2

Legend in Alsace.

Know'st thou, Gr. t then, how it happens That the dear ones die ? While the sun shines high; In that garden there are roses Beautiful and bright. And he gares round delighted With the lovely sight.

If he marks one gaily blooming— Than the rest more fair, fe will pause and gaze upon it fail of tender care; and the beautoous rose he gathers, he the beautoous rose he gathers, nd the beauteous rose he gathers, a his bosom lies-ut on earth are tears and sorrow or a dear one dies.

ABCHBISHOP WALSH.

CHOOSING REPRESENTATIVES.

THE MORALITY AND COMMON SENSE OF POLITICS-AN ARCHBISHOP'S INSTRUC-TION TO HIS PEOPLE-THE PRINCIPLES WHICH SHOULD GUIDE CATHOLICS IN SELECTING CANDIDATES-CUGHT THEY CHOOSE CATHOLICS BOLELY -ARCH-BISHOP WALSH TO THE MEN OF WICK-

CHOOSE CATHOLICS SOLELY I-ARCH-BISHOF WALSH TO THE MEN OF WICK-LOW. On the recent visit of Archbishop Walsh, of Dublin, to Enniskerry, County Wicklow, he delivered the following motable and suggestive instruction: "I accept, with feelings of heartfelt thanks, your kind address. It is, as you know, by no means the first address of welcome that I have received from the people of my diocess. Indeed, since I have come home from Rome I have done little else than receive, and acknowledge as best I could, the loving kindness of my priests and of my people in presenting to me addresses such as yours. Those addresses have come to me, I may say, from every possible source, from the clergy and laity of the diocese at large; from the inhabitants of important centres of population ; from ormitites organized for the promotion of special objects of Catholic or of national interest; from runicipal bodies, such as the Town Council of our metro-polis and the commissioners of the neigh-boring townships; from religious com-itable institutions; and from the repre-sentatives of those educational establish-ments in which I must ever take as special interest, whether they come to me, as they have come, from the primary schools of elementary instruction, from the more advanced intermediate schools. or from the ranks of our most successful University students. Coming to me, as they have come, from all these varied sources, they have been to me a source of deep and abiding comfort, as they are a sure guarantee of that loyal devoted-ness, of which I shall stand so much in need—a devotedness which I now feel irmly assured will never fal me, unless for my own part I prove unlaithful to ness, of which I shall stand so much in need—a devotedness which I now feel firmly assured will never fail me, unless for my own part I prove unlaithful to the trust that has been confided to me by our Holy Father the Pope. [Cheers]. I prize them all. But there is one thing in this address of yours to which none of them can lay claim—one thing that gives to it a special and an unquestionable pre eminence. They all, indeed, remind me of the great responsibility to which I pre eminence. They all interest remains the first interest of the seat responsibility to which I have succeeded. They put before me that in entering upon the duties of Arch-bishop of Dublin I have inherited the mitre and the crozier of OUR GLORIOUS PATRON AND PATRIOTIC But it is here in Enniskerry that I have

But it is here in Enniskerry that I have first set foot as Archbishep of Dublin, in this county of Wicklow, St. Lawrence's own county [cheers], in which so many of the years of his eventual life were passed, and where the traditions of his sencity and of his devotion to the true interests of his native land, here even of the years of his eventual life were passed, and where the traditions of the political aspirations of the over-memories i You refer to some topics of painful

The second secon

cese of mine. [Cheers] I, too, AS BISHOF OF THE DIOCESE OF ST. LAUR-ENCE o'TOOLS, must count myself, as 1 am proud to count myself, one of the clergy of Wick-low [cheers], and in this capsoity I ven-ture to-day to offer you a few words of 1 advice as to the choise that, with your brother members of the Convention of the county, you should make. [Cheers.] And here let me say that, standing, as I do, at the threshold of this sacred edifice, and vested, as I am, in these sacred robes, I am not going to introduce one word of politics. My views on the great political questions of the day are known to you all. It is, then, unnecessary that I should enter upon any exposition of them here. Even if they were not known I should not think of doing so. I am speaking to you to day as your Bishop. [Cheers.] I wish to point out to you where your duty as good citizens lies. And I can do this withcut introducing a reference even the faintest reference.-to my nolitigal tonic on which the least And I can do this without introducing a reference – even the faintest reference – to any political topic on which the least difference of opinion can possibly exist among those who are listening to me here. Besides there is another reason why I need make no reference to sub-jects of political controversy. For I take it that in connection with the coming election, or with the preliminary selec-tion of candidater, no question of polities can arise in Wicklow. I am ready to assume that there is no one rash enough can arise in Wicklow. I am ready to assume that there is no one rash enough to dream of raising an issue as to what the political aspirations of the over-whelming msjority of the electors of this county are, or to take upon himself the responsibility, by doing so, of con-verting your peaceful county into a theatre of turmoil, discord, and con-fusion. [Loud cheers]. Assuming, then, that you are safe from a contest on polit-ical grounds,

