From a ando on St. Peter's at Re

Bat to ! the do ne-the vest and' wondrous To which Diene's mervel was a cell -Unries's mighty shrine above his martyr's tomb!

tomb! have benefit the Ephesian's miracle— to old massive the wilderness, and dwell he has as and the jucket in their shade; have neaded Sopatia's bright roofs awell heir glittering mass I' the sun, and have

But thou, of temples old, or altars new, steadest alone—with nothing like to thre—worthest of God, the holy and the true. Blace Zien's desoiation, when that He Forsoon fits former city, what could be Of earthly errutures, in He honour plied, Of a sublimer aspect 7 Majesty, Power, Glory, strength, and Beauty, all are saided. In this eternal ark of worship undefiled.

Eater: its grandeur overwhelm' thee not; And wh,? It is not leasen'd; but thy mind, Expanded by the genius of the spot. Has grown coloses, and can only find A. Atab d; wherein appear ensuring they bopes of immortality; and thou that cane day, if found worthy, so defined see thy God face to face as thou does now His Holy of Holles, nor be biasted by His brown.

Like climbing some great Alp, which still doth rise, Deceived by its gigantic elegance; Vactored which grows—b it grows to har-

Monie -All mastes in its immensities;
Rich maro's -richer palasing-shrines Where flame
The lamps of gold—and haughty dome which
Vies In air with Earth's chief structures, though their frame

Sits on the firm set ground—and this the

glouis must c aim.

Thou seest not all; but peacemea' thou must To separat-contemplation, the great whole, And as the ocean many bays will make, That ask the eye—so here condense thy To more immed'a'e objects, and control
Thy thoughts until toy mind nath got by heart Its elequent proportions, and unroll in migaty graduations, part by part, Thy glory which at once upon thee did not

Not by its fault-but thine: Our outward is but of gradual grasp—and as it is
That what we have of feeling most intense
Outstrips our faint expression; even so
this
'Outshing and o'arwhelming'edifice
Forls our fond goze, and greatest of the Defies at first our Nature's littleness. Till, growing with its growth, we thus dil-

Our spirits to the size of that they contem In such a survey than the sating gaze of worder pleased, or awe which would ship of the place, or the more of art and its great masters, who could

what former time, nor skill, nor thought could plan;
The fountain of sublimity displays
Its depth, and thence may draw the mind of Its golden sands, and learn what great con-

NORTHLAND.

BISHOP IRELAND'S GREAT SER-

Minnesota's Patriot Prelate tells the Story of Ireland's Wrongs, her Sorrows and her Triumphs.

AN EFFORT WORTHY THE ORATOR-AN GRATOR WORTHY THE COUNTRY.

North Western Chronicle, March 25.

Thou shalt arise, O Lord, and have mercy on Sion; for it is time to have mercy on it, for the time is come. Ps. 101. v. J4.

was transfused into the sons and daughters of Erin: it became the soul of the nation. The surrender of his disciples to his spirit and his love was absolute and complete. In succeeding search the surrender of t and complete. In succeeding ages the faith of Patrick has swayed the Irish of Patrick's work is the history of Ire-dand; the eulogy of the one is the eulogy of the other. This glorious fact shows itself in the sacred and inviolable tradition that the same blessed anniversary, the seventeenth of March, solemnizes the holy memory of Patrick and Ireland' indestructible nationality.

ST. PATRICK'S DAY. The two great passions of the Irish beart—love of faith and love of country—Eeding expression on St. Patrick's Day, we can understand the singular charm which the anniversary become Day, we can understand the singular charm which the anniversary has ever had for Irishmen. It was never overlooked, or passed over as an ordinary occasion. Its coming heightened their joys and solaced their sorrows. In the darkest period of Irish gloom, the dawning of St. Patrick's Day brought sunlight to their souls. The despoiled outcast across the wild moor or on the side of the barren mountain smiled through his tears, and in prayer to the apostle base hope re enter his heart. The legions of Ramilies and Fontenoy on instant foreign fields made the welkin ring with salutes to Erin, and sighed along that their good swords were not sloud that their good swords were not sloud for the Cromwellian Parliament that all Catholics, whether C-its or Anglo-Irish, were to be driven by the soldiery from the three , we can understand the singular rm which the anniversary has ever instant foreign fields made the welkin ring with salutes to Erin, and sighed aloud that their good swords were not drawn in her name and her aid. What strange emotions the day has always awakened in your own selves! You are removed thousands of miles from her shores; years have gone by since your eyes rested on her receding promontor ice; many of you know of her enchanting beauty only from the oft told stories of father and mother—and yet no sooner is spirit survived even up to the beginning Seatty only from the oft told stories of lings with Ireland. The same demonisc father and mother—snd yet no sooner is spirit survived even up to the beginning it said to you, St. Patrick's Day has of the present century, when the Lieutonne, than you thrill with a feeling of tenant himself, Lord Cornwallis, wrotes the said to you have been proposed from the proposed from the proposed from the proposed from the same demonisc of the present century. come, than you thrill with a feeling of new life, and memories of Erin crowding from Dublin Castle: "The principal persons of this country and members of both Houses of Parliament are in general factors."

