Written for the Record. My Mother.

O tender word, O memory dear, Clad with the vesture of a tear, In twilight hour thy name I weave Fond Mother: In twilight hour in silent prayer, Before thy years of love and care I kneel again a child, and grieve Dear Mother

For thou art old and I an young, The poems of thy heart are sung, But ah to dream of childhood's day But ah to dream of children frond Mother:
When hope and love and trust divine
Made sweeter still life's morning wine,
And arch'd thy heaven with golden rays
Dear Mother.

Sweet chalice of those happy hours, Oh! birds of memory from whose bowers Each note awakes an infant year, Fond Mother: The sun upon my rosy walk,
A mother's hand, a childish talk,
A mother's hand in joyous tear

Black be embalm'd in joyous tear

Black be embalm'd in joyous tear

These be embalm'd in life's bright page, A flowering verse in snowy age, A litac blooming in the snow Fond Mother: The sun may shine in manhood's days, Its vestments flash with golden rays, But ah, the morns of long "go

The morns that fill my earnest dreams With visions bright, sweet mem A tent of joys to crown my life

O give me back my youthful spring.
Its wildest dream, its boidest wing.
These rather than the nountide strife
Dear Mother. THOMAS O'HAGAN.

PROTESTANTISM VERSUS THE CHURCH

The Very Rev. I. T. Hecker in the Catholic World. CONTINUED.

But this reparation comes too late, for f a statue was erected in every village, own and city in the length and breadth of this extensive land in hon r of this pseudo-reformer, it would not hide from intelligent men the falseness of the fundamental principle of the religious secession of the sixteenth century, or expunge its condemnation by judge and jury from the authentic records of our American crimi

But Freeman and Guiteau still claimed to be Christians though Protestant; and the more venturesome spirits, on the basis of "the divine right to bolt," feel at liberty to push forward their protest against all Christian truths, whether intellectual or ethical, as though chaos were the garden of paradise and zero the ultimate goal of all felicity. Is it surprising, when such views circulate in a community, that in the course of time the complaint should be made of the lack of candidates for the sacred ministry, the falling off of church membership, and the cry of alarm should be sounded of the impending danger of its extinction? Protestantism, like all other heresies, failing to secure a rational foot-hold, disintegrates; and when men once discern this fact no effort can save it from rapidly extinguishing itself.

We now turn our attention to Catho-

lics and ask them the same question: What is the church? or, How does Christ continue to fulfill his mission upon ear from generation to generation unto the end of time? We have Christ's own promise to remain upon earth until the end of the world, in these words: "Lo! I am with you always, even unto the consummation of the world." And all Christians, as has been said, agree that Christ alone can make men Christians. The proalone can make men Christians. The pro-blem to be solved is this: How does Christ fulfil his promise? The Protestant solution of this problem is no solution. And, if in courtesy we allow it to be one, it is unsatisfactory and self-destructive. How stands the case with the Catholic solution? It is no answer, as we have to say that the church is made by Christians. Let us reverse the answer and say that it is Christ, by the instru mentality of the church, makes Chris-tians, and see whether the difficulty does

not disappear. For Christianity, once the Incarnati is admitted, must somewhere exist as an organic force to be an effective and practical religion. This statement is based upon the truth of the principle that without organism there is no vital force. Christianity is life, and no believer in Christ will for a moment deny that since God became man Christianity is an organic force. Or what believer in Christ will entertain the thought that Christ will yield the advanced position he gained by becoming man? Life, then, to operate pecoming man! Life, then, to operate upon men effectually, must be organic, incorporated, one. That Christ is the true life of men in the highest sense of the word he himself affirmed! "I am the life of the world." To a Christian mind this needs no further proof.

this needs no further proof.

