soldiers came to examine the bodies before they were taken down from the cross, they found the two thieves living, but Jeous was dead. For this reason they did not break his bones; but one of them "with a spear opened his side and there came out blood and water." This was the water of the pericardium, and anatomy proves that the wound thus inflicted would have caused death if he had not been dead already. His body was afterle embalmed by Nicodemus and Joseph of Arimathea. The process of embalming by itself would have been sufficient use death. The death endured by our Lord was therefore undoubtedly real. But it is attested as well by Jewish

and Pagan, as by Christian authorities The laws required that the death of the victim should be properly attested before the removal of the body. Hence Pilate required that documentary evidence of the death should be drawn up, and this undoubtedly formed part of the "Acts of Pilate" which were sent to Rome to be placed in the Archives of the Empire. The Jews themselves visited the tomb of Christ to close the tomb, and to seal it, lest the Apostles should steal away the body, and pretend that he had risen. They must therefore have satisfied themselves that he was dead; and so they have always held. They deny the Resurtion, but their learned men have always acknowledged that he was put to eath. The "Sepher Toldeth," a lying secount of Christ's life, published by the Jews to throw discredit on real history, and republished our infidels of to-day, for the same purpose, acknowledge Christ's death, while denying the resurrection.

Further: It is known that according to the Roman practice, Pilate must have sent a report to the Emperor of the trial of our Lord. This report is not now extant, but it was so at the period when Justin Martyr and Tertullian wrote. Both of these were in positions to be familiar with the contents of the public archives. and both attest that in the Acts of Pilate the full account of His crucifixion and

death is to be found. Let us next consider more specially the fact of the Resurrection. We have seen that it is attested by a large number of Christian witnesses. Is their testimony reliable? For forty days after his Resurrection they were living in his company. They eat and drank with Him and conversed with Him as before His death; and they, therefore; could not be deceived regarding it. The Christlan converts. especially, could not become Christian without believing it. They were on the spot. They had every opportunity of scertaining what the Jews and the soldiers said of the event, and they were indeed, eve-witnesses of the events which concurred to manifest the truth or falsity of the event. Yes, they were ready to lay down their lives in order to manifest the sincerity of their belief. So also, as a matter of fact, all the Apostles, with the simple exexception of St. John, were actually put to death for persevering in proclaiming the divinity of Christ and the fact of the Resurrection. What greater evidence of their sincerity and truthfulness can be neither were they deceivers : and even if they had wished to deceive, it would have been impossible for them to do so. If Christ had not risen from the dead, the Jews, anxious as they were to suppress the Christian teaching, would have done so by declaring, "he has not risen from the dead, for his body is still to be seen by looking in his tomb." They pretended, it is true, that the Apostles had stolen the body while the guards were asleep. It is not customary for soldiers to sleep at their post : for if they do so the punishment is death. Nor, indeed, was it probable or possible that the followers of our Lord, terror-stricken by their Master's death, and fearing that they should be the next victims, should go to the tomb, in the face of a guard of hostile soldiers, to steal the body: nor is there any evidence that they did so. The imony of the soldiers is no evidence in this matter, for they themselves said they were asleep when this occurred. The truth is as the Apostles tell us, they were bribed by the High Priests to give this evidence. The miracle of the Resurrection is proved by irrefragable

Correspondence with regard to the remuneration of the Irish law officers shows that the average annual income of the Attorney-General is £7,000, though in each of the years 1881 2 3 he has received an average of £9,000 or £10,000, and the Solicitor General £2,500. Herein perhaps may be found the reason why these gentlemen-together with the hundred and one other officials employed by the English government to administer law in Ireland—are so very much interested in preserving what they term the unity of the Empire.

witnesses, and the Christian religion, thus attested by the interposition of God, is evidently the Truth of God.

The "pious Monks of St. Bernard," who devote themselves so ardently to the welfare of travellers crossing the Alps, have brought the telephone into their service of mercy.

PASTORAL LETTER.

