

the soil were left to starve under the exorbitant rents imposed on them by force. Possession, under such circumstances, can never constitute a just prescriptive claim to proprietorship, as long as the original proprietors or their heirs live to assert their ancient rights, and it is perfectly fair for the tenants to insist upon the recognition of those rights. The adjustment of the respective rights of the two classes, Irish landlords and Irish tenants, properly belongs to the representatives of the Irish people in a National Parliament, and the sooner the landlords recognize this as the solution of the Irish problem, the better will it be for themselves.

A circumstance which makes Professor Stuart's figures more significant is that they do not merely cover the cases of eviction which have occurred recently. Out of the 268 farms on which the first calculation is based, 107 evictions took place previously to the year 1885. In 1885 there were 64 evictions; in 1887, 62 evictions; in 1886, 30 evictions and in 1885, 13 evictions. This proves that it is a permanent fact that a very small proportion of the farms on which evictions take place find bona fide tenants. The farms are of all sizes, varying in their rental from £4 to £400, and the average rental is £44. It is to be remarked, also, that a number of the farms which are not relet are occupied temporarily by emergency men and police. Out of the 268 investigated under the first test, there are 90 so occupied, and out of the 687 under the second test, 230 are occupied similarly.

SENSATIONAL NEWS MANUFACTURERS.

It is not long since a telegram was published from Rome, stating that the American bishops, then in the Eternal City, had presented to the Pope a remonstrance, on the part of the American Episcopate, against favors being granted to German Catholics on this continent. It was said that they remonstrated against the promotion of German priests to high ecclesiastical dignities, and against the establishment of churches specially for Germans. This despatch was most emphatically denied by several bishops, who declared that no such document was issued by the episcopal body of the United States, and that the whole story was a fabrication.

Another telegram was also published lately, stating that Leo XIII. had refused to bless a quantity of medals which were intended for distribution in Ireland, and that he stated for the reason of his refusal that the Irish are disobedient and rebellious against his authority, and that they seem to prefer the gospel of Dillon or O'Brien to the gospel of Jesus Christ.

This cable despatch, which was very generally published by the newspapers of America, was also published as authentic news throughout Great Britain and Ireland. The Archbishop of Dublin, Dr. Walsh, not satisfied with the fact that the telegram was intrinsically improbable, and absurd on its face, sent to Mr. Kirby a copy of the paragraph, and asked a reply whether or not there was any truth in it. Dr. Kirby promptly replied that it is entirely false and an "impudent fabrication."

This contradiction was immediately published, and so the false statement was nullified.

Soon after this occurrence another false report was telegraphed to England and America in regard to a recent report said to have been issued by Mr. Perceval. This statement was equally imaginary with the other two mentioned above. It is evident that there is a manufactory of false news in connection with the telegraphic communications to the press, and that the intention of these news fabricators is to create among the various nationalities and especially with the Irish a feeling of opposition against the Church and the Pope. It is a very safe rule to doubt the truth of all these Roman telegrams which are intended to excite those national feelings against the Church. They are most likely to prove to be fabrications like the three telegrams referred to above. Especially with regard to Ireland there has been a systematic attempt to send false news, the object of which has been either to paralyze the National movement or to irritate the Irish against the Holy Father. If either of these objects could be attained, the manufacturers of false news would be quite satisfied.

CHURCH OF OUR LADY, GUELPH.

The following are the winning numbers in the drawing of prizes at Our Lady's Church bazaar, Guelph, on the 26th Dec. The winning number is first, the prize list number second:

SERIES A.—565, 5; 845, 25; 1768, 12; 2900, 41; 2416, 37; 2467, 14; 2486, 42; 2782, 44; 2831, 35; 3201, 17; 3315, 16; 3320, 43; 3321, 27; 3544, 21; 3835, 34; 4381, 18; 5215, 3; 5497, 23; 5719, 36; 6616, 50; 7937, 2; 7954, 19; 7962, 10; 8026, 4; 8174, 9; 8233, 6; 8236, 13; 8222, 46; 8159, 31.