will understand that I teel myself in a position thus to speak to you with abso-lute freedom from reserve. For knowing absolutely nothing of the candidates who may intend to present themselves for your approval, I am safe against the suspicion that in anything I may say, I am casting a slur upon any individual whatsoever. I say to you, then, be firm in your determination to select none but honest men-men whom you foresee, so far as human foresight will enable you to see it, will be faithful to their trust, faithful to the pledges on which they are to be elected, and faithful to them, not in the letter only but in the spirit. [Cheers.] Never lose sight of the prin-[Cheers.] Never lose sight of the prin-ciple—for it is a principle of the law of God—that the laws of morality, of fidelity God—that the laws of morality, of fidelity to pledges and to promises, are as appli-cable to men in public as well as to those in private station, and are as appli-cable to them in the affairs of public and political life as in matters of private duty. [Cheers.] Thus, then—I cannot repeat it to you too often—have nothing to do with any candidate in whose ante-codents are cannot find grounds for cedents you cannot find grounds for solid judgment that he is a thoroughly trustworthy and honest man. [Cheers.] Secondly, let him be, so far as you know of it, A MAN OF BLAMELESS PRIVATE, AS WELL

THE CATHOLIC RECORD.

worthy of our confidence, on whom we cannot rely that the interests of religion, as well as of country, may be safely en-trusted to his guardianship. [Cheers.] Finally, but by no means the least im-portant qualification, I would implore of you to seek as your representatives in this crisis of our history, MEN DISTINGUISHED FOR THAT MODERA-TION

TION which the leader of the great political movement of the day, your fellow Wick-low man, Mr. Farnell. [Loud and pro-longed cheers]. has so emphatically im-pressed upon all who are within the reach of his influence as essential, espec-ially from this time forward, for the suc-cessful assertion of your rightful claims. When I speak of moderation, there is no fear of your misunderstanding me. You know that I do not mean weakness When I speak of moderation, there is no fear of your misunderstanding me. You know that I do not mean weakness [oheers]; you know that I do not for a moment contemplate the possibility of you selecting as your representatives men who will be wanting, even to the extent of one hair's breadth, in the firm assertion of those principles to which they pleige allegiance by accepting the office of representing you. [Loud cheers.] What I do mean is that your members should be mean on whom, when the necessity arises, you may confidently rely, not merely that they will reso-lutely SET THEIR FACES AGAINST THOSE DEEDS OF

SET THEIR FACES AGAINST THOSE DEEDS OF

lutely SET THEIR FACES AGAINST THOSE DEEDS OF <u>DARKNESS</u> that bring discredit upon even the just-est cause, but that they may be counted upon in an alien, and, it may be hostile, legislature, to set forth your claims, as far as may be needful, with that dignified calmness in which the most powerful advocate of even the strongest cause cannot fail to find a new source of power and strength. [Cheers.] There are, no doubt, some other points to be looked to, for I cannot enumerate them all. But I think you may rest assured that if those that I have recounted for you be secured, the rest will no less surely follow. But you can well understand that all the advice I can give you as to the selection of candidates for Parliament will be ab-solutely useless unless you apply it, and apply it in its fulness, in the selection of the delegates who are to represent you in the Convention of the county. Such as your delegates are, such will your future representatives be. None but an honest man can see how necessary it is that honesty should be the first, the essential requisite in an Irish represen-tative in Parliament. [Cheers.] Men of taited or of spotted reputation in private life are not likely to care much for the record of the private life of those who are to be selected as the represen-tatives of this Catholic county. [Cheers.] Men who are themselves regardless or the interests of Catholicity are not likely to set much importance upon the disre-gard of all such interests. [Cheers.] And, need I say it, men whose only claim to public notice is that they hare signALUZED THEMSELVES BY THE VIO-LENCE