Archishop Lynch has addressed the following circular letter to the clergy of the archdiosess :-

he archdiocese :—
REV. SIR—There are two abuses begin.

Rev. Sin—There are two abuses beginning to prevail, one of which is taken from Paganiam, the other from ill-understood Christianity.

Pagana, indeed, paid great respect to the bodies of their dead friends, and this was all right in its way. But, not believing in the immortality of the soul or that the soul had any fixed existence after the death of the body, all the reverence referred to the body alone. The Indians, who have a belief in a life to come, do, in their crude way, all they can to assist the soul after its departure from the body, laying beside the dead his arms and implements. Christianity teaches that the soul lives after the death of the body, and that all do not leave the earth sufficiently purified to enter at once into the joys of Heaven. Whence, whilst paying due respect to the remains of our friends, we turn our attention especially to the wants of the purified to enter at once into the joys of Heaven. Whence, whilst paying due respect to the remains of our friends, we turn our attention especially to the wants of the soul. In England, when Christianity was in its vigour, whilst the Kingdom itself was still a part of the Catholic Church of Christendom, the friends of the dead gave out doles to the poor on the day of the death or of the burial, or on the third, seventh or thirtieth day, that for these alms the poor might plead before God for the deceased. They founded monasteries and colleges with the provision that a certain number of Masses should every year be said for the souls of their dead. Kings and nobles joined in this work. The decadence of Christianity in England brought about the confiscation of these trusts to the personal advantage of kings and courtiers. The unjust retainers of these stolen properties will one day have to answer before God for their injustice. The Pagan idea of reverence to the body only is again cropping up and influencing the customs of the present day. The charitable works of former times are giving way to grand display at funerals, magnificant coffins and heaps of flowers sometimes shaped into ludicrous and unseemely designs. All this, apart from the Pagan humanity-worship it implies, is useless expense. It brings comfort, not to the soul departed, but to the pride of the living friends. None but Catholics in name only would think of imitating such examples. Flowers fade, but the doles of charity live forever in the treasury of Heaven.

If the dead could speak they would say, 'All this display is of no use to me. If 'he morey you thus squander in honoring my dead body were applied in the mercies of the poor or in sacrifices for my soul, then indeed it would bring me joy. Now the odor of your Pagan honors oppresses me." Many might cry out, 'The weight of this magnificant monument (perhape not paid for) crushes me."

We are glad to know that associations have been formed both in England and in the United States for the simplif

matters. We wish to warn Catholics against this We wish to warn Catholics against this abuse of extravagance in funerals. If friends wish to show their respect for the departed let them do so by at least paying for the carriage which conveys them to the cemetery. The Church permits a crown of flowers as a sign of heavenly joy on the head of the children only, who have not attained the age of reason. The simple pall is all she allows on the coffin at the funeral of those who have reached the age of reason.

the age of reason.

You are hereby enjoined to see that these rules of the church be for the future religiously and strictly carried

out.

The other abuse of which we would speak is something altogether contrary to the spirit of Christianity. It is the enormity of turning the day of grief and mourning, into a day of pleasure and amusement, a day of theatres and horse racing and prize shooting. Our Lord has said that when the spouse is taken from them they shall fast. It is the universal custom that the anniversaries of death are days of silence and mourning. Her Majesty the Queen of England sets, in this respect, as far as she can, a good example by having religious services on the anniversary of her husband's death, and by summoning on these occasions all her children and relatives. She does not give balls or parties or grand

death, and by summoning on these occasions all her children and relatives. She does not give balls or parties or grand receptions on such anniversaries. Her illustrious example is a repreach to those who would outrage in this respect the traditions of Christianity.

For the profanation of Good Friday this excuse is often heard from non-Catholic lips: "We have reason to rejoice on this day of our redemption." We answer. "You have more reason to imitate the venerable practice of the Catholic Church by on that day grieving for your sins which caused Christ's passion and death, reserving your joy for the anniversary of His glorious resurrection."