SERIES B.—570, 35; 580, 38; 885, 43; 1569, 40; 1687, 29; 1767, 11; 1978, 24; 2702, 8; 4082, 39; 5059, 17; 5065, 1; 5375, 15; 5560, 32; 6562, 20; 8981, 47; 9592, 22; 9986, 49; 0476, 26; 0583, 28; 01542, 33; 01678, 30.

DIOCESE OF KINGSTON.

INTERESTING CEREMONY—HIS LORDSHIP, THE BISHOP OF KINGSTON, CONFIRMS TWENTY-ONE CONVICTS IN THE PENITENTIARY, AND DELIVERS A BEAUTIFUL ADDRESS.

On Sunday, Dec. 23rd, the Bishop of Kingston administered the sacrament of Confirmation to twenty-one convicts in the Kingston penitentiary. Besides his secretary, Father Kelly, Father Twomey, Chaplain of the penitentiary, and Father Carey of the palace, assisted him in the ceremony. Before the proceedings opened His Lordship invited the warden and deputy warden within the sanctuary and conducted them to seats specially reserved for them. After vesting in his pontificals, the Bishop knelt before the altar and intoned the "Veni Creator Spiritus," which was taken up by a choir composed entirely of convicts. During the chanting of the hymn it was highly interesting, as well as edifying, to see convicts, officials, deputy warden, warden, priests and bishop on bended knees invoking the Holy Ghost to descend upon the candidates for Confirmation. When the hymn was finished, and before conferring the sacrament of Confirmation the Bishop ascended the altar and delivered an excellent sermon on the virtues of Faith and its influence over the present life and future destiny of man. In clear and forcible language, and with a wealth of scriptural quotation and illustration, he explained the nature of Faith, and showed what a priceless treasure it is to the heart of man. It is the root and foundation of all justice and without it Hope or Charity cannot be. Man, in the corruption of his heart and the weakness of his will, may destroy the other virtues which once adorned his soul, but if Faith remain, he has the foundation upon which to build up the Christian character again; let him once make shipwreck of his Faith, and all is lost—the very foundation of the building is swept away. The reason and philosophy of man cannot alleviate the sufferings of this life or lift the veil of mystery that now hangs over the life beyond the tomb; divine Faith, by the light which it casts upon the happiness of our future home, makes man tolerate and even love these sufferings which nature could not bear. In the supernatural as well as in the natural order there are many depths which the mind of man cannot fathom. Without faith, it is impossible to please God, or yet to comprehend the mysteries of the supernatural life. Except a man's soul be enlightened by divine Faith, how can he penetrate the mystery of the Holy Trinity, or the incarnation, or the Blessed Eucharist, or how could he believe that the material elements used in the administration of the Sacraments—the water of Baptism, or the Chalice of Confirmation—carry with them the grace of God. Without Faith, it is impossible to please God, and yet Faith without good works is utterly powerless unto salvation. The paralyzed arm, hanging helplessly from the shoulder of the stricken man, is incapable of action unless it be moved by the power of God. Faith does not blossom and fructify into good works is unfit for the kingdom of God. The bishop dwelt long and eloquently upon the works of Faith, pointing out to the convicts some of the duties which their Faith imposed upon them, such as daily prayer, frequentation of the Sacraments, assistance at the Holy Sacrifice of the Mass, and a true spirit of obedience to those placed over them. He exhorted the worthy Warden, the Deputy and other officers, as men of kind hearts and gentle dispositions, who would not unnecessarily inflict punishment, and whose greatest pleasure was to announce to each one of them the remission of punishment which their good conduct deserved. They must turn to good account the time spent in prison, for they are not without hope and they should have without an aim in life. Society would gladly receive them back, and their families, who are now grieving for their lot, would encourage them, if only whilst here, they resolved to amend their ways. This present punishment was one of the greatest mercies of God in their behalf, because it arrested some of them in the beginning of an evil career, and gave them time for reflection and improvement. Throughout the discourse, which lasted one hour, the bishop evinced the greatest sympathy for the convicts and spoke many kind words of hope and encouragement to them. Having been assured by Father Twomey that the class was sufficiently instructed, he conferred the sacrament of Confirmation without examination of the candidates. After the ceremony he visited the female prison where he was received by the matron, Miss Fahy, and before leaving he paid a visit to Deputy Warden Sullivan's family. The warden and other officers expressed the highest satisfaction over the proceedings.—Freeman.