This is why Christ himself, before himself, designed his church. Christ ascension, designed his church. Christ chose and appointed her first officers, conferring upon them their special powers, instituted her sacraments, laid down the principles of her discipline, and formed the main features of her worship. Christ was the architect of his church and the Holy Spirit incorporated what Christ had

Hence the church of Christ is the logical sequence of the Incarnation, and not an accident or after-thought of Christ's mission upon earth to men as their Medi-ator and Saviour. The church may justly be said to be the expansion, prolongation, and perpetuation of the Incarnation. Be-hold the device by which Christ fulfils his promise to remain upon earth unto the consummation of the world!

We have now found the key of the Catholic position. This gives us the Catholic solution of the problem, Who built the Church? A Catholic can claim with confidence as his motto: "Christ yes-terday, to-day and forever!"

other explanation of Christianity than the indwelling Christ in his church as the absolute and historical religion is tenable. Hence those sectarians who feel called upon to defend the Christian relig-ion against the attacks of infidelity find themselves forced to uphold the divine origin and character, not of the truncated and parvenu sect to which they belong. and parvenu sect to which they belong, but the great historical Catholic Church so much so that some of the more recent so much so that some of the more recent expositions and defences of the Christian religionmight pass, with little or no essen-tial alterations, the ecclesiastical censor-ship of the press of the Church of Rome,

Christ, the only begotten Son of God, became man, and, after His ascension, continues his mission upon earth through the instrumentality of his church as really and truly as when he was manifest in the flesh and walked among men, in the country about Judes. And all enlightened and upright men, when they see lightened and upright men, when they see her as she is, recognize spontaneously the Catholic Church as "the Body" or "the Spouse of Christ," just as the Israelites without guile recognized at first sight Christ as the Messias.

We have seen who made the church and what is the nature of the church; let us see now how Christ, through the instrumentality of the church, makes Christynentality of the church makes Christynentality of the church was church as the church was churched the church as the church

strumentality of the church, makes Chris-The work of the church of Christ is the continuation of Christ's own work upon earth with men. Christ's work was the communication of life to the world, to give the grace of filiation with God to men, women and children. As human beings are constituted they can neither act nor be acted upon independently of their bodily organization. Hence life, to But the communicated to men, must be organic.
But the communication of sonship with
God belongs exclusively to the onlybegotten Son of God, the God-man.
Hence the power and life of the church
can be no other than the in-dwelling Christ. As the soul is the life of the body so Christ is the life of the church. This is the reason why he who has not the church for his mother cannot have the Son of God for his brother, and he who is not the brother of Christ cannot have

God for his father. Therefore he who has not the church for his mother cannot be a child of God. For the object of Christ in the church is not to interpose the church, or her sacraments, or her worship between himself and the soul, but through their instrumentality to come in personal contact with the soul, and by the power of His grace to wash away its sins, communicate to it fellowship with God as the heavenly Father, and thereby to sanctify it. None but a denier of the Divinity of Christ will incline to regard such a doctrine as springing from a "materialistic view of Christianity."

For underlying the Incarnation there is necessarily an idea of materiality. "The Word was made flesh." God, who made the rational soul, made also the material body, and it is the rational soul united to the material body that constitute man. It is spirit and matter united by the authorof Christ that constitute a Sacrament. Incarnation is the universal sacrament, from which divine source the specisacraments derive their grace and effi-

The denier of the Divinity of Christ is ready to admit that once grant the Incar-nation, and one is inevitably landed, if onsistent, into the Catholic Church. But he should not forget that the laws of logic work both ways; therefore he ought to be willing to accept the logical consequences of his denial. To deny the Divinity of Christ involves the denial of the Trinity. But this costs the Unitarian nothing. But the denial of the Trinity involves the denial of the living God; for no man can form a rational conception of the life of God exclusive of the idea of the Trinity. Hence to think, and to think consecutively, a man must become a Catholic. Catho-licity or agnosticism are the only alternatives left for men in our day.

