the laments of ow not how long the reveries of d my eyes, the ed—the candles ed—the candles he twilight had mness of night ws, making the em the gaunt e Cardinals were tling to the door, ceremonies of

HOLY MASS.

reached in St.
I Row. His Emthe words, "With
at this Pasch with
ke xxii.) He said on us all two com-nat we should hear Sunday and day r, that we should tion every Easter andments are laid mortal sin; so that omply with them and is out of the point out some of arch lays these two so strictly. There we ought to hear days and days of asons why we ought Communion every as he would show, he Church desired. bound to hear the bligation of faith.

the Holy Mass is come to hear to hear the Holy to the Church; for Church is a Divine ty which Jesus gave Peter, to the rest of the successors of em, to all the bis-and then to the t authority which hear the Holy Mass Next, we are sin. Next, we are
y Mass for the love
nd Master; and, if
ivine Lord, he will
and if he does not t is a sign that he Divine Lord. Why Holy Mass? At the the sorrows of his full upon our Blesne was going to the

ord took bread and "This is my body; ration of me." In Divine Friend was th, and His sorrows left a memorial of re than a memorial d Blood. How is it not love the Holy uted to be the comlove for them? hat m stery of His ectual effort, as it is beyond the reach ng; but hearts that aith can believe it, cannot apprehend it. What is this it. What is this took the bread and

Iis Divine words He le called it, His Body; He took the chalice id. This is my Blood; The priest did at the us did sitting at that v action is the same. Sacrament whereby His disciples, for He mise that He would in a special and sach was the Holy Mass, Ireland which they the love of the Holy of the people. They morning before the go mile after mile, ter the preceding day's rise almost to go a ar the Holv Mass. But Eugland do not keep fidelity that they and d in the old land. He was well known to the d charge of the whole that there were thous-f London who never

# MARRIAGE.

t marry," it is comss they can not only elves the social position been accustomed, but s of that position to ldren. A woman who d to be kept in the afort in which she was

sound principles. It

ch or approached the

iminence concluded by

heard him to frequent

hear Mass regularly

of every married couple fortunes. They should ary, commence life at a social ladder than that parents, so that they herit and happiness of to the top. Imagine the ho, by great perseverd possession of immense ig in a style of ease ng life of industry. Will the children of such old n the same style as their ceeds of the toil of the

osterous. They have no axury; they have done e it. Yet marriages are principle that the m rbe able to keep up the y have been accustomed atal roof. It is such gotten and sustained by are filling our country young women, wicked selfish, good for nothing issipated bachelors.

manners, in style, and ie supreme excellence is

My Shamrock. One fair day, n Spring, a letter,
From that Island-home of mine,
Brought a bunch of faded shanrocks
As a fond remembrance-sign.
And to me they looked so fair
Lying crushed and withered there,
He who loves finds newer beauties
In the dead o'er which he grieves.—
That I could but stoop to kiss them.
And a tear fell on the leaves.

Ah! those drops, that came up-welling From my love-awakened heart, Seemed to rouse the dying flower. And new vigor to impurt. All the tints of green it knew, When on native soil it grew, Came again to grace my garden; And I watched with tender care, Till it bloomed as if 'twere drinking Of its own pure Irish air.

It has now bewildering colors
To attract the passing eye,
And it hides among the grasses
When the Summer winds go by;
But such memories it brings,
That on airy-plumaged wings
O'er the sea-crowned isle I hover,
And, absorbed in dreamy joy,
Roam again old seenes of beauty
With the ardor of a boy.

Ab! my cherished bunch of shamrocks, Days will come, that should be now, When some hand will wreathe a garland For our ransomed country's brow Thou and I, my floweret, may Never see the longed-for day, But the chubby boys that kiss thee Have the faith that's strong in me, And Inter yet may greet thy sisters on the hills they've helped to free

PATH.

IN IRELAND."

ism.

thus described:-

man, his wife, and seven children.