SIGNALIZED THEMSELVES BY THE VIO-LENCE

LENCE of their language, if they have not signa-lized themselves by the violence of their deeds, are not likely to be safe guides in the selection of representatives who are to pursus a policy of moderation, and to set their faces resolutely against deeds of crime. [Loud cheers.] But no matter what care may be taken in the selection of the delegates to this Con-vention, it cannot fail to be a source of darger unless one further precaution be taken. It is, in fact, nothing more than this, that in the acts of the Convention thought be observed that which is the fundamental rule of every deliberative assembly worthy of the name, that no act should be observed twich beforehand DUE AND FULL AND SUFFICIENT NOTICE

THE RESTORATION OF YOUR ANCIENT

THE RESTORATION OF YOUR ARCIENT RIGHTS. [Enthusiastic cheers.] Be faithful to those few principles that I have thus endeavored to put before you. If you are faithful to them, you may rest assured that the action of your county and of yourselves will be gratefully remembered in the happier days that are before us, when the present war of classes shall have ceased, and when the bitter memories of the past shall have been all but forgotten by the happy peo-ple of a peaceful, a contented and a truly united Ireland." [Loud and con-tinued cheers.]

CATHOLIC VS. PUBLIC SCHOOLS.

"Why don't you send Jennie to the pariah school ?" "The idea!" "Well, yee, it is an 'idea,' and one worthy of your earnest consideration." "But why should I send my child to the parish school when I can do so much better for the child by sending her to the public schools, which are so much superior to our schools ?" "In what are the public schools better than our Catholic schools ?" "O, in every respect. In the first place the buildings are, by far, superior. They are larger, healthier and much more commodious. They are fitted with every facility and every con-venience; they have every appliance that can be used to make study easy and profitable. Then the teachers are first-class in their various departments, and ladies and gentlemen of social standing that guaranteess polite education, which is impossible in schools taught by teachers shut out from intercourse with the world. I do not intend my children for the Church or the cloister; they must batte with the world, and therefore I wish them to be so educated as to ensure victory." wish them to be so educated as to ensure victory," "Your intention is excellent ; but are

victory," "Your intention is excellent; but ars you sure that the means you use are the best that can be used for the accom-plishment of your intention ?" "Certainly. What is better than a thorough education, such as is to be obtained in our public schoois ?" "True faith. When we were chil-dren we read in our catechism, "What will it profit a man to gain the whole world and loss his soul,' and 'What shall a man give in exchange for his soul ? The catechism is but an epitome of the gospel of Jesus Christ, and what it says is as true as the gospel. The one thing necessary is not and can not be taught in the public schools. We Catholics are taught that 'without Faith it is impossible to please God,' impossible, therefore, to be saved. To teach religion whose groundwork is faith is forbidden in the public schools. No religious instruction of any kind is allowed in any school supported by

No religious instruction of any kind is allowed in any school supported by State funds. The State may foster secular science, it may teach the prin-ciples of Addition, Division and Sil-ence; the State may put it in the power of a man to become a trusted officer of a banking house or to assume a re-acconsible position in some other finanof a banking house or to assume a re-sponsible position in some other finan-cial institution, but the State can not, dare not, take upon itself the duty of laboring to make a man houses, and therefore eminently worthy of the high-est condidence; the State will not teach a child religion, without which no solid motives for honesty can ever be im-pressed upon the human heart." "Do you mean to say that there are no principles of honesty taught in the schools of the State? Am I to under-stand you as saving there are no moral

ar of detection ; it is an ot for the fe not for the tear of dedection; it is an honesty that trims its sails so as to catch every advantageous breeze; it is an hon-esty that confines its exercise to things profitable for this world, and gives itself no trouble about a life hereafter. There are no moral teachings, there is no mor-ality taught in the public schools except ality taught in the public schools except the morality of paganism. A morality without religion, without the Christian religion, is the morality of a Hottentot, which is the morality of Greece and which is the morality of Greece and Rome, minus Grecian and Roman science. There can be no true morality without true religion; you might as well expect true religion without a true con-ception of the true God. "But are there not people of good morals who received their education only in the public schools?" "I don't know. But suppose I grant all your question would imply. It will not follow that you are excused from sending your child to a Christian school; that is, to a school where morals will be taught as a Christian duty and not as that is, to a school where morals will be taught as a Christian duty and not as being a social expediency or a wise pol-icy. It is your duty to provide a Chris-tian education for your children, and if you neglect or refuse to do that you are worse than an infidel. Society, or that portion of it that you wish to mingle with, may excuse your conduct, but the Almighty can not." "I am a Catholic, and desire that my children be brought up in the same Faith, the faith of my ancestors, and shall do what I can to keep them from perversion; but I am auxious to give them the best education that can be had, and therefore think it a duty I owe my children to send them where the my children to send them where the best education can be obtained, that is to the public school. You know our schools are not as good as the public schools.