Catholics must not be led away by the bad example of people who are too often in ignorance of the meaning even of the day, who know of Good Friday this only, that it is a bank holiday.

The usage of ceasing from business on that day is a relic of old Catholic tradition, and arose not from a design to seek

and arose not from a design to seek
amusement but that people might be
enabled to go freely to Church.

Yours in Christ,

+JOHN JOSEPH LYNCH, Archbishop of Toronto.
St. Michael's Palace,
Toronto, April 4.

It was reported that there was a suspici ous vessel off Youghal, County Cork, waiting for a chance to land a cargo of dynamite. A letter from the Rev Father Kennedy appears in the Cork Herald say. ing that the suspicious vessel is the Guinare, which left an American port ten days ago. He says it is part of a government plot to treat the people to a scare in order to assist in passing the Coercion Bill, and that the vessel will craise between Queens town and Youghal and try to entrap men to assist in the landing of dynamite, when Government sgents will be ready to seize them. Father Kennedy asserts that the plot was originated at Dublin Castle.

STAINED GLASS WINDOWS.

The following circular to the rev. clergy will explain itself. We may, however, add that we believe the celebrated house of Messre. Benziger is one of the most reliable in the world, and that the goods handled by the firm are always

goods handled by the firm are always found as represented:

We have the honor to inform the Rev. Clergy and Religious institutious that we have secured the Sole Agency for the United States and Canada of the Royal Bavarian Art Institute for Statued Glass, F. X. Zettler, Munich.

The numerous orders from the most prominent churches of the world, the testimonials, orders, and medals awarded by persons of high standing, the awards from the several Expositions and the widespread renown of this establishment prove that the principles to which the Royal Bavarian Art Institute adheres in executing stained glass have found appreciation bayarian Art Institute holds to its princi-ing stained glass have found appreciation and recognition. Unlike the products of many other establishments, the aim of which is to produce in quantity, the Royal Bayarian Art Institute holds to its princi-Bavarian Art Institute noids to its princi-ple to create only true works of art, and to provide its customers with the finest and the best of which the art is capable. Long years of experience, supported by earnest study and a large corps of promin-ent artists are the best guaranty for the conscientious execution of the orders en-trusted to it. trusted to it.

trusted to it.

Of the large orders that have been executed by the Royal Bavarian Art Institute in later years, we would mention the windows made for the Munsters of Ulm, Constanz, Freiburg, the Domes of Bamberg, Bremen, Wurzburg, Magdeburg, Oviedo, the Cathedrals of Burgos, etc., etc.

Of many of these we have sketches in colors or photographs for inspection.

Very respectfully,

BENZIGER BROTHERS,

CATHOLIC PRESS.

One admission the Masons of Italy make does infinite credit to the Church.
They say: "Crush Oatholicism, and Christianity is no more." This is literally true.
The Caurch is the old oak to which all the poison vines of heresy are clinging.
When she falls, all falls. The preservation
of the Church is the salvation of Religion. of the Church is the salvation of Religion.
"It is Rome or infidelity," as a prominent
Jewish rabbi said last week. The different
branches of Protestantism may do much
humanitarian good and their aims may be
lofty as they are often disinterested; but
they depend on the Church for their very
inspirations. The world will learn the
great truth some day, and the day after
there will be no Protestantism.

Ave Maria. The Dakota Indians are lost children of The Dakota Indians are lost children of the Blessed Virgin. They have a tradition that a most beautiful woman, the Mother of the Son of the Great Spirit, appeared to their fathers on the Missouri river more than one hundred winters ago, robed in blue, who spoke to them of peace, and gave them loving counsel. In memory of this apparition, they have adopted blue as the color of their tribe, and every Dakota manages to have some piece of blue cloth mixed in his scanty raiment. Of course this tradition has come down from the early Christian missionaries, and the beautiful woman is doubtless the Blessed Virgin.

Catholic Sentinel.