WM. LIVINGSTON

and cow or heifer, or some other object and cow or heifer, or some other object usually the most valuable property the tenant is possessed of—is distrained and marched off, and is only returned when the tenant has paid a heavy fine for his neglect of duty. The fine for eglecting a day's work is usually from 5s, to 15s., when the animal is returned."

Does the reader understand that for these fifty-two days of "duty work" the

these fifty-two days of "duty work" the

these hity-two days of "duty work" the laborer receives no wages, and not even his food while working?

"The occupant of the village shop, himself, last year," continue the pitmen, "refused to go the master's place to work, and, on his refusal, the bailiff at once took away his cow, valued at between £10 and for the farm of the land. £ 5. En roule to the farm of the land-lord the poor brute stumbled over the rough stones she had to traverse and broke her leg. No communication was sent to the tenant of the accident; and when ap-plied to, as to the fate of the cow, the plied to, as to the fate of the cow, the agent replied, with a sneer, that had he gone to work as he ought to have done

no such accident would have happened.

No compensation was ever paid for the loss of the cow, nor yet the slightest regret expressed at the accident."

In the Island of Innisturk, in the Atlantic, off the Galway coast, I found, last Summer, that the fishermen had struck against "duty work." Innisturk is along against "duty work." Innisturk is along rocky little barren island. It is owned by one Berridge, who is said to be a London brewer. He rents the island for £40 a year to a person named McDonough, who keeps all the good land in it for his own use. The smaller and rocky portion is sublet by McDonough to twenty-one families of poor fishermen, whose united rental is £42. In addition to this rent, McDonough exacts that each tenant (meaning thereby his whole family) shall give him six days' "duty work" a year. LETTERS FROM MR. RED-A NEW VIEW OF "THE ENGLISH

English Workmen on Irish Landlord. give him six days' "duty work" a year, and that they shall gather and carry to his farm one half of all the seaweed that From the New York Commercial Advertiser is washed ashore, without any compensa-tion for this double labor. Seaweed is necessary to coax the wet, cold, sterile soil Dublin, July 13th. In my last letter I quoted from the re-port on the condition of the Irish peasantry of Galway made by a deputation of Northumberland and Durham coal miners. there to raise any crop. The landlord's half of the seaweed has to be gathered first, and it often happens that before his It is too valuable and too remarkable a publication to be confined to the North of England. Let me make a few more share is secured the ocean reclaims the tenant's portion. Nor is this all. The same island-despot compels the tenants to sign a contract by which they are forced to sign a contract by which they are forced to sign a contract by which they are forced to sign a contract by which they are forced to sign a contract by which they are forced to sign a contract by which they are forced to sign a contract by which they are forced to sign a contract by which they are forced to sign a contract by which they are sign as the contract by the sign and the sign are sign as the sign and the sign and

extracts from it.

In the village of Barna, near the ancient city of Galway, these English miners entered a peasant's cabin that they sign a contract by which they are forced to bind themselves to work for him (in addition to the six days' "duty work," which is forced and unpaid labor), two days in each week of the yeur, if demanded, for sixteen cents a day! Twelve hours work for sixteen cents! These are avanable of the "freedom of contract"? One of the smallest huts in the village, which could not in fact occupy an area of more than seven and one-half square feet, we found to be the habitation of a examples of the "freedom of contract" between landlord and tenant in the west They appeared to gain a subsistence by the rear-ing of poultry and selling the eggs; and cocks, hens, and ducks travelled about at will in their domicile. They also rented a plot of land, which the husband, a big, of Ireland. The men refused to submit to of freand. In the neer refused to submit to this slavery of duty work last year; and, although they had all paid their rent, they were each served with a summons to answer a suit for damages assessed at £5 each, "for breach of contract." I have a piot of land, which the husband, a big, gaunt-looking man, labored upon, to wrench from it a scanty subsistence. All the family were clothed in rags. This man, our informant told us, had never tasted a drop of strong drink, nor a drop these summonses in my desk in New York. Why did the fishermen pay these rack-rents and submit to these despotic rules? Because they could not get a bit of rock or a rood of bog, on which to of rock or a rood of bog, on which to build their cabins, in all that country, on any more favorable terms; and because, however exacting these forced contracts may be, the magistrates, who are all land-buttermilk at rare intervals, being pure water. The quantity of buttermilk falling to his use had been, during the last six months, only two pennyworth, purchased from one more fortunate than he in pos-

such hovels !"Such places would not be allowed to all about them. With all his prolix pala-verings about "the verities" and shams, Carlyle, like his father, lived and died essentially a Scotch peasant—that is, a semi-serf, who mistook sycophaney to power for reverence of nobility of character. No wonder that no poor man wept when

