New I lay Me down to Sleep.

w I lay me down to sleep," en faces the last faint ray hen faces the last faint ray
fithe rost tinted day,
fore gently steals a solemn thrill
frough the evening air so still
site in each hearth stone far or near,
se the voices of the children clear,
in their perfect trust they say,
hile from their noisy sports hey stray,
no twinh ling stars in wonder peep,
fow I lay me down to sleep."

when the form that is now so proud, shall, with age, be lowly howed; when the hair, now black as might. Shall with the winter snow he white; when the head slow time is keeping. To the eyes with sorrow weeping, and value tries to call the past, they in the property of th

Bet for a little childish dream, should be told this simple theme, Bet alone for quiet and ealm, But the biyonac and fletce slarm; When dengers round about ma swell, As when preace and nearly dwell. Prom are and youth and machood's print if the closing evening time. In acceute soft and low should break "I pray the Lord my sould to take!"

CARDINAL MANNING ON THE CHURCH AND THE WORLD.

200 BERITAGE OF SIN-THE PATE OF HENS, ROME, AND CONSTANTINOPLE of Westminster continued his Adven Kensington, on Sundsy morning. The sacred building was again filled to over-fewing. His Eminence took for his text the words: "The wisdom of the flesh is the enemy of God, for it is not subject to the law of God, neither can it be." His

the law of God, neither can it be." His Immence said they would take up the thoughts of last Sunday, and, as they were very general, try to make them more particular. They had already seen that there is a kingdom of the god of this world in general, and a "kingdom of heaven," as the prophet Daniel called it—that is, the world and the Church. They saw that they were in perpetual conflict, and that when the world had done all that man could do, and when the power of the world culminated in the the power of the world culminated in the greatest empire that the world had ever seen, the stone cut out of a mountain without hands—that is, the Incarnation of the Son of God, and the Church apringing from the Incarnation—smote that great empire, and it fell, and the providence of God awept it off the face of the earth. And

CHRISTENDOM ARGE, and from that hour to this the kingdom of our Lord Jeeus Christ has remained imperishable, and will so remain to the end of the world. Our Divine Lord said end of the world. Our Divine Lord said to the Apostles, "If ye were of the world, the world would love its own, but because ye are not of the world, and I have chosen you out of the world, therefore the world

ethically—that is, morally. Well, St. Paul has given us a most complete and searching description of the world in the words, "The wisdom of the flesh is the enemy of God, for it is not subject to the law of God, neither can it be." Taking the word "flesh" and the search to the law of God, neither can it be." Taking the word "flesh" and the word the word the word the search word "wisdom" in the sense in which they are here applied, we find that St. Paul declares that man at his best and his highest, without God, knows not God, because his thoughts were animal and not spiritual, and being snimal he was not subject to the law of God, and rebelled sgainst it. And there is an other expression of St. Paul which is and still further he is not subject to the law of God; neither can he be—that is, unless he puts off the second nature which he has made for himself, not the nature in which God has made him, he carnot be subject to the law of God.

GOD IS IMMUTABLE, and the sanctity and justice and charity of God are unchangeable, and unless man becomes conformed to the perfections of his Maker, he is not subject to His law and he is His enemy. There is the diabolical order of God, and there is the diabolical order of the god of this world. In the Divine order, man, whom God has made in His own image and likeness, giving him an intellect and a heart and a will, is so placed that his intellect is in conformity with, and in dependence upon, the eternal intelligence of God; his will is perfectly submissive and subject; and his heart, with its affections and its emotions, and he would say its passions, was obedient to acknowledge passions, was obedient to acknowledge the rule and control of the will conformed the rule and control of the will conformed to the will of God, That is more or less the state of all those who live by faith. The disbolical erder, which lies beneath the Divine order, is where the intellect of man casts off its dependence on the intelligence of God, and will not believe, or believes only partially, or just what it pleases, and where the will of man casts off its obedience and subjection to the will of God, and where the heart, with its affections, and its emotions, and its passions, becomes rebellious and indulges itself in defiance of the law of God—that is, the diabolical order into which men and women may cast themselves in a women may cast themselves in a moment. What is the effect of this? woment. What is the effect of this? When the intellect to be subject to the intelligence of God and the revelation of God, to the lights of nature, to the laws of nature, man becomes his own master, his own teacher; he refuses to depend upon the Eternal Reason, and he claims to the which Satan promised Events and the control of the co

