little white robed girl, they say, fagenta's hero met one day, and handed him a sweet houquet—tare blossoms from some rural glen; to raised her up, and kissed her then, n sight of twenty thousand men;

And she, upon his saddle borne, As al: Loward gay Paris turn. Caresse: the warrlor, bronzed and worn— Are, kissed him 'hrice, and wound one arm, -'Twas ilke a dove's wing, soft and warm— Around his neck, and feared no harm.

Not all his deeds of valor won, Nor go, the proved 'neath foreign sun, So bonored Marshal McMahon; That instant swept the line along, A deafening shout that echoed long— 'Twas like a victor's triumph song.

LUTHER AND THE DIET OF

Rev. I. T. Hecker in The Catholic World,

The celebration of the fourth centennial The celebration of the fourth centennal of Luther's birthday is a noteworthy event. Especially noteworthy, since the enterprise of substituting another foundation for that upon which Christ himself had placed his Gospel, begun at the Diet of Worms by Dr. Martin Luther, has proven an unsuccessful experiment. For it is evident now to the whole world that the faith of his followers in Christianity grows fainter and fainter. This is conspicuously fainter and fainter. This is conspicuously true of the children of the cradle of Protestantism, his own countrymen, who are notorious for their indifference to Christianity. There is scarcely any one doc-trine held as of Christian faith by the father of the Reformation that his offspring have not repudiated, or are not pre-pared to repudiate on the first convenient occasion. They treat Luther's doctrines with the same courtesy with which he treated the doctrines of the Catholic Church The more active intellect of Protestants everywhere to day questions not so much this or that doctrine of Christianity as the why they are Christians at all! They are for the most part convinced that Protestant principles furnish no solid reasons why they are still Christians. There are so called orthodox Protestant sects which are willing to receive as members of their churches persons who make no profession of any doctrines of a distinctive Christian character whatever.

uncontrollable reluctance to give up the Christian religion begin to ask if it be not possible to defend its divine claims on Catholic principles. Not a few of this class, finding, on mature investigation, this to be the fact, reverse the religious revolutionary movement of the sixteenth century by becoming Catholic. The alternative now staring intelligent Protestants in the face is this: either they must enter into the fold of the Catholic Church to remain Christians, or become agnostics, which is a mild word for atheists. The foundations designed by Dr. Martin Luther for Christianity, after three lost centuries of experience, have crumbled away entirely, notwithstanding there are Christians, apparently intelligent, who celebrate with unusual eclat the fourth centennial birthday of the pseudo-Reformer! This is a noteworthy, a very note-worthy, a most noteworthy fact, worthy to be recorded for the memory of future

Thinking and religious men who feel an

Worms," so writes Mr. Froude, "is one of the finest, if not the very finest scene in human history." His view of this scene is correct, if "to cleave a creed into sects, and fool a crowd with glorious lies," is a work worthy of the effort of a true Chriswork worthy of the effort of a true Chris-tian and a sincere lover of his race. But from a Christian point of view the most pitiable spectacle that has happened since the heresiarch Arius denied the divinity of Christ before the Council of Nice was Luther's appearance before the Diet of Worms. What else at bottom was this scene than a crafty attempt to shift the authority of Christ's church as the divinely authorized interpreter of revealed truth to the questionable suggestions, not to say illusions, of Martin Luther's imagination? consequences and practical results, was an effort, under the plea of a resuscitated and purified Gospel, to undermine the Christian church, to repudiate the Christian re-

Diet of Worms from the jurisdiction of the court to the Scriptures, from the authority of the church to his own individual judgment; when he said: "Prove to me out of Scripture that I am wrong, and I submit," it might be fairly asked. Why this appeal? Was not the Court legitimate?
Was it not called by the proper authorities? Was it not rightly organized? Was not the law which would have ruled in his case, in accordance with immemorial usage, with right reason, with the jurisdic-tion of the state and of the church of Christ? If every accused person could change both court and law to suit his purwhere would there ever be one found guilty? Men might with just alarm ask: What, in this case, would become of society, what of civilization? The appeal of Dr. Martin Luther before the Diet of Worms was an artful dodge in order to escape legitimate jurisdiction, an impar-tial trial, a just judgment, and a possible, not to say a probable, condemnation, and, should he prove contumacious, serious

ligion, and to deny Christ.