Catholics repudiate both formalism and materialism. They repudiate materialism, and consider it an insufferable tyranny for an assembly of men who profess to l Christians to insist upon, as most Protestant sects do, the reception of a sacramen whose inward reality they have repudia This is rank materialism. If this be the only door open to Christianity, then it is no wonder that serious minded men who have a conception of Christianity as a spiritual religion, rather than enter by such a door, seek a home in solitude and content themselves in its haunts with nature and nature's God. At least they are resolved to keep their faculties un-crippled and their hearts upright. Catholics repudiate formalism. A sacrament is no idle ceremony or mere outward sign, or rite or symbol. A sacrament sensible means, instituted by Christ, to convey grace to the soul. These are the three essential elements of a sacrament, lacking any one of which it is no sacra

Man is not a bodiless spirit, and a sacra ment without a sensible sign or medium is not fitted for the two-fold nature of man. Christianity has abjured shadows and a sacrament is not a symbol of a process, but the very process itself of convey-ing grace to the soul. If a sacramen lacks the grace of Christ, then, it is power-less to regenerate and sanctify souls. A sacrament without grace is a fraud. God alone is competent to institute a sacra-ment. For God alone is the author and source of grace, and a sacrament not insti-tuted by Christ has no valid reason for its existence. The realities which the Jewish ordinances foreshadowed and pro-mised the sacraments of the church of Christ possess and bestow upon men. The sacraments bear the same analogy to the church as the church bears to the Incarnaand as the Incarnation bears to the twofold nature of man. The Incarnation, the church, and the sacraments rests upon the same foundation.

But does God's mercy dispense no grace outside of the sacraments? God's mercy is not tied to the sacraments, but ordinarily he operates through their instrumentality. The sacraments were not instituted edge in the action of God's mercy. On the contrary, the sacraments were instituted by Christ in order that the precious gifts of God's mercy might be more freely distributed and more abundantly received. Christ alone is the inward reality of the church, of her sacraments, of her discipline, of her worship, and the church exists solely for her inward reality -Christ.

Neither should it be overlooked that when a church fails to supply sufficient external appliances and supports to spiritual truths and to the inward feelings of devotion awakened by grace, when her worship becomes colorless, then religion fails to exert that influence over the minds and hearts of men which properly belongs to its sphere. And when relig-ion fails to give to the great bulk of man-

Christian art and with flowers; while stiff Presbyterianism gives its reluctant con-sent to the introduction of the "kist o" whustles" into their places of Divine worship in order to lend more attractivetheir singing the praises of the It is to this re-action against the

repudiation of the corporeal side of man's nature under the pretence of a spiritual Christianity can be traced the extravagances of ritualism, the crude efforts of Salvation Armies, and the rise of other disturbing elements. There is a heresy of the spirit, as there is a heresy of the forms, of religion. Both are mischievous, fatal to man's happiness, destructive of human society. Christ stig-matizes the partisan of both extremes as "fools." "Ye fools," He said, "did not He who made that which is without make

that which is within also?" All attempts

at separating the without from the within, or the within from the without, betray heretical tendencies and end in spiritual True religion, Christianity, takes human nature as its Maker made it, and neither seeks its destruction nor to alter its constitution. It is a radical misconception to suppose that the reception of the sacra-ments abases it. The sacraments are due to the wise provision of God to convey to men, in a way fitting to their nature, the grace of Christ. And the aim of Christ is the purification of human nature from all e purification of human nature from all

the purification of human nature from all alien mixture, and, by its elevation to a higher plane of life, to enhance immeasur-ably its activity, its dignity, and its joy! Behold the Catholic solution of the problem of the church question, and how Christ through her instrumentality re-mains upon earth and makes men Chris-

Men hold the state sacred; and so it is. They can scarcely forgive those who revolt against the authority of the state. How great, then, must be the crime of those who revolt against the authority of

the church of Christ!