SPECIAL TO THE CATHOLIC RECORD.

DIOCESE OF PETERBOROUGH.

HIS LORDSHIP THE BISHOP VISITS ENNIS.

New Year's was a happy day for the priest and people of Ennismore. During the afternoon, His Lordship the Bishop of Peterborough, drove out to Ennismore accompanied by Reverend Canon McEvoy. Vespers had been announced for 5 p. m., and long before that hour the church was crowded to its utmost capacity. After vespers His Lordship preached an eloquent sermon upon the birth of our Lord and Saviour Jesus Christ. He began by asking: "Why was the Son of God made man?" "To work out our salvation." This is the short but significant answer of the Council of Nice. The dignity of the human soul must therefore be unfathomable and the love of God for us ineffable. "As by one man sin entered into this world, and by sin death; and so death passed upon all men, in whom all have sinned. And not as it was by one sin, so is the gift; for the judgment which was by one unto condemnation." (Romans v. 12, 16). To effect the injury done to God by sin it was necessary for man to present to the Lord a satisfaction of infinite value and merit. Could man who is a sinner do this? No. Could even an angel do it? No. But the mercy of the Lord will not forsake man in this supreme crisis. "He so loved the world that to redeem it He delivered up His only Son." (Romans v. 9). Sin must be punished but the sinner saved; this is how mercy and truth have met in the sacred person of our Lord and Saviour Jesus Christ. In Him, by Him and through Him justice and peace have lovingly embraced each other. This Divine Saviour was bruised for our sins and He was wounded for our iniquities. When the time came for Him to save man "the angel Gabriel went from God into a city of Galilee called Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David, and the name of the virgin was Mary. And the angel being come in said to her: Hail, full of grace, the Lord is with thee, blessed art thou among women. And when she had heard she was troubled at his saying, and thought with herself what manner of salutation this should be. And the angel said to her: fear not Mary for thou hast found grace with God: behold thou shalt conceive in thy womb and shalt bring forth a Son, and shalt call His name Jesus. He shall be great and shall be called the Son of the Most High; and the Lord God shall give unto Him the throne of David His Father and He shall reign in the house of Jacob forever and of His Kingdom there shall be no end. And Mary said to the angel: I know not man! And the angel answering said to her: The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee. And therefore also the Holy which shall be born of thee shall be called the Son of God. And Mary said: Behold the handmaid of the Lord; be it done unto me according to thy word. And the angel departed." When the fullness of time came Jesus Christ was born in Bethlehem, because thither did Joseph go to be enrolled with his spouse Mary because he bore a Son and was called David. His blessed Mother wrapped Him in swaddling clothes and laid Him in a manger. His humble birth is a lesson to our pride and teaches us humility. Yet the Divine Infant was recognized as the Sovereign Master of heaven and earth. The Heavens opened and the angels came down all resplendent with light to sing: "Glory to God in the highest, and peace on earth to men of good will." A bright star appeared in the East and showed the way to the Gentiles to the cradle of the Dearest of Nations. The wise men followed this star and prostrating themselves adored their hidden God. Eight days after His birth the divine Infant was circumcised and received the name of Jesus. He was afterwards presented in the temple to His Heavenly Father, and soon, to escape the fury of King Herod, was compelled to flee with Mary and Joseph into the land of Egypt. Let us fix our eyes upon the cradle of Bethlehem and see upon the manger, it reveals the new birth of the world, the incarnation of God with all its glorious consequences. Christmas day is a day more wonderful than that in which the earth arose out of chaos: "When the morning star praised the Most High together, and the sons of God made a joyful melody." On Christmas day the sons of God were born and light came into the darkness of our ruined world. "There were in the same country shepherds watching and keeping the night watches over their flocks. And behold an angel of the Lord stood by them and they feared with a great fear. And the angel said to them: Fear not: for behold I bring you good tidings of great joy that shall be to all the people: For this day is born to you a Saviour, who is Christ the Lord, in the city of David. And suddenly there was with the angel a multitude of the heavenly host, praising God and saying: 'Glory to God in the highest and on earth peace to men of good will.' And it came to pass that after the angels departed from them into heaven the shepherds went one to another: Let us go over to Bethlehem and let us see this word that is come to pass which the Lord hath showed to us. And they came with haste and found Mary and Joseph, and the infant lying in a manger." (St. Luke II.)

