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ROME

The Centre of Christian Unity.

BY PHILIP O'NEILL.

There are three bundred and seven sects, one spirit, one way, one fold, one shephers, of the Blessed Eucharist. and but one true Church. "All roads lead UNITY THE EFFECT OF to Rome," and there, in the successor of Peter, is the entre of Ohristian unity—a unity of belief, a unity of doctrine, a unity of hierarchial obedience. Here we find a baptism that can save, as St. Fulzentius wrote in the sixth century. Here we find the true sacramente, as Heary VIII wrote in his Latin defense of the seven sacraments in the sixteenth century. Here we find "a true priestrood," a true haptiam, and the true Sacrament of the Alta," as Luther stated in his public dis-pute with Zwingli. This is not a question of opinion but of faith—"without raith it is impossible to please God." Faith and obedience produce unity, and this is of command "He that believeth not shall be condemned." "He that will not hear the Church let him he to thee as the heathen and pullican." Thus faith and obedience are required.

UNITY FROM THE EXTENSION OF THE INCAR-NATION.

It has been shown that "the Sptrit of God dwelleth in you" (1 Cor., iii, 16), and that your hodies are the members of His body, of His fish, and of His bones." (Ephce., t. 22 23). Thus it may be seen that the Church is the extension and continuation of the Incarnation, we being the Church, and "members of member," and also members of Christ. The Church being Christ's body, the Spirit of God dwells in her and in us, being present in every member as the soul is present in every part of the body. Through this effect of the Incornation the Courch is raised to the same with the personality of Christ, and therefore placed in continual communication with the divine cesence inherent in the Holy Trinity. This renders the Church a supern-tural institution. The Courch is also the sponse of Chrise (Ephes., v, 23 32), she being born of Him, as Eve came from Adam. What Adam said of his bride, that she was, "flish of his flesh and bone of his bone," S:. Paul repeats of the Church. Through the Church Christ generates new members, sons of God, and heirs to Himself and citizens of the New Jeru-lalem. The Church is there-fire the mother of all the regenerated, and through her the graces and gifts of tie supernatural order flow to all who are memhers of her congregation—that is, members of

The union between Christ and the Church is likened to the relation between man and wife, the Cnurch being called his bride. The sacred canticle describes that tenderness of love existing between them. Christ addresses His bride thus : - "How beautiful art thou! Thy eyes are as doves eyes. Thou art all lair, O my love; and there is not a spot in thee. Thy lips, My spouse, are as a dropping honegoomb; hency and milk are under try tongue, and the smell of try garments as the smell of frankincense. One is is My dove : My perfect one is but one ; she is the only one of her mother, the chosen of her that bore her." The bride speaks: "I adjure yeu, O daughters of Jerusalem, if you find my Beloved, that you till Rim that I languish with love."

The Incarnation is a sublime mystery unexplained and unexplainable, and yet it was not doubted by the Reformers. The mystery of the Real Presence in the Holy Eucharist was denied, because the duties inseparable from it ran counter to man's appetites and passions, and demanded a purity of life almost supernatural.

UNITY BY INTERPENETRATION. Redemption satisfied God's justice, but it was not enough to satisfy divine love. The end of all love is unity, identity, oneness of all existence, bedily and spiritus!. Human love in its wildest flights never has and never can attain its end. The distance between one's soul and another is so vast that only the Oreator can fill it. Even a union of hearts in a strict sense is impossible among the creatures. Interpenetation requiries omnipetince; it can only be accomplished by God. In our Lord love is empirement, and therefore attains its end—oneness of identity of being; not, indeed, delfication, but a won derful participation of it according to St. Peter (2 Ep., 1, 4)-"By whom he hath given us very great and precious promises; that by these you may be made partakers of the divine nature." St. Cyril compares it "to the union of the two pieces of wax meltad into one," Thusthe law of love achieved the Eucharist, and by this, love reached is highest perfection and accomplished its end. 'Come, my beloved; eat, drink, and be inabriated, said the spouse in the sacred can-"This is My body, this is My blood. He that eateth My flesh and drinketh My blood abideth in Me and I in him," said the Saviour. St. John says (xiii)— Jesus, knowing that His hour was come, that He should pass out of this world unto the Eather; having loved His own who were in the world, He loved them to the end." By His incarnation and submission to the ills of our nature He had shown His love, but in the Last Supper He left a perpetual pleage of that leve. In the language of a lover who desires to be kept in memory, He says: "Do this for a commemora tion of me." (Luke xxii, 19.) It was a pledge between Him and His Apesiles to never forget. The pledge has been kept; the ministers of the Church have continued to bless the bread and wice in His name and by His power to this day. Our Saviour loved us to the end. In His last moments of parting He aummons up all His tenderness and shows the depth of His feelings by His words as recorded in St. Luke (xxii, 15), saying: "With de-