IF MAN DOES NOT BELIEVE IN ANY BRING, bigher or wiser or holier than himself, he necessarily believes that he is the highest, the wisest, the holiest being in existence. He places himself, as it were, on the sum mit or pinnacle of all existence. Next, when the intellect claims to be independent of God and to be its own light, the will follows—or perhaps it would be correct to say, that the will goes before. Eve would not have taken the fruit if the will had not gone first. But the intellect is also at work, finding excuses and reasons of its own, so that the intellect and will act and react, reciprocally perverting one another, and when the will has be come disobedient, insubordinate, what law remains? There is no law left except a man's own inclinations, because he can blind his own concience. He can find all manner of excuses, and pleas, and reasons for acting as he likes best. He did not say that man or woman generally, having received the light of faith did not have manner of excuses, and pleas, and reasons for acting as he likes best. He did not say that man or woman generally, having received the light of faith, did not know that they were doing wrong. They know it; but they make all manner of subtle and refined excuses to themselves, which come from perversion of the intellect. Thirdly, when the intellect is perverted, and when the will has followed the intellect, then the passions arise and become turbulent. There are three great perversions of the human soul. The first is pride—the sin of the angels—the first sin ever committed against God. Pride is defined, and very well defined, as "an inordinate desire of your own proper excellence." It is quite lawful for us to desire to be perfect, but if we desire it for our own It is quite lawful for us to desire to be perfect, but if we desire it for our own glory, it we desire it independently of God, if we desire, like those who erected the Tower of Babel, to build up a perfection of our own that shall reach to heaven, then we are doing nothing more or less than desiring our own proper excellence in an inordinate degree, excluding subjection to the will of God. And out of this come

ALL MANNER OF AMBITIONS, HIGH AND LOW, NOBLE AND BASE

ALL MANNER OF AMBITIONS, HIGH AND
LOW, NOBLE AND BASE
—all those contests about honours, and
names, and titles, and precedents, and
follies, and the other baubles of this
world. And, thirdly, there springs up a
following of our own likings and dislikings, a love of pleasure, a pursuit of that
which is most gratifying to the senses in
eating and drinking, in amusement and
in follies, by which the soul becomes ani
mal and earthly, full of self-consciousness, full of self-pity, full of murmuring
and complaining if anything go wrong
The words of Holy Scripture are full of
searching rebuke of this kind of life—
"She that liveth in pleasure is dead
while she liveth." Such is the worldly
character in the individual. What is the
world distinct from each one's individual world. And, thirdly, there springs up a following of our own likings and dishirks ings, a love of pleasure, a pursuit of that which is most gratifying to the senses in eating and drinking, in amusement and in follies, by which the soul becomes ani mal and earthly, full of self-consciousness, full of self-pity, full of murmuring and complaining it anything go wrong. The words of Holy Scripture are full of searching rebuke of this kind of life—
"She that liveth in pleasure is dead while she liveth." Such is the world y character in the individual. What is the world distinct from each one's individual state? We know this, that the greatest rivers are only made up of a mutitude of springs and rivulets, and the deepest seas are made by the volume of floods and many rivers And when the individual character of men and women become such as he had been describing, all runs, sait were, into one great floots. been describing, all runs, as it were, into one great flood, one vast accumulation. Look at history in the Holy Scriptures— how the first sin of Adam grew until the wou out of the world, therefore the world hateth you. Marvel not that the world hateth you; it hated Me before it hated you." And in His prayer to His Heavenly wonderful that the world should be excluded frem the prayer of our Divine Sevicur—"but for them whom Thou hat given Me out of the world." Whatia this world? The other day we saw it in its outline, in its history, and therefore externally, as it is visible. To day let us endeavor to look at it internally—what it is, what is its essence, what it is estimately—that is, morally. Well St. Paul has given us a most complete and continually going on the first sin of Adam grew until the world was so overspread by sin that the world was so overspread by sin that the world was so overspread by sin that the only cleaning was the deluge. Read again from the Flood to the Call of Abraham, who was taken from the midst of an idolatrous people that had fallen away from God. Read again that history from Abraham to the time of the Prophet—from the patriarchal and pure life of the early fathers of the people of Israel to the intense and manifold and multiplied vices and corruptions of Jersen the control of the carried to the intense and manifold and multiplied vices and corruptions of Jersen the first sin of Adam grew until the world was so overspread by sin that the only cleaning was the deluge. Read again from the Flood to the Call of Abraham, who was taken from the midst of an idolatrous people that had fallen away from God. Read again that history from Abraham to the time of the exity from Education in the prophetoment of the call of Abraham, who was taken from the midst of an idolatrous people that had fallen away from God. Read again that history from Abraham to the time of the exity from Abraham to the time of the midst of an idolatrous people that had fallen away from God. Read again that history from Abraham, who was taken from the Flood to the Call of a braham, who was taken from the Flood to the Call of a braham, who was taken from the Flood to the Call of a braha

