manner of life of its owner. He now opened this dressing case, and supplied himself with all he required. There was method in his madness, or his wickedness, whichever you may like to call it. He did not want to lose possession of his faculties altogether; and that evil spirit to whom he had deliberately given power over his body and soul, helped him in the accomplishment of his evil pur-

Expited by the intoxicating drink, and yet sufficiently master of himself to plot and plan, he lagan to think over his imaginary wrongs, until he had persuaded himself more than ever that they were real. This once accomplished, he could find many excuses for a cruel

revenge.

He had flettered, or tried to flatter, Ellie again and again, by telling her she was like a lady; he denounced her now to himself as a low born girl. What right had she to refuse him, when he had even stooped so low as to offer her marriage ?-as if he would not have degraded himself still more if he had succeeded in depriving her of the fair name of maiden without giving her the honored name

of wife.
And Ned, his foster brother, who had once been his companion, his friend, his playmate, his protecter-he too must be sacrificed at the shrine of a base and horrible passion.

Several hours passed by, the fire had almost died out on the hearth, but he made no effort to replenish it. The day was coming on, the morning dawn was already breaking, stars still shone out clear and keen in the frosty skies. The moon was setting on a distant hill, the sun had not yet risen, but faint streaks of light showed that the bright harbinger of morning was at at hand.

Another span of human life was granted to

living men, another day was granted in which they might win heaven or deserve hell; but no grand thoughts of his future destiny enkindled the poor, degraded soul of the young heir to rank and wealth, Alas! no; his desires, his thoughts, his plans were low and base, and unworthy of the dignity f his manhood; and he had his reward.

How to be revenged—this was his one absorbing idea; for he saw at last the use-lessness of persecuting Ellie further. If he only could take Ned Rusheen redin a crime, or provoke him to one, the evil spirit suggested; and then he persuaded himself that Ned had committed a crime, and that if he could be brought to justice on any pretence, true or false, it would only be fair ; but he could not accuse him of the events of the past night. Ellie had been there, she would witness to the facts; she would declare that if Ned had acted the part of a housebreaker, it was only when he saw a revolver in his young master's hand, and believed that he was in the very act of perpetrating some dreadful crime. The revolver, -suddenly it flashed on his mind that he had left it behind him; just the very thing which he was most anxious to avoid seemed most likely to happen. Had it been seen, and if seen, had it been recognized, when the shot had brought his father to the dining-room? Had the expected visitors arrived?—the snow lay so thick upon the ground it was impossible to hear the sound of carriage wheels. Had the servants gone to arrange the room? The tower clock struck seven-a musical clock in the corridor chimed a few verses of a Christmas carol. tie started to his feet, brushed the dust hastily from his clothes, threw some cold water over his tace, and went quickly down the stairs.

He opened the dining-room door cautiously. There was no occasion for caution, for there was no one there. It was hardly light yet. but after a little he could see any object distinctly. He had been atraid to bring a light with him, but he had organ lights in his pocket, and he struck one now. He searched the room carefully, the revolver was not to be found. A second search and a third only increased his anger. He cursed and swore black, ugly oaths, and placed himself still more in the power of the Then, with one shout of rage ud pleasure he seized something caught his eye, and the sight of which gave him a fiendish satisfaction. He had Ned Rusheen in his power. The whole plot of villany stood out plain before him. Still there was Ellie; how could she be got out of

the way? It often seems as if the wicked desires of the wicked were accomplished for them. Even while Elmsdale formed the wish to be free from Ellie, or rather from the evidence which he knew she could give if he brought a charge against Ned, she was actually preparing to leave the castle for ever.