both Houses of Parliament are in gen-f your pledges of unceasing a MESSAGE OF HOPE.

both Houses of Parliament are in gen-eral, averse to all acts of elemency * * and would pursue measures that could only terminate in the extermination of Children of Erin, hearken to my joy ful words. A Patrick's Day has come, as no other in preceding years. The CPatrick's Day of 1886 bears to you the long expected message—for which generations of patriots suffered and bled—that at last there is hope for Ireland, chat at last God's mercy is nigh. Look

ye toward the horizon—a gleam, stranger indeed to Irish eyes, colors the sky about her; its rich light dassles. Look ye well—it is the gleam of freedom's star. O thrice happy day! Thrice happy we! Our fathers longed to see this day. O God of nations, we thank thee for thy favor. In her sore distress Erin clung to thee, and she shall not be confounded. "Thou shalt arise, O Lord, and have mercy on Sion; for it is time to have mercy on it, for the time is come."

IRELAND'S SAD HISTORY.

mercy on Sion; for it is time to have mercy on it, for the time is come."

IRELAND'S SAD HISTORY.

The history of Ireland is an uninter-rupted recital of heartless persecution and direct misery. A mirscle it is, distancing all ordinary laws of cause and effect that the Irish race has survived. Strongbow's army crossed the Irish channel in the year 1167, and the contest then began for liberty and life, which has endured for seven centuries, the closing act of which, with God's help, we are in this present time witnessing. The invaders at first claimed political sovereignty, and the ownership of the lands of the island. Later, the surrender of conscience was demanded. England changing her religion hated the faith of Patrick, and resolved either to extirpate it from the hearts of Irishmen or to extirpate them from the soil of Ireland. They fought, indeed, "pro aris et focis"—for their altars and their hearthstones. So sacred and so far reaching the principles at stake, the battles for Irish freedom rose to highest rank in the universal affairs of the human race—they were battles in the immortal cause of human digniv. battles in the immortal cause of hi digni'y.
"Tue history of Christian and civilized

"The history of Christian and civilized Europe," says Mgr. Perrand, "offers nothing comparable to what we know of Ireland since the conquest of that country by England." Small the island, lost as it were from the rest of the world amid Atlantic's billows; sparse and feeble its population; unorganized were its defenders and untutored in the methods of resistance, and their steamths and its population; unorganized were its defenders and untutored in the methods of resistance, and their strength and courage were ever departing beneath successive defeats. The enemy was a powerful nation, victorious upon a hundred continental battle-fields, opulent, armed with all the resources for the attack which ingenuity could devise, or industry supply. The odds against the little isle were tremendous. England, too,—we will pay her the merited compliment—turned to profit all her opportunities. No nation in its warfare equalled her skill in extermination, her bold measures of oppression by sword and by legislation, as exhibited to the world in her fierce strugglings with Ireland. The destruction of the faith and the liberties of Ireland seems to have been taken by her as the test of her power, and her title to pre eminence amid the nations of the earth, and, assuredly, if this destruction were possible to mundane strength, it shoul i have come as the work of England.

WAR AND CONFISCATION.

WAR AND CONFISCATION.
English armies of Ireland were trained ST. PATRICK'S DAY IN THE to be merciless. Spencer's plan for the reduction of Munster in the 16th cen tury was the normal rule: "I would have none received, but let to their fortune and miserable end * * * They are need-ful to be cut off." Cromwell's sword in ful to be cut off." Cromwell's sword in the language of a contemporary writer, was made, "stark drunk with Irish blood," five hundred thousand of the inhabitants of the Island perishing during his invasion. Faith was never kept with the Irish soldiers, as Drogheda and Limerick can well testify. Indeed, the so-called peace, which at times was proclaimed, was a continuous slaughtering of Celts and Catholics. In the law of the Pale it was no felony to kill a mere Irishman, and the Catholic in a later period found outside of the mountain region of Connaught was liable to be shot down like a wild beast outside his repair. The Irish people were robbed RETHREN: It is St. Patrick's Day; this sound the apostle and the people of Ireland has been close and enduring. The like was never elsewhere seen. Patrick's was the perfect apostleship. His soul who held the reins of power, whether the perfect apostleship. The like who held the reins of power, whether the perfect apostleship. The like who held the reins of power, whether the perfect apostleship and daugh. dealt out with lavish hand, and in this way it happened that large portions of the island were confiscated three or four times over, according as one class of settlers became united in heart or faith with the old race, and new colonists were needed to sustain English law or English church. Only as Helots, hewers of wood and drawers of water for the English planters, were the Catholic Irish tolerated, and in the articles of certain set thements it was stipulated that they were not to be allowed even as menials. They were the vermin of the earth of which the soil was to be totally cleared. When the sword in sheer fatigue sought its scabbard, systematic starvation was resorted to. "If they found," writes Spencer, "a plot of watercresses or shammark these than dealers.