degrading or more horrible than the degrading or more horrible than the corrupt luxury which abounds in its late history. Its manhood became effeminate and so deprayed that the name of Greek became a byword in the Roman world. Take, once more, the great Roman Empire itself. In its early days it had a manhood and a virtue—and that world. manhood and a virtue—and that word signifies courage—and the virtue of that great race was known and honored all signifies courage—and the virtue of that great race was known and honored all over the world, and was a tradition of pride even to those who became corrupt. But the accumulation of centuries of vice brought at last the great Roman Empire to such a condition of internal corruption and profound immorality, and there was nothing for it but to be awept off the face of the earth Was there anything worse than that? Yes. The Roman Empire then was pagan or heathen, and in one sense knew no better, but after Constantine, after the empire became Christian, it was trans lated to Byantium, which became Constantinopie; and all the refinement of luxury of the Roman Empire all the splendour and glory of its chief city, was as far as possible congregated there, so that Constantinople was called the new Rome. What was its history? Let any man read the account of the decline and fall of that empire and see for himself. Nothing more base, nothing more corrupt, nothing more unimaginable, than the condition into which it tell, could words of his portray. There was a perpetual accumulation going on. words of his portray. There was a per-petual accumulation going on, Why, and how? Because nations in contact with one another communicate to each other their vices and corruptions, which are their ruin.
THERE IS A SORT OF FREE TRADE IN EVI

THERE IS A SORT OF FREE TRADE IN EVIL

BETWEEN NATIONS,
and they interchange, as it were,
and adopt all the follies and unthought of evil which is watted by literature, and by intercourse, and by persenal influence, and by habitation—sometimes dwelling and retiring—until at last the evil accumulates everywhere. And just as nations
are made up of individuals, so the world
is made up of nations; and all that accumulation of evil runs together in one
flood—into one Dead Sea. And the
world in its pride, and its ambitions, and
its sense of luxury, culminates, as the
old empires culminated, in one vast
ocean of evil. Does not our Divine
Lord prepare us for this? Did He not
say, "When the Son of Man
cometh shall He find, think you,
faith on the earth?" That question

O'CONNOR AND ESMONDE.

means, hardly; it implies a doubt, And again, "Because iniquity hath abounded, the charity of men hath waxed cold." And, lastly, St. Paul draws a picture of the last times. He begins by saying that "Men shall be lovers of their own selves," and ends by saying that "they shall be lovers of pleasure more than lovers of God, having the form of godliness without the power." Remember also that that which is accumulated is handed on as an inheritance, as an heir loom. As in the Church of God—to use an illustration prematurely—the sanctity of the saints, the names, and lives, and examples, and works, and writings of the saints are handed on, like the river that makes glad the City of God, so in the world all this great confluence of evil becomes an heirloom. And there are three great laws which the world has set up, and which are written on THE STONY HEARTS OF WORLDLY MEN AND WORLDLY WOMEN.