The parish church was quite close to the lodge gates, and in summer and winter, in heat and cold, it was open all day long, from early morning till dewy eve, for all who desired to enter it and offer their supplication to the hidden God who waited for them upon His altar throne. There were three masses and his faithful curates. If any one wanted advice, or help, or wanted to obtain pardon of his sins in the way appointed by God himself, he had only to go to the door of a small house which adjoined the church, and ask for a priest. It would be necessary to return to the time when priests were hunted and masses were forbidden by men, though ordained to be said by God, before the present generation could appreciate as they should their many privi-

Ellie seldom missed hearing the eight o'clock mass. She cose early and got forward with her morning duties, and thus had an hour to spare before she was required

again. She had not gone to bed after the events of the night-sleep was hopeless; but she too considered her position very carefully. She did not know that Mr. Elmsdale's protestations of love, if they had ever deserved so sacred a name, had been turned to revenge; and though she was by no means a model of every perfectionwho is?)—she was just good enough, and ust wise enough, to distrust her own powers of resistance if pressed too hard. It must be admitted, also, that her vanity was a little touched by the idea of a "great gentleman" offering to shoot himself in desperation at her feet; and if she ever had had a spark of affection for Ned Rusheen, it was all gone now, since he had presumed to lay wicket hands on her admirer.

whole moral nature, and if a remedy is not promptly applied, it discolors and distorts every object, so that the mind becomes actually incapable of reasoning correctly.
Ellie's vanity was touched. It was just that one little temptation which the devil contrived to work into her mind. She did not see it, and therefore she did not avoid it. She would have shrunk back with horror from a great temptation, but this little one escaped observation from its very insignificance; and yet we know that a very, very small leak will sometimes cause the destruc-

tion of a noble vessel. She put on her walking-dress immediately, and set out for mass. If she had met Mr. Elmsdale in her then state of mind, and if he had spoken kindly to her, it is impossible to say what turn events might yet have taken. moved to But Ellie was a truly earnest, faithful in length. Christian; and where she did not put herself of worm.

in the expect help, however tried. Happily for her, she met Father Cavanagh just as saw eda about to enter the chapel. He would in any case have no ticed her extreme paleness, and the evident signs which her swollen eyes gave that she had spent the night in tears; but he was already informed by Ned of what had happened at the castle during the night.

Ned had met the priest an hour before on the road, as he was returning from a sick call, and told his story, not omitting his own share in the transaction. Father Cavanagh tried to suppress a smile, even as he rated him soundly for his violence, and suspected, what was the truth, that he would never have heard a word of the affair out of the confessional from Ned, if his anxiety about Ellie had not prompted him to give the information. "And if your reverence thinks well of it, I am sure Ellie M'Carthy would be better out of that, for there's neither peace nor safety for a poor girl like her when a fine gentleman's courting her company."

But Father Cavanagh had not quite made up his mind on the subject, and as he expressed no opinion, and Ned could not ex actly presume to ask for one, he was left in a by no means enviable or amiable frame of

"Crying, Ellie?-eh! what's the matter

now.' A burst of tears was the only reply Father Cavanagh saw she was very much distressed, and changed his tone for one of kindly sympathy. He motioned to her to follow him to his house, and then, when be had seated her in the room which served him for a parlor, and study, and drawing room all in one, he gently drew from her the account of the night's proceedings. He was anxious for ther own version of the affair, partly because he did not like her to know that he had learned anything from Rusheen, and partly because he knew ne could better advise her how to act when he heard what she had to say.

"And so you think Ned might have spared his blows?" "Indeed, your reverence, he beat him hard.

poor gentleman; and after all"----"Well, Ellie?"

" After all, sir"-Another pause. She had a half suspicion that the priest would not quite subscribe to her opinion of the affair; but she was an honest girl, and he knew it.

"Now, Ellie, if I am to help you, and if you want help, which I am quite sure you do, you really must tell me the truth out honestly about the whole affair. You know you are not obliged to do so; but if you will trust me, and tell me everything, I will promise to keep every word you say as secret as if you were telling it to me in the confessional; and you know, my child, a priest would lay down his life, and priests have taid down their lives, rather than reveal even the most trifling matter told to them there."

He paused a moment to see what effect his words had, and he observed that Ellie grew quieter, and her sobs ceased by degrees.

" If you had any one else to help you, who would give you good advice, I would not be so anxious; hut you are an orphan, and therefore doubly my care; and you told me once you had never mentioned this matter to your aunt. Has she any idea of what happened last night?"