Mr. Bryson remarked, on the principle that a horse may be led to the well, yet he cannot be made to drink, that, after going to the landlord's place by comput-

sion, they need not work harder than

they liked; but he was met with a retort from the men to the effect that the agent,

or some one deputed by him, stood over the tenant armed with a stout cudgel, which he did not fail to lay on to the

from us involuntarily, as we could not for

to the skin and show us undeniable evi

the shape of sundry bruises and discolora-tions which he had received at the hands of the bailiff."

ample of the horth of England and Scotten preachers, end their report with some re-flections "by way of application." I quote a couple of passages: "The houses not fit for a beast, much

less a human being to exist in,—the tre-mendous burdens imposed upon the dwellers, in the shape of 'rent' and 'ser-

vice,' their struggles with sterile land for

ask them to pay rent at all-much less to

which it almost appeared monstrous to

never content you know!"

backs and shoulders of the tenant if

Mr. Patterson says:

exist on the face of the land in England, even for a pig to be put into them," said Mr. Bryson; "they would have the inspector of nuisances down upon them in no time, and if they committed no other offence they would be indicted as places to harbor disease, and they would be swept away wholesale, or the owners would be called upon to put them in a proper sanitary condition, while benevothis moral mastodon was buried These poor English pitmen, by their feeble Davy lamp light, were led to the discovery of more truth in Ireland than Carlyle could ever find with all the illumination of his "Everlasting Stars" and other epileptic-literary-melodramatic ent people would have their feelings outthe mere thought that such stage properties.
After describing "duty work" at Parna,

places existed in their country."
"I heartily agree with his remarks," said Mr. Patterson, "and I picture to myself the burst of public indignation that would ensue on the newspapers announcing that such places were to be found in our North Country."

The Englishmen found that in the far

West of Ireland, rack renting was not the only form of oppression that the peas-antry endured at the hands of their landlords. They discovered, as I discovered last year, that in addition to the extortionate taxation by the landlords, in money rents, the peasantry were forced duty work in certain districts to do that is to say, that serf labor is still exacted in Ireland, although it has been abolished for centuries in England.

The pitmen, going from house to house and barony to barony, were convinced that the rents everywhere were so high that "they swept away every available farthing that could be earned," but that even these cruel exactions did not satisfy the lords of the soil. The landlord compelled each tenant to give him fifty two days' labor each year, in addition to the rent, and he held and wielded the right to select not one day of each week, but such

days as suited his own convenience.

'Thus," says Mr. Patterson, "with weather equally as fielde as we have it in weather equality as nexte as we have it in England, a man sees his crop ready for gathering, and is about to make the most of the fine weather. The landlord's crops however, require gathering, and there he must go and work, and only return to his own property when the whole has been got in—probably to see his whole crop destroyed by the advent of bad weather. In fact, no matter what position his own affairs are in he must go at the call of the agent, and his own affairs must take their chance after the demands of the agent have been satisfied. Should he fail to go, then down comes the agent upon him,

heaped upon the head of one unfortunate heaped upon the head of one unfortunate fellow-creature in our lives. If the industry of the people were only allowed free scope, we had not the slightest doubt that, where a barren and stony country exists, pastures and arable land would be seen; but, with the course pursued by the tyrant, in raising the rent directly an improvement is seen to bear fruit, there can be only one result—the best and most skillful agriculturists will be driven away, probably out of the country altogether; whilst a veto will be most effectually placed upon the enterprise of those left behind."