The first is the custom of the world. Whatever becomes customary is accepted as right. That which the majority do is taken to be a safe rule of conduct. Men forget that no custom, no matter by how many followed, will change right or wrong. The question is, the said that those who adhered to the right would be found to be in a minority. The second law of the world as what is right and what is wrong? He was afraid that those who adhered to the right would be found to be in a minority. The second law of the world as what is called public opinion. What is public opinion? That which the majority think. But by which rule? Arising form what source? From the fountains of the law of nature or the revelation of God? No; it is

THE OPINION OF THE MOB.—for in the sight of God men put one by

THE OPINION OF THE MOB
—for in the sight of God men put one by
one are nothing better. And yet how
many there are who are swept away by
it. So must they ever be who are not
anchored by faith within the vale. The
last law of the world is what is called its
true spirit. Every age has a spirit of its
own, and these many spirits—for they
are legion—accumulate as the world
grows old. We are born into that time
spirit. How many virtues are simply the grows old. We are born into that time spirit. How many virtues are simply the —this is our consolation. Was the world more gross to day, he might be asked, than it had been in former times? He did not say it was. He thought that the wisdom of the world and the wicked ness of the world was possibly far more refined, more subtle, more intellectual, more spiritual, more stealthy, and therefore more Satanac than it had ever been before. But the god of this world was a spirit, and he never com world was a spirit, and he never committed a gross sin. And therefore it would seem to him that the god of this world had been acquiring power continually in the spiritual order. One thing was certain; individuals may be converted from ain to God, but as far as he

HE DID NOT THINK THAT THE WORLD EVER "The wisdom of the flesh is the enemy of God, and is not subject to the law of God, neither can it be." It seemed to ual wickedness in the kingdom of the god of this world would be continued until the Son of Man comes again. The

Are you billous and dysreptic?
Does your liver sluggish seem?
Is your slumber often broken
By a hideous, nightmare dream?
Friend, be wise: The Pleasant Pellets
Mase by Dr. Plerce procure,
And they'li bring you back the sunshine
Of goed health, you may be sure.

A Remarkable Case. Frederick Wieze, of Minden, Ont, suf-fered with running sores on both legs which the best of physicians failed to cure. Two bottles of Burdock Blood Bitters oured him completely. Scrotula always due to bad blood, is curable when timely treated with B. B. B.

LARGE GATHERING ON THE SUBJECT, "IRELAND A NATION" Hamilton Times, Dec. 27. A thousand or twelve hundred enthusi

Collis. John Crerar, County Crown Attor-

god of this world would be continued until the Son of Man comes again. The world is always saying, "Receive ye my spirit," as our Lord said, "Receive ye the Holy Ghost;" and this true spirit is the great antagonist of the Holy Ghost. We were all of this world once. When we were born into the world we were not born into the Church. We were disinherited of the kingdom of God, and we were in the kingdom of the God of this world. But by the infinite mercy of God we were brought out of that state. Let us, theu, say each day to ourselves, "I was once in the world, and may fall under the power of it again. By no merit of my own, but by the grace of God, I am that which I am." My last thought is this: See the infinite mercy of God to us. From all eternity He predestined us to be born again, He gave us the regeneration of water and the Holy Ghost, He gave us the inheritance of the regeneration of water and the Holy Ghost, He gave us the inheritance of Eternal Life, He made us members of this Mystical Body of Christ, He made us His sons and daughters—new creatures in Christ Jesus. And therefore when our Lord said, "I pray not for the world, but for them whom I have taken out of but for them whom I have taken out of the world," He prayed for us. And there-fore we say each day, "If I hold fast by God I shall certainly be saved, for God will never lose hold of me. If I lose hold of God, I shall certainly be lost; but that will be by my own will; for His will is to save me." The world is a whirl pool; it is perpetually drawing into itself all that approach its outer circle. The world is a quicksand into which if any man set his foot he will sink. The world is an atmosphere tainted and laden with spiritual pestilence. What wise man, what son of God, will go into an atmos phere that is tainted with eternal death?