strictest union. "He that eateth My flesh and drinketh My blood abledth in Me and I in him" (John, vi, 57). Jesusin t tuted this sacrament that He might make us one with Himself. By His incarnation He took our humanity; by this hely sacrament we parti-cipate in His divinity. Is not this a perfect

The Second Person always desired to be " with the children of men." He craved nearness, He longed for contact with the beloved yet there is but one God, one truth, one faith, object. This is accomplished in the reception

> UNITY THE EFFECT OF THE EUCHARIST. Ohrist might say of the Church as He said of the bread: "This is My body." For St. Paul says (1 Cor., x, 17): "For we being many, are one bread, one body, all who partake of one bread." To use the expression of St. Cyril of Jerusalem (Car. 22, page 319): "For the effects of the Hely Encharist in our souls are: that by it we are made concor-roral with Christ." And St. Chrysostom says (Hom. vi. in Heb.): "Christ mingles Himself with us, and makes Himself our applitual food. But whereas our corporal food is converted into our substance, we, by this spiritual nourishment, are changed and transformed into Christ and made most perfectly His members." Whence St. Austin makes Christ thus to address Himsell to a soul (Cenf. b. 7, C. 10): "Grow then up, and thou shalt feed on Me; neither shalt thou convert Me into thee, like thy corporal food; but thou shalt be changed into Me. And St. Leo writes (Serm. 14, de Past) "The participation of the body and bleed of Christ makes us to pass into that which we

receive."
St. Cyril of Alexandria says: "Our Lord, by His flesh, hides I to in us, and, as it were, plants a seed of immortality, which takes away all corruption." The Saviour said:—
"The bread that I will give is My flesh for
the life of the world." [John, vi.) St.
Ireneus remarks: "It plant; in us a seed of incorruption and immortality." And the Seviour said-" He who eateth Me bath everasting life and I will raise him up at the last day." The life which the Holy Eucharist imday." part to the soul is, as it were, the beginning and foretaste of the life of bliss. This divine eacrament acts on our bodies, implanting a germ of immortality which will clothe us at the resurrection with every glorious quality; for Christ abides in us and we in Him. The presence of Christ within us becomes an as sured pledge of our immortality. St. Paul eage. "It is no more I who live, it is Jesus Curist who liveth in me." Thus we find man is raised to a wondrous dignity through the the means of the Blessed Eucharist becoming one with Christ.

On that sublime occasion in which Christ, standing in the midst of His Apostles, while Christ's body; Christ and the Church being one—bone of bone, flesh of fissh.

The union by tween Christ and the Church

The union by tween Christ and the Church

John, xvii, 20 21): "And not for them only do I pray, but for those also who through them shall believe in Me. That they all may be one, as Thou, Father, in Me, and I in Thee, that they also may be in us." friends, this unity by divine interpenetration is the unity of the Trinity, if Christ's prayer was answered. Do you doubt it ?

> UNITY OF SAINTHOOD. "The Communion of Saints" is the ninth

article of Christian profession contained in the Apostles' Creed, and is a degmatic expression of the Unity of the Church.

From the beginning it was called Com-munion of Saints. All the members having been santified by by baptism, being holy so long as they preserve that grace, or having fallen, received it again by penance; hence St. Paul calle the faithful of his time saints. (Rom., i, 17; 1. Cor., i, 2) The Church is one body, of which Christ is the head, so it is true to say that we are all members of the mystical body of Christ. This union consist of an interior and exterior particlpation of the same spirit, and an intercommunication of all spiritual benefits arising from Masses, sacraments, prayers, graces, and good works. This union or communion embraces the saints in heaven, who present our prayers to God, and are called the Church Triumphant; it embraces also those in chains—that is, the souls in purgatory, for whom we offer Masses, prayers, and supplications daily These are called the Church Suffering. The communion is also maintained among the living faithful, each one of whom receiving a participation of the benefits resulting from every good work of every other member, and these are called the Church Militant. Thus will be seen that the Ohurch embraces the living and the dead in its wondrous unity, as also in the distribution of its spiritual benefits. (St. Aug., Tract 32, in St. Jon, n. 78.)