When Martin Luther appealed at the

Luther showed a certain kind of brawery in appearing before the Diet of Worms, but, mark you, it was only after he had obtained from his political friends a safe conduct. He lacked the courage of a safe conduct. He lacted the courage of his opinions, and his political protectors showed no little discretion and dexterity in hiding him for their future political use so effectually that no trace of his whereabouts was discoverable. Luther, instead of fearlessly defending his con-victions, played cunningly into the hands of the German potentates, and Christian-ity and humanity have paid bitterly dur-ing three centuries for this "fine scene"

enacted in Germany.

What gave birth to Protestant What gave birth to Protestant-ism was the radical spirit of free individualism against the divine every heresiarch finds an asylum in its bosom. It often abets fresh divisions and tends to create new sects. This is why it lends its sympathy to the "Old Catholic movement," and fosters it as much as it can. It curries favor with the state in

hopes of obtaining power, and whenever or wherever the state usurps authority over the church it hails the act and expresses its delight, as it is exemplified to-day in Prussia, in Italy, in Belgium, in France, and throughout the world, by its promoters in the public press. It is its nature to breed dissensions; it lives in insurrections and rejoices in revolutions. The specific work of Protestantism is destruction, and what is called to-day orthodox Protestantism will, in three generations, more or less, be limited most likely to some obscure sect. The rest of the world will be either Catholic or atheist.

We do not hesitate to say "Catholic or

We do not hesitate to say "Catholic or atheist," because he who denies the truth of revealed religion will be led to deny the truths of reason, as the truths of divine revelation and the truths of reason spring from the same source, and once united, as they are in Catholicity, they are logically inseparable. Hence, from the denial of the church follows the denial of denial of the church follows the denial of the divinity of Christ; from the denial of the Most Holy Trinity; from the denial of the Trinity follows agnosticism, and ag-nosticism is the next lowest step of des-cent into atheism. Hence no man who thinks can deny the Catholic Church and maintain Christianity were accessions. maintain Christianity upon a consistent basis. Protestantism in its logical outcome

But the question might be asked here,
Were not the people of the colonies of
this country guilty, in the political order,
of the same blunder in separating from
England? No! Because England had
first violated the acknowledged constitufirst violated the acknowledged constitu-tive laws which had from time immemor-ial governed the political society of Eng-lishmen. It was upon this ground that the colonists took their stand and made their appeal to the civilized world. They only claimed the rights which belonged to Englishmen, and, after all redress had been sought in vain, they rightly separated from England and refused to be treated as slaves. The rightfulness of the position of the colonists English statesmen of to-day do not hesitate to acknowledge, and to condemn the wrong which their predeto condemn the wrong when their prede-cessors attempted to commit. The spirit of the American government was not re-volutionary. The American system of government differs from others in a more strict application of the great truth of the rights of man as taught by the common authority of the sages of the past in con-nection with the principles of political

Luther had no such grounds to stand upon to justify his secession from the church of Christ. The church never did, and from the nature of the case never will, violate the constitutive laws of her government; because she is divine. It is absurd to suppose that Christ will go back upon his own work. Did the church refuse to abolish the abuses complained of The calling of the General Council of Trent, and its conscientious labors, as is witnessed to by its decrees de reformatine, are the sufficient answer. The church is the only organic body where reform is always in order, and, in the nature of things, separation never!

The reply of Simon Peter to our Lord may be appropriately and justly quoted in this connection. When Our Lord inquired of his apostles, "Will you also go away?" Simon Peter answered him: "Lord, to whom shall we go? Thou hast the words of eternal life." Separation from the Catholic Church was presented." from the Catholic Church means, logically and practically, no church. No church means no Christianity. No Christianity among intelligent men, means no religion at all.

Separation from a political government is one thing; separation from the church of God is quite and altogether another thing. For men are competent to form a political government, but to make the church, which is the organic issue from that bond of union of men with God which makes them children of God—that illusions, of Martin Luther's imagination do. The separation of the colonies from the only begotten Son of God alone can do. The separation of the colonies from England has no parity of rea not the remotest analogy with the Protestant position towards the Catholic Church. The religious revolution of the sixteenth century was both wrong in principle and wrong in its procedure It was the greatwrong in its procedure It was the greatest of blunders, and, like all heresies, is rapidly terminating in self-extinction.
There has been no movement whatever which has started in the spirit of Protestantism that has not ended in ruin.