There are some that imagine that Bible in the public schools and God in the constitution would at once make this a Christian nation. . . . There never was a time when the knowledge of the Ten Commandments and the Sermon on the Mount and the principal truths of Chestel's teachings were now constally and Christ's teachings were more generally and familiarly known; yet there has been no time in history when the moral tone of rife, or when crime of all kinds was Catholic Review.

rife, or when crime of all kinds was so prevalent.

Catholic Review.

Archbishop Ryan, in apologizing for his unavoidable absence from the great Philadelphia meeting, to protest against the threatened coercion of Ireland, wrote these emphatic words: "I think a united protest of all the men of Irish birth and Irish race, backed by the indignant remonstrance of men of all nationalities, not excluding millions of the English people led by Mr. Gladstone, must have finally an irresiatible influence in crushing this proposed Coercion bill, which is as cruel as it is impolitic. If its proposed enactments have roused the honest indignation of Englishmen, what would be the intense feeling of those bound by birth or blood to the men whom this infamous bill would enslave? The only consolation we have is the conviction that its very malignity must render it inoperative even if it should pass, and that it will hasten the return to power of the man who, as a political philosopher as well as a philanthropist, has the intellect to conceive, and the heart to feel, and the courage to act out what is for the best interest of Ireland and the British Empire." These patriotic and Catholic sentiments are such, after all, as are to be expected from the great Archbishop of Philadelphia. But what, perhaps, is more remarkable, is the strength and unanimity with which the non-Irish Governors, editora, legislators, of Pennsylvania expressed fully as strong and sympathetic thoughts. It does not diminish their force to say, as do the English papers, that it is "because the Irish are so strong in American politics" that Ireland now receives such sympathy from the greatest in America. That fact of itself would make wise Englishmen pause and think.

Boston Pilot.

The San Francisco Aryonaut has snubbed

Boston Pilot.

The San Francisco Argmant has snubbed some evangelical ministers who wanted to aid it in destroying Rome by remarking: "The Argmant desires to notify the evangelical clergy—those Protestant preachers who desire to terrify Rome by roaring in assess' skins—that its columns can not be used for that purpose," Whereupon the Springfield Republican demurely observes: "The Argmant seems well equipped for the task of striking Rome with terror."

The New York Mail and Express com-

The New York Mail and Express, commenting on Tennyson's poem for Queen Victoria's Jubiles, says that the American newspapers have omitted the parts relating to Ireland. It parallels a half century

of England's history with a half century of Ireland's, as follows:-

FOR PUGLAND "Fifty years of ever-broadening commerce Fifty years of ever-brightening science, Fifty years of ever-widening empire." FOR IRELAND.

A Newfoundland writer estimates that foreign fishermen have spent annually some \$200,000 on that coast in the purchase of bait and supplies, and says that the banishment of such customers would entail ruin upon the native fishermen. Mr. Fraser, the leader of the secession movement in Nova Scotia, says "that the fisher nen of his county, Guysboro', lost \$20,000 last see to because of the prohibition of the sale to bait to the Americans, not to speak of a heavy loss by the refusal of other commercial privileges." Still Canada goes on in the work of fitting out more cruisers "to harass the Yanting out more cruisers "to harass the Yan only a Blue-nose, does not seem to spite the face of Upper Canada, but the nose Catholic Columbian.

Catholic Columbian.

The New York Independent, calls to the jubilee of Queen Victoria, calls attention to what was remarked of as being its more appropriate appellation by Archbishop Lynch, of Toronto, who said it ought to be called the jubilee of "Evictoria." This is in allusion to the Irish policy of eviction so closely following the utterance of the Queen's speech. The same paper ably remarks, in connection, that "it is only the gentry and the Church that care for the Queen; the common people have no interest in the Crown."

Why does not Evangelist Jones write

ple have no interest in the Crown."