Men whose intelligence has a controlling influence in the formation of their religious belief look upon Protestantism as being as destitute of an intellectual as it being as destitute of an intellectual as it is of a moral basis. All the force ever had was borrowed, and this is all spent, or nearly so. They have learned to cease to respect it as the representative of Christianity. They see also clearly enough that he is on the wrong road who imagines that the age is seeking a new form of heresy. The age is weary of heresy, whether theological, philosophical, or scientific. Men are sick as death of heresy, and heresy is in the last stages of consumption. What the age demands is more life, not less. Men seek fulness. The increasing tendency of the age is increasing tendency of the age is

towards unity misunderstand the age who fancy that the repudiation of sectarianism is a movement which ultimates itself in infidelity or free religion. Men of our times distinguished for their intellectual gifts have committed this mistake, and now find themselves entrapped into the pits of agnosticism, skepticism, and positivism. But there is no rest for souls in these stray places. The age is awake to better things. The repudiation of sectarianism, with sound and healthy minds, is a movement forward to genuine Christianity.

They, too, misrepresent the promise of the age who look for the solution of its problem to a new coming of Christ. Christ has come. Christ is here now upon earth. Christ ever abides with men, according to his word. What the age provinces the resulting asymptotic than all christs. mises is the rendering asunder the clouds of error which hinder them from seeing that Christ is here. What the age pro-mises and men most need is the light to enable their eyes to see that the Incarna tion involves Christ's indwelling presence in his church acting upon man and society through her agency until the consum-mation of the world. Christ is here and

was never more so.

The faces of upright men who best represent their age are set Christward. False Christianity has been forced to un-mask itself. Men seek a closer fellowship They ask to worship God his very beauty, grandeur and holiness. Some simply feel this. Some point out the way to it. Others, again, have reached the goal; these are the early ripened stalks of the approaching rich harvest of God's

Nothing less can satisfy the inmost desire of the soul, when once awakened, than truth in its wholeness and fulness. The mists of heresy are lifted up to make way for the glorious vision of the church of the living God, the pillar and ground of truth. The winter is past, the spring has come, and the voice of the turtle-dove is heard in the land.

How to Stop a Paper.

The following from one of our exchanges so full and clearly expresses our views on the subject that we copy it: "You have an undoubted right to stop a newspaper when you feel disposed, upon the payment of arrearages. Do not hesitate to do so on account of tenderness for the editor. so on account of tenderness for the editor.
Don't you suppose he would stop buying sugar of you, or meat, clothing or dry goods, etc., if he thought he was not getting his money's worth, and why should you not exercise the same privilege with him? And when you discontinue a paper, do so manfully. Don't be so spiteful as to throw it back to the postmaster with a contemptous 'I don't want it any longer!' and have 'Refused,' written on the margin, and have the paper returned to the editor. No gentleman ever stopped it in that way no matter if his head is covered with no matter if his head is covered with gray hairs that should be honorable. If you do not longer wish to receive a news-paper, write a note to the editor like a man saying so—and be sure that arrear ages are paid. This is the way to stop a

True merit brings its own reward. In the case of Burdock Blood Bitters it is rapidly bringing its reward in its increasing sales, as a prominent druggist recently said, "it sa a prominent druggist recently said, "it now sells on its merita." It is the grand specific for diseases of Blood, Liver and Kidneys; 25,000 bottles have been sold during the last three months.

A. Maybee, Merchant, Warkworth, religion might pass, with little or no essential alterations, the ecclesiastical censorship of the press of the Church of Rome.

Men built churches! Churches built by human hands!—what else could those be fitly called than towers of Babel?

The Catholic idea, then, is this: that

CHARLES S. PARNELL.

The Leader of the Irish Parliament. ary Party.