It is a misapprehension common among Protestants to suppose that Catholics, in refusing the appeal of Martin Luther at the Diet of Worms, condemn the use of reason or individual judgment, or what-ever one pleases to call that personal act which involves the exercise of man's intellect and free-will. The truth is, personal judgment flows from what constitutes man a rational being, and there is no power under heaven that can alienate personal judgment from man, nor can man, if he would, disappropriate it. The cause of all the trouble at the Diet of Worms was not that of personal judgment. for neither party put that in question. The point in dispute was the right application of personal judgment. Catholics cation of personal judgment. Catholics maintained, and always have and always will maintain, that a divine revelation necessitates a divine interpreter. Catho-lics resisted, and always will resist, on the ground of its incompetency, a human authority applied to the interpretation of the contents of a divinely-revealed religion. They consider such an authority whether of the individual or of the state in religious matters, as an intrusion. Catholics insist without swerving upon believing in religion-none but God!

Let us not be misapprehended on this delicate and most important point. The application of reason to the interpretation of the contents of a divine revelation is one thing. The application of reason to the evidence that God has made a revelation is quite another matter. The use of reason in the first supposition reduces the truths of divine revelation to the truths of reason, and this is rationalism authority of Christ's church; hence the encouragement that it everywhere bestows upon apostates, such as Achilli, a Gavazzi, or a Loyson. All heresies receive a welcome from its partisan, and every heresiarch finds an asylum in its beauth. It often abets fresh divisions and the structure of reason, and this is rationalism pure. The other use of reason, to investigate and make one's self certain that God has made a revelation, is of obligation and consistent with Christianity, which proclaims both the truths of reason, but here letter the revealed truths to be an application of the control of the con

beyond the grasp of reason upon the veracity of hls Creator.

TO BE CONTINUED.

INSTRUCTIVE UTTERANCES OF PROTESTANT MINISTERS ON

Freeman's Journal.

"Luther," said Rev. W. H. Murray in a sermon on Sunday, Oct. 7th, "widened the lines of absolute divorce," "Zwingli added cruelty and plotting against the life of a consort, Calvin held that desertion for one year was a valid ground." Having added this tribute to the Reformers, he went on to say that divorce should be made so casy and cheap as to be brought within the reach of the poorest. "Free divorces" is the motto of the wandering "minister" surnamed Adirondack, and the "Free Lovers" he represents, for divorce, as advocated by him, is only thinly disguised "Free Love."

Mr. Talmage, who preaches in the Tabernacle, in Brooklyn, would like to undo the work of the Reformers by putting it on the shoulders of a "great political party." Mr. Talmage's views are the opposite of Mr. Murray's:

"We want some great political party to declare that it will extirpate this great heresy of the American continent, and it is strange to me that so many people are under the delusion that this can be put aside by moral sussion. We want some President of the United States to come in on this anti-Mormon platform and ask for a military appropriation and then send General Phil Sheridan down, heading his Freeman's Journal

a military appropriation and then send General Phil Sheridan down, heading his horse westward, and in one year Mor-monism will be extirpated and national

monism will be extirpated and national decency vindicated. (Applause.)
"What you prohibit on a small scale you permit for the nation. Bigamy must be put down; polygamy may go free. Think of it. In the year 1878, in the State of Maine, there were 400 cases of divorce; in Massachusetts, 600; in Constitution of the state of Maine, there were 400 cases of divorce; in Massachusetts, 600; in Constitution of the state of Maine, there were 400 cases of divorce; in Massachusetts, 600; in Constitution of the state of necticut, 400: in all New England in that year, 2,113; in the County of Cook, Illinois, 800. See the advertisements in the newspapers: 'Divorces legally and quietly (laughter)-pay in instalments.