tury—the fathers of your fathers were participants in the sad somes of this epoch—the work of cruelty and oppression seemed complete. The Catholics of Ireland had seen their last hope go down when Sarsfield's fig was lowered upon the walls of Limerick. Those who could escape took flight as flocks of "wild geese" from the unhappy island, and filled the ranks of the armies of France, Spain and Austria. There they distinguished themselves on many a battle-field; but they were unable to render service to their own people. Sarsfield expiring, catching up with his right hand his warm blood, could only say with deep regret, "Oh, if this were shed for Erin!" Those at home were strangers in their own land, not owning an acre, excluded from all posts of honor and emolument, disfranchised, miserable slaves. They were no longer accounted the people of Ireland. This name was assumed by the Protestant colonists, forming less than one sixth of the whole population, and these few set up in Dublin a Parliament which in sheer mockery of the oppressed race called itself the Irish Parliament, and whose supreme business was to enact laws worthy of demon minds for the further degradation of the remnant of the Catholic people of Ireland. "The penal statutes," says the liberal minded Protestant Barrington, "a code which would have dishonored even the sanguinary pen of Draco, had inflicted every pain and penalty, every restriction and oppression, under which a people could linger out a miserable existence. By these statutes, the exercise of religion had been held a crime, the education of children a high misdemeanor, the scn was encouraged to betray his father, the child rewarded for the ruin of his parent, the house of God declared a public nuisance, the officiating pastor proclaimed an outlaw, the acquirement of property absolutely forbidden, the exercise of trades restrained, plunder legalized in courts of law, and breach of trust rewarded in courts of equity, the Irish Catholic excluded from any office in the State, the law, the ar

flicted. The galling chains worn during long centuries had made their impress on the race. The Irish people, by the laws of nature's God possessing the noblest and richest gifts that belong to the human family, have to this day defects which we deplore, the results of Eoglish oppression. To cure these defects, to make my race perfect, I speak often of them to my people: but I never forget the cause, and in speaking of them I do not love Ireland the less, but all the more do I hate English tyranny. all the more do I hate English tyranny. all the more do I nate English tyranny. Irishmen naturally thirst after knowledge; yet not long ago many of them were without the culture of the school-room, because the penal laws had made instruction the price of apostacy. Our Irish emigrants bring to America willing hearts and strong arms, but seldom are hearts and strong arms, but seldom are they skilled crattemen, and doomed to owest occupations they fill the poor quarters of seaboard cities, and suffer the emptations incidental to destitution and discouragement—but was not industry in Ireland under the ban of the law? They lack the forethought and the econ-ony which makes temporal success pos-sible—in Ireland efforts to advance one's sion in Ireland efforts to advance one's self were futile, and if the peasant amassed a little wealth the exactions of landlord and heretical minister grew more insatiate. English law in Ireland was cruelty and injustice reduced to living form—how could Irishmen by habit respect and revere law? And if Irishmen in America hara needed learning in America needed in America nee habit respect and revere law? And it Irishmen in America have needed lessons of temperance, it is because unspeakable misery tempted them to seek in the Lethean cup forgetfulness of their respectively. woes, and it too many trish emigrants in American cities have been driven to keep saloons, this lowest degree of their degredation comes again from English persecution during ages—they are driven to our shores poor and unskilled, and they are seduced into the sole business, which is onen to them demanding ny Irish emigrants in which is open to them, demanding neither capital nor art. I know my countrymen, and I assure my fellow-Americans, whose esteem I covet for Irishmen, that these defects are alien to Irishmen, men, that these defects are alien to Irish nature; they are the mildew encrusted upon it by an unhealthy and uncongenial atmosphere, which the presence of God's open sky shall rapidly dissipate. The vast multitudes of irishmen who, placed in tavorable circumstances, have risen to eminence in every social sphere; and whose virtues are the glory of their native land sustain my assertion. Allow us an opportunity, brief time to recover from our wounds, and we shall all he the from our wounds, and we shall all be the true lrishmen, and as a people, I speak in no spirit of vain boasting, we shall fear no. in no spirit of vain boasting, we shall fear no competition in mind, heart, or hand. Am I ever tempted to be impatient with the defects of my poor countrymen? I remember the penal days.

ays.