His Lordship said that as he was addressing them on New Year's day, the day of the crucifixion, he would make a few further remarks. The day that our Divine Saviour was crucified He received the name of Jesus. This august name was brought down from heaven by the Archangel Gabriel before Jesus Christ was conceived. Who can explain the sense of this name and all it implies? No angel, no creature in heaven or upon earth is able to understand the excellence and grandeur of the name which it contains. The name of Jesus signifies Saviour. The name was eminently adapted to the incarnate Word and admirably expressed His adorable character, since He it was who should save His people by delivering them from sin. "He shall save His people from their sins." (Matt. I. 21) Several other had borne this name before Him. The Scriptures speak of Jesus or Joshua, who brought God's people into the holy land; Jesus, son of Sirech, the divine author of the maxims of wisdom,

SPECIAL TO THE CATHOLIC RECORD.

DIOCESE OF PETERBOROUGH.

HIS LORDSHIP THE BISHOP VISITS ENNIS.

(Ecclesiastical.) Jesus, supreme pontiff, son of Joseph, who with Bezabab, rebuilt the temple after the Babylonian captivity. (Apocryphal). Now what were these two ancient Jesus or saviours when compared with the true Saviour of mankind? Instructive as they may be, they were only a mere shadow without a reality. "But my Jesus," says St. Bernard, "did not bear, as the others, a name without sense." He alone has fulfilled all the meaning thereof. He alone has carried all the weight thereof, and He alone is, in all truth, our only Saviour. He alone has procured for us a spiritual and eternal redemption by destroying the reign of sin. It was eminently proper that Jesus Christ, who received this name in His circumcision, since it was in this mystery that He brought it, so to speak, with His own blood and began to exercise more especially the function of Saviour of men. To merit this name of Saviour must have an infinite of pains and anguish cost Him! "He humbled Himself, becoming obedient unto death, even the death of the cross. Wherefore God also hath exalted Him and hath given Him a name which is above every name. That in the name of Jesus every knee should bow of those that are in heaven, on earth and in hell." (Phil. II, 8, 9, 10). This beautiful name of Jesus recalls to our minds all the wonders wrought in the order of grace; all that Jesus Christ said, did and suffered for our salvation; the admirable instructions and examples He has left us; in a word, the whole life of our Saviour in the name of Jesus. "For, why," says St. Bernard, "didst thou wish to be born? 'dost Thou wish to be born?' No, other reason is given only that He wished to be Jesus, that is to say, Saviour. Why, when quitting the sejour of thy glory, didst Thou choose a stable and extreme poverty? Because Thou didst wish to be Jesus. Why hast Thou been crucified like a sinner? Why persecuted, injured, struck, crucified like a vile criminal? Always the same answer, because Thou didst wish to be Jesus, that is to say, Saviour. Thus in the name of Jesus we find the principle of His humiliations and sufferings. But it is likewise a name of triumph and glory to mark His victory over death and hell. In ancient times it was customary to give a surname to Roman Generals and the name was taken from the countries they had conquered. This name was purchased by pilgrimage, conquest and courage. Jesus Christ, the conqueror of souls. He conquered death and the powers of hell. By delivering us from the most cruel species of slavery He merited for us all immortal glory and ineffable happiness. Hence the necessity of a name to recall the benefit of redemption and excite continually gratitude. All this is represented by the name of Jesus. By this divine name we behold man purified and sanctified, the world regenerated, Heaven opened, the Church established upon the ruins of idolatry and faith triumphant to the ends of the earth. And whilst the names of the great conquerors among men tell only of mourning, tears and disaster and are written in history with letters of blood the amiable name of Jesus tells only of joy and grateful triumph, because this sacred name designates the source of all grace and all happiness. The prophet Isaiah and magnificent names to the Saviour. They applied to Him the glorious attributes of Admirable, Strong, God, Counsellor, Most High, Father of the world to come, Teacher, Legislator, High Priest, King of Kings, Lord of Lords, Sovereign of our souls, Mediator, Prince of Peace. But all these illustrious titles given by the prophets to the Messias and so many others that the gospel recognizes in Jesus Christ, only express, as it were, the different phases of His character as Saviour, and only explained the greatness contained in the name of Jesus. This name surpasses them all and takes in all that the human mind is able to imagine in the way of sublimity, nobility, tenderness and graciousness. Let us have the greatest respect for the holy name of Jesus; let us also have the greatest confidence in it: let others put their trust in their forces and their riches, but as for us let us put our trust in the name of the Lord. Let that holy name be for us what it was for St. Bernard: "Honey unto the mouth, music to the ear, joy to the heart."