During the session of the English Parliament which has just ended, two things have been conclusively put beyond all doubt: the one by the session itself, the other by the by-elections that have taken other by the by-elections that have taken place in Ireland since the year opened, notably those of Monaghan, Mallow, Wexford and Sligo. The first is Mr. Parnell's power, with a working-party of barely thirty-five members, to bring the entire British Parliamentary machine of six hundred members to a standstill by merely using the forms of the House and playing using the forms of the House and playing off one English party against the other. The second is the fact that, after the next general election Mr. Parnell's working-party will be increased to between sixty and eighty members, and that the complexion of these Nationalists will be received as the property of the second of th will be vastly more revolutionary than that of many members who now go by this name. If Mr. Parnell can effect so this name. If Mr. Parnell can effect so much with a party of thirty-five, what may he not hope to do with a party of sixty or eighty? This is the question which is being asked with deep anxiety in England to-day. More especially since nothing is more certain than that when the ing is more certain than that when the general election takes place, which may be at any moment, the English party that wins will win by but a narrow majority —narrow enough to permit of the frist, at any moment, by throwing in their vote with the other side, converting it into a minority.

The fact is that this situation will prac-

tically place Parliament at the mercy of Mr. Parnell, and enable him to create a Mr. Parnell, and enable min to crasing crisis which an armed insurrection raging insurrection, which would furnish a pre-text for resorting to a material force would very likely prove to be only a way out of the dilemma. But the Irish leader, wreaking his will upon the great palla dium of British liberty and the of the constitution," which generations of Englishmen fought to perfect, as arbit-rarily as ever Charles Stuart dreamed of doing so, would be acting by virtue of the cherished spirit of the very constitu-tion itself. It is on such a crisis as this that the Irish Parliamentary party counts. There would be no escape from it for the English but by acceding to the demands of the Irish Nationalists for a parliament

of their own in Dublin.

To be assured that there is nothing To be assured that there is nothing speculative about this calculation, it is only necessary to study the English press as it gloomily realizes what is coming. One suggestion of English optimists is, that when the Irish get too strong the English parties can unite against them. The Pall Mall Gazette, the organ of the advanced Liberth the the troin tasks. "There Liberal party, on that point says: "There will be no such union of the English par ties. It would not last a month. disorganization of our public life will con-tinue, restlessness in Ireland will be unabated, more money will come in from America, and in the long run both Engwith Mr. Parnell. The hour is coming when even the most optimistic observer will allow that, since the Ballot Act, a real will allow that, since the Ballot Act, a fear revolution has been going on in Ireland, and a revolution of so peculiar a kind that it cannot be dealt with by the sword. Force is no remedy here." From the directly opposite point of view the same conclusion is strived at. The St. James? is arrived at. The St. James conclusion Gazette, the most representative organ of the Tory party, says: "Mr. Parnell will the Tory party, says: "Mr. Parnell will have it in his power to paralyze the ener-gies of Parliament. We shall find ourelves in the presence of three alternatives: We must consent to see English political life utterly disorganized, or we must grant to Ireland whatever measure of home rule it claims, or we must disfranchise the coun-The mention of the third alternative is not serious; it is introduced merely

to cover the retreat.

Thus, what the Irish have been strugcenturies of wars, insurrections and conphished through the agency of a small party of adroit politicians using the forms of a constitutional Parliament. For many reasons, therefore, it will be interesting to consider what manner of men these who are chiefly instrumental in bringing about this important political crisis. Mr. Parnell, the leader of the Irish Par-