Why does not Evangelist Jones write an Epistle to somewhere? His style would be unique, as for example, in a church in Cincinnati, Tuesday night, some of his expressions were: "I believe the spirit of righteousness is taking hold of things. If the devil'd just hang up on a stick two or three of the old members of St. Paul, like the farmer does the crow he's killed peckin' at his watermelons, he'd scare all the sinner's from the church. That's so. If I'd as much money and as little religion as some of you people have got, I'd bring my knittin' an' sit up with these revival meetings from morning to night. I know what the religion of God can do for a man. You all don't think much of me now, but if you'd seen me when God dug me out of the hole you'd thought I was a whale. That's so." The wonder, with us, is how in a city boasting of its culture, whale. That's so." The wonder, with us, is how in a city boasting of its culture, a large edifice would be filled and "hun-dreds turned away," that the thousands might have an experience.

a large edifice would be filled and "hundreds turned away," that the thousands might have an opportunity of listening to so disgusting a burlesque on Christianity!

New Orleans Morning Star.

Harold Costa, the second officer of the British steamship Erl King, was mortally wounded on the night of January 6, 1887, by some men who tried to rob him and a companion. He was taken in the ambulance to the Charity Hospital and cared for by the Sisters and surgeon of that famoue institution. As soon as his eyes fell on the religious garb of the Sisters, the poor sufferer made an instant and urgent demand for a Catholic priest. However, being essured that he was not going to die immediately, he consented, on account of the lateness of the hour, to wait till morning. Early next day Mr. Costa assured the Sisters that he felt he was dying, and asked to see a priest as soon as possible. He was baptized, received his first Holy Communion, and a few hours later breathed his last. The poor young man thus tragically called from life in its very bloom of manhood, stated that his father was an Anglican clergyman, but that his mother was a pious convert to Catholicity, and that he had one sister among the Religious of the Sacred Heart, and another studying with that Order. Pendant to his watchguard, which his assassins had singularly left with him, was a medal of the Sacred Heart, him, was a medal of the Sacred Heart, which his assassins had singularly left with him, was a medal of the Sacred Heart, ch he wore for his mother's sake, and his urgent appeal for a priest was in order to execute a promise he had made her to one day become a Catholic. Thus he died, wearing the medal of the Sacred Heart; received into the Church on the first Friday of the month, the day devoted to the worship of that most adorable Heart; and bearing signal evidence of the power of prayer, and of the wonderful clemency of the Most Sacred Heart of

AGAINST COERCION.

AN IMMENSE GATHERING IN HYDE PARK AN IMMENSE GATHERING IN HYDE PARK.
London, April 11.—The gathering in
Hyde Park this afternoon was the largest
ever held in London. The people were
enthusiastic but orderly. The Socialists
stole a march on the police and erected
platforms from which several speakers
delivered orations. They afterwards held
a noisy meeting in Trafsigar Square.
Estimates of the attendance at the meeting vary, but it is certain 150,000 persons,
including onlookers, were present. The ing vary, but it is certain 150,000 persons, including onlookers, were present. The procession took an hour and a half to file into the park. The first contingent was composed of the members of the Robert Emmet Lodge. Then followed a large number of Irish temperance lodges, Radical workingmen's clubs and social Democratic organizations. Numerous bands of music were in the line. While passing the Carleton and other Conservative clubs the bands played the "Dead March in Saul" and the "Marseillaise." Green banners and Irish national emblems were conspicuous in the ranks of the paraders. Among the mottoes displayed on the banners of the Radicals were these:—"Justice to Ireland;" "Friendship not Bayonets;" "No Coercion!" The effect of the careful arrangements that had been made to avoid confusion at the park was seen in the nents that had been made to av confusion at the park was seen in the admirable order in which the paraders grouped themselves around the fourteen platforms. The greatest throng gathered at the platform from which Lord Mayor Sullivan, of Dublin, and Messrs. Conybeare and William Redmond, members of Par-

and William Redmond, members of Par-ment, spoke.