(To be continued.)

A Dublin Steamer Sunk.

LONDON, April 10 -The steamer North Cambria, from Baltimore for Hamburg, leaking, with her bows stove and her fere compartment full of water. She was in collision at midnight with the passenger steamer Avoca, bound from Lendon for Dublin. The Avoca was so badly damaged that she sank. No lives were lost. The passengers of the Avoca, who were landed at Dover, relate a tale of terrible suffering. Many of them were absolutely naked and exposed to the bitter during his residence in Spain. cold in open beats until they were chilled to their bones. A few of them were fortunate enough to precure blankets in which to wrap themselves, but even these coverings afforded but elight protection from the biting winds.

Home Rule for Scotland.

LONDON, April 12.-Parliament seems about to open in a listless fashion after the Easter recess. It is understood the Government will, at an early date, push the Tithes Bill to a vote. There will also be introduced a bill providing that all measures relating to Scotland shall be examined and approved by a special Scotch. being reported to the House for action. This is an imported innovation, and eire, I have desired to eat this pasch with you before I suffer." That is, with a languish desire. It is the property of love to desire the Wales.

CATHOLIC CULLINGS.

Interesting Items Gleaned from all Querters of the Globe.

Prince Henri d'Orleans, the son of the Dao de Charsres, is exploring in Central Asia, and hopes to penetrate from Siberia into Uhina across the plateau of Thibet.

Right Rev. Dr. Paganl. S.J., Biship of Mangalore, one of the most flourishing of the Indian missions, is paying a short visit to Europe in the interest of his

Cardinal Perocehl has just caused to be canonically erected in the Eternal City the Gulld of Our Lady of Ransom, the main object of which is the conversion of England to its ancient faith.

The editor of the English Illustrated Magazine anneunces as a part of a series of articles on the great public schools of England, an illustrated account of Stonyhurst, by its Rector, the Ray. R. Colley, S J. M. de Lessopa's eldest daughter Fernanda

is to be married after Easter to a godson and cousin of her father, M. le Gloomte de Gontaut de Biron, who represented Marshal Mac-Mahon's Government at Berlin. Mr. John Dillon is expected to reach

Ireland in the middle of April. He has benefited greatly in health by his rest in Olorado, and he is returning by the New Orleans routs under the advice of his physicians. The report that the German Emperor in-

tends to convoke a conterence to consider the preject of general disarmament has been semiofficially contradicted from Berlin. But there Is reason to believe that the Holy See is engaged in negotiations with a siew to securing The gold medal which the University of

N to Dame, Indiana, presents on Easter Sunday to some deserving American Catholic

The Rev. W. A. Scott Robertson (Anglican), Honorary Canon of Centerbury, maintains in a letter to the Times that the prelate whose remains were seen by Father Morris, S.J., in the Cathedral, is Hubert Walter and not Stephen Langton.

A priest named Giacomo Bertini Morini was it bed in the back in one of the streets of Livorno on the 24th alt. The rev. gentleman, who was ordained only a few months age, has no personal enemies, and a hatred of religion is probably the cause of the dastardly deed. The assassin has not been arrested.

The new Chancellor of the Garman Empire. General Caprivi, has given an audience to Mgr. Kopf, Bishop of Breslau, in which he congratulated him on his share in the work of the Berlin Labour Conference, end assured him that his policy would be one which would secure complete religious peace in Germany.

M. Frère Orban, who is now 78 years of age, has become the senior member of the Belgian Chamber through the death of Mgr. de Haerne. The deceased prelate, whose name was well known in England owing to his connection with the Deaf and Dumb Institute at Boston Spa, had reached the patriarchal age of 86.

The following works have been placed on the Index :- "Mclapges our Quelques Questions aglièss de mon temps et don mon coin de Paye" by Rev. J. M. Boillot, Curc of the Madeleine of Besandon, "Iudas de Kerlot," a dramatic poem by Frederich Suler, a Spanard, and "Il Nuovo Rosmini," a literary and scientine periodical published at Milan.