—London Universe.

ILLUSTIOUS IRISH M. P's ADDRESS A VERY

A thousand or twelve hundred enthusi astic sympathizers with the cause of Ireland assembled in the Grand Opera House to hear Sir Thomas Grattan Esmonde, M.P., snd Arthur O'Connor, M.P., speak on the Irish question. Before the curtain went up the orchestra played some excelline Irish music. When the meeting opened the following gentlemen were upon the platform: Chairman, Mr. T. M.Sweeney, President of the Hamilton Branch of the Irish National Lasque; Col. Gibson, M.P.P., Rev. John Kay, R.v. Dr. Burns, President Ladies' College; Chas. Cameron, ex Add. O'Brien, Ald. Brick, Ald. Cruickshank; Jas. Hourigan, Dundas; Thos. ex Ad. O'Brien, Ald. Brick, Ald. Crutckshank; Jas. Hourigan, Dundas; Thos.
Byrne, Dandas; J. A. Mulligan, President
I. N. L., Toronto; John Walsh, Toronto;
Rev. Father Hand, Toronto; Rev. Father
Gavin, Toronto; itev. J. Cosgrove, Elora;
Rev. Father Carre, Rev. Father Halm;
Rev. Father Marphy, Brautic rei; Hugh C.
Brennan, Geo. Ross, Wm. Ryao, John
Jamieson, Fred. Walter, J. Hamilton
Bacey, Edwin Tinsley, Henry Arland, M.
Guerin, P. J. Crotty, S. Cowan, Rev. Guerin, P. J. Crotty, S. Cowan, R.v. Mungo Fraser, Thos. Towers Martin Malone and Senator Sanford. Letters of regret and senator Sanford. Letters of regret and sympathy with the object of the meeting were received from Judge Sin clair, A Stuart, City Treasurer; Thos. Bain, M. P. P.; Rev. J. J. Craven, Geo. ney, and Ald. J J Mason.
In a few words Mr. McSweeney intro

MR. ABTHUR O'CONNOR.

Mr. O'Connor is a man of fine appearance, about six feet two or three inches in height, and well proportioned. About middle age or younger, of dark complex ion and full black beard. He said:

I must express to you our thanks for the hearty way in which we were met at the station, and also for the expressions you have given us just now. My friend and colleague and myself came over here to meet these of our kith and kin who to meet those of our kith and kin who have given us moral and material support for many years. We have met tens of thousands in this country, not only of Irish descent, but Americans, whose hearts were in accord with our strugg'es. There can be no doubt that in America to-day there is a deep sympathy for our cause. I desire to express, not only on my own behalf, but on behalf of my colleague here and those in Ireland, my gratitude to the people of the United States. You in Canada have tried the two systems, of being ruled by others to meet these of our kith and kin who States You in Canada have the the two systems, of being ruled by others and of ruling yourselves. I would like to ask, would you go back to the condition under which we are ruled? (Cries of "No, no.") Ours is a grinding despotism of the worst description. The rulers and those who are in the chief these are foreigness, and early members. places are foreigners, and every member of every controlling bo rd is the nominee of the British House of Commons, and each of the British House of Commons, and each is dependent upon the Chief Secretary for his place, and is in no way responsible to the Irish people for their misgovernment. Consequently the Whole system is one great waste of the people's money. The Irish Board of Works has studded the island with monuments of its inability. With all the constitutional show we have no constitutional government in Ireland Now we sak that in affairs relating purely to Ireland we should be governed by our no constitutional government in Ireland Now we ask that in affairs relating purely to Ireland we should be governed by our own people. We deny the right of any other community to administer the effairs of Ireland. In eighty seven years we have had eighty-seven acts for the coercion of Ireland. Under the present one Ireland is drained of resources that would pay the cost of a home administration. When I was born there were 9,000,000 people in Ireland; now there are less than 5,000,000 while other countries are growing. In Ireland, now there are less than 5,000,000 while other countries are growing. In Ireland; now there are less than 5,000,000 while other countries are growing. In Ireland you are met on every hand by the rints of what were once comfortable homes. The resident magistrates have it in their power to examine before them. in their power to examine before them in their power to examine before them selves persons charged with any of a great many offences aid to sentence the person accused to six months with hard labor if he falls to answer a lot of questions put to him, while the accused has no power to call witnesses. These magistrates are all appointed by the English Government appointed by the English Government and are opposed to the best interests of Ir-laud. These magistrates have the right to prohibit public meetings such as this. They are tampering with the freedom of the press. Editor O Brien and other of the press. Editor O Brien and others are now in prison because they will not surrender their liberty. But the liberty of the press will be maintained and public meetings will be held. (Loud applause) Many years ago, following the conquest of Ireland, it be came an affence for parents to teach their children, or to openly worship God according to the dictates of their consciences. Gradually many of the evils of the conquest have disappeared. But even now the wealth created in Ireland is drained out of the country by absentee drained out of the country by absented landiords who rob the country. The offence for which Mr. O'Brien is im off noe for which Mr. O'Brien is imprisoned is not a press offence. I am told that he has committed many press offences, and that if he was imprisoned for them all he would have to serve 1,500 years in the County Jail. (Laughter) He was imprisoned because he gave his advice, which was that the people of Mitchellstown should hold out for a 20 M.P., and Mr. Arthur O'Connor, M.P., and M.P., and