Lord Mayor Sullivan, in the course of a most effective speech, asked:—"Is it the wish of the workmen of London that the wish of the working tenantry of Ireland shall be forever crushed down?" A tremendous response, "No!" resounded throughout the part. The mention of the Queen as about to celebrate her jubilee by shining away the liberties of the people of Ireland

brought forth a torrent of hisses and the mention of Chamberlain's name

brought forth a torrent of hisses, and the mention of Chamberlain's name aroused a tempest of groaus and hisses, with cries of "Traitor!" Mr. Sullivan, in concluding, assured his hearers that the demonstration would carry hope and joy into the hearts of the Irish. It would cheer many a poor, stuggling man to know that England was no enemy of Ireland. "In return," he said, "don't let them believe those who say the Irish are mortal, implacable enemies of England. This is a falsehood worthy of the bottomless pit. (Cheers.) Let there be an end of oppression and injustice, and there will be an end of hatred." (Prolonged cheering.)

Michael Davitt referred to the demonstration as a proof of the approaching solidarity of the people of Great Britain and Ireland. In proportion as the masses began to understand each other, so the classes became alarmed. The privileged classes well know the inevitable tendency of the Irish movement, and sought to crush the Irish leaders, hoping to prevent the English people from following the example set them by the Irish, but they would hold the fort in Ireland. (Cheers.) On the day on which the Crimes Act should become a law they would either have to give up the struggle that they had been at for centuries, and lie down as slaves, or render the system impossible of duration. They would follow the manlier cours. The classes had in the past built a bridge of hate across the Irish Sea. The people would pull it down and erect a bridge of love between the two isles of Ireland and the honest workers of England. (Cheers.)

At 4 30 o'clock a bugle sounded, and at

land. (Cheers.)

At 4 30 o'clock a bugle sounded, and at this pre-arranged signal a resolution condemning the Orimes Bill was put simultaneously at all of the fourteen platforms. The resolution was carried amid a prolonged roar of cheers.

Mrs. Gladstone watched the anti-coercion procession from a window in Piece.

cion procession from a window in Picca-dily and was given an ovation by the men in line.

MANIFESTO FROM GLADSTONE. Mr. Gladstone has issued to the miner

Mr. Gladstone has issued to the miners in the north of Great Britain, a majority of whom are enthusiastic followers of him, the following letter, which amounts to a manifesto:—"I cannot refrain from calling your attention to the meeting which is to be held in Hyde Park next Monday, and to which I understand tens of thousands of the workinguen of London intend generously to devote their holiday. If ever there was a time when it was to the interest of the English workman to bethink himself this is the time. This is the first time when a Coercion Bill, if passed, is to be passed by England's vote alone against the voices of Sootland, Ireland and wates. It is the Scotland, Ireland and wales. It is the first time which such a Bill will have been first time which such a Bill will have been passed under the sanction of the householders at large, who were never enfranchised before the last election—in 1885 and 1886. It is the first time coercion has been proposed without along attempt by the Ministry to show, what we know they cannot show, a state of exceptional and flagrant or growing crime. If England is to coerce Ireland for crime, Ireland can reply that relatively to population she has less come the Braine Ireland to the country of the state of the same part of the same country that the Braine Ireland Irelatively to propulation she has less come the Braine Ireland Irelatively to propulation she has less come the Braine Ireland Irelatively to population she has less come the Braine Irelatively to propulation she has less come the same propulation she has less than Braine Irelatively to propulation she has less than Braine Irelatively to propulation she has less than Braine Irelatively to population she has less than Braine Irelatively to the same than Braine Irelatively to propulation she has less than Braine Irelatively to propulation she had the propulation sh or growing crime. If England is to coerce Ireland for crime, Ireland can reply that relatively to population she has less crime than England. In my opinion the rejection of the Bill is even more needed by England than by Ireland. For Ireland it is a question of suffering, and she knows how to suffer. For England it is a question of shame and dishonor, and to cast away shame and dishonor is the first business of Longary and the present of the present of Longary and the present of Longary and the present of the present shame and dishonor is the first business of a great nation. In 1876 a meeting of London workingmen first gave effectual force to the movement for Bulgaria, which brought about the election of 1880. May the meeting on Monday next ring the death knell of the worst, the most insulting and the most causeless Coercion Bill ever submitted to Parliament.