These are solid chunks of good sense not the English pitmen have dug in Ire-and! JAMES REDPATH.

### THE IRISH QUESTION A CATHOLIC ONE.

TESTIMONY OF A PAGAN JOURNAL-WHAT IT THINKS OF FIFTY YEARS OF THE HOUSE OF LORDS AND ITS RE-GARD FOR CATHOLIC

From the Pall Mall Govette The Irish question is peculiarly a Catholic question, for eight Irishmen out of ten belong to the Roman Church, Irish discontent was the natural result of Prodiscontent was the natural result of Fro-testant intolerance, but the ascendency of an alien sect was jealously maintained by the Lords. The House of Lords did its best or its worst to defeat the recognition of the rights of the Roman Catholics. One memorable instance, which lies outside the half century selected for review, was typical of all that followed. Catholic Emancipation, regarded by Mr. Pitt as one of the essential conditions of the Union, was postponed, until concession lost all its virtue. In 1825 even the un-reformed House of Commons could no longer resist the claim of the Catholics to be admitted within the pale of citizenship\* and the Catholic Relief Bill was carried by a majority of twenty-one. "Even in 1825," said Lord Macaulay, speaking nineteen years after, "it was not too late, machinery of agitation was not full; ganized ; the Government was under no strong pressure, and therefore concession might still have been received with thankfulness. That opportunity was suffered to escape; and it never returned." How to escape; and it never returned." How was it suffered to escape? By the action of the House of Lords. They rejected the Relief Bill by a majority of forty-eight. Three years later the House of Commons again sent up the Bill, which admitted eight tenths of the population of Ireland within the pale of the constitution. Once more the House of Lords rejected the Bill. In 1829 the concession refused to Once more the House oncession refused to Bill. In 1829 the concession refused to justice was made "refuetantly, ungrac-justice was made from mere dread of iously, under duress, from mere dread of civil war." "The Irishman," said Macaulay, "was taught that from England nothing "was taught that from England nothing is to be got by reason, by entreaty, by patient endurance, but everything by intimidation. The tardy repentance deserved no gratitude and obtained none." The House of Lords, by its repeated rejection of the Relief Bill, and not less by its sudden capitulation, had led the Irish to believe that by "agitation alone could be a supersonable to the summer of the results of th

there was not in all Ireland a single Catholic judge, grand juror, inspector, or subinspector of police. The mind of the ruling power was hostile to the Irish Catholics, and every attempt to give effect to the spirit of the Emancipation Act was opposed by the House of Lords. In 1836 this opposition assumed the shape of an informal vote of censure, which led to the counter motion in the Commons in support of which Earl Russell made a speech on the government of Ireland which on the government of Ireland which might be read with advantage by many of our statesmen to-day, so plainly did the old Whig lay down the principle that "nothing firm or stable was possible in Ireland unless the Government secured the good will and confidence of the Irish people." But the Lords did not confine themselves to censuring the Executive for attempting to govern Ireland "according to the wishes of the people of Ireland." "Every bill," said Macaulay in 1844, "framed by the advisers of the Crown for the benefit of Ireland was either rejected or mutilated." That Macaulay did not exaggerate may be seen by a reference to Hansard. The conduct of the Lords may be illustrated by their dealings with the Church Establishment. In 1833 the Government of the day passed the Church Temporalities Act; but, instead of appropriating the surplu revenues of the alien establishment to th showed any sign of shirking his work. The exclamation 'impossible' broke out furtherance of purposes approved by the majority of the nation, the majority of the nation, the Appropriation Clause was abandoned from fear of the a moment realize that such a system of Lords. The tithe war of fifty years ago Loids. The little war of fifty years ago had brought Ireland to the verge of anarchy. Coercion of the most rigorous type had been tried and found utterly wanting. In 1834 the Commons, by a majority of 360 to 99, passed a Tithe Abatement Bill. O'Connell declared on its third reading that the bill "would form." slave driving could exist. Up jumped one of the men before us, a respectable looking man enough, who told us that if we had the slightest doubt on this matter of the stick, he would there and then strip Abatement Bill. O'Connell declared on its third reading that the bill "would form dence of the beatings he had sustained, in a new epoch in the history of the Govern-ment of Ireland. This was the first great step towards a conciliatory system in "These bloody Irish, you know," said land. He hoped no attempt would be made to blast the first step made towards the pacification of his country." Six days later the bill was summarily rejected by the Lords, by a majority of 189 to 122. an Englishman to me in London, "are The English pitmen, following the example of the north of England and Scotch