St. Joseph's Convent Milwaukee, a beautiful edifice on the outskirts of the city, was burnt to the ground. Three of the Slaters were so hemmed in by the flumes that they had to jump from an upper story. Two were caught on the mattresses placed beneath them, but a third fell with a crash on the pavement, and is fata ly injured.

The Indo-European Correspondence of Cal. cutta announces that the Rev. C W. Towns. end, whose conversion we recently announced, has entered the Novitiate of the Society of Jesus at Tronchiennes (near Ghent) in Belglum. The mission of Western Bengal (worked by the Belgian Prevince of the Society) is to be his future field of labour.

The Marchieness of Bate has just erected handsome chapel to the memory of her father, the late Lord Howard of Glossop, on a remote island of the Hebrides, called Canna. The chapel, which has cost about £3,000, is for the accommodation of the natives, who number about ninety, and engage in the lobster-fishing and in keeping their croits.

The Spanish committee which has undertaken to organize a national celebration of the fourth centenary of the discovery of America has decided to hold a great exhibibition at Madrid in honour of the event, in 1894, and to erect monuments at Palos, La Rapida, Barcelona, Salamanca, Valladolid, and Granada, the places were Columbus stayed

Dr. John Gilmary Shea is writing a history of the Church in its first century in the United States. No better hand could be found for this great task, and the the American Oatholies being resolved that he shall be perfectly free for the work and have command of all the resources necessary for its completion.are raising a special fund to be placed at his disposal while the book is being written. This is the best and wiscet form of literary patron-

The Rev. Father MacDonell, ofSt. Kieran's, Campbeltown, comments in thelocal press en as pesch in which thelocal press on as peech in which Mr. Pinkerton, the non-Catholic member for Galway, made some disparaging remarks on the papal Rescript. Referring to John Mitchel, Father Macdonell says: "I tien will be so exempt until 1892, exhaus on the papal Rescript. Referring to John Mitchel, Father Macdonell says: "I tien will be so exempt until 1892, exhaus only one member of Congress longer knew nothing about him, but if a Catholic institutions which are

age.

who has been dead a good many years, was not a Catholio, but a Presbyterian, and it will surprise Father Macdonell to be told

Matters have reached a very serious crisis in Spain, and there grave fears of a military pronunciamiento. Another source of danger is the great strike, which has its centre in Biro lona, always a hotbed of Republican agitation.

One more attempt is to be made to get up a "No Popery" agitation. The pioneer of this movement is the Rev. E. A. Watkirs, Vicar of Ubberton, in Suffolk. who has formulated what he calls "The Besom Pledge," with the motto from Issias, "I will sweep them with the besom of the destruction." The Rev. E. A. Watkins has invented his Bron Pledge about a century too late. The particular form of intolerance to which it appeals is well-nigh dead in the greater part of England.

GREGORY THE GREAT.

A Few Roman Traditions Concerning His History.

His Descent from the Noble Family of Anicians, Whose Ancestor, Anicius Paulinu', Narrowly Escaped Martyrdom for the faith.

A few Roman traditions of Pope Gregory the A few Koman traditions of rope Gregory and Great will be of interest to readers, as we are on the eve of the 18th centenary of his election to the Pontificate. All ancient writers are agreed in the descent of St. Gregory the Great from the noble Anician family, whose ancestor the Sanator, Anicius Paulinus, narrowly escaped martyrdom for the faith under Maxentius, while Constantine was marching upon Rome.
His Father was Gordian, Senator of Rome,
afterwards Cardinal, and his mother Sylvia,
who early dedicated herself to a life of boliness. layman, was this year sent to Mr. William J. Who early dedicated herself to a life of holiness.