THE IRISH QUESTION.

The Liberal Federation Denounces the

London, April 6—At a meeting in Chelsea to night a letter was read from Mr. Gladstone, in which he said:—"Our adversaries have availed themselves of the fact that I have taken a large share in

Mr. Gladstone, in which he said:—"Our adversaries have availed themselves of the fact that I have taken a large share in placing the Irish problem as a question of practical politics before the country to plead that it is a personal affair, that it is not a true conviction, and that the people are not in genuine sympathy with the justice of the Irish demand. A little reserve on my part will help them to be sooner undeceived, and to profit more effectively by the teaching they are already beginning to receive—the teaching of events.

The Council of the Liberal Federation met in London to day. There were numerous delegates present from the provinces. The President, Sir James Kibson, denounced the policy of the Government as brutal, and said they were trying to reduce the Irish to the level of the Hottentot. He moved that the Federal Congress protest against the Coercion Bill as retrograde in policy, tyrannical in principle and vindictive in detail.

Mr. John Morley addressed an audience of six thousand Liberals at Victoris Hall, in South London, to-night. He charged the Government with Russianizing the administration in Ireland, and denounced the Crimes Bill as a bateful instrument of oppression. The measure, he said, was intended to lay tenants at the feet of the landlords, who, flushed with triumph, would be spurred on by their own needs to harsh exactions. But the Liberals would not desert the Irish people. The time was when Irishmen saw no light on the horizon save what shone across the floods of the great Atlantic. Now they saw a new light nearer home. They no longer looked westward alone. They looked to the eastward, too, and they saw a beacon of hope and sympathy from England. That beacon would never be put out. Mr. Morley's speech aroused unbounded enthusiasm.

Mr. Dillon addressed a meeting at the Town Hall in Birmingham this avening.

out. Mr. Morley's speech aroused un-bounded enthusiasm.

Mr. Dillon addressed a meeting at the
Town Hall in Birmingham this evening.
He said he would rather be twenty times
tried at the Old Balley than by a packed
jury in Irelaud. He condemned the Land
Bill, which, he said, was worse than the
Coercion Bill. He declared that a more
monatrous deception had never been attempted than to pretend that the Land
Bill was a remedial measure. It was a

Bill, he said, to facilitate the collection of rack rents and to simplify evictions.

An uproar occurred at a meeting held at Dundee to-day which had been called by Unionists. The Irishmen present, who composed the greater portion of the audience, rejected a motion for a vote of thanks to the speakers, and tried to pass resolution protesting availat cogenian. thanks to the speakers, and tried to pass a resolution protesting against coercion. The speakers thereupon left the hall and the meeting terminated in disorder, amid cheers for Home Rule and Gladstone.

Three hundred, Nonconformist ministers have signed a memorial protesting against the Coercion Bill.

The Celtic League has issued a manifesto protesting against the Coercion.

festo protesting against the Coercion Bill, and has resolved to call a mass meeting in London to denounce the

A Dublin despatch says:—Attempts of the agents to compromise with the tenants on Lord Lansdowne's estate have failed, and the work of evicting all who refuse to pay rents demanded will be resumed about April 20. Messrs, Dunn and Kilbride, two of the principal tenants of Lord Lansdowne, who were recently evicted from their extensive holdings near Luggacurran, have been elected Chairman and Vice Chairman respectively of the Board of Poor Law Guardians.

BROTHER FULTON'S CAMPAIGN.

New York Sun, March 22.

Brother Fulton of Brooklyn starts out on his campaign against the Pope with a light heart. It is a big job and he proposes to do it all by himself, and yet he is not afraid. "My friends," he exclaimed to his congregation last Sunday, "there is just one man in this country to stand out alone to fight Rome, and I am that man?"