was again sent up to the Lords. They struck out the clause appropriating a portion of the ecclesiastical revenues to national purposes, thereby securing the abandonment of the bill. In 1839 the Commons a third time sent up the bill to the Lords, and the peers again defeated it by the elimination of the Appropriation Clause. In 1837 the Tithe Bill was read raise their rent when, by the expenditure of their little capital and their utmost labor, they had caused it to give some aptures of the King saved the Lords the trouble of

preciable return for their desperate struggles with it;—the payment of rack rent under ordinary circumstances, when, to our gaze, it seemed an impossibility for a man to gain a living from the land for himself and family, even at rent based upon threfith's caluation;—these were a combination of misfortunes, the magnitude of which we had never believed to have been heaved upon the pead of eve unfortunets. dowments; not one penny was to be devoted to the education of the people. The Lords triumphed, and the Church of Ireland was saved—for a time. The sequel of the victory was not seen for thirty years. In 1868 the Lords rejected Mr. Gladstone's resolutions demanding the disestablishment and disendowment of the Lich Charachest Irish Chnrch. It was their last effort. In the following year the second reading of the Disestablishment Bill was carried in the Upper Chamber by 150 votes to 146, and the Establishment, which the peers had refused to adapt to the wants of the nation in 1838, was swept away altogether with their assent in 1869.

HOW FAR THE CATHOLICS were from participating in all the privi-leges of the Protestants may be inferred

leges of the Protestants may be inferred from the fact that the penal laws remained unrepealed till 1844. The action of the Lords in that year illustrates the difficulty—the permanent difficulty—of doing justice to Ireland through such an instrument as the House of Peers. The Penal Laws Repeal Bill of 1844, after being passed by the Commons, was sent up to the Lords in July. The measure repealed the whole of the Acts which made it penal for a Roman Catholic to attend Mass, and high treason to recognize the spiritual for a Roman Cathole to attend Mass, and high treason to recognize the spiritual supremacy of the Pope, which forbade Catholics to bear arms or to own a horse valued at more than £5, which punished Catholics who taught children to spell without a license from a Protestant bishop, and sentenced to transportation for life those who administered the vows monastic Order to a subject of the Queen, which fined Catholics who did not attend Protestant service, and forbade the use of sacerdotal vestments outside the Catholic chapels. When it came before the House of Lords it was so vehemently opposed by the Bishop of London that the Lord Chancellor was compelled to remodel the measure by leaving out all the objectionable clauses. Even this did not remove

able clauses. Even this did not remove the objections of the bishop; but the expurgated bill was allowed to pass into law. The clauses which were thus sacrificed to propitiate the peers left unrepealed the old. Acts forbidding Catholics to teach Establishment, to wear sacerdotal vestments outside church, and to educate their youths as Jesuits, as well as those prohibiting members of any monastic Order setting foot within the Queen's dominions without a licence from the Secretary of State. In 1845 an attempt was made to complete the work of repeal, but the same House of Commons which had sent up the comprehensive measure the previous year refused by a majority of 89 to 47, once more to send up "the objectionable clauses," to the House of Lords

however, fails in the case of the Marriage Laws. In 1835 the Commons proposed to repeal the penal law which permitted any scoundrel married by a Catholic priest to repudiate his wife when he was only an insult, but even an insult could not be surrendered without a pang. The same quiet spirit of intolerance was even more painfully displayed in matters concerning the administration of justice.