liamentarians, has many attributes which in a leader make special appeal to Irish sentimentalism. His ancestry is a guaransenumentaism. Its ancestry is a quarantee of his being a thorough-going patriot after the Irish heart and an enemy of Ireland's enemy. Through his ancestor, Sir John Parnell, "the incorruptible," who was Chancellor of the Exchequer and sub-sequently Speaker of the Irish House of Commons, and who, spurning all bribe of title and wealth, resigned his office with such pathetic dignity sooner than support the Union, he is linked with the patriot-ism of the proud era of 1782. Sir Henry Parnell, too, afterwards Baron Congleton, who had been a colonel of the Volunteers and whose works on the "Penal Laws" and the disabilities of the Irish Catholics, and whose advocacy in the English Parliament after the Union, as the ally of Grattan and Plunkett, did so much to pave the way for Catholic Emancipation, connects the present Irish leader with another patriotic line. From the maternal side the blood of Judge Tudor, of Boston, and of Mr. Parnell's grandfather, the late Admiral Stewart, of the American Navy, flows in his veins; so that he comes of a stock which furnished tough foes of the Engwhich furnished tough foes of the Eng-lish connection both to Ireland and Amer-ica. The Irish sentiment, it must be con-fessed—perhaps it is because for centuries it has been nourished on traditions of past glory and lost heritages—has a weakness for aristocracy; and the fact of Mr. Parnor anstocracy; and the fact of Mr. Par-nell being an aristocrat—he is connected through his relative, Lord Powerscourt, with the nobility of Ireland, and through his cousin, Lord Congleton, with the peer-age of England—who stepped down from his high estate to enter the ranks of the people, is another circumstance appealing to the imagination of his poetic country

The mixture of the American and the Englishman in Mr. Parnell's character— but the American chiefly, for the Englishman is more a surface trait-makes it the complement of the mercurial and emo-tional temperament of the people whom he leads. He is practical and wide-awake, and under the most trying circumstances

is able to keep his feelings well in hand. It is this great power of restraint which distinguishes him from almost all other Irishmen who have been in a similar prominent position. No characteristic has served him to better purpose in his career in the House. In the beginning of his campaign of obstruction, whenever he would rise to make a speech, it was his lot to be greeted with those demonstrations of disapproval for which the six hundred kings of England have earned such peculiar notoriety. With the howling, shrieking, groaning, cat-calling, ass-braying and other choice noises, the House at such times might be Bedlam let loose. Most men would be disconcerted by this demonstration or betrayed into losing temper. Mr. Parnell, amid such scenes, used to stand erect and calm. If the clamor subsided for a moment, he would interject a sen-tence. If it then began anew, he would become silent again and wait. At length, when through sheer weariness the faithful Commons would desist, he would deliver his speech in deliberatic, metallic tones and with exasperating serenity of demeanor. Whether speaking thus, or seated amid the party of which he is the leader among the benches below the gangway, Mr. Parnell's appearance is striking. His face, when his mind is actively at work, and when all his attention is demanded by a debate in which there is friction of sentiment between men who hate each other, as many of the Irish members who clare at them from the opposite bers who glare at them from the opposite bers who giare at them from the opposite benches very cordially do, is as pale as if it were cut in marble, and its features are set as rigidly. It is hard to say which makes most impression on the hostile hun-dreds who make him their cynosure—the round, combative head, the high, white forehead, the eye, so steady and glittering,

Than resistance, coldly casting off the looks of other men
As steel, arrows—"
or the strong lower-face, the well-cut mouth that closes firmly after every phrase, or even the lithe, straight, haughty igure, which tells such a story of determination and power. The most critical and startling things Mr. Parnell does with equal coolness and decision. Yet that cold manner is not the reflex of a disposi-tion as bloodless—as often as not it is the marble barrier which keeps a surging passion in check. Americans cannot pected to understand the implacable hos tility which is waked up so often in the far hours of the night in that Parliament where the representatives of two races, who feel that there are seven centuries of blood and wrong between them, meet in antagonism—the arrogance of numbers on the one hand met by a scorn and defianc from a consciousness of a certain power on the other. Sometimes this passion boils up in the breast of the Irish leader. It betrays itself in a sibilant tone added to the voice, and a certain light in the brown eye not noticeable there before. On rare occasions-and these are very rare indeed -Mr. Parnell permits his feelings to over master him. Then, indeed, he is a re-markable figure, his face white, ever ghastly, and every sentence he utters fall-ing like the lash of a whistling whip; as on that memorable night, for instance, not so long ago, when with the House full, and in the presence of the Prince of Wales and ministers and plenipotentiaries of for eign States and princesses and peeresses of the realm of England, who had assembled in the galleries to hear him, he made Mr. Forster wince under his blows.