true faith, and words founded on true faith at all times, in season and out of season, as the Apostle says, and conse-quently, we can not, with impunity, ex-pose our children to loss of faith and morals; but that is just the thing we do morals; but that is just the thing we do when we send them to the public schools. It is the boast of the patrons of the public schools that they are not is taught in them, and it is just inasmuch as these boastings are true that these to Catholic children." "May God direct me. I'll think this matter over when I am on my knees in "May God direct me. I'll think this in gayer." "May God direct me. I'll think this in terpones to what God will then put into ing with our parish schools. If they do int teach the highest branches of what the world calls knowledge, they do give which surpasseth all human understand ing, and which is one day to be our con-solation and comfort when human sei. ence can help us no more,"

nce can help us no more." IBISH NATIONAL LEAGUE LIES.

RESIDENT EGAN POINTS OUT SOME PAR-

TICULAR ENGLISH EVASIONS.

PRESIDENT EGAN POINTS OUT SOME PAR-TICULAR ENGLISH EVASIONS. In the Chicago Tribuns of September 29, appeared a epecial cablegram from London which read as follows: Mr. Frank Hugh O'Canan O'Donnell, home rule member of parliament for Dungarvan, Ireland, has retired from the canvass for parliamentary honors to his district. He declares that the Parnellites have persistently insulted Mr. James Carlile McCoan, formerly home rule mem-ber for Wicklow, but now liberal candi-date for Lancaster; Mr. John O'Connor Power, member of parliament for Mayo, and himself. Parnellism, Mr. O'Donnell claims, has reduced the popular organizs-tion both in Ireland and Americs by its schemes for obtaining money, sapped the foundation of self-government by abusing the nominees, and fostered deceptive con-fidence by claiming triumphs on she adop-tion by parliament of every worthless Irish measure. Mr. O'Donnell was vicc-president and honorary secretary of the Irish Home Rule Confederation of Great Britain. The retirement of O'Donnell from the

Itim messars. Ar. C Jonesii way vice presentiants and honorary secretary of the link home Rule Confederation of Great.
The retirement of O'Donnell from the ranks of the

"In regard to Mr. William Shaw," said "In regard to Mr. William Shaw," said Mr. Egan, "he was at one time a Unitar-ian clergyman, but cut the church for the brewing business. He became chair-man of the Munster bank, and he was mainly responsible for the bursting up, a few months ago, of that magnificent concern with its thirty branches scat-tered throughout the south of Ireland. Mr. Shaw succeeded Isaac Butt as chair-man of the home rule party in Ireland, but was displaced by Mr. Parnell a.ter the general election of 1880, since which time he was regarded as the leader in the house of commons of some fifteen or time he was regarded as the leader in the house of commons of some fifteen or twenty Irish members, whom Mr. Glad-stone unwittingly stigmatized as 'the nominal Home Rulers.' Shaw is now utterly discredited in national politics, and neither he, O'Donnell, McCoan, Power or any other one of Mr. Shaw's 'Home rulers' dare show their faces be-fore any popular constituency in Irefore any popular constituency in Ire-land."

land." "To mix Mr. Healy's name with any of these men," continued Mr. Egan, "is simply an outrage on Mr. Healy, who is unquestionably one of Mr. Parnell's most able and most trusted co-workers in

most able and most trusted co-workers in the national movement." In answer to the inquiry as to the re-ported discussions in the ranks of the Irish national party Mr. Egan denied that any such thing existed. "Never in the history of Irish move-ments," said he, "have such harmony and singleness of purpose prevailed as since the land league six years ago. Nine-tenths of the entire people of Ire-land are to-day united as one man irres-pective of creed, in support of the na-tional movement under the leadership of Mr. Parnell. Reports of dissension between Mr. Farnell and Mr. Healy are utterly groundless, and the only differ-

the convention in person, as also the Hon. T. D. Sullivan, M.P., who will then be Lord Mayor of Dublin, and some other members of the parliamentary party.— Omaha Bee, Oct. 3.