Onahan, of Coloago, "In reorgalition of distinguished services to the American Catholic different dialects in Italian folk lore, Gregory's parents was mithin the fashioden described. parents were within the forbidden degrees; parents were within the forbidden degrees; forced to separate, ever afterwards leading a life of penitence. The child was placed in a box wrapped in costly clothes, with j-weled clasps, and exposed to the mercy of the waves. Picked up by a fisherman, he was nursed by his wife; and, when he had reached the age of understanding, the jeers of his playfellows drove him to seek the protection of the protection when he was add to an of an aged hermit, by whom he was led to an early renunciation of the world. So much for legend which connects Sicily with Gregory's in fancy. It is remarkable that when we return to history and find Gregory Prestor of Rome in 572, it follows that, his father dying in 575, he became possessor of vast riches, and founded six convents in Sicily, besides establishing a monastery of Benedictines in his paternal palace on the Colian hill. Here he devoted himselt to religion and study. As Cardinal-deacon he was in 583 sent by Pope Pelagius II. on an embassy to Constantinople, where he held at the baptismal font the infant son of Emperor Maurice. Gregory returned to Rome laden with relics of great importance, such as the arm of St. Andrew and the head of St. Luke, When elected Pope in 590, he entreated the interference of the Byzantine Emperor, who then possessed the veto; but Germano, Prefect of Rome, arrested Gregory's courier, seized his letter, and instead of to despatched to the Emperor the decree of Gregory's election, which was instantly ratified. The Church of S3. Cosma and Damiano in the Forum was the scene of the dove lighting upon St. Gregory when he was trying to hide from the Roman clergy and people desirous of electing him. I find in Moroni's Ecclesiastical Dictionary a curious detail about the plague at Rome during the Pontificate of Gregory the Great which indicates a resemblance to the influenza of the present day. "The persons affected were seized with incessant speczing and yawning, and many died. From this originated the custom still prevailing, of making the sign of a cross over the mouth when one yawns, and saying : God save thee! on hearing a person sneezs." Gregory the Great abolished the for cible baptisms of the Jews, and was kind in his treatment of them. He used to purchase rich stuffs and embroideries in gold and silver for them for church uses. According to prejudices of the times, his household could have no peronal communications with them : so the Jawish dealers used to lay their precious wares upon the steps of Gregory's palace and retire until they were removed by an attendant of the Pope, and a heavy purse deposited in the same

MANITOBA LEGISLATURE.

The Work of Last Session Termed Persecu-

tion, Not Legislation. Le Manitoba publishes a list of the bills passed during the session of the Manitoba Legislature, which has just been closed, and which it terms as "odious measures hitherto unknown in Canada." The votes and proceedings of the Legislature are only to be printed in English; the motions are to be put by the Speaker in the House in English only, and the bills are only to be printed in English; the sum of \$13,000 generally allowed Catholics for education was not voted; notices for private bills to be printed in English only; the abolition of the two councils of education and the creation in their stead of a Bureau of Education, seven members out of eight being Protestants, who are to have the selection of books, the supervision of religious exercises, appointment of in-spectors, examination of candidates for professorships, etc., the doing away with Oatholic schools and taxing Catholics to support public schools; bill doing away with Catholic Normal schools subsequently rejected in committee; amendment to the Administration of Justice Act of 1885," doing away with French jurors as such; bill 61, doing away with the French language as an official language; replying to a question the Attorney General stated that a French Canadian lawyer pleading before a court when the parties and witnesses are French

must be very ignorant one." John Mitchel taxable from the sanction of the act; IRELAND'S NEW TOWN. bill No. 63, which does away with the provisions making legal holidays of will surprise Father Macdonell to be told that he was probably, after Dean Swift, one of the best writers of English that Ireland has produced.

Epiphany, Ascension, Immaculate Conception and All Saints, printing of the statutes in English only. "The word," says Le Manitoba, "used by the Free Press is Bays correct and we repeat it; not Legislation but Persecution." The journal adds that during the two menths of the session hardly a day passed without some attack, being made on the Oatholic religion or French language.

> St. ANN'S YM. SOCIETY. Grand Bramatic Entertainment to be Given by Them Next Week.

The St. Ann's Young Men's Society have a rich treat in store for their patrons next week. The dramatic section of the Society are now re-The dramatic section of the Society are now re-hearsing two new plays which have been special ly written for them by J. Rooney Martin, and which will be presented f r the first time in St. Ann's hall on the 23rd inst. One is entitled "False Friends," a comedy-drama in three acts which is highly spoken of, and destined to be-come popular at once. The other piece is a farcial comedy, "That Roguish O'Rourke" which is intensely funny and will put the risi-bilities of the audience to quite a test for an bilities of the audience to quite a test for an hour or more. As this will be the Society's closing entertainment for the season it is hoped they will have a bumper house.