" No, sir. "Now, Ellie, I want a straightforward. truthful answer to a simple question;" and Father Cavanagh spoke in a tone that showed

he intended to be obeyed. "Do you wish to marry Mr. Elmsdale ?" Ellie's pale face became red as a rose in s moment, but she knew she could not refuse to answer, and she was too good a girl to prevaricate. She would not say yes, and she took refuge in indecision, and replied—

" I don't know, your reverance. Father Cavanagh knew very well what

these words meant. " Ellie," he continued, with some sternness in his voice and manner, "when did you change your mind?"
With sobs and tears it all came out:-

Well, your reverence, last night, when I saw him on his knees before me, and he just could leave the nursing baby for a while. going to shoot himself, and saying he'd die sooner than live without me"—— She led to misery in Ireland. When we can stopped a moment, and continued again, almost defiantly, "And he a real gentleman."

"I understand now, Ellie." The priest looked very grave, and was silent for a few moments. Ellie felt her heart beating wildly. The whole story was out now. She was afraid, as she said afterwards, that Father Cavanagh would be very angry; but he knew poor human nature too well for that.

He rang a little hand-bell that stood on the table, and, as the housekeeper came to the door, he rose, so as to prevent her from entering the room. "Tell Father Kelly I would be obliged if he would say mass now in my place. It is just half past seven, and will say mass after him."

Ellie knew then that the priest would stay some time with her, and she was touched and softened by his kindness. No one had ever heard of his having omitted his mass at the usual hour for any business whatsoever, except to attend the sick who were dying. But here was a poor girl in danger of spiritual death, who needed all his care, and

he was ready to give it.

He closed the door and sat down. "Ellie, this is the first time I have ever deferred my daily mass for any one, or any business, except to attend the dying. I tell you this that you may see how very, very important I consider this matter. you to listen quietly and thoughtfully to what I shall say to you, and to listen with the respect due to the words of a priest. Remember, Ellie, that you are bound to obey your pastors, and to be guided by their advice, and take care how you turn from the warning I am going to give you. Even if I believed that you loved this gentleman in the way in which the holy sacrament of matrimony requires a wife to love her husband, I would oppose your mar-riage. I am old now. I have had forty years' experience of human life, and that kind of experience which only a priest can have; and I tell you that, so far from being happy, or enjoying even this world, if raised so far above your rank, you would be perfectly miserable, and you would peril the salvation of your immortal soul. Poor, foolish child ! in a few weeks your husband would weary A little taint of vanity is like a little drop of you, and, in all probability, ill-treat of poison,—it works on and on through the you. He may admire you now for whole moral nature, and if a remedy is not your beauty, but when he came to see you every day, and converse with you constantly, your want of education would disgust him, and all the money in this wide world would not make a lady of you. But I believe the truth to be that you do not care for this gentleman, but that your vanity is flattered; and, Ellie, is it worth your while to purchase a lifetime of misery by the gratification of a little pride? I do not want you to answer me, but ask yourself, like a good, henest girl-Is this not true? —is it not that you are flattered by what has happened, and that your vanity is

> (To be continued.)

roused ?

DR. LOWS WORM SYRUP has removed tape worm from 15 to 30 feet in length. It also destrys all kinds

way of temptation, she might help, however tried. Happily IRELAND'S CASE STATED.

Eloquent Lecture on her "Rights and Claims" by Bishop O'Farrell.

SCOTLAND HELPED, IRELAND OPPRESSED.

Dawn Breaking Upon the Green Isle After Many Centuries of Harassment.

HELPING THE FUND FOR THE FISHERMEN.

The Right Rev. Dr. O'Farrell, Bishop of Trenton, who delivered the following eloquent oration, was formerly parish priest of St. Ann's church of Montreal, and is well known to our citizens :-

A substantial testimonial for the relief of the starving fishermen of Ireland was secured by the splendid audience that thronged Steinway Hall, New York, to hear the lecture of Bishop O'Farrell, of Trenton, on "Ireland's Rights and Claims." Not only were all the seats filled, but many were obliged to stand, and did stand patiently through the nearly three hours of the meeting and heard with frequent applause Bishop O'Farrell's eloquent plea. Seldom, if ever, has the great hall been the scene of a more successful and cordial meeting. The audience comprised many who have been prominent in cause of Ireland, and when Bishop O'Farrell came upon the stage, preceded by Charles A. Dana and accompanied by the guests of the evening, the applause was vociferous and long continued.