"A stranger held the land and tower
Of many a noble fugitive;
No Popisn lord had lordly power.
The peasant scarce had leave to live;
Above his head,
A rulned shed,
No tenure but a tyrant's will—
Forbld to plead,
Forbld to read,
Josammed, disfranchised, imbecile—
What wonder if our step betrays
The freem in born in penal days,"
ENGLISH CALUMNIES

ENGLISH CALUMNIES And remembering the penal days, thank God that we have survived. view with amazement the grand virtues we have saved, and I deem it a divine work to aid the old Irish race in lifting work to aid the old Irish race in lifting itself up to the highest pinnacle of national and social glory, which is its Godgiven place. Haughty England, in this work shall I have best revenge of thee. I shall prove that not only didst thou persecute my race, but that thou hast lied to the world. Yes,—and this was the most heartless of all her oppressions—when England had trampled us under foot, and wielded the resources of an both Houses of Parliament are in general, averse to all acts of elemency * * and would pursue measures that could only terminate in the extermination of the greater number of the inhabitants, and in the utter destruction of the country. The words Papists and Priests are forever in their mouths, and by their unaccountable policy they would drive four fifths of the community into irreconcileable rebellion.

The Penal Days.

Ilied to the world. Yes,—and this was the most heartless of all her oppressions—when England had trampled us under foot, and wielded the resources of an empire to brutalize us, she mocked her victims, laughed at our misery and our ties landlords and tenants; but in other countries landlords and tenants are men of the same race, and between them tractable people, whom English miscom and generosity could not rehabilitate.

Alas for us, the world. Yes,—and this was the most heartless of all her oppressions—when England had trampled us under foot, and wielded the resources of an empire to brutalize us, she mocked her wicitims, laughed at our misery and our ties landlords and tenants are men of the same race, and between them tractable people, whom English miscom and generosity could not rehabilitate.

Alas for us, are the most heartless of all her oppressions—when Eugland had trampled us under foot, and wielded the resources of an empire to brutalize us, she mocked her wicitims, laughed at our misery and our ties landlords and tenants are men of the same race, and between them of th

matises as "a mass of the most cruel calumnies that ever weighed down the character of a meritorious people," and to this very day our great difficulty to obtain a hearing for our cause before the tribunal of universal public opinion comes from the effect of those calumnies which too many English writers strive yet to maintain and propagate.

IRELAND UNCONQUERED

Ireland subdued! It seemed as if she were. Chains were strung around her wherever chains could reach. But her inner soul was in her own keeping, and there she was unconquered and unconquerable. Her mighty spirit ever rose at ove the high water mark of slavery and degradation with which her enemies surrounded her, and every angry wave that beat against her but intensified her courage and gave new energy to resolve never to surrender her love of country and of faith. In the days of her utmost temporal helplessness, when the pall of daik death had settled the deepest over her hills and valleys, she was most firm in her defiance of slavery. The Irish peasants stealing through the shades of night to assist at the midnight mass in a lonely mountain cave and crowding close around the proscribed priest while bloodhounds and vile spies were scenting their track—it was a scene appealing to Heaven's own admiration, and never in the age of Columba of Iona, or Brian of Clontarf were as fervent acts of love to Ireland and to the Catholic Church elicited from Irish hearts, as those rising to the skies from the hearts of the persecuted Irishmen of the Eighteenth century. They, not English soldiers or English statesmen were the conquerors, tury. They, not English soldiers or English statesman were the conquerors, and a lesson such as came from no other people was taught by them to the world
—that freedom of mind and conscience is the most priceless of all human gifts, and that with a brave and great people the spirit of freedom is im IRELAND'S RESURRECTION.