His manner and bearing are at all time the essence of calm dignity and that goodbreeding which comes of being sure one's position. He speaks with the one's position. He speaks with the ac-cent of the English upper classes; and this accent and his manner, derived from his education in the University of Cameducation in the University of Cambridge, are, perhaps, the attributes in which his Englishism mostly consists. The Irish leader's tact in handling the party of which he is chairman is one of the most remarkable of his qualities. Besides keeping them under restraint when they would be less continent than he, he has the gift of inspiring them with confidence and enthusiastic attachment. When work is to be done he sets the example by far outstripping them all in energy; for his energy—whether he is manœuvring an all-night fight in the House or traveling over Ireland at lighted, addressing a dozen meetings k—is as indomitable as his will. ning spe in a week—is as indomitable as his will.

Mr. Parnell's genius is opportunism. He
is admitted to be the greatest master of
parliamentary tactics in the House of
Commons. He has proved that beyond
all question by what he has effected with
his handful of a party against the two
great political parties of England. The
late session of Parliament is his most
striking record yet. It opened by government announcing that the Irish question ment announcing that the Irish question would be now shelved in order to give a chance to English and Scotch busines chance to English and Scotch business with which the session would be entirely taken up. It ended by no English or Scotch business worth speaking of having been done, and by the Irish question having been, night and day, the first and the last topic with which the session was occupied. Mr. Parnell long ago reached the degree of respect in the House when mem-bers flock into the chamber to hear him whenever he begins to speak; and this not because of any gift of oratory, for he pretends to none, but on account of the almost oracular habit he has maintained of never speaking except when he has some-thing significant to say. The growth of thing significant to say. The growth of respect for him in England generally is as notable, in its way, as the wonderful popularity, with almost all classes, which he has now attained in Ireland. The respect is mingled with an odd sense of fear begot of a certain mystery and desperation with which the man and his designs are ciated in the average English mind associated in the average English mind, and of the taste which he has given of his power, in the long run, to carry these designs into execution. His best mark is made among the educated and advanced liberal class, which will be the dominant class of the future in England; and he now can number among his staunchest. now can number among his staunchest admirers and believers in him Mr. Gladstone himself, to begin with, who, it is an open secret, is only restrained by the pre-dominance of the Whig element in his Cabinet from giving the Irish more readily what he intends to give in the future, also Sir Charles Dilke and Mr. Chamber-

lain. The Irish Parliamentary party furnishes a singular testimony to Mr. ment of human character. Many members are Nationalists only in name—
"nominal Home Rulers," Mr. Gladstone

very aptly dubbed them; but these were in Parliament before Mr. Parnell was made eader of the party, and at the next election they will give place to Nationalists of a less equivocal stamp. But of the mem-bers who really represent the force of the Irish party, the majority are young men, whom Mr. Parnell selected himself, and who were unknown in politics before the general election of 1880. One of the phe-nomena of present Anglo-Irish politics is the growth of the reputation of these young men. It is no exaggeration to say—it has been said over and over again by the English press-that they form the brightest hish press—that they form the brightest group of representatives in the House of Commons; "a formidable array of eloquent and forcible men," Mr. Trevelyaa, the Chief Secretary, calls them when he dolefully complains of their assults. They include better speakers, bebaters, tacticians and legislators than any group of similar number which could be chosen from the six hundred. They are able, well-educated, clear-headed men, with all the Irish that we have the six and weight the six hundred. vivacity and versatility, and with the added seriousness of purpose by which the Irish national character since the faminetime has been strengthened. The amount of these qualities, which in America are expressively included under the term "grit," which they have displayed through many such fights as the English Parliament never witnessed in its history, have called forth nothing short of the annize of the two nations that looked on at it. Irethe two nations that looked on at it. Ireclass, and a new crop of such reputations may be looked for after the next general

EVICTION OF A PARISH PRIEST.