Mitchellstown should hold out for a 20 per cent. reduction of rent. On another extree the tenants asked for a 30 per cent. reduction. The landlord turned them bouses built for them, but not by the landlord. But since their eviction, which depopulated half the estate, the landlord has made a 35 per cent. reduction to the other half, thus admitting that the demand made by the evicted half was just. That landlord was your Governor-General. Gentlemen, we demand Home Rule. (Loud applause.) Some people say that Home Rule means Rome Rule. They will be surprised to know that in counties where there is an overwhelming Roman Catholic majority the Protestant minority laugh at the idea.

Whereas, Sir Inde. Grattaries, Sentings, Sentings,

Now, however, Protestant and Catholic Ireland are united for Home Rule, and one of its strongest advocates is the Protestant Home Rule Society. The greater part of England to day is for Irish Home Rule, and Wales and Scotland are with us. If we had a dissolution and a general election to morrow it would mean the return of Gladstone and his party by an overwhelm ng majority. (Lond applause). overwhelm ng majority, (Loud applause). We have yet to surmount the landlord difficulty. The Tory Government of todifficulty. The Tory Government of and day is bound to go to pieces soon, as it is disunited now. The greatest trouble we day is bound to go to pieces soon, as it is disunited now. The greatest trouble we have just now in carrying on our work is the want of funds. We have the expense of maintaining the evicted tenants and defending them in the prosecutions against them. We have been greatly aided by the friends on this side of the Atlantic,

SIR THE MAS GRATTAN ESMONDS was then introduced. He is a fine looking young man, with a clean-shaver face and very quick eye, and, like Mr. O'Connor, speeks slowly and with ease. He was very beartily received and said: Mr. Chairmau, Ladies and Geutlemen,—I am really glad to stand on this platform and make the

to stand on this platform and make the acquaintance of the good people of Hamilton. We in Ireland have heard something of Hamilton. When we arrived at the station to day and saw the good people who came to greet us, and heard their about of welcome, I could simost think I was in Ireland. I could look into your faces now and think the same, but for one or two things—I see no signs of the Government here. I have not seen a police man since I came to Hamilton, and in Ireland the police are the Government. Ireland the police are the Government. In this country you are your own Government, (Applause) You make your laws and you respect them. That is just what we want to do in Ireland. Your coming here shows that you are in sympathy with us We want your assistance and support—that is why we were sent here. We sppeal to the people of America irrespective of class, religion or political party. We are face to face to-day with the worst of all the bad, most dishonest and most brutal Governments