He did not describe his plan of campaign, but we could hardly expect him to notify the enemy of the tactics which he proposes to adopt, for it is probably his intention to take the Pepe by surprise, and make a violent onset upon his most exposed position. All that Brother Fulton divulges at present is his determination to give no quarter. It must be unconditional surrender, or he will at once charge on the works of the enemy. "My own position," he declares, "is just this: the Catholic Church has only one right in this land, the right to be converted."

In other words, Brother Fulton will not allow the Catholics to remain here unless they consent to be converted into Baptista. That is the heat he can do by them and it

In other words, Brother Fulton will not allow the Catholics to remain here unless they consent to be converted into Baptists. That is the best he can do by them, and it is an alternative which they can either accept in advance, and so avoid the conflict, or when he offers it to them upon the conclusion of the hostilities.

The terms seem to us to be hard, for under the Constitute of the United States and the Constitution of all the States religious freedom has hitherto been guaranteed to every citizen, with the consequence that many millions of Catholics have been attracted to this country. They came here and built churches, convents, schools, and other religious institutions without any forewarning of Brother Fulton's campaign and alternative, and without any means of foreseeing that residence in the republic was going to be made conditional upon immersion, as Baptists. Still, we cannot hope to induce him to relax the severity of his terms, for he is evidently determined to have his own way in this business, which he proposes to take charge of by himself alone, and is not in a frame of mind to listen to suggestion or brook interference.

But how will the other Protestant

denominations besides the Baptists stand with reference to the campaign of Brother Fulton? If he succeeds in converting the Catholics into Baptists, his own sect will have a preponderance of numbers so vast that it will be pretty sure to put before the rest of Protestants the same stern alternatives to which he now confines the followers of Rome. Episcopalians, Meth-odists, and Presbyterians will have to odists, and Presbyterians will have be leave or to come into the Baptist fold, and the variety of religious faith which the American taste has hitherto enjoyed the application of the complete the American taste has a puffermity against will be replaced by a uniformity against which at present there seems to be much hostility. Therefore we warn him to be prepared for other enemies than the Pope alone.

Now let the battle begin! Charge, Brother Fulton, charge!

BIDDULPH SEPARATE SCHOOL.

It is pleasing to note the great advancement being made from year to year in the work of our separate schools. We have been favored with some particulars of the standing of separate school No. 6, Biddulph, which we are happy to place before our readers taken from the report of C. Donovan, Esq., B. A. The total attendance is 58, and the number present 41; three pupils have been sent from this section to the high school. In the different classes examined the standing was found to be as follows: Reading 3, spelling 23, writing 23, arithmetic 2-3, drawing 2-3, geography 2, grammar 2, composition 23, history 2. English literature 23, algebra 3, geometry 3, elementary science 2, Christian doctrine 13. The inspector also reports an excellent brick school, well lighted and airy. The school is well provided with good deska, seats and maps. We congratulate the good pastor, Rev. Father Connolly and his excellent congregation on the great advancement made in the parish in the matter of a good sound Catholic education. It is pleasing to note the great advance cation.

A Pleasing Incident.

A very enjoyable hour was spent on Monday evening by the sanctuary boys of St. Peter's Cathedral, London, at the palace. After partaking of the good things which suit the taste of boys, such things which suit the taste of boys, such as sweet cakes, candies, oranges, apples, buns, etc., provided by Rev. Father Kennedy, ceremonial master of the Cathedral, the boys sang two choruses in grand unison, one in honor of St. Patrick and the other a joyous Easter hymn. Four of the boys, Masters Powers, Kearns, O'Neil and McCarthy, sang solos that did great credit to them, and for which they received the hearty applause of their confreres. Master Arthur Gelger, who, as a musician, is a prodigy, presided at the organ. Monsignor Bruyers, Fathers Tiernan, Walsh, Dunphy and Kennedy were present and appeared greatly pleased with the entertainment given.