Indeed when reasons for despair were strongest Ireland was on the eve of her

regeneration. She was but gathering in silence her energies for the renewal of the contest of ages, and this time she was destined to succeed. She first se-cured tolerance for her faith, or rather a cured tolerance for her faith, or rather a cessation of the sanguinary measures authorized by the statute law. Then her sons were enfranchised, permitted to vote for members of Parliament; emancipation followed permitting them to hold office; the foreign church which by a perverseness of language never before equalled had dared to call herself the Church of Ireland was disestablished, and some amelioration took place in the and some amelioration took place in the laws governing the tenure of land. And at this present time, the old race with all the enthusiasm and resolute ardor of a vigorous youth is erect, girding its loins for the final effort to break asunder to the inal effort to break as under the remaining chains and enjoy again the fullness of liberty. It is grand to see Ireland this blessed St. Patrick's Day. Her people are united, as never before—Celts and Normans, the descendants of Cromwellian soldiers and of Jacobite planters all with the recent in Sec. romwellian soldiers and or Jacobie lanters, all, with the exception of minor brange and landlord factions, feeling themselves either from blood or from long themselves either from blood or from long themselves either from blood or from long inhaling of her purifying air children of Ireland. Protestants go arm in arm with Catholics—the trusted leader, Charles Stewart Parnell, being himself a Protestant. Bushops and priests are one in heart and in action with the people, he who in spirit and in jurisdiction is the

JUST LAND LAWS NEEDED.

Ireland demands security for her people in the tenure of lands, and the right of government in her own insular affairs.

The matter of land tenure in Ireland The matter of land tenure in Ireland is vital for her people, all the more so that agriculture must always be their chief reliance, and, indeed, is, since the violent destruction of their industries by England, their sole reliance. The whole island under the rulings of English domination belongs to the few—and those few, foreigners and descendants of foreigners, whose one title to their estates was originally confiscation and robbers. loreigners, whose one title to their estates was originally confiscation and robbery, aliens in race and in religion. There is no sympathy between landlords and tenants, the former considering the latter as so many slaves destined to toil for their benefit.

all equity as between the occupier and the owner of the land. The rent was the highest sum which the landlord coul i under threat of throwing him out on the roadside, wrest from the tenant. The tenant might be existed at a second to the country of the country o The tenant might be evicted at a mo ment's notice, and the troops of Eng-land were on hand at the master's nod and were on hand at the master's nod to tear down the peasant's cottage. No compensation was allowed for improvements, which were always made by the tenant, much of the soil having been once bog and mountain slope which was reclaimed by the tenants through the industry of generations. reclaimed by the tenants through the industry of generations. Improvements by tenants were suggestions to the land lord's cupidity to raise the rent or to drive the tenant off the land. The iniquities rendered possible by the English law were the daily occurrences in Ireland, and to such a miserable condition have the Irish people been reduced beneath the iron heel of landlordism that those only who have endured the that those only who have endured the oppression, as you and your fathers did, or who have visited Ireland with unaundiced eyes for the purpose of reading the truth, can realize the frightful evils under which the island groans.
The curse of landlordism because en-

and under a delusive idea of self-protection they hated their victims and strove to keep them in poverly and bondage lest they demand a restitution of their confiscated lands. Froude himself, who cannot be accused of friendlines, of the Irish reople, writes: "The landlords of Ireland—many of them absentees—represent conquest and confication, and they have gone on with an indifference to the welfare of their tenants that would never be toterated in England or Scotland." Dean Swift wrote: "It is by the Egyptian bondage of oruel, oppressing and covetous landlords, expecting that all who live under them should make bricks without straw, who grieve or envy when they see a tenant of theirs in a whole cost, or able to afford one comfortable meal in a month—that the spirits of the people are broken and made fit for slavery." We demand to day no social resolution; we allow prescriptive rights of property; we call for no overthrow of past confiscations. We are not communists. But we desire that Irishmen live as men in Ireland, and in that view we demand land laws which shall effectually protect the tenant in his improvements, give him fixity of tenure, save him from the exaction of too high rents, and lead gradually to the foundation of a peasant proprietorship, so that the old race may once again hope to hold tion of a peasant proprietorship, so that the old race may once again hope to hold as their own some portions at least of their native country.

"The civil authority," Leo XIII. de-

"The civil authority." Leo XiII. declares, "must not be subservient to the advantage of one or of a few, for it was established for the common good of all." It cannot, then, be right that the millions in Ireland be forever paupers, trembling before a few landlords who hold their lives in their hand. It were suicidal on the part of the Irish people to be silent under this wrong. It were an injustice on their part against author ity itself. It is time they cease appeal ing periodically to the world for alms, while their own land, as fertile as any upon which Heaven's dew falls, should support them. It is time the "crow bar brigade" be made impossible, it is time Irishmen may know each morning that before evening closes they shall not be outcasts on the road-side, or inmates of the detestable poor-house. Mr. Gladstone has already granted much to them on this score, and soon, we are confident, full justice shall be done to them.

THE HOME RULE MOVEMENT. THE HOME RULE MOVEMENT.