In 1839 the Lords, after long and angry debate, solemly passed a vote of censure on an Irish judge,—Sir M. O'Loghlen, because he had given directions that no juror should be set aside merely on

These laws, it may be said, were dead

EVEN THAT APOLOGY

account of his political and religious opinions. To this long list of samples we add two quotations. The first is GIVEN by England and Ireland when the Union was concluded: "The promises which were made at the time of the Union were that Ireland should be placed upon an equality with England, and that she should be governed upon the same principles and should enjoy the same rights and privileges." These pledges and these promises to this hour have never been fulfilled. And why? Mr. Roebuck been fulfilled. And why? Mr. Roebuck shall supply the answer: Addressing the ministerial majority which represented the English constituencies in 1837, he said: "You have tried on your knees to obtain justice for Ireland, . . and what has ben your reward? Contempt and scorn. Your enemies have trampled upon your measures: they have contemptuously your measures; they have contemptuously delayed, changed, or rejected them as the humor of their hisolence suggested.

What ought you to have done? What you did not dare to do. You should be a support of the contemptuously the support of the supp have boldly told the people of both countries that justice could not be gained by either while an irresponsible body of hereditary legislators could at will dispose of the fortunes and the happiness of the people. We have labored in order to relieve the miseries of Ireland, and if possible to heal the wounds inflicted by

# headstrong proceedings of the House of Lords. If we wish for peace with Ire-land, we must chagne this faulty system," From the Hub.

nany centuries of misrule. We have not

dvanced one single step. Eve sees our labors rendered abortive

Every year ortive by the

There is perhaps no tonic offered to the people that possesses as much real intrinsic value as the Hop Bitters. Just at this value as the Hop Bitters. Just at this season of the year, when the stomach needs an appetizer, or the blood needs purifying, the cheapest and best remedy is Hop Bitters. An ounce of prevention is worth a pound of cure; don't wait until you are prostrated by a disease that may take months for you to recover in.—Boston Globe.

#### THE "DYNAMITE" BUSINESS.

The old proverb, "slow but sure," has been again vindicated this week by our receipt by mail of advices detailing the particulars of the discovery of the so-called "in fernal machines," on board the British steamers Malta and Bavarian, at Liverpool, which the Cable telegraph, under the skilful manipulation of its English masters, had given to us with such florid representations of possible marine florid representations of possible marine disasters as to set our sensitive American pressmen to writing distribes against the barbarous "olitical methods" of the Irish, that they never wasted on the Nihilists, of Russia, nor yet on the frautic "petro-leuses" of Paris. Like the Apostle Thomas, of old, we had our doubts about the marvellous narration the cable telegraph brought us; but unlike him we are not likely to be relieved of those doubts not likely to be relieved of those doubts by either seeing or touching the matters in question; as it is now efficially declared that the Liverpool police, after "capturing" the "machines," conveyed them out to sea and sunk them in thirty fathoms of water, "to prevent their doing any harm!" This would seem at first glance, to be a very praiseworthy precaution; but the apparent necessity for such heroic treatment in this case is at once shown to be groundless by the admissions made in the English Parliament by Sir William Vernon Harcout, who by Sir William Vernon Harcourt, who, in answer to the questions of the representatives of the Liverpool shipowners, let out the facts that the so-called "infernal machines" were not loaded with dynamite at all, but with some other kind of composition that "might be explosive;" but as the gun cotton and fulminate and caps and so forth, on which the "clock-work," so vividly described, was to have experimenting at Shoeburyness, on just such explosives. What was the reason of such explosives. What was the reason of such hurry in getting away with those things, that might, bye and bye, prove important links needed to complete a chain of evidence? Simply that the whole affair was a sham, a fraud, a "Paddy McKew" job, connived at if not designed by the agents of the English Government, for the purpose of lowering the Irish people and their cause in the estimation of all civilized nations, and in that of the American people principally. It had gone a certain length, when somebody "blundered"; the thing got out prematurely—and it became necessary to get "blundered" ;-the thing got out prema-turely—and it became necessary to get rid of the tangible evidences of fraud. That is the view of it as a device of the

enemy. Now, let us look at it as a pos-sible conspiracy. According to the most minute accounts, a more stupid series of uest a luxuy. He had, like the farmer and his sons, fallen under the ban of the dephan," that it was her and his sons, fallen under the ban of the usual result has followed in the shape of a notice to quit, which was hanging over the family when we visited them."