Mr. L. J. Callahan, as chairman of the committee of arrangements, introduced as the chairman Mr. Charles A. Dana, editor of the New York Sun. He said that the cause for which they were there appealed to the sense of justice end charity in every human breast. They were there to do good to the unfortunate and the helpless and enunciate their ideas of universal freedom with which the citizens of this country were impregnated.

THE BISHOP'S ADDRESS. There was great cheering when Bishop O'Farrell came forward in his bishop's robes There were times and causes so important, he began, that a Catholic felt obliged to come from his retirement and speak to the people. In the present case he brought not only his personal feelings to the championship of the cause, but the influence of his office. The object of the lecture justified the great gathering that had come to hear it presented. The case was a pitiful one. The starvation of the fisherman was not a visitation of Providence. It could and should be prevented by the Government of the lund. So that he should ask his audience, after s brief allusion to the immediate case of the fishermen, to go to the root of the evil and

pluck it up. (Cheers and cries of "Good!")

These fishermen were now reduced for existence to the seed potatoes that were to produce the harvest next year. They were compelled to go to Scotland for a field for their labor in order to support their fami-

iies.
"I was struck with the letters of Michael Davitt when he spoke of the fact that there were plenty of fish in the bays and waters near these starving people, but they had no boats to go out in and were compelled to live on seed potatoes. There was a pitiful story of a poor woman who was compelled to ask the loan of a few shillings to go to Scotland for work, and she asked the doctor to giv her something to dry up her milk so that she

"But let us consider the causes that have led to misery in Ireland. When we can remove the cause we shall prevent the effect. I am grateful to the entire American press for the interest it has manifested in Ireland's cause. I will even retract what I have said about the Herald, but, above all, before all, either in New York or Philadelphia, as an Irishman and a Bishop, shall I place the New York Sun. (Applause.) I am happy, to night, as an Irishman and a Bishop, to offer to Mr. Dana my thanks for his noble appreciation and manly deience of the rights and claims of Ireland. He asked his audience, then, to consider with him the whole cause of Ireland, for he was convinced that there would be many and

many other days of starvation unless the struggle for home rule were successful. Ireland was a small nation, he went on, yet there was no other nation in all Europe that had so glorious a history. Ireland could show civilization of the highest order when other nations were in a state of barbarism. There were monuments still existing of that civilization. There were the cld round towers—the cldest stone buildings in Europe, and only equalled by the Pyramids of Egypt. Long before St Patrick put his foot upon Ireland she was the sacred land of the Pagans as she afterward became the holy land of Christians. When St. Patrick came to Ireland he found the princes and chiefs addicted to idolatry. Yet they allowed the stranger to preach the cause of Christianity. Was there another Pagan nation that had given up their idols at the call of a missionary? But all the Irish idols were given up at the voice of St. Patrick, and in one generation that people became the most Christian in all Europe. He spoke of this because he felt that no statesman should ever attempt to remedy the ills of a nation without knowing its history and its peculiarities. The feeling of nationality in Ireland could not be crushed out by any tyranny. Every object in Ireland seemed connected with its history, as well as its religion, and the yearning for liberty was

drunk in at every breath. IRELAND, S EARLY CHRISTIAN WORK. What glory followed St. Patrick to Ireland? For 300 years Ireland alone, among all the nations, kept alive the spirit of religion. Monasteries and convents sprang up on all the green hills of the land. In those peaceful, happy days Ireland not only educated her own children and made them religious. but welcomed strangers from every landfrom England, from the banks of the Rhine, from the northern part of Italy. Whenever a young man of studious temperament was missing from his own country it was generally said that he had gone to Ireland. It was much as in the present day, when it was said that certain men had gone to Canada. (Laughter and applause.) These emigrants to Canada went there to put away their came to Ireland were struggling for the more

other scholars were flocking to the reopened schools and colleges of Ireland. From St. of independence. This brought the history the government that had banned their down to the English invasion. Like a convalescent from a sick bed, Ireland rose from the struggle of the Danish wars. When the English came Ireland was simply a union of clans, three generations of the royal family having been swept away at the battle of Clontarf. THE BRITISH CONQUEST.

