge. "A dollar and a half," said the man shouldering his tools. "The Judge said, 'Why did you spend all that labor on the job, if not for money?' 'For the job, sir.' 'Nobody would have seen the poor work on it.' 'But I should have known it was there. No, I'll take only the dollar and a half.' And he took it and went away."

Ten years afterward the Judge had the contract to give for the building of certain magnificent public buildings. There were many applicants among master-builders, but the one of one caught his eye. "It was my man of old," he said. "I knew we should have had a good genuine work from him. I gave him the contract, and made a rich man of him."

Advice to Consumptives. As a general debility, loss of appetite, pallor, chilly sensations, followed by night sweats and cough—prompt measures for relief should be taken. Consumption is a serious disease of the lungs—therefore use the great antiseptic, or blood-purifier and strength-restorer, Dr. Pierce's "Golden Medical Discovery." Superior to Cod Liver Oil as a nutritive, and unsurpassed as a pectoral. For weak lungs, spitting of blood, and kindred affections, it has no equal. Sold by druggists all the world over. For Dr. Pierce's pamphlet on Consumption, send two stamps to WORLD'S DISPENSARY MEDICAL ASSOCIATION, Buffalo, N. Y.

THE CATHOLIC CHURCH IN THE TRUE RELIGION—AND WHY?

Catholic Standard.

1. Because God made her; and God alone has the right to say how we should adore and worship Him. The Catholic Church has always claimed Jesus Christ, the Man God, as her only founder; while other religions claim as their founders mere men such as—Luther, Calvin, Queen Elizabeth, Wesley, Mahomet, Confucius, Zoroaster, etc.

2. Because in her we find the same order, harmony and regularity, the same variety and certainty, which God shows us in His creation; while among other religions we meet with nothing but confusion and doubt, disorder and irregularity, affectation and unnaturalism. She then must be God's work and religion—and cannot be false.

3. Because her teachings agree with the law of truth and the instinct of morality, which the creator has implanted into our bosom. Some of her sublime doctrines or mysteries, it is true, may reach beyond our little human understanding, but not one of them can be proved to be against our reason or any way absurd; and her code of morality does not run against the natural law. The Catholics believe what the Jews of the Old Testament believed, and what the Ten Commandments and the Catholics have them too; and along with them they have the Apostolic councils of perfection or the vows of poverty, chastity and obedience.

4. Because God shows himself to be on the side of the Catholic Church in matter of fact, for whenever any real or genuine miracle occurs, they always happen through some saintly Catholic or in a Catholic church or institution.

5. Because she shows God's power over the devil and must therefore represent God's authority and God's religion. Whenever any person or place is haunted or tormented by the devil, people never call upon a sectarian Jew, Jewish Rabbi or Mahometan minister to drive old Satan away; but they invariably look around for a Catholic priest or a Catholic Bishop.

6. Because she has outlasted all human works and establishments and overcome and confounded all earthly enemies, even including all the literary geniuses and military giants, that have opposed her. The semblance of argument and the shafts of calumny, satire and ridicule have been hurled against her in vain. Rude force and brutal tyranny have been applied to overthrow her, but she could not be crushed out of existence. Bishops and priests and prominent laymen have at times apostatized from her, but she continued to hold her ground bravely even without a standing army or a standing navy. All her opponents and enemies have failed, withered and passed away, while she has come forth like a palm-plant. She must, therefore, be God's institution and religion, and cannot be false.

7. Because she has taught one of the same doctrine at all times and in all countries; and only the truth can afford to remain always the same. Twice two are four to-day, four to-morrow and four for ever. Lies and contradictions on the other hand must be forever changing their face in order to keep up the appearance of being right and straight. Error must change, as the immortal Tertullian claimed long ago.

8. Because all her members throughout the world agree in mind and heart upon one and the same thing; which would be impossible, if the points of agreement were lying witness against each other on one or more points—especially with a cross-examination!—but the Catholics of the whole world believing one and the same articles of faith, though they are of different nationalities and customs, dispositions and tastes.

9. Because she has produced the most heroic, disinterested and extraordinary examples of every possible virtue, which the lives of the Catholic Saints. Her religion, therefore, is the only worthy homage of a God that is infinitely holy.

10. Because she has conferred more benefits and blessings upon mankind than all the other religions taken together. She has erected houses of refuge for foundlings and abandoned children. She has raised orphan asylums and industrial schools for destitute boys and girls. She has built hospitals for the treatment of all diseases, not excepting such as are considered contagious or incurable; and she hands over old and helpless people to her "Little Sisters of the Poor." She has called schools, colleges and universities into existence for the education of the poor; and has sent out Missionaries to spread the light of the Gospel among savage tribes and half-civilized nations. She has raised a woman to her present dignity and position in society, and has always discouraged and gradually abolished human slavery. As I found her reaching every human want and satisfying every human aspiration by promoting peace, contentment and happiness, I was naturally led to conclude, that she must be the religion appointed by God for mankind and could not be false.

11. Because we experience a consciousness of her divine commission to govern and save our souls in the most serious moments of our lives, and especially at the hour of death. We never read or hear of a Catholic leaving his Church and joining a human sect, when death and eternity are staring him in the face; but we may frequently read and frequently hear of the members of human sects joining the Church of Jesus Christ on their death-bed. Whenever a Catholic priest or layman happens to make a mistake, great noise is made over it by the members of the various human sects; but the members of the human sects may conduct themselves ever so scandalously, and comparatively little astonishment is expressed about it. An evident, spontaneous distinction seems to be made and expressed between those belonging to the Church of God and such as belong to the various sects. In the same way you will never notice a bad, impenitent man or woman feeling or showing any eagerness to become a Catholic. There also seems to be always some danger of the Catholic politician and office-holder having too much of conscience for our anti-Chinese pagans and idolaters. The true Catholic must be ready and willing to lay down his life for his holy religion; but

every sectarian would greatly hesitate to sacrifice his life for the cause of a religious system, that was built up by a man like himself.

Well might every Catholic exclaim with the eloquent and amiable Bishop Fenelon—"Oh! Church, when Peter will forever strengthen his brethren, let my right hand forget itself, if ever I forget thee! Let my tongue cleave to my mouth and be motionless, if thou be not to the last breath of my life the principal object of my joy and my rejoicings!" REV. JOHN C. McENERY, Sharpville, Pa.

GREAT DEMONSTRATION AT AVONDALE.

The demeanour of Avondale, Mr. Parnell's beautiful residence, near the Vale of Avon, and the extensive farm of Garrymore, adjacent to Rathfriland, which the hon. member for Cork retains in his own hands, was on Thursday the scene of one of the most remarkable demonstrations which have marked the history of the land agitation since its inception. The occasion of the demonstration was the plunging up of Mr. Parnell's land at Garrymore, and the carting out of a quantity of farmyard manure, preparatory to spring operations. Mr. Parnell's farm at Garrymore, which the hon. member for Cork retains in his own hands, was on Thursday the scene of one of the most remarkable demonstrations which have marked the history of the land agitation since its inception. The occasion of the demonstration was the plunging up of Mr. Parnell's land at Garrymore, and the carting out of a quantity of farmyard manure, preparatory to spring operations. 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