A remarkable eviction took place on Thursday at Castlelyons, county Cork, the persons evicted being no other than the priest in the parish, the Rev. Father Ferris. He (Father Ferris) took an active part in the late land movement. A large meeting was held in his parish, and resolutions were adopted pledging them to pay no more than Griffith's valuation. He was himself a speaker at that meeting and subscribed speaker at that meeting and subscribed the doctrines that were propounded Ever since he refused himself to pay more than Griffith's valuation, which was declined by the landlord, Mr. J. Perrot, of Monkstown. Three years' rent had thus become due before proceedings were taken. It was feared the eviction would have been opposed by the people on account of the popularity of Father Ferris. A large force of military and police was, therefore, draf-ted into the place. The presence of the police and military at Castleyons attracted a large crowd of the parishioners who were aware of the pending eviction. The chapel bell was also tolled, and troops of farmers and labourers fresh from their work came flocking in when the sheriff and his bailiffs appeared on the scene. The mob indulged in strong expletives tives, and if they were prevented from violence it was because of the awe inspired by the presence of a considerable military force. The Rev. Father Hennessy also force. The Rev. Father Hennessy also held the people in check by his good ad-vice. The Rev. Father Ferris addressed the people immediately before the eviction was proceeded with. He said: '1 may ou and all here assembled that felonteil you and all here assembled that telonious landlordism will not always have its own way in this landlord robbed country, and then land thieves may look out for themselves. The man that is perpetrating the legal robbery of to-day is already in possession of stolen property, in fact all the property that he holds in this parish was property that he holds in this parish was robbed and confiscated from our Catholic fore-fathers (groans) The original title deed was an act of robbery; his property here has robbery for its original title deed. I do not know whether he is the head landlord of the Abbey lands up there—if so, some of his property here has sacrilegious robbery for its original title deed (groans). Look at those Abbey lands above there. To whom did they belong at one time i They belonged to the priests and poor monks of former times, who fed the poor of the locality out of the proceeds of the land that was cultivated sweat. There were no poor houses then, nor poor law guardians either. The Saxon robber came—Cromwell with his troopers came and evicted the poor monks as day; demolished their sacred edifice, making them beggars and outcasts in their native land without leaving a place whereon to lay their heads. The ruin whereon to lay their heads. stands there still as a living memorial of stands there still as a living memorial of the sacrilegious robbery (groans.) The man who sends the sheriff here to day in all probability holds some of the fields that were once watered and fertilized by that were once watered and tentact of the prayers and sweat of the holy monks. Robbery is his original title deed, and now it is not enough for him to hold some of the lands from which the poor priests and monks of former times were driven, he must act the Cromwell himself (groans); he must do a little spoliation on his own hook ; he must turn out a priest of the present day (great groaning). Rob him (by law of course), cast him on the way-(by law of course), cast him on the wayside as the monks were cast, and leave
him not a place whereon to lay his head
(more groaning). But, I tell him there
were priests here in Ireland and they had
houses and lands before his breed brought
a curse into the country (cheers), and
there will be priests here in Ireland, and
there will be a parish priest, here in there will be a parish priest here in Castlelyons, and he will have a house, and land when there will not be a trace of his breed in the country (enthusiastic cheering). Now, Mr. Sheriff, you can do your work."

The eviction was then proceeded with, and the chattels were brought down to a hut which the priest had erected in the chapel-yard. All passed over quietly.

WINSTON, FORSYTH Co., N. C. Gents—I desire to express to you my thanks for your wonderful Hop Bitters. I was troubled with dyspepsia for five years previous to commencing the use of your Hop Bitters some six months ago. My cure has been wonderful. I am pastor of the First Methodist Church of this place. the First Methodist Church of this place, the First Methodist Charles of this place, and my whole congregation can testify to the great virtue of your bitters. Very respectfully, REV. H. FEREBEE.

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