Ireland demands Home Rule, the right of self government in her own affairs. It is now a-days a confessed principle of public polity among civilized nations—and we Americans understand better than others the principle and practice it more levally—that each people so long. more loyally—that each people so long as their action does not interfere with the just interests of other communities, the just interests of other communities, ought to control the legislation bearing upon their own welfare, much the same as the family within the body politic is independent in the management of its household. A people, a nation, is a family on a larger scale. The principle is based upon the dictates of reason, that government is, in the words of Leo XIII. "For the good of citizane," and that government is, in the words of Leo XIII, "for the good of citizens," and each people realizes more intelligently than others could their needs and provide for them more effectually. Ireland by the immoveable laws of God stamped ineffaceably upon her physical frame upon the souls and bodies of her children, and proclaimed by the same God in tones that neither time nor force has stilled through the eternal aspirations and hopes of Irish hearts, is, and, shall be a nation. "A nation, says a writer in the North American Review, is a race of men, small or great, whom community of traditions and feeling binds together into a firm, indestructible unity, and whose who in spirit and in jurisdiction is the successor of St. Lawrence O'Toole, and the most patriotic of all, warding off from the venerable See of Dublin any suspicion of castle contagion. Eagland in the person of her ablest premier, Mr. Gladstone, lends for the first time in history a willing ear to the demands of Ireland, and the whole world looks with intense interest upon the scene. The Iright question has become before the tribunal of mankind the most important and most significant question of the day.

JUST LAND LAWS NEEDED.

Ireland demands security for her more persistent in its identity and the more persistent in its identity and the more potent in assimilating to itself foreign elements. The Celt remains; Dane, and Norman, and Saxon have come; they have not changed him, but they have been changed unto him, and no truer Irishmen exists to day than the Anglo Normans of the Pale or the and truer Irishmen exists to day than the Anglo Normans of the Pale, or the Cromwellians of Tipperary. John Ruskin, whose discernment of nature's laws and nature's beauties makes him an excepnature's beauties makes him an exception among Englishmen, has said, the chief cause of the misgovernment of Ireland by Eugland is that Englishmen being entirely of a different mould from Irishmen, cannot understand them and ought not to legislate from them.

Irish members are as one to five in Westminster halls; as a body they have no power. British members, too, have ever scorned them, and the introduction of a purely Irish measure was the signal for cynic laughter. or for the hasty de-

The lawmakers have always taken the or a purely rush measure was the signal for cynic laughter, or for the hasty departure of members from their seats. Only O'Connell's stentorian tones, menacingly re-echoed by the hills of Ireland, and Parnell's skilled tactics of obstruction obtained the British ear, and Mr. Gladstone himself has told British electors that never did the British Parliament remove Irish grievances except when a sentiment of fear inspired them.

them.

ENGLAND'S TITLE TO RULE IRELAND.

And by what title of right, we will ask, does Westminster legislate for Ireland? There is justice to be observed between peoples as well as between individuals, and for justice we must contend. In 1691, Celtic and Catholic Ireland was in a small against England's continents, imarms against England's continental importation, William of O.ange. It was their last appearance as a nation treating with England. Ireland submitted; it vas stipulated that the Catholic religion be free and Irish Catholics be protected in their property and their civil franchises. The treaty of Limerick was signed, Patrick Sarsfield being ourspokesman. Will England dare appeal to Limerick as her title-deed to rule us?. The stone of the Broken Treaty shall make answer. Before the ink upon the parchment was well dry it was announced that no faith should be kent with Paristra (Jath) should be kept with Papists; Catholics were driven from the halls of Parliament

were driven from the halls of Parliament in Dublin; the penal laws were enacted. In 1800 a treaty was made in Dublin. The so-called Parliament of Ireland voted legislative union with Great Britain, and as far as they could extinguished Ireland as a nation, and degraded her into a province. That Parliament had seen upon their benches great and true

voting for the union was barely sufficient to carry the infamous measure. If England were sensitive to honor, and understood justice she should long ago by restoring Ireland's Parliament—in which emancipated Catholics would now sit—have sought to wash her brow from the stigms of shame which the robbery of a people's independence has affixed upon ner.

people's independence has affixed upon her.

SHALL HOME RULE COME?