(Renewed laughter.)
"Looser and looser ideas prevail, until
the idea of divorce enters into and forms part of the marriage ceremony. We promise to be true to each other until death shall part us,' and then add softly,

'perhaps.'
"All over the country marriage is fun. The divorce laws should be made more stringent instead of more lax, and people have to stand it. (Laughter.) But there will be no tone to this subject unless this nation shall slough off this Mormonistic

The persecution in Annam, which took place between the year 1825 and 1841, with intervals of comparative repose, fell most heavily on the noble Missionary Priests sent from the College of Foreign Missions in Paris, and on the native Priests. God seemed to will that, before the converts among the laity at large should be tried by the fiery trial, they should have the example of the devotion and courage of their "Fathers" before their eyes. It was right that the good shepherds should have an opportunity of laying down their lives for the sheep, before the sheep and lambs should as a body be called on to follow their steps and die for

of Antoine Dich and Michael Mi was given in the last number. Let us return one year, and take another instance of the martyrdom of another European Mission-ary Priest in that country—the very country, where now we hear of fighting going on for (we fear) a far less holy

1—Ven. Father Cornay is providentially detained in the Land of Martyrs. Charles John Cornay, born at Loudun, in the Diocese of Poitiers, in France, on March 11th, 1809, entered the College of March 11th, 1803, entered the College of Foreign Missions as Subdeacon in 1827, and sailed for China in 1832. He went to Tong King hoping to reach his Bishop in China through that country, but God so ordained it, that it was impossible for him to do so. Consequently he remained in this country of martyrs, and received the Priesthood at the hands of one of the Bishops there. Mgr Hayard, on April 20. Bishops there, Mgr Havard, on April 20, 1834. Two years afterwards, on his own Bishop giving him the choice, he chose to remain definitely where he was, rather than go to China, God seeming to offer him the choice of a comparatively safe phere of labour, or of a martyr's crown.
—He is seized, and has a "beautiful" cangu

put on his neck.
On June 20th, 1837, he was hiding for the sake of the Christians in the village of Beau-no, when the soldiers were sent to search the place for Priests. M. Cornay was just about to offer ithe Holy Sacrifice when the news came. He hurried off at when the news came. He nurried off at once to a place where there were a quantity of thick bushes, a picture of which is given; and here he concealed himself as best he could. The Mayor of the village, a Christian, was cruelly beaten, and at last confessed that there was a European in the place. The soldiers then with long spears made a close examination of the bushy place, where they suspected that he would be concealed; and M. Cornay, finding them close to him, and that it was inevitable that they should discover him,

gave himself up.

This scene is shown in the picture. M. Cornay is evidently offering himself to God, to suffer for His sake and endure whatever He desired him to endure for the faith. The soldiers point him out to one another in joy at finding the object of their search. In a letter he tells us:—"They soon cut some bind-weed, with which they bound my arms behind my back. I offered myself to Jesus bound. Conducted before the Mandarin, I was decorated with a beautiful cangue."

Nothing much, however, was done on this day. Three spoonfuls of rice were given him to eat, and an old mat for him to sleep on, but the cangue prevented his would find some of the cold which actu-

to sleep on, but the cangue preventes as sleeping.

3—He is put into a Cage, as a Wild Beast.

The next day his cangue was removed and a temporary cage was made of bamboos, into which he was put: the journey commenced. A hundred soldiers preceded him, and as many followed; while he himself was carried as a prisoner in the himself was carried as a prisoner in the

middle by eight men.

He spenthis time, he tells us, in "praying, reading, singing, and speaking to the soldiers." The singing, however, is what was most noticed, and the soldiers listened

with pleasure.

At the end of one day's journey the

"After being chained, they unbound my arms, and I took possession of my new cage, which was firmly and carefully fastened up. It is square, and rests on four legs, about six inches high. Its length is about five feet, its breadth about four feet and its height the same. It is very fatiguing to be always sitting or lying in so confined a place. At night especially, I became very sore from the hardness of the wood; but I suffer, looking forward in the future. very sore from the hardness of the wood; but I suffer, looking forward in the future to nothing but an increase in my sufferings. Such is the Will of God! His Will be done! As to my occupations, I recite my office; I meditate; and I abandon myself to the holy Will of God, praying Him to give me strength to confess His Holy Name before the infidels."

4.—How he was examined and tortured.

He sings again.
On June 24th, 1837, the examinations and tortures began, in order to elicit from him the confession of participation in a revolt (which he was falsely charged with just as our Lord was falsely charged with stringent instead of more lax, and people must learn that if they marry a brutal husband or get a fool for a wife they will be no tone to this subject unless this was also examined in his cage. On August 11th, he was taken out of

kissed it. He then received 65 blows with the rattan. When put back into his cage they told him to put out his foot. Supposing that it was to pinch it with pinchers, he did so, offering the suffering to Jesus Christ; but they suddenly put a cross under it. He at once protested that he did not mean to step on it, and they left him slone.

tion, which was drawn by a native (shall we say ?) artist; and which is preserved in the "Martyrs' Chamber" in the Foreign

his peace of mind and courage.