There was no suspicion of danger on the part of the Irish people at first, for the invasion was apparently a peaceful one. Irishmen did not realize the terrible power that the Northmen were bringing with them. Ireland had no idea of the terrors of the feudal system. There was only one man in all Ireland who knew the danger that was to sacrifice to conscience when they went to coming. That man was St. Lawrence O'Toole, the Archbishop of Dublin. He went from the Archbishop of Dublin. He went from soon found places in every position in life. city to city and from town to town sounding. They rose in their own land and they rose in the alarm. He died in prison because he would not submit, and now, seven hundred With the Irish people it was different. No years after him, there was an Archbishop in schools were allowed in all Ireland. It was Ireland who had buckled on the armor for the struggle. It was a long stretch from St. Lawrence O'Tcole to Bishop Welsh, but the speaker believed, as Bishop O'Tcole had seen forged the first chains of Irish slavery, Bishop Welsh, world see them believed. The speaker believed to be seen their children their children to be seen the seen their children to be seen their children to be seen the seen the seen their children to be seen the seen Welsh would see them broken. (Cheers and Ireland. It could not kill her. This lasted and the child lost all claims to any inherifor four hundred years.

Then came the time when people were divided on the question of religion, when old Irishman pass one of the charter schools Henry VIII. set himself up as Pope. After in Dublin and call down terrible maledictions this followed the hunger for land on the part of England. It entered into the minds of the English governors that there was a land near at hand that might be seized upon. Religion had little to do with the troubles of that time, for whether Catholic or Protestant were the owners of the land the English were equally auxious and determined to possess it. When Elizabeth came apon the throne she responded to those who applied to her for land that there were plenty of good lands in Ireland. A pretext was sought for a war, and the whole land of Ireland was taken away on the that a few Irish chieftains had rebelled against the English Crown. Elizabeth started the wars against the Desmonds, and nearly five hundred thousand acres were seized upon. Then the wars against the O'Neills and the O'Donnells, but it took nine years and \$350,000,000 before a peace could be secured. Six counties were taken away; 870,000 acres of the richest lands of Ulster were seized upon. Englishmen were brought over to settle upon these lands, with the distinct understanding that if they permitted the old owners to come back the lands would be confiscated. Ulster then became the "black north," but the speaker felt assured that Ulster would eventually become one of the brightest gems in Ireland's crown, when, under the leadership of Parnell, she had secured home rule. (Cheers.)

FOR RELIGION AND HOME,

In 1641 the people rose again. They rose for their religion and for their property. They formed a confederation in Kilkenny, and had such leaders as the great Owen Roe O'Neill. Oliver Cromwell came over to Ireland, declaring that he would give freedom of conscience-after the battle of Droghedabut still when the privilege of saying mass was asked for that was found not to be included in "freedom of conscience." Then came the dark days for Ireland. It was in 1652 that she was subdued and the "Curse of Cromwell" followed-that curse which every Irishman deems the worst he could call down upon his enemy. (Laughter.) But it was a tangible curse that Cromwell brought, for it was the land system that Cromwell introduced that had brought upon Ireland much of her subsequent misery. It was about this time that the edict went forth that Irishmen must leave their homes and go "to hell or to Connaught." They preferred to go to Connaught, because they cencluded Cromwell and his triends. (Laughter.)

The events of the years immediately following were briefly sketched, including the Battle of the Boyne and the Battle of Limerick. "And now, ladies and gentlemen, I must

sum up somewhat briefly, for we now come to the very root of all the evil. Ireland after 1691 was completely subdued. All Ireland was again confiscated. Under Elizabeth one million acres had been taken away; under Cromwell three millions additional, and under William eight millions. Nearly twelve million acres had been taken, and there did not remain a single Catholic proprietor on the island. They were allowed to expatriate themselves—forty thousand Irish soldiers were allowed to join the armies of France and Spain. The able-bodied men were encouraged to leave, the young people had been kidnapped to the Barbadoes Island and the whole country was thus crushed completely. "Now, what was the conduct of England with regard to that land? Scotland was united to England in 1707, and Scotland has become a prosperous land by that union. Hence many people have argued that since the Scotch could gain by union the Irish could have gained also. Let us see what was given to the Scotch and what was given to the Irish. would ask Americans who are here to-night. who hear, perhaps, for the first time, the sad story of all our miseries, to follow me as I now show how England was unjust to Ireland. She might have made Ireland a prosperous country, and we to-day would not recall these harrowing scenes. They would have been forgotten, just as we forget in this land the sad days of the Civil War because we are living in the days of prosperity and would not like to go back to misery. (Applause.)