Thousands of these were cheel temants are the men who are accused by English journals and English "statemen," so-called, of "con-pring to definand their landlorls, although they are abundantly able to full) their contracts."

What did the honest pitmen think of with howels!—

Such places would be contracted.

What did the honest pitmen think of with howels!—

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Such places would be contracted.

What did the honest pitmen think of with his places would be contracted.

What did the honest pitmen think of with his places would be contracted by the cond by a majority of significant the found in the same of Protestantism of the within the optimized for the contract of which we was a majority of significant the contract of which we was not with the contract of which we patches have been crammed, about "in-formers" and all that sort of thing, is not worth a moment's consideration. The whole affair is now before the world. The statements about the arrest of Crowe, the "torpedo boat," and all the rest of it, are known to be lies, manufactured out of whole cloth, and designed to gull credulous people into subscribing to a mythical "Skirmishing Fund," that will never do a particle of good, but has already done much harm to Ireland. The "infernal machines," as we have already said, we believe to be an ill-worked device of the British Secret Service Department. If there be any Irishmen calling them-selves conspirators, so lost to shame, and so devoid of appreciation of the mother-wit of our race, as to claim the paternity of so stupid a fraud, they ought to be repudia-ted as caricatures and libels on our na-tional character. The Russian Nihilists— abhorrent as are their doctrines—are gennine conspirators: they are in earnest; but no one ever hears of their being "interviewed" by Bohemian reporters, or passing as scientific inventors of "bombs" and marine torpedoes. Above all, they do not send round the hat to enable them to "skirmish," where real work instead is "skiffmen," where real work instead is needed; and no one everyet saw a Nihilist "eard," divided up by printer's rules into a hundred sq. are, and labelled "Measure for Measure!—Only five cents for a stab at"—the Car! How do our "skirmishing" conspirators like the comparison mg conspirators take the comparison? We have no sympathy with the methods or designs of Nihilism; but the acts of its professors, so far, have shown that they have the courage of their opinions, and that they do not make of their ideas of patriotism a trade.—Irish American.

Poverty and Distress.

That poverty which produces the greatest distress is not of the purse but of the blood. Deprived of its richness it becomes scant and watery, a condition termed anemia in medical writings. Given this condition, and scrofulous swellings and condition, and scrotulous swellings and sores, general and nervous debility, loss of flesh and appetite, weak lungs, throat disease, spitting of blood and consumption, are among the common results. If you are a sufferer from thin, poor blood, employ Dr. Pierce's "Golden Medical Discovery," which enriches the blood and cures these groups of feetings. It is more nutritive than grave affections. It is more nutritive than cod liver oil, and is harmless in any con-dition of the system, yet powerful to cure.

## PRIESTS FOR THE INDIANS. Bishop James O'Connor's New Work.

[From the Philadelphia Times.] A movement for the more vigorous pur-nit of the work of Christianizing the Indians and the better support of Indian mis-sions and schools has recently been inau-gurated by several distinguished ecclesigurated by several distinguished ecclesi-astics of the Roman Catholic Church, Right Rev. James O'Connor of Nebraska, who is well known as the founder of two successful Catholic colonies in Greeley County, Nebraska, is one of the most act-ive of the clergymen engaged in the un-dertaking. Bishop O'Connor delivered several lectures in this city explanatory of his colonization scheme. He will be reseveral lectures in this city explanatory of his colonization scheme. He will be remembered by Catholics as a tall, slender gentleman, of a domitable will, plain of speech, and with the head of a sage and the artlessness of a child. He has lived in the West for several years, and was consecrated Bishop of Nebraska in 1876. He is thoroughly conversant with the intricacies. He is now in the Ea-t for the purpose of consulting with the Bishops in this part of the country as to the best method

pose of consulting with the Bishops in this part of the country as to the best method of furthering the work in hand.