Unanswered Prayers.

OCT. 17, 1885

Written for The Pilot A Coranach.

A pillowed head Ou the cold, cold clay, And a love and a life that died away Pray God the head that lies so low, Under the elect and the shrouding si Has less of death and deathless care Than the living heart That's buried there !

For weary years The sun has lain Below the dreary western plain, And I have watched with lifted eyee To see it rild the eastern skies; But now I know that nevermore Will light break on That distant shore.

Ah, nevermore ! Unless, perchance, ith richer, holler radiance, crown, through cycles all uniold, te turreis and towers of the City a shall these years of rayless nigh Unit my cycs For scenes so bright! Uncloneit 0. W. T. W. B

W. T. W. B Cincinnati, O.

PARNELL AT WICKLOW

UNIMPAIRED TRUST IN ULTIMAT TGRY FOR HOME RULE. The following is a full report Parnell's speech delivered at Wic few days ago. When, he said, expressed my conviction that in Parliament we should be able our platform on a single plank, an it a plank of legislative indepen my declaration has been received English press and by some, tho by all the English leaders, with a of disapproval, and they have that yielding an independent Par to Ireland was a matter of impos But nothing during this interval the slightest degree diminished n fidence in the near success of our On the contrary, the English pr TORY FOR HOME RULE. On the contrary, the English pr the English leaders practically that Irish affairs cannot be allo continue as they exist, and that i possible to keep

possible to keep AN UNWILLING PEOPLE, unwilling representatives, in for islative connection with two oth doms. They admit that there a some change, but that two con shall accompany this change. Fi the separation of Ireland from 1 shall not be the consequence of legislative independence to 1 and, second, that we shall not be to protect our manufactures at to protect our manufactures at of those of England, Mr. Gla-manifesto declares that he is w consider our demand, provide granted that it does not involve tion. Mr. Chamberlain declares is willing to give a legislature kind, provided it has not power tect our manufactures against England. I have claimed for I Parliament that it shall have j protect Irish manufactures sho be the will of the Irish people, for me to say beforehand what freely elected Irish Parliament w but I have claimed that no Parl ary Assembly in Ireland will wo tion. Mr. Chamberlain declares but I have claimed that no Parl ary Assembly in Ireland will wor factorily which has not full por Iriah affairs, which has not full por Iriahs frairs, which has not full p raise revenue for the purpose Government as shall seem fi Assembly. I have an opinion would be wise to protect cert industries, at all events for a order to make up for loss at th which we experienced owing to legislation of times past. Irelan never be a manufacturing nation importance as to be able to o with England, but several in could be could be

MADE TO THRIVE HERE, although we should be comp seek other than our own supp the English markets on acc natural causes. But I claim for that if an Irish Parliament of that there are certain industrie land which could be fostered by tion, that Irish Parliament shot power to protect them. It is no to predict the extent to wi power would be used, but I tell lish Radicals and Liberals it is u talk of their desire to do justic land, when from motives of se they refuse to repair the most unequalities of all, namely, the tion of our manufactures by Ec times past; when they refuse injustice by giving us power to these comparatively few indu-which Ireland is adapted by stances to excel in. A claim stances to excel in. A claim put forward that some guaranta be given that the granting of la independence to Ireland should to separation. This claim is o at first sight may seem fair. be preposterous to ask Englan cede to us an engine which we are our intention to use for bring expression but there is a graseparation, but there is a greence between having such an ence between having such an and giving counter-guarantees carrying it out. It is not poe human intelligence to fore future in such matters, but point to the fact that under t rears of her parliamentary or years of her parliamentary or with England Ireland has become with England Ireland has beeo INTENSELY DISLOYAL and intensely disaffected. T withstanding the alternate poli ciliation and coercion, disaffe broadened and deepened frou day. Am I not then entitled t that the root of disaffection an feeling of disloyalty is the tion by England of the mana our own affairs. It is admitte present system cannot go on. our own affairs. It is admitte present system cannot go on. you going to put in its place? to English statesmen, in consid question, would be to trust people altogether, or to trust at all. Give with free and o our people power to legisla domestic concerns, and you mu on one thing, the desire f tion at least will not be increased tensified. Whatever chance rulers may have of drawing to t the affection of the Irish peo their destroying THE ABOMINABLE SYST THE ABOMINABLE SYST of legislative union by conce and freely to Ireland the righ age her own affairs. We can power has been freely conced colonies to protect their against those of England. colonies disaffection has di And while Irishmen going to