IRELAND CONTRASTED WITH SCOTLAND

"Now, four things were granted to Scotand that enabled that land to rise. Even Scotch historians admit that up to the period of the union Scotland was far behind Ireland; her land was much less fruitful, her people were more ignorant. Scotland was a land where dissension and civil strife and bloodshed vere far .nore common than in Ireland. Yet Scotland rose out of all that misery to become a great country. And how? First, because the Church of the people was recognized in the union as the established Church of the land. The Kirk of Scotland became the established Church of Scotland, and so the people, identified with their national Church, and guided by it shad no bitter memories to call up. There were no persecutions, except of the Episcopalians. In Irelaud it was the very contrary. The Church of the majority was crushed to the ground. Nine-tenths of the Irish people were Catholics, yet the Catholic Church was banned and her priests were taken from her. Her abbeys were rulned, her churches despoiled and her people threatened with the penalty of felony if they gains for a little while, but these men who should listen to a priest of their faith. The result was that the Church had to hide as in precious pearls of knowledge.

But dark days come upon Ireland. For had to go into the bogs, and that Church two hundred years there was constant invasion. Yet at the very time when England allowed to bring her civilizing influence upon had to submit to the power of the Danes, the immense majority of the people that

by two hundred years of war. But not long | Their consciences, that obliged them to subafter the battle of Clontarf the English and mit to the faith of the Catholic church, made them feel that the law that banned that Church was not law that should be obeyed, Patrick's time there were seven hundred years and hence, naturally, they grew up to hate people was made the established Church, and to that minority all the property of the Catholic Church was handed over. Foreign bishops were given to them. There were actually bishops of Ireland who never saw their dioceses in a score of years, yet they drew from the starving people—from the nine-tenths that were crushed to the earth their tithes and income and all went to England.

"The next thing was that parochial schools were established in Scotland and her people were educated. The Scotch people had not the Scotch schools. Hence young Scotchmen foreign lands because they had education. to France or elsewhere to be educated. The cries of "He will!") That dominion of Catholic who sent his child abroad forfeited England was like a spear point in the flesh of all claims to his property and to his child, tance. This is a sad subject. The historian tells us that even as late as 1800 he saw an upon it.

TYRANNIZING LANDLORDS.

"The third point on which Scotland was benefited was in the land laws. There was no new race of landowners put over the Scotchmen. In Ireland all the old landlords were rooted out and a new race was set over the people, with no bond of sympathy between the two. They came as enemies of the people. They treated them as such, and the slavery introduced by Irish landlordism has never been surpassed for horror and cruelty by that of the Pachas of the Turks over the Eastern Christians. No slaveholders in the South ever dared to perpetrate the atrocities on their slaves that the Irish landlords considered themselves perfectly free to adopt against their tenants. (Hirses.) The power of the landlords continues to the present day. They can still evict and dispossess and throw out to die by the roadside their poor tenants, and the law has very little to say against them. In those old days the power of the landlord even extended to the households of the tenants, and historians tell us that the landlord considered himself entitled to even send for the wife or daughter of his tenant. It was the father of a girl that had been ruined by Lord Leitrim that caused that are detrimental to the taith or morals of the landlord's death.

"Finally, Scotland grained by the union, because she entered at once into a full equality of commercial privileges. She was allowed to trace with England and with the colonies, and Scotland grew prosperous Scottish merchants had their ships in every sea, whereas every effort was made to crush out any attempt of the Irish people to enrich themselves in trade or manufacturing.'

After the cattle trade that was so profitable in Ireland had been destroyed by English law, the Irish people started into the woollen industry. In this they prospered for many years, until in 1698 a law was passed prohibiting the manufacture of woollen fabrics, because it hurt the trade of English merchants, Two years after the passage of this law there were 30,000 paupers in the streets of Dublin who had been woollen weavers.