He was called on at the residence of Most Rev. Archbishop Wood by a reporter of the "Times," and said that the outlook for success is very gratifying. "The Indian policy with respect to religious pursued by the last two Administrations" said the reverend centlemen, "were altosaid the reverend gentlemen, "were alto-gether opposed to the spirit of the coun-try." The reservations were parceled out try." The reservations were parceled out to the various denominations, and no elergyman was admitted into any reservation that had not already been set apart for those of his faith. By this arrangement some 50,001 Catholic Indians were lost to the Catholic Church. I regarded the arrangement as unjust and absurd. work," so vividly described, was to have acted, and without which no explosion could have taken place,—were absent in all the discovered shells, those so-called "Infernal machines" were as harmless as the bogus "Connecticut clocks" with which Barnum's Jerome was wont to overstock the Liverpool market, some thirty-five years ago. Why, then, were the English police and government inspectors in such a hurry to sink those machines in the Mersey, in which they could have been placed for safe keeping; and the English Government annually spends hundreds of thousands of pounds experimenting at Shoeburyness, on just The Secretary replied that he was quite in accord with the agent's action, and made the astonishing declaration that the time had not yet come for granting liberty of conscience to the Indian.

"President Garfield will, I understand,

reverse the policy of the preceding admin-istration, and allow clergymen to give the istration, and allow elergymen to give the aborigines an opportunity of embracing whatever religion impresses them as being the true one. The action is to be taken, I am told, at the request of the Presbyterians. As we are likely to have the 50,000 Indians from whom we have been separated restored we must prepare for them as well as for others who may wish to enter the Church.

to enter the Church.
"The Archbishop of Baltimore, who is
the president of the Indian Catholic Mission Bureau, will send a circular letter to
all the Catholic Bishops in the country asking their opinion as to the best plan for proceeding to accomplish the object desired. It is likely either that each

dian" friends, we would direct particular attention to the following pointed article on the subject from the Methodist, a paper certainly not published in the interest of the Catholic Church, but quite the contrary, and yet its ideas of education, strange to say, are much the same as ours. The Methodist says:

"Our object in this article is to say squarely that, in our judgment, the denominational schools of the land as compared with the purely secular or State

pared with the purely secular or State schools, are, on moral grounds, incompar-ably the safest. If only intellectual culture were to be considered in connection with the education of our youth then ou State or secular institutions would doubt less answer a sufficiently good purpose. Such, however, it needs hardly be said. is not the case. Trained character not less than trained intellect, is needed on their part. Not more important is it that our youth should be educated to habits of acurate and vigorous thought than that they become established in the habits of virtue -rooted and grounded in the knowledge of love and truth. Now, we hold that the superiority of denominational, over secu-lar schools is especially seen in this, that the influence on character, as a rule, is immeasurably the most salutary. Again a firm and genial Christian tone pervading a school, by warming the heart, stimu lating conscience, and strengthening and bracing up all the better elements of one's nature, is eminently calculated to predis pose the pupil to faith as well as to vir-tue. Our State institutions as a general thing, are hot-beds of infidelity and of political vice. That unbelief should be ostered and fermented there is not unnatural. The restraints of religion are natural. The restraints of rengion are removed. The pride of intellect is stim-ulated. Science, falsely so called, usurps the place of the Bible. Doubt is engen-dered, and finally unbelief, full-blown, with all its arid negations, come to be the fixed and settled habit of the soul."-Catholic Sentinel.

No remedy has been found for Fever and Ague which proves so uniformly successful as Ayer's Ague Cure.

# **Burdock Blood Bitters**

Cures all diseases of the blood, liver and kidneys, female complaints, nervous and general debility, and builds up the entire system when broken down by disease.

The word Falcon, the name of Esterbrook's well known steel pen, is derived from Falz, a reaping hook, suggested by the shape of the Falcon's beak.