His Lordship concluded by wishing the priest and people of Ennismore many happy returns of the New Year. He then officiated at the Benediction of the Blessed Sacrament.

Before leaving the church men, women and children came up to the altar and knelt and sang a moment in prayer before the Infant Jesus.

His Lordship left the following morning for Peterboro, accompanied by the cheerful prayers of the good people of Ennismore. O. P.

Christmas.

A curse was birth and death a doubt To the old, hard world of our sad shame; No hope gave heart to that lone rout That scorched or prayed gods of all name. And vows were paid and souls aspired, The oracles were blind and false. No choice found the soul desired.

In many lands, by many a sea Men sought the light whose beams make whole;

It shone first in Galilee, A guide, a beacon to the soul, The simple shepherds kneeling saw:

The words that told the holy birth They heard, heart hushed with love and awe.

Good will to men and peace on earth! Though myriad shapes of sin and scorn Revealed and reigned the grievous, wild, Sad world of gods and men forlorn.

A light to thrill and pierce the dark, A heaven to crown the hopes of earth, For such a hope as ours is rare, Came in this holy Christmas birth.

To lowly life, to mean estate, Son of the King of Heaven, He came; He shared the common human fate;

The blind, the leper, and the lame, The woman shamed, the folk despised Of men, the poor, the publican, All suffered in a loving strain.

These knew and loved the Son of Man. With humble mind, be great or small, Your lot in life, rejoice to-day; May that strong love which yearns for all Still keep us in His work and way.

The Christmas bells recall the heart From that hope, so long desired; Through death's long rest, through life's long smart Be with us still, O Mary's Child!

SPECIAL CORRESPONDENCE OF THE PILOT.

WHAT IRELAND HAS WON.

"Scotland, Wales and Half England," Says Wm. O'Brien.

Mallow, Ireland, Dec. 16th, 1888.

Today Mr. William O'Brien addressed a glorious gathering of the Mallow club in his native town of Mallow. On coming forward, he was received with the wildest enthusiasm, for O'Brien, loved as he is by Irishmen the world over, is the idol of the Southern peasantry. He said:

