HOME RULE DISCUSSED.

A SYSTEM OF LOCAL SELF-GOV-ERNMENT ADVOCATED

FOR ENGLAND, IRELAND, SCOTLAND AND WALES, IRELAND, SCOTLAND AND WALES, TOOETHER WITH AN IMPERIAL GOUNGI. AT WESTMINSTER WHEREIN ALL WOULD BE REPRESENTED—A STEP TOWARD IMPERIAL FEDERATION.

Peterborough Review, Aug. 6.

Peterborough Review, Aug. 6.
On Wednesday evening a lecture was delivered in Bradburn's Opera House by the Rev. Dr. Burns, of Hamilton, on the Irish Home Rule question.

At 8 o'clock the hall was crowded, Those who took seats on the platform were: Mayor Stevenson, D. W. Dumble (Police Megistrate), Councillors Rutherford, Cahill and Davidson, Thomas Blezard, M.P.P., the Rev. Fathers Conway, Peterborough; Keilty, Ennismore; O'Connell, Douro, and Condon, Minnesota, the Rev. Mr. Wilson, Ashburnham, E. J. Toker, J. W. Fitzgerald, J. R. Stratton, J. O'Meara and J. Crough, Reeve of Ennismore.

Dr. O'Sullivan occupied the chair.

The speaker was received with applause, after being happily introduced by the chairman, in whose remarks the old college days, when he was pupil and the speaker of the evening was professor, were pleasantly recalled.

Dr. Burns, after paying a compliment to Peterborough and its people, and commenting briefly on the days gone by when he ruled the chairman, proceeded to his lecture by stating that time had worked wonders, and that to-night he was bound to obey his old pupil.

He rose with feelings of pleasure to

was bound to obey his old pupil.

He rose with feelings of pleasure to address the people present. As the subject was a ticklish one he would take the liberty to read what he had to say. There were too many Irishmen who would, when charged with being an Irishman, either turn pale or reflect all the rays of a prism in his face, but he was thankful that he could say at the outset that no such

UNPATRIOTIC BLOOD

coursed through his veins. Whenever he heard the name of anything Irish his heart beat with a livlier and kindlier heart beat with a livlier and kindlier pulsation. He could not remain quiet and hear the sons of Ireland being charged with chronic discontent without saying something in their behalf. The song of freedom had long been sung by the Irish with the fond fancy that it included them. The Irish had ever helped to fight England's battles—from Bannockburn to Trafalgar, But those hopes of freedom with which that grand old song was sung seemed vain. The old song was sung seemed vain. The five millions of Irish know what it is to live on in anticipation

than the misery of the lower classes in pagan lands. Gladstone and Bright de-clared as to the destitution of the Irish, and a London newspaper, whose repre-sentative was sent to Ireland for the ex press purpose of contradicting, if possible, the reports of this suffering which seemed to be such a standing reflection on Great Britain, bore testimony to it. This misery was not caused by the country's being too densely populated. An article had appeared in the Westminster Review, the most critical journal on earth, that if the land of Ireland were properly tilled it could support from properly tilled it could support from 20,000,000 to 25,000,000 people in comfort. No; Ireland's misery could be attributed to no other cause than its mode of government. With a govern-ment selected from the people, by the people and for the people Iteland might be made to

BLOSSOM AS THE VERY GARDEN of the Lord (applause) and produce a people as happy as the day is long and as merry as a joyful heart. Ireland has her right to self-government. Home Rule in no way implied separation. It might be taken for granted that self-government was best for all people ex-cept uncivilized tribes. What do Canans believe about self government Did they feel like being ruled by anyone but themselves? He believed in self-government as it existed in Canada and the neighboring republic, where the people were quite as free as, but no freer, than we are (applause). This system England had recognized as a good system when given to Canada and Australia—when she declared for it herself. The sons of Britain were fairly surcharged with the spirit of freedom When at the time of the American Revo lution the inflamatory literature set the people of Europe in such a blaze that the monarchies combined to crush out revomonarchies combined to crush out revo-lution. England never once joined in their councils to prevent the people from changing their form of government if they chose to do so.

There was no people in the world who exulted more in their sense of being free

than the English. And would Canadians be in favor of enslaving a people, or being enalayed themselves. But the greater part of the Irish were slaves. There the minority, instead of the majority, ruled. The greatest good to the greatest number was not sought for. He briefly traced the constitutional history of Ireland from the time of Henry II. Pope Adrian IV. gave Henry sovereignty over the land provided he would bring the people into obedience to the Church. The land was secured and divided among ten English families, all except two with no claims whatever, and the land was usurped. To aggrevate further the dissensions of race the religious strife came afterward at the time of the Reformation. But both priests and people resisted Henry VIII.'s effort to change the creed of Ireland, and along resolutely to the religion of their fathers. It was found to be impossible to change a people's religion by Act of Parliament. Matters were not improved by the accession of Elizabeth. He enumerated the restrictions placed on Roman Catholice. Rewards were eigen for the cated the restrictions placed on Roman Catholics. Rewards were given for the apprehension of bishops, priests and clerks. Catholics were forbidden to sit on grand juries; a Catholic could not even be a barrister. (Laughter.) A bar-rister could not marry a Catholic, and the rister could not marry a Catholic, and the priest found guilty of solemnizing such a union was condemned to be hanged. No Papist was allowed to marry a Protestant. And yet Catholic Ireland submitted without a word to all these indignities, and even at the time of the Stuart rebellions not a sign or an uprising was made. In 1763 an attempt was made to remove some of these strictions. A mea-sure was brought in to allow a Catholic to hold a mortgage on land. After repeated rejections it was finally passed, providing that the mortgages could never possess the land, but must sell it to get his own from it.

THE FIRST RELIEF

which Ireland got was at the time of the which Ireland got was at the time of the American Revolution, when all the troops were withdrawn, 100,000 volunteers, voiced by Gratton, asked for redress. Even at this crisis, when all Europe was at England's throat, the Irish demands were moderate. They commenced by declaring that Great Britain and Ireland declaring