with the worst of all the bad, most dis-honest and most brutal Governments Ireland has ever been oppressed by. Only a short time ago the Tory leaders told the people that Home Rule for Ireland would mane the dismemberment of the Empire, and by that cry they got into power, but the peo-ple have since found out their mistake. But since that Tory Government got into power they have passed the Coercion Bill to try to put down the desire for Home Rule, though it was shown that crime in Ireland was diminishing; was then less Ireland was diminishing; was then less than it had been before; and was less then than in England at that time. Yet the Government that are now coercing us promised us Home Rule a little over a year ago. One of the crimes of Ireland that is much spoken of is that of intimi dation. Only a few months ago there came a case under my own notice in which two men were sent to jail for three months each for giving three cheers for Gladstone. It was held that a man giving three cheers St. Patrick hunted the snakes out of Ire land. (Laughter.) We feel that the English people ere waiting to show that they are in favor of Home Rule for Ireland. It are in favor of Home Rule for Ireland. It is only a question now of how soon the next general election will come off, for that election must mean the return of Gladstone by a majority of two to one. Gladstone by a majority of two to one. The Tories themselves, rather than lose their power and their pay, may give us Home Rule, for the Tory party is the most squeezable of all parties. But no matter who gives us Home Rule it will be a genuine Home Rale and no sham. We will have a real Parliament in Dubin, and, I believe, before very many months are over. I am very glad that there is a branch of the Irish National League in Hamilton, and a living branch, too—I branch of the Irish National L-ague in Hamilton, and a living branch, too—I wish there was one in every city and town in America. We have met with much encouragement in Canada and if we are to judge by this meeting what is to follow, we certainly have every reason to congratulate ourselves. (Loud applause.)

RESOLUTIONS ADOPTED.

The following resolutions were then put and adopted unanimously; the mover and

counties where there is an overwhelming Roman Catholic majority the Protestant minority laugh at the idea of Home Rule meaning Rome Rule. Impself am a 'benighted Papist," yet I am a representative in Pathament of Protestant Ulster and of a Presbyterian constituency. Gentlemen, it is true that in olden days the religious differences of the people were employed to defeat such measures as the people desired and needed.

test and condemn such methods of repres sion on the part of any Government towards the representatives of a people supposed to be living under a constitu-tional government, and we beg leave to tender our heartiest sympathy to all those who are now suffering in prison for their devotion to the principles of trath and devotion to the principles of train and liberty, and in an especial manner to Wm. O'Brien, M. P., the fearless champion of free speech and free press, and whose prison treatment we characterize as not only contrary to the spirit of the sge but discreditable to any civilized Government.

Moved by Dr. McMahon, M. P. P., seconded by Mr. J. M. Gibson, M. P. P., Resolved, that the thanks of this assemblage be tendered Mr. Ashur O'C anor

blage be tendered Mr. Arthur O'C mor and Sir Thus. Gratian Esmonde for the the friends on this side of the Atlantic, and I hope your efforts will not stop. Gentleman, I hope that the next time any Trish member of Parliament stands upon this platform it will not be to ask for further help, but to congratulate you upon victory achieved and Home Rate for Ireland gained. (Loud applause).

Miss O'Grady here seng "The Harp that Once Through Tara's Halls," Miss Nelit gan and Mr. J B Neiligan playing an accompaniment upon the harp and violin. An encore was given

SIR THEMAS GRATTAN ESMONDS was then introduced He is a fine looking to the part which they have taken in a cause which is one of the noblest that ever engaged the thoughts of man. eloquent and lucid manner in which they have laid before us the claims of their for the part which they have taken in a cause which is one of the noblest that ever engaged the thoughts of man.

A MESSAGE TO GLADSTONE.