Follow-countrymen, it does my heart good to find myself once more face to face with this magnificent gathering, the most glorious gathering of the manhood of North-East Cork that ever I have laid my eyes upon even in this town of Mallow. My thoughts go back first to the welcome received here six years ago when I came down alone and almost unknown to fight the famous Mallow election. It was only the other day that an eminent Englishman who had some experience of Dublin Election told me that it was the Mallow election that first convinced him that Mr. Parnell possessed the hearts of the Irish people, and that all the might and all the gold of Dublin Castle could not shake his hold upon their affections. Six years have passed since the people of Mallow, and above all, the poor of Mallow, won that great victory for Ireland. They have been long and weary years; they were years of anxiety, and of calamity, and of danger, and the anxiety and the hard labor is not over. But I for one have not grudging it. It is a privilege, and men will know it hereafter, it is a privilege to have lived in such a time as this—never in a more glorious cause, and never, I believe, in the whole history of Ireland, was there a period of six years that was marked by so steady, so dazzling, and so irresistible an advance towards the consummation of all the hopes and all the aspirations of the Irish race. I will ask you to be as quiet as possible, so that I may try to make my voice reach the limits of this tremendous gathering. Look back at the condition of the Irish cause at the time of the Mallow election and look at the position of the cause to-day. Was there ever such astounding progress? Was there ever such a transformation scene? Why at that time it was supposed to be wild and visionary folly to think that we could wrest the borough of Mallow from the place-hunters of Dublin Castle. Well, just think of a law officer of Dublin Castle coming down now to contest the Mallow Division with Nationalists. Just think of Mr. Peter O'Brien showing his nose to-day in any constituency through out the length and breadth of Munster or Leinster or Connaught. But that is not all. We have not only won Ireland in those six years, but we have won the better half of England, and we have won all Scotland and we have won all Wales. Why when we came down to fight the Mallow election we were outcasts, even hunted outlaws. We were a minority even of the Irish members. There was not a single powerful statesman of either party that would touch us with a forty-foot pole. How is it to-day? Since that time both the great leaders and both the great English parties in turn have courted the alliance of Charles Stewart Parnell. The most illustrious English statesman of this century has now pledged his life to give us that Parliament in College Green. Again I say, was there ever anything more marvellous or more inspiring than to look back upon those years since the Mallow election. Why, you will remember when I was returned from Mallow, I was returned for trial in Green Street, and who would have believed it, if I had predicted then that the Lord Lieutenant and the Chief Secretary for Ireland, who were prosecuting me would be to-day amongst the truest and staunchest advocates of Home Rule for Ireland. I mention that to the eternal honor of Earl Spencer and Sir George Trevelyan. Yes, we fought them hard when they were fighting against Ireland, but to-day I mention their names with reverence and homage to their magnanimity and to their consciences, and to their courage. Who would have believed at that time that the Prime Minister of the day within a few short years would introduce a bill to establish an Irish Parliament in Dublin, and hand over all the powers of Dublin Castle to the very men whom Dublin Castle then as now was putting forth all its strength to calumniate and crush; and who would have foreseen that within those six short years John Dillon would receive an address signed by the whole Liberal party of England on his release from prison; and who would have predicted, and this is the most marvellous thing of all, that we, wild Irishmen, rebel Cork men, that we would be telling the Irish people, as we are telling them with truth from our hearts, that the English people have only to say the word to-day and our quarrel with England is at an end forever. Yes, it is only hereafter that men will realize fully all that we are winning. We are fighting to turn a race of cowering slaves into the owners and rulers of the land, we are fighting to convert a land of famine and of desolation into a land of plenty and of industry and of freedom. We want to secure that the homes of Ireland shall never again be haunted by the horror of hunger and of eviction. We want to bring some ray of happiness and comfort into the humblest cottage home in Ireland. We want that the humblest man who toils in Ireland shall sleep in his bed at night in the consciousness that he enjoys some share, at all events, in the ownership, and in the property, and in the government of his native land. That is what we are fighting for. That is what we are winning, and I tell you that the night we began to fight the Mallow election we had more uphill battle before us to win Mallow than we have to-day to win Ireland from the centre to the sea.

Cardinal Newman will be eighty-eight years old in February, yet he has remarkably good health and he says Mass every morning. He is very fond of music and enjoys a good joke very much, but he dislikes puns. He is very popular in Birmingham and is on most friendly terms with the municipal authorities.

royal honors" and of the place-hunters and of the anti-Irish Irishmen are departed, and departed forever. It is onward they are bound to go until they possess every jot and tittle of power in this country from the chairmanship of the town commissioners up to the keys of our old Parliament House in College Green.

A Voice.—What will the police do then?