The fortress of Doai, out of which and round part of which the procession took place, is represented in the bottom left hand corner of the

When they arrived at the place he was taken out of his cage, which is seen in the picture; and his chains, which are also to seen lying on the ground, were taken off. The largest ring is the one which went round his neck; the other two were

riveted round his ankles.

The soldiers standing round in line represent the guard of 300 soldiers, who were posted round to keep back the peo-ple. In the two upper corners, and in the lower right hand corners are to be spectators, among whom were many Christians. The man on horseback passing through

The man on horseback passing inrough the lower line of soldiers, with a trumpet in his hand, is the presiding Mandarin, who gave the signal for the execution by blowing the trumpet.

The two officers, standing with their backs to the reader are the Officers of the Court reading out the sentence of death.

Court reading out the sentence of death. In the centre is a mat, provided by ome Christians on which the execution took place. It is supposed to be lying flat on the ground. Close to it at the further side is the board, on which the sentence of death was written; it stands upright, having been driven into the ground. If the reader will look back at the pictures of the instruments of torture in the first number on page 7, they will see similar notice boards

The picture represents the martyr just after his body was cut into pieces. By the merciful order of the presiding Man-darin, instead of first being quartered, as was ordered, his head was first cut off. This is seen in the hand of the executioner on the right, who puts the sword, still red with blood, to his lips. This is to increase, as he believes, his courage.

At his feet are the two feet, and the two arms (both right arms by a slip of the

artist's, not by nature,) of the martyr. Near them are his clothes, and a ham-mer, which was used for driving in the stakes, to which the martyr was bound by thongs—all of which are seen lying on the

ground.

And lastly, there is a little scull cap, which Ver. M. Cornay used to wear.

This is represented as lying close to the

ally bound him at his excestakes, some of his harr part showing dark stain purse, and part of hi In a piece of carpet,

DEATH-BID RESTITUTION.

ecutioners, when on

A PENITENT EMBEZZLER ENRICHES THE HEIRS OF HIS VICTIM.

At the end of one day's journey the mandarin required a song. Not having eaten anything for two days and a half, he tried to excuse himself: but at length, he tells us, he sang some of the old hymns of his country, and then he obtained some food. The next day, before any food was given him, he had again to sing, and he chose some verses of a hymn to the Blessed Virgin.

A permanent cage was now made for him. He thus describes it, and the chains which were put upon him:—"The chain, which they put upon me, was triple. It was fastened to my neck by a large iron ring, and descended to my waist, where it was divided into two parts; these latter were fastened to my ankles by rings, which were riveted, so that there were no means of opening them, until the time of my death.

"After being chained, they unbound my marked being chained a bound and broad sheet of paper. my death.

"After being chained, they unbound my arms, and I took possession of my new cage, which was firmly and carefully fastened up. It is square, and rests on four tened up. It is square, and rests on four tened up. It is square, and rests on four tened up. It is square, and rests on four tened up. It is square, and rests on four tened up. It is square, and rests on four the left hand of their she read in the left hand of the left hand writing grew worse and ended in a long scrawl that the lady took to be the firm's name again. It was all hard to make out,

weird romance. Thirty years or more ago Mrs. Ashbrooke's father, Henry Deven, was the American Consul a Rio Janeilo, Blazil He had in his employ as confidential clerk or agent George W. he did not mean to step on it, and they left him alone.

After some more incidents and trials of the same character, he was condemned to death, and shortly afterwards led out to martyrdom.

5—The Shepherd lays down his life for the sheep.