OCT. 17. 1885.

memories? You refer to some topics of painful significance. But they are topics from which, in the good providence of God, we may now look away, with calm and hopeful confidence. Circumstances, in-deed, have combined to invest my ap-pointment to the Archbishopric with an intent tar beyond that which an ordinary appointment of an Irish Archbishop could by possibility have possessed. But all that interest is in the past. The dangers to which you refer dangers to which you refer-DANGERS OF LAY INTERFERENCE WITH THE

HOLY SEE

HOLY SEE in the free exercise of its supreme juris-diction—all these have passed away, and I believe with you that they have passed away forever. [Cheers] But while you thus congratulate yourselves that our Holy Father, our present Sovereign Pontift, Leo XIII, has been enabled in the appointment of your present un-worthy Archbishop, to act, as he has ever acted, in the exercise of his own unfettered judgment, do not, I implore of you, allow yourselves to be carried away in any excitement of feeling on this score, from the calm and steady consideration of the great duty that now lies before you as inhabitants of this county of Wicklow. For there is before us_before you and before me— a duty AS SOLEMN, AS RESPONSIBLE, AS SACRED as any civil duty that has ever had to be in the free exercise of its supreme juris-

liament, whether British or Irish, in which the people of Ireland were truly and efficiently represented. [Prolonged cheers.] How much depends upon the deliberations of that Parliament! To me, at all events, it seems plain that what depends upon it is neither more nor less than this whether peace, con-tentment and harmony are now to be established on a firm and lasting basis in this land of ours, or to be out of sight, in hopeless postponement, beyond the limits, at all events, of our days. And if so much depends upon the deliberations of this new Parliament, to which, under the Constitution, our destinies are thus to be committed, is it not equally plain that the character and the result of the deliberations of that Parliament must in turn depend upon the choice of the re-presentatives whom you, with the elec-tors of the other constituencies through-ciple that no man shall be adjudged

us_before you and before me— a duty AS SOLEMN, AS RESPONSIBLE, AS SACRED as any civil duty that has ever had to be discharged by Irishmen. You are called upon to take part in the formation of that which will be known in future history as the first Par-liament, whether British or Irish, in which the people of Ireland were truly and efficiently represented. [Prolonged cheers.] How much depends upon the delibertions of that Parliament! To [Cheers.] The records of our Parliamen tary representation show that Irishmet tary representation show that Irishmen in the past have never cared to imitate the bad example set to them by our neighbors beyond St. George's Channel by acting in any spirit of such narrow exclusiveness. [Hear, hear.] They are not likely now to enter upon so dis-honoring a career. [Loud cheers.] It is, no doubt, but natural that, so far as it can be done consistently with the safety of our general interests, we should, as a Catholic people, prefer to see ourselves represented by members of our own Church. [Cheers.] But whether our members are to be Catholics or not, let us, at all events, take it as a fixed prin-

who are chosen as representatives by the laity of the country-that they shall the latty of the country—that they shall take no part in any proceeding of which due notice is not given. It among the candidatures, of which notice has been given, none can be found to win the approval of the convention, let there be an adjournment. At all events, I throw this out to you as a suggestion of mine this out to you as a suggestion of mine. I PUT NO PRESSURE UPON YOU.

You can act as prudent men. But for the clergy of the diocese who may choose to attend this convention, they will have certain instructions from me for their guidance; and one of those instructions will be that if they wish to instructions will be that if they will as act in accordance to my suggestions, they will at once withdraw from the conference, if it be necessary to do so, to avoid committing themselves to any act which they had not the fullest opportunwhich they had not the fullest opportun-ity of considering in all its bearings before the opening of the preceedings. But I have no fear that anything will go wrong. There is no reason why I should fear it, I trust then, that when the convention of this county is held, as it will in a week or two, there will be present, to guide its deliberations in the ways of purdence and paces a number and prudence and peace, a number, and a sufficient number, of