Mr. Wm. O'Brien.—Oh, we will utilize the police, I promise you; and in the meantime if we do our work as well as they sometimes do theirs, we will be all right. I say to you that the day of victory is coming and I say it all the more freely because, like the men listening to me, I never took up the Irish cause because it was a winning cause, but because it was a cause consecrated by centuries of suffering and of glorious failure. I am no worshipper of success, but neither do I undervalue success. I don't undervalue the victory that is coming, for I believe it will bring sunshine and happiness into the homes of the Irish poor, and that it will bring peace and plenty into this old suffering land of ours. We have still a fight to make, but I tell you it is impossible to mix with English people without knowing and feeling that our day has come. We have only to stand to our guns, to hold our ground like men, and I think the wildest delusion that ever entered into the brain of our opponents is to imagine that they have only to stave off the general election for a year or two and we will fall to quarrelling and grumbling, and out of mere childishness and weakness we will pitch up a battle which seven centuries have never succeeded in eradicating. No, we have the most glorious hopes and incentives that ever nerved men to victory. "The friends we've tried are by our side." It was only the other night in the House of Commons that I heard our good friends, Tim Healy, Thomas Sexton, T. P. O'Connor, that I heard them hammering away at the enemy with all the old eloquence, and all the old wit, and with all the glorious gifts that make their colleagues so proud of them. And I cannot help thinking, and it is a most inspiring thought, that every man that came down here six years ago to help us to fight the Mallow election has been spared by Providence. They are all alive to-day. They are all as animated as ever, and they are all as bound together as ever. In former movements in Ireland unhappily after a period of high hopes there used to come a crash and a sound, staggering blow, as delivered by the Government that in the words of the old ballad: "The boys were all scattered and bated," and exile, and imprisonment, and dishonor scattered them to the four winds of heaven, never to assemble again under the same old flag. Our boys now are neither scattered nor bated. We have had crash after crash in our movement. We have had Coercion Act after Coercion Act until I forget how many there are. Still they are gone, and here we are still, under the same old flag and under the same great leader, and the old comrades around us united more closely than ever by a discipline that nothing can break, and by a loyalty that nothing will ever sever—yes, we have thousands of reasons for gratitude you know to the generation that went before us. I know you won't mistake me when I say that Ireland is blessed in her representatives. There is no traitor nor discontented amongst them. Above all Ireland is blessed in her great leader. Beyond all men living Charles Stewart Parnell has succeeded in impressing every Irishman throughout the globe, be he moderate, or be he an extreme man, with the confidence that he have in him a steady hand at the helm, and that whatever is in the power of man to achieve for Ireland, Charles Stewart Parnell is the man to do it. We have never had such a leader, and the Irish race was never so united, so devoted, so generous, and so brave as it is throughout the world to-day. It is easy to win battles when you have soldiers ready to face death like our glorious comrade, John Mandeville. It is easy to win battles and break down the Balfours and Judge Boyds. It is easy to deal with gentry of that sort when we can count upon the heroic and indomitable spirit of men like Tom Moroney. It is easy to trample down coercion under our feet when we can reckon upon the glorious devotion of men like Father Kennedy and the indomitable mountaineers from Duhallow. This is the spirit that has brought our movement from its humble beginnings at Lisburn to the gigantic influence it possesses to-day in shaping the fate of this whole Empire. That spirit the Irish people and the Irish representatives will have to display to the end, a spirit of fight in every honest shape and form, a spirit of self-sacrifice and of energy, a spirit of love and gratitude for every friend of Ireland and of open and relentless war upon our foes. That is the spirit we want, and whatever we have to go through still it is well worth the risk and it is well worth the sacrifice. It is only hereafter that men will realize fully all that we are winning. We are fighting to turn a race of cowering slaves into the owners and rulers of the land, we are fighting to convert a land of famine and of desolation into a land of plenty and of industry and of freedom. We want to secure that the homes of Ireland shall never again be haunted by the horror of hunger and of eviction. We want to bring some ray of happiness and comfort into the humblest cottage home in Ireland. We want that the humblest man who toils in Ireland shall sleep in his bed at night in the consciousness that he enjoys some share, at all events, in the ownership, and in the property, and in the government of his native land. That is what we are fighting for. That is what we are winning, and I tell you that the night we began to fight the Mallow election we had more uphill battle before us to win Mallow than we have to-day to win Ireland from the centre to the sea.

Mgt. Gansler, Vicar Apostolic of Malacca, has been installed as Bishop. This is the re-establishment of an old See which has been more than a century in abeyance.