FAMINE AFTER FAMINE.

Then the famines came. Scarcely a year passed there was not a famine. These famines did not come from accident or from the visitation of Providence, but from the operation of British law. In the famine of 1741, out of a population of a million and a half, it was said that about four hundred thousand perished for want of food. The horrors were so great that if he had not English and Protestant whole matter and manner of his speech showed authority for them he would not allude to that he was more saddened than angered at the them.

When the first gun was fired at Bunker Hill the spirit of liberty leaped up once away the fruits of their victory to their great opponent. to the front and an Irish Parliament was established. It was said even now that Ireland was insatiable—that she was always demanding something. Grattan had answered that a hundred years ago by saying that Ireland asked for nothing but what England had robbed her of. Grattan won independence one hundred years ago, and for nearly eighteen years Ireland governed herself. Though the Parliament was not a perfect one, yet during those eighteen years it had made Ireland prosperous. That Pro-testant Parliament gave freedom to Catholics. It opened universities to Catholics. It intended to emancipate Ireland, but England, seeing that Ireland was becoming too prosperous, fomented the robellion of '98.

"We have had union now for eighty-five year-," continued the Right Reverend lecturer, "and now we can ask the testimony of the world whether the prediction of Grattan has not been tuifilled. Ireland has been crushed worse than before. After eighty-five years the land laws are still imperfect. And what has Ireland gained by the Union? Her commerce was destroyed; her cities have gone down; her population has dwindled; famine after famine has come to devastate the land, whereas in the eighteen years of Irish independence we can show that the Irish fisheries grew to an unexampled extent; that Irish trade was fostered. Where has all this property gone? We look abroad over Ireland and her plains are deserted; cattle have taken the place of men; a hardy race has been exterminated. We are three million less in population than we were forty years ago."

THE BREAKING OF THE DAWN.

"I must now end the discourse. Now we see that the dawn is beaming upon us, that at least, as Mr. John Morley, the new Chief Secretary of Ireland, says, there are three reasons why home rule should be given to the Irish people-first, because the Irish people have unmistakably pronounced their verdict by 86 members out of 103 (applause); second. that the whole Catholic Church is a unit with the people of Ireland in asking for their rights; and, third, that because outside of Ireland public opinion in America has become so strong in regard to home rule that we must pay attention to it. As they have done their duty in Ireland you will not fail to do yours. You have done it to-night for the poor fishermen, but you must do it also for the Parnell fund. (Applause.) Do it to such an extent as to show them in England that Ireiand will be supported here in her battle for right. Looking from this great country, cannot we imagine that we see Iteland rising under the guidance of the noblest of her sons Mr. Parnell—(loud applause)—that she is marching higher and higher up the hill of liberty? The nation which for seven hundred years has never acknowledged that she was beaten will enlist our sympathies and help. when France was overrun by the Normans, when France was overrun by the Normans, believed in her, consequently the people Will you not, therefore, enable Mr. Eugene with less me the law that banced that Church, help, and the courage of our Irish patriots other means.

will be increased, their hearts fortified, and they will go into the battle before them with renewed energies."

The Bishop concluded his lecture amid loud

The secretary read several letters of apology from gentlemen who had been unable to attend the lecture. Among others was one from Joseph W. Drexel, who enclosed a cheque for \$100 toward the fund, bringing the receipts up to \$3000.

RELIGION AND POLITICS.

Some shallow thinkers are very positive that "religion should be kept out of politics" and that "religious papers have no business to discuss political questions. Those who make these assertions are

persons whose reasoning power has not been developed.

Religion teaches men their duty not only to God and themselves, but to their fellow-men; not only on Sunday, but for every day in the week; not only in their private affairs, but in their public life as citizens of the state. From it they learn to be faithful to the laws, honest business men, incorruptible voters, trustworthy officials. Every crime against good government is a violation of religious commandments. So that religion is inextri cably bound up with politics, and you can't separate them.
Religion, besides, is the sum of all virtues.

Therefore, if anything that is fair and just and pure and noble be taken out of politics, the commonwealth should be administered only by convicts.