THE FRUDENT CLERGY OF THIS DIOCESE I have no doubt that their presence there will be the surest guarantee that there will be the surest guarantee that all its proceedings will be conducted with order, with decorum, with dignity, with an unbroken unity of purpose, and with all due care for the interests of our Catholic people. [Cheers.] In a spirit of confidence, which you surely are bound to show is not misplaced, the skilful leader of the coming Parliament-ter comparison has curvemend this Can ary campaign has summoned this Con-vention of his own county of Wicklow to be the first assembled of all the county conventions of Ireland. As it is to be the first, let it be a model to all that are to follow. [Loud cheers.] From its open-ing to the close let every member who may be called upon to take part in its deliberations bear steadfastly in mind that he is the guardian of a sacred and a that he is the guardian of a sacred and a solemn trust. In a word, let this con-vention in all its proceedings be a stand-ivg proof that you have among you, at all events, some elements of fitness for engaging in the discharge of those more important deliberative duties that will soon come to you with

Parnell was only waiting to ascertain definitely when the general election in Ireland would be held so that he could arrange for a deputation to this country the standing of these gentlemen who are represented as breaking away from the Parnell party Mr. Egan said : "For the past five or six years Mr. O'Donnell has been known in Irish polifrom the home organization. From let-ters received by Mr. Egan from Mr. O'Brien and other members of the par-liamentary party he had every reason to believe that Mr. Parnell would attend

"For the past five or six years Mr. O'Donnell has been known in Irish poli-tics as a notorious crank, sometimes fawn-ing on Parnell and at other times abusing him. Nearly five years ago he posed as a devout Catholic and tried to set the Cath-olic clergy against Parnell, who is an Epis-copalian in religion, but he utterly failed. In 1830 O'Donnell was proposed as a member of the land league, but on my motion was rejected. McCoan went to Ireland in 1870 as a carpet bag adventurer and on the recommendation of O'Connor Power, who was then a member of the Parnell party, he was accepted as a candi-date for parliamentary representation of Drogheda, but was defeated. At the gen-eral election of 1880, owing to a scarcity of candidates, he managed to get into parliament for Wicklow county. Nothing is known about his antecedents beyond the fact that he ran a paper called the *Levant Herald* in Constantinople and was accused of blackmalling the English and Turkish government by turns. O'Connor Power is one of the most notorious back-sliders and traitors amongst the Irish race on either side of the Atlantic. The son of a policeman reared in a poor house in Ireland, he drifted from there to England.

The great doctor of the Church, St. Augustine, says that there are three kinds of people who pray and are not heard, and three ways in which they pray. First, those who pray in a bad state of mind— that is, a state of mortal sin. Man, after being regenerated by Baptism, should always have his soul in a state of purity, instead of which he very often has it in a state of sin. When we pray we should either be in a state of grace or in one of heartfelt repentance.

size of sin. when we pray we should either be in a state of grace or in one of heartfelt repentance. Secondly: Those who pray in an unfit manner—with a heart full of distractions and a mind overwhelmed with the tur-moils and affairs of this wicked world. They may be on their knees—they may be in the temple of the Almighty, but their hearts are not there. When this is the case they cannot be heard, neither can God grant them their prayers. Lastly: Those who ask for things which they should not, viz.-: things of the world, or these which would be injurious to us. God, who is all love, has created man for everlasting glory; therefore, how is it pos-sible that he could grant us a petition which would only lead us to our own con-fusion and injury 1—Chimes. a policeman reared in a poor house in Ireland, he drifted from there to England, Ireland, he drifted from there to England, where he first came into notice as a mem-ber of and organizer for the Fenian organi-zation. Glib of tongue, and with consider-able audacity of character he worked himself ahead amongst the Fenian element. It is notorious that he took a part in the attempted raid on Chester castle, and that he was connected with the plot for the abduction of the prince of Wales about the year 1873. It is also no secret that he travelled the greater part of this about the year 1015. It is also ho secret that he travelled the greater part of this country over as an organizer of the Fenian party. In 1874 he was elected a member of parliament for Mayo county entirely by the influence, and with the financial assistance of the Fenian organi-stion Mwself and friend. Thomas

country over as an organizer of the "I do not know it. I can not know it, for it can not be known by me nor by you, nor by any other until it be known that these schools teach the principles of the two faiths. A merely negative teaching of correct faith, if I may so speak, will not satisfy me, and ought not satisfy you, or any Catholic parent. The duty we owe to God and our children requires something more than abstaining from teaching error to those whose edu-cation is in our hands. Our duty to God and our children obliges us to teach the