We have a quaint picture of his execution, which was drawn by a native (shall we say I) artist; and which

Deven's death his faithless agent wandered restlessly over the earth. He wound up in Australia. He had gone into the diggings there and made a large fortune and lost it. He had after that become the owner of an extensive sheep ranch. He grewrich again rapidly, but lost heavily speculation. At last he went into trade. He made money more slowly now, but kept what he earned and put by thousands Age and privation and the wear

wandering, however, broke down his health. He had never married, and was almost friendless in a far-off land. He grew so weak and ill that he was forced against his own desire to enter a hospital. His nurse here was a Sister of Charity. She was an Englishwoman, who had travelled much upon her mission in other lands. She was the embodiment of cheerful meekness. She talked freely and hopefully with her white-haired patient of life on earth and the life beyond the grave. She seemed to him, the solicitors wrote, to be the only friend that he had ever known. He watched her wander in her black gown and wide white bonnet among the sick beds till his old eyes grew wear; He asked her what made her so cheerfu amid her wearisome tasks and she answered faith and hope. He added charity. She awakened in him thoughts of religion. At his own desire a clergyman was called to his bedside, after a time, and he was baptized into the communion of the Roman Catholic Church. In telling of his faults, the embezzlement of thirty

years ago found a place.

The priest told him that no forgiveness could be had for such a sin until he had made restitution so far as lay in his power. No matter how old the crime, the spiritual director said reparation must be done. If the man from whom the money had been taken were dead bis children, if living were, as his natural heirs, entitled to the money. The penitent, full of zeal, said that he would do everything required. He had a deed of trust drawn up dividing \$75,000 among the children of the man whom he had wronged. Two men during his life had learned of the embezzlement, but had never spoken. He required, as a condition precedent to the payment of the money under the trust, that the fact of the restitution be published, so that he might stand confessed before the world This is represented as lying close to the and his memory be cleared before these mead.

If any of our readers should ever go to

carrying out his wishes wrote to Mrs.

Ashbrooke.

"Indeed," said Mrs. Ashbrooke at the Girard House last night. "I was surprised when I received that strange letter. My mother, I know, had corresponded with Mr Anderson after he left Brazil, though the head kept track of us in that way, and oubt, though the correspondence dropped long ago. There were only three children altogether, my two sisters and

conjugation altogether, my two sisters and mixes!, and Mr. Anderson had known the others personally. But he wished to do justice among us all. Mr. Anderson's will, I learn, has been placed on file in Melbourne. I should not speak of the matter at all, except that it seems to have been his wish. But be kind to his members to be the state of the seems to have been his wish. ory. Do not say more than is necessary.

Poor man, how thorough must his conversion have been; how strong his faith to lend him the courage to do these noble

things!"
"What becomes of his fortune beyond
that which he has left to you and your

"Beyond that? There was no more. He gave up everything for justice's sake.

A RINGING SPEECH FROM JUSTIN McCARTHY, M. P.

A great National demonstration was made in the city of Longford, on Sunday, Oct. 14, at which Justin McCarthy, the amous novelist and historian, and Mr. M. Healy, delivered addresses.

The following resolution was pro-Posed:—
That we declare that nothing short of

that we declare that nothing short of the restoration of their legislative inde-pendence will satisfy the people of Ire-land, and that we shall support the earn-est efforts of Mr. Parnell and his devoted followers to attain this object.

Mr. Justin McCarthy, who was re-

\$25,000, and so, too, has each of my two sisters."

"Indeed!" exclaimed Mr. Ashbrooke, a manufacturer of wall paper, and for several years associated with Howell & Bourke. "Why are you so pale?"

"Because I seem to have received it out of the grave."

The story that the letter told was a mid-average. Thirty years or more indeed to the property of the property of the grave."

The story that the letter told was a mid-average. Thirty years or more the grave well, and the Irish party said: Government said they had put their foot down very well, and the Irish party said: "You must take your foot up again." (cheers). Mr. Gladstone looked sternly at them, and sat his face like a flint against them. Lord Hartington kept his face against them, Sir William Harcourt (groans) drew up his full height, and seawled at them and declared that the nation shall slough off this Mormonistic heresy; and burn out with the caustic of gunpowder this cancer which has been so long eating at its vitals."

INCIDENTS IN THE LIVES OF MISSIONARIES AND THEIR CONVERTS.

THE REV. M. CORNAY, MARTYR. A. D.

1837.

On August 11th, he was taken out of his cage he sang long eating at its vitals."

On August 12th, he was taken out of his cage he sang date of the cause he sang the same than. When put back into the cage he sang the Salve Regina.