The distinguished Irish members of Parliament, Sir Thomas Grattan Esmonde and Mr. Arthur O'Connor, were driven about the city to day and shown the places of interest. The following message was forwarded to day re last night's meeting: Hamilton, Oat., Dec 27th, 1887. Right Hon. W. E. Gladstone, Dover,

England: Crowded meeting, here last night; addressed by Esmonde and O Connor. Passed enthusiastic vote of thanks te yourself for championship of Ireland's caus

M. T McSweeney,
President Irish National League.

FORT AUGUSTUS

Is in the county of Inverness, Scotland, and not far from the Caledonian Canal. It was long the stronghold of that part of the Highlands and the scene of bonnie Prince Charlie's misfortunes, and in our day, full of historical interest, but more especially the restoration of the in our day, full of instorical interest, but more especially the restoration of the Benedictine monastery, by the late Lord Lovat's generosity, makes the old ruin doubly dear to Catholics; it was in

ruin doubly dear to Catholics; it was in the ages of faith, a sacred shrine; only a few years ago the Benedictine monks were invited to accept it, as a home, in 1877.

It was a gala day for the poor devoted Highlanders, rich and poor, lordly and lowly, when the monastery and chapel were decicated. The peroidicals of the place teemed with long, glowing descriptions of the beautiful ceremony, the Bishops' clergy and latty joining.

Bishops' clergy and laity joining.

It reminded the Scoton Catholics "of the tender graces" poured upon Scothand "in the days that are passed," and when the very spot they stond upon was hallowed ground; sgain the days of was hallowed ground; sgain the days or per-scution were recalled, by the evidence of the rutus, etc., but all was forgotten on that glorious morning of 1877, when the Highland Catholics were in possession "of

Highland Catholics were in possession "of their own again."

Lord Lovat, the benefactor, passed away on the 13 h of September, of this year. He was seized with a mortal stroke of heart disease, whilst engaged in a party of grouse shooting. Conveyed to his home, May Castle, he expired shortly afterwards.

The neighbors were saddened at the seemingly untimely death of Lord Lovat, He was 59 years old, and Protestants yield with Catholics in showing their heart-felt

edictine chapel for services. The Bishop of Aberdeen celebrated the Requiem mass, the same being chanted by the Benedictine monks, the draping of the abbey chapel in heavy crape, the flowers, in great profusion, sent from all quarters, even Her Mejesty's floral offering had a place, but conspicuous among this wealth of flowers, was one, a large cross, made of highland heather, according to Lord Lovat's own request, the retainers and tenantry in attendance made the scene

Lovat's own request, the retainers and tenantry in attendance made the scene one never to be forgotten.

A touching ceremony took place. According to an old Scotch custom, in the Highlands, the retainers carried the coffin shoulders high part of the way, and the clan Fraser (the deceased gentleman's own, that being his family name) playing the "Lament," with bagoipes, the echoing strains seemed doubled and trebled, as the funeral train wended its way, down the glens, winding round hills. Three miles of persons followed, and among them descendants of famous men in bygone days, names that were forebygone days, names that were tore-most in the battles of Preston Pans of 1715 and of Culloden in 1745. The Master of Lovat and four brothers, all sons of the dead "laird," went first, the monks and others followed. All gathered on that sorrowful day to honor the mortal remains of their benefactor, Simon Fraser, Lord Lovat, the 23rd of his clan,

Fraser, Lord Lovat, the 23rd of his clan, as a Scottish "laird."

His ancestor and namesake will live forever in the annals of his country, suffered for the Jacobite cause, and laid down his lite for his God, his country and his crownless king.

The royal hearted Highlander, the restorer of his faith, sleeps in holy peace, we trust with his fathers, till the morning of the resurrection when the sentence

of the resurrection, when the sentence shall be addressed to him personally, by our Lord Himselt, who is never outdone in generosity, "Well done, thou faithful servant, enter into the joy of thy Lord!" Peace be with his noble soul forevermore.—(North Invertess paper) and Grant's British Battles.

Corn Newing

Is a process conducted by the agency of tight boots all the year round Corn reap-ing is best conducted through the agency of Putnam's Painless Corn Extractor, the only safe and sure-pop corn cure. Put-nam's Extractor is now widely imitated. Beware of all poisonous and sore producing substitutes.