Cardinal Manning referring to the relation of religion to political pithily says: "We are told that religion has nothing to do with politics but the collective morals of men living together in society? The moral laws which govern man as an individual, govern him if he be a member of a community, whether it be the community of a household or the community of a State. I can find no distinction between morals and politics but this: that politics are morals upon a large scale. If you cannot separate poli ties from morals, and cannot separate morals from religion, then it will be very difficult to separate politics from religion. In fact, they make one whole, and hence revelation and the divine law enter into the whole range of political science. I do not mean to say that revelation has to do immediately with questions of excise or with the penalties for smuggling. I am not speaking of politics in that minute sense, but of the great constructive laws by which human society is held together.

Accepting Cardinal Manning's doctrine, it becomes evident that religious papers not only ought to discuss political questions in order to provide their readers with sound principles for the discharge of their civic obligations, but also that, regardless of party, they ought to oppose men or measures that community.

DOCTOR KOPP.

HIS RECENT SPEECH CREATES A SENSATION IN THE CLERICAL PARTY-BISMARCK'S PEN-ANCE-LEO NIII. TO MEET THE CHANCEL-LOR "HALFWAY TO CANOSSA."

BERLIN, March 3.—The remarkable speech made by Dr. Kopp, the Bishop of Fulda, during the Polish debate in the Landtay last Saturday. continues to be the chief subject of political discussion in Prussia. The chief significance of the speech arises from the fact that Dr. Kopp is now universally regarded as having succeeded Herr Windthorst as the mouthpiece and champion of the Vatican in Germany. The speech was mild in terms and conciliatory and court o ous toward all parties, but it was distinctly u derstood by every one as an authoritative ord to the Clerical party to support the Govern

THE CLERICALS ASTOUNDED.

The Clericals, accustomed to the aggressive eadership and implacable hostility Windthorst, were astounded at this pacific language from one whom they knew was directly and freshly inspired from the Vatican. Herr Windthorst once attempted to stem the current, but it was a feeble and half-hearted effort, which he evidently did not expect to succeed. He spoke in a sad and weary tone, displaying none of his accustomed fire, and the spectacle of his old comrade, who had fought shoulder to shoulder with him during the long

HERR WINDTHORST VIELDS. Still there was no hint of revolt in Herr Windthorst's language. His attitude then and his movements since have made it clear that he yields loyally, if not cheerfully, to Dr. Kopp, and freely acknowledges him to be the Pope's chosen champion. The bulk of the Clerical members were stunned and speechless. They had not yet understood that Dr. Kopp had received a mandate of leadership from Rome, but his authoritative air and lan-ruage made them feel that they would probably be making a serious error if they opposed him. Many of them protested negatively by abstaining from voting, but the net result of the Bishop's speech was that the Government carried its point by the overwhelming majority of 108 to 13.

THREE CONCLUSIONS. Close political observers have drawn three conclusions from this incident: First, that the long and bitter Kulturkampf is practically ended; second, that the Vatican having seen the German Chancellor make a fair start "toward Canosea," has resolved to meet him half way and make his penance easy; and, third, that in the altered relations hereafter to exist between Rome and Berlin, Dr. Kopp is a better representative of the former than Herr Windthorst, because he is a more flexible diplomat, though not, perhaps, so treuchant a

HERR WINDHORST'S VIEWS. A Berlin despatch states that Herr Windhorst, according to one of his intimate associates, is not at all cast down by the fact that the Pope seems to have transferred his confidence to the Bishop of Fulda as leader of the Clericals in the Reichstag. Herr Windhorst firmly believes that Prince Bismarck is deceiving the Vatican and is getting a great deal more from the Cleri-cals than he is giving them in return. The veteran politician who has so often balked the Chan-cellor's schemes looks confidently for a speedy re-action from the present disposition on the part of His Holiness to grant support to those schemes on a mere promise of a repeal of the Falk laws. He personally favors compelling the Government to pass repeal measures first, then offering the Clericals' votes in payment for something actually done in the way of concession. In fact, Herr Windthorst is very sceptical as to the sincerity of Prince Bismarck in this whole matter of ending the antagonism between Protestantism and Catholicism in Jermany.

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