On August 29th, when his wounds were partly healed, they tried to force him to trample on the cross, but he raised it and kissed it. He then received 65 blows with the rattan. When put back into his cage they told him to put out his foot. Supposing that it was to pinch it with pinchers, he did so, offering the suffering to Jesus Christ; but they suddenly put a long that they compelled the caustic of his cage and cruelly mangled by the rattan. When put back into the cage he sang date of some in Pennsylation, Agains them. Lord Hartington Rept his face against them, Sir William Harcourt (groans) drew up his full height, and durified to South America.

Mr. Deven had been born in Pennsylation, and drifted to South America.

Two daughters were born to him there. Be for the one who afterward about them. They, however, soon showed the light on shipboard. Mrs.

Deven had been born in Pennsylation, and drifted to South America.

Mr. Deven had been born in Pennsylation, and drifted to South America.

Two daughters were born to him there. Be for the one who afterward she can be the one who afterward she can be a confidential clerk or agent George W.

Adderson, who had been born in Pennsylation. America a large bar was a confidential clerk or agent George W.

Adderson, who had been born in Pennsylation. America a large bar was a confidential clerk or agent George W.

Adderson, who had been born in Pennsylation.

Broad adaptived a large bar was a confidential clerk or agent George we had declared that the scowled at them, and that them, they say the

sult. The estate was sold out and the matter forgotten.

Mrs. Ashbrooke heard of it in childhood, but it left her mind years ago. She heard no more of it until the letter from Australia came. The letter recailed it all and cleared up the mystery. The lawyers wrote that they had been the solitor.

Seven had a covernment to pass the Laborers' Act, the Fisheries Act, and the Tramways Act, as amended by them. The resolution they had asked him to second declared with any system short of national self-government. That declaration he endorsed with all the earnestness and force he could give to his words, and because of the solitors of th should have an opportunity of laying down their lives for the sheep, before the sheep and lambs should as a body be called on to follow their steps and die for the faith.

In order, however, to have an example of the faithfulness unto death of the few Christian lay natives who suffered at this time, an account of the torture and death of Antoine Dieh and Mishael Missionary College of Paris.

The letter recalled it all and trails came. The letter recalled it all and the mystery. The lawyers are up to the mystery. The lawyers warn English statesmen and he would warn English statesmen and he only wished they would listen to George W. Anderson, who had died in March of this year in a hospital at Melbourne. He had confessed when dying some prayers from a book to the great astonishment of the pagans, who admired to him by Consul Deven. After Mr. tion to govern itself (cheers). intended to do in Parliament if the peo-ple of Longford would support them (cheers)—was to show the English people Ireland cannot be governed that by English rule. They would turn against the English people the weapons of their own constitu-tional system, and use them for their dis-comfiture and for their own strength. combture and for their own strength.
They would show them that although the
English people might encamp in Ireland
they could not govern it (cheers); that
although they might build fortresses here and send troops to the country, quarter their cavalry, and station their police—for they were English police—they could not get at the heart and sympathy of Ireland and could not govern the Irish people. That was his faith and theirs, and for that the Irish party now in Parliament—the first really independent Irish party in his time, at least—would strive with all their might and effort (cheers). They must not believe any stories about disunion in the Irish party—these were stories invented constantly by their enemies in the English press and in some of the Irish newspapers.
The sun that rises every day brings light and heat and reports of breakings up in the Irish party. That they would never see; it was loyal to its leader, Mr. C. S. Parit was loyal to its leader, Mr. C. S. Par-nell, and Mr. Parnell was loyal to his principles, his party, and his country (cheers). If it were in the power of man tt accomplish anything the Irish party, aided by the Irish people, would accom-plish national self-government for this country, that ought to be prosperous, that could be prosperous, but that was depressed and unhappy because of the rule of a foreign Government and a foreign people (loud cheers). The resolution was unani-mously adopted.

Sept. 14th, 1880.

Hop Bitters Co., TORONTO I have been sick for the past six years, suffering from dyspepsia and general weakness. I have used three bottles of Hop Bitters, and they have done wonders for me. I am well and able to work, and eat and sleep well. I cannot say too much for Hop Bitters.

Simon Robbins.

Geo. Dodge, Sr., a well-known citizen of Emporium, writes that one of his men (Sam Lewis) whilst working in the woods, so severely sprained his ankle that he could scarcely get home, but after one or two applications of Dr. Thomas' Eclectric Oil, he was able to go to work next day.

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