Shall Irishmen succeed in their demand for Home Rule? Why not? Who object? Orangemen in the north? They are but a handful of the inhabitants, and they emphatically are not the Irish people. They are Euglishmen quartered in Ireland and they must not speak when there is a question of the Irish people. Englishmen? Not the liberal-minded honorable Englishmen—and they are numerous.—There are, of course, those in England whose prejudiced reading of history has prevented from understanding the justice of our demands: those we must enlighten. There are those with whom English interests are paramount to all things else, even to highest justice, and who believe other peoples have been created for the sole purpose of serving and enriching England: these we must by fair and consistent efforts compel to restore us our rights. It shall be a glorious day for England when she will bestow Home Rule upon Ireland; she shall appear before the nations of the earth as the just nation, obeying conscience. repairing the evil-doing of the past. Then Irishmen may esteem her; then, and then only may the hand of friendship be extended across the sea dividing the two islands. Our vengeance in our hour of triumph shall be that of our hour of triumph shall her has and until they are accorded to us we will agitate in Ireland, in England, herself, in America, throughouther colonial empire from Canads to India and the South Sea islands. We cannot arrest the onward movement of our people, and so long as we are not victorious England shall not be in peace. It is supreme wisdom for her now to be just and generous.

The present agitation in Ireland is national—a nation demanding life liberty

erous.

The present agitation in Ireland is no. timal—a nation demanding life liberty and happiness. Protestants and Catholics alike are moving. There is no need to lose time in replying to the silly accusa-tion that with a Parliament in Dublin Catholics having the numerical majority would persecute their Protestant fellowcountrymen. They who make the ac-cusation are thoroughly ignorant both of the principles of the Catholic faith and of the instincts of the Irish heart. But since the agitation is national why do I this the agitation is national why do I this morning treat the Irish question in this cathedral pulpit? Why do I plead the cause of Ireland before the altar of the Church? The reasons are plain. Is not justice whether between men and men, or nations and nations, a Heaven-born principle which the ministers of God's Church must advocate? Is not the Catholic must advocate? Is not the Catholic Church the mother of the poor, the suffering, the oppressed? Does not her heart go out toward the persecuted in all ages and in all climes? I were not her son, and her minister did I not weep over Poland bleeding to day under the feet of Czur and Kaiser—Did I not weep over a pation whose cup of affliction has over Poland bleeding to day under the fact of Czur and Kaiser—Did I not weep over a nation whose cup of affliction has overflowed far more than Poland's, poor Erin of the West? But, O Church Catholic, is not this Erin thy own child, whose love has ever been for thee, whose blood has ever flowed fast and warm in thy defence? Dost thou not owe to her in reward of her toillings and sufferings for thee, to bless her and aid her in her needs? If she has endured so much in the past, if it has been so difficult for her to obtain relief from England, has it not been precisely because of her great loyalty to thee? My God, how could I tell the deeds done by Ireland for thy holy Church? What a royal welcome she gave to Patrick, when he raised aloft on her green fields the symbol of redemption! In response to his preaching she became the isle of saints, and in the superabundance of her love she dispatched apostles to Scotland, England, Germany, France, aye, they reached even the plains of distant Italy. And when death or apostacy was decreed, how her children, generation after generation, shed joyously their heart's blood, making Erin the isle of confessors, and of apostles. What sweet and sad memories the penal days evoke!

"They bribed the flock, they bribed the son To sell the priest and rob the sire;"

sad memories the pensi days evoke:

"They bribed the flock, they bribed the son
To sell the priest and rob the sire;
Their dogs were taught alike to run
U pon the scent of wolf and friar.
Among the poor,
Or in the moor,
Were nid the plous and the true—
While traitor knave,
Had riches, rank and retinue."

And despite all trials Ireland remained Catholic. In the Nineteenth century her exiled children have carried the good seed of the faith to the four corners of the world, and as Cardinal Manning remarked in a sermon preached at Rome during the Vatican Council, no one apostle of the Church, the Prince of the hierarchy excepted, was represented by so many pre-lates in the Council Hall as our own St. Patrick. Ireland has stood by the Church, and the Church, her pontifie, bishops and

priests, stand by Ireland. The Church has on occasions been thought slow in giving countenance to the Irish cause: slowness was prudence—but now, when the opportunity has come, Wha giving countenance to the Irish cause:
slowness was prudence--but now,
when the opportunity has come,
with demands that are just, and
means that are licit, the Church is outspoken in her advecacy of Ireland. Leo
XIII, has c'osed the door of the royal
Vatican against English Emissaries who
farn would belie to his face our country,
and the Irish bishops are the most courageous and most resolute; of her defenders.

Yes, in the name of my Church, I pray Yes, in the name of my Church, I pray this morning for Ireland, and I bless her children who are battling for her rights. IRELAND'S FUTURE.

I speak confidently—Ireland will succeed. The movement is too powerful; it cannot be arrested. Erg'and is more inclined to justice, and the world at large watching ner, she fears universal public opinion, and can no longer as it were in the dark throttle her victims and still their c'amerings in death. And we put, too, our trust in Providence, who will not allow forever iniquity to triumph. Yes, there is a happy future before Ireland and it is not far off. A glorious day when Ireland's sons, on Liffey's banks, shall open an Irich Patliament, and Ireland shall be a Nation or ce again!