THE CONSERVATIVE JONAH.

Attempt to Throw Over Secretary Matthews. LONDON. - April 13,-The Conservatives are smarting over their defeat at Carnarvon, where a Liberal has been elected to a nest formerly occupied by a Conservative. In casting about for an explanation for their defeat in what they considered a stronghold they seem inclined to fasten the responsibility upon Home Secretary Matthews and he may be made the Jonah to be cast out from the ship. Matthews is certainly unpopular, but It is doubtful if this alone is sufficient to ac-count for so large a gain of Liberal votes in a single small district. The more probable explanation is that popular opinion is turning more strongly toward Liberalism every day and this theory is sustained by the result in nearly every by-election that has taken place during the past two years.

Irlah Landlord's Repudiate Balfour's Bili.

Dublin, April 10 .- The committe of the and owners convention having under con sideration the Government's Irish Land Purchase Bill, passed a resolution to day that the measure in its present form is most injurious to the interests of lend owners, will all to give the full measure of its advantages to the best class of tenants, and, therefore, requires amending.

Wm O'Brien M.P.

Mr. O'Brien has been making a brief solourn in Southern Europe for the benefit of his health, impaired by the hardships of his latest imprisonment, and his subsequent tour through England with Canon Keller, where he stirred the English Democracy with the heroic story

of New Topperary.

New Topperary, to which he is returning is the monument of a test-struggle between land. lord and tenant, in which the tenant is steadily getting the upper hand.

The people of old Tipperary steadfastly set themselves against the extortions of the Smith-Barry syndicate, and vowed to let the grass grow in the streets of their city, rather than pay ribute to the evictor. The old town, desolated and the prosperous new town, strongly resem bling a thriving western American settlement, show the vow fulfilled. The long oppressed serfs of Smith Barry have cast off their bondage, and have replaced the houses, the streets, the farms and even the very town over which Smith-Barry has control with other houses, streets, and farms and another town belonging to free people.

They have fitly named their principal thoroughfare William O'Brien Street.—Pilot.

Two Famous Men Dead.

PEKIN, April 12.—Marquis Teeng, the well-known Chinese statesman and former minister to the Courts of London, Paris and St. Petersburg,

is dead. Marquis Tseng was the son of Tseng Kwofou the first Marquis, and the most distinguished statesman in Uhina for many years. He was a native of Hunan, and was about 52 years oll. He succeded his kinsman, the well known Kwe Ta jen, as minister to the Courts of London and Paris in 1878, and when the question of the retorcession of Kuldja threatened to produce: rupture of friendly relations between Russi and China he was accredited to the court of St. Petersburg. It was by him that the treaty of St. Petersburg, replacing that of Livadia, was negotiated, and in 1883 he endeavored to come to an arrangement with France on the subject of Tonquin. He returned to China a year ago.

CONGRESSMAN RANDALL.

WASHINGTON, April 13 - Congressman Samuel J. Randall, the most famous Democratic protectionist in Congress, died at 5 o'clock this

Mr. Randall's death was painless, and he was unconscious during the greater part of his last hours. Mr. Randall's death had been expected at any time during the past three days, and hi family and friends knew he could not last much longer. The physicians last night told Mrs. Randall his endurance could not prolong his

life through another day.

Mr. Handall had been ill for the past two years, and during the past year took very little part in the proceedings in Congress. He was born in Philadelppia in 1828, and received an academic education, after which he engaged in mercantile pursuits. His first political ex-perience was as a member of the City Council of Philadelphia, in which he served four years. In 1858-9 he was a member of the Pennsylvania State Senate, where his remarkable ability was developed. Then he went to Congress, serving

"New Tipperary" is Declared officially Established.

Featal Ceremontes at the New City-Procession of Mayors from all Paris of Ireland, Home-Ruters and Prominent Ladies-Speeches and Ceremonies.

London, April 12 -A new town has just been established in Ireland and starts off with thousands of inhabitants and en established trade. The ceremonies took place today. The story of New Tipperary is one of the most unique which recent Irish history has developed. I was started by the people of historic Tipperary, and as they all now have moved into the new town the old one has not a single inhabitant remaining. The old town was owned by Arthur Hugh Smith-Barry, and he made himself so obnoxicus and unpopular by evicting wholesale the tenants on the Pensonby et to that the people of Tipperary resolved to make him suffer for it by leaving the place. They hired a large tract of land for a nominal sum on a neighhoring cetate and gave the contract to build the new town to a Dublin builder, who has put up all the houses, stores, churches and schools. Smith Barry loses \$45,000 a year by the operation, as the old town is now worthless and the people gain by having new houses and much lower rent to pay to a landord who is in sympathy with them.

DUBLIN, April 12 -Owing to the late arrival of Mesers O'Brien and Davitt and the English visitors the ceremonies attending the opening of the town of New Tipperary were delayed until the afternoon. Deputies from all parts of Ireland attended. Mesars. Picton, Stewart, Brunner, Loake and Schwann, members of Parliament, Lady Sandhurst, Countess Schack, the Misses Orme and Bryant, Mrs. Davit, the Hon. Mr. and Mrs. Ponsonby and others arrived with Mr. C'Brien and other

Irish members of Parliament.
A procession was formed, with the visiting mayors in full regalia and the members of municipal councils in uniform at the head. Accompanied by bands of music and with flage and banners flying, the paraders marched from Limerick Junction to New Tipperary. The scene was one of great enthusiasm. The houses were gayly decorated with flage and evergreens, and plotures of Gladstone, Parnell, O'Brien, Davitt, Emmett and other patriots were everywhere displayed.

Upon arriving at a platform which had been erected opposite the mart the procession halted. A meeting was promptly organized. Upon taking the chair Canon Cahill presented addresses to the English visitors from the Town Commissioners and the Tenant's Defence committee. Mr. Picton and Sandhurst returned thanks and complimented the people of the new town upon the spirit shown by them. After a few words by the Lord Mayor of Dublin Mr. Davitt was introduced and greeted with cheers. He said that the first care of the evicted tenants had been to provide for their poorer brethren. That fact would redound to the honor of the Irish name and to the advantage of the National cause. He was proud to join in the welcome to the English visitors.

Mr. O'Brien, who was the next speaker, received an ovation. He said he was delighted to find himself again in the thick of the fight. The scene they were now witnessing had no parallel in the history of Ireland. It was the greatest demonstration he had ever witnessed outside Dublin. In elequent terms he described the people's triumph in this struggle, which had roused the whole Irish race. When the National fight was ended it would be their proudest thought that the When the National fight was ended it men of Tipperary had risked their homes and property, their liberties and lives, for justice and this dear old land. He concluded by declaring the mart onen and praying that God would bless the people and save Ireland After several other speeches had been made an adjournment was taken for luncheon.

A grand banquet was given this evening, at which 600 guests were present. Canon Cabill presided. The banquet was held in the new William O'Brien Arcade, which was prettily decerated. Letters of apology for their absense were read from numerous English Liberals. Mr. Schwann proposed a toast to "The Presperity of new Tipperary." O'Brien, rising to respond to the sentiment, said he could not express his overwhelming delight on this glorious day. Ballour did not dare to discuss this Tipprary question before any free audience of English, Scotch or Welshmen. If Balfour could obtain their verdict in his favor he (O'Brien) would come and ask the people of Tipperary to haul down their flag and make peace with the coercionists.

Mr. Davit, replying to Mr. Leake's toast "Ireland a Nation," dwelt upon the significance of the daily increasing number of Eoglish visitors in Ireland.

After Mr. Pictoo had spoken T. D. Sullivan read a peem written by himself in boner of the occasion. John O'Conner, M. P. for South Tipperary, offered a toast to the visiters. The greatest enthusiasm prevailed and the whole affair was a grand success.

Australian Delegates Return Disgusted.

LONDON, April 13. - The delegates from Western Australia who came here to assist in fur-bhering the scheme for federation, are thoroughly disgusted at their experience and are returning home without presenting their case. They have waited in London at great expense for four months, expecting to be called before the committee of the House of Commons having the matter in charge toaid in the prepara-tion of a bill providing for their alleged needs. No such summons has come to them, and the neglect of Parliament to consider their demands has greatly increased the general desire in West-ern Australia for autonomy.

LYONS, 1a , April 14.—Rev. Father E. C. Jaen, plaintiff in the famous suit for \$100,000 against Bishop Hemossy, of Dubuque, died here Saturday from the effects of the grip.