"Saturnian years return! Ere long
Peace, justice-built, the Isle shall cheer:
Even now old sounds of ancient wrong
At distance roil, and come not n ear:
Past is the iron age—the storms
final lashed the worn cliff, shock on shock,
The bird in the temper t cradled warms
At last her wings upon the rock."

Ireland independent—Ireland happy,

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respected—her sons redeeming themselves from the injuries of the past, and all fetters broken, putting forth the noble qualities of mind and heart which are theirs by nature and by inheritance! The vision of Ecin's future fills the soul with delight. No, we shall not love her more than we the pr

No, we shall not love her more than we did; we shall not be more proud of her than we have been—but, happier, indeed, shall we be in her happines.

It is a solemn time for the Irish people—the independence of the nation is at stake. Irishmen, I besech you, understand your opportunity, and do your duty. Irishmen of Ireland, persevere in patient firmness, abandoning no one iota of your claims, and yet pursuing your end. patient firmness, abandoning no one iota of your claims, and yet pursuing your end with self control and through means as fair and as just as the cause itself. Be united; the enemy will strive to divide your ranks—know that in division lurks dateat in union lies auccess. Irishmen of deteat, in union lies success. Irishmen of tries.

America, be all that is good and great in the of Goo America, be all that is good and great in the eyes of your fellow Americans, winning by your civic virtues and your high bearing as men, as Americans, the approval of this Republic for the cause of Ireland. Aid the men who at home "stand in the gap" by your liberal contributions. The treasurer of the Itish Parliamentary parry should be kept well replenished with gold from the purses of Irish Americans. At home they give their time and life: we

from the purses of Irish Americans. At home they give their time and life; we must give what they have not, and what is needed in the contest—money.

And let us pray for Ireland. We forget, perhaps, this duty. God holds in his hand the destinies of nations no less than of individuals. His favor is needed that we succeed. In vain we plan, and labor and hope, unless He bless our endeavors. O God, we pray to thee—Have mercy on Erin. Remember, now, her saints, her virgins, her martyrs: remember the sacri-him a virgins, her martyrs: remember the sacri-fices of our forefathers in Penal Days, and bookfor their sake, have mercy on Etin, and be it Thy will that she stand forth once more a nation. Beloved apostle Patrick, gather this morning thy Irish saints close around the throne of the Onnipotent, and with them re-ecto in its realms of bliss the prayer of thy children on earth—O Lord prayer of thy children on earth—O Lord have mercy on Erin; for it is time to have mercy on her, for the time has come!

Things Money Can't Do.

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Other

Some boys and girls have an idea that money can do almost anything; but this is a mistake. Money, it is true, can do a great deal, but it can not do ererything. I could name you a thousand things it can not buy. It was meant for good, and it is a good thing to have; but all this depends on how it is used. If

all this depends on how it is used. If used wrongly it is an injury rather than a benefit. Beyond all doubt, however, there are many things better than it is, and which it cannot purchase, no matter how much we have of it.

If a man has not a good education, all his money can not buy it for him. He can scarcely ever make up for his early waste of opportunities. He may say, as I have heard of men saying, "I would give all I have if I had only a good education and a well trained mind;" but he will say it in vain. His money alone can't obtain it. can't obtain it. Neither will wealth itself give a man lutely

or woman good manners. Nothing, next to good health, is of more importance than easy, graceful, self-possessed man-ners. But they can't be had for mere

Money can't purchase a good con science. If a poor man or a boy or a girl
—any one—has a clear conscience that
gives off a tone like a sound bell when touched by the hammer, then be sure he is vastly richer than the millionaire who does not possess such a conscience. Good principles are better than gold. All the gold of Golconda couldn't buy them for a man who hasn't them already.

The Fire Bells.

Ring out an alarm and it is heeded, This is to notify you that base substitution is practiced when the great sure-pop corn cure is asked for. Putnam's Painless Corn Extractor never fails to take corns off. It makes no sore spots and gives no pain. Be sure and get "Put-

What Toronto's well-known Good Samwhat Toronto's well-known Good Samarian says: "I have been troubled with Dyspepsia and Liver Complaint for over 20 years, and have tried many remedies, but never found an article that has done me as much good as Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure." CLARA E. PORTER. Sold by Harkness & Co., Druggists, Dundas street.

To Whom It May Concern. Geo. W. Platt, of Picton, says he can confidently recommend Burdock Blood Bitters to any who suffer from loss of of C appetite, constipation and general debility, that remedy having cured him, after severe illness from the same complaints the

morted and grounds with our to the course of these and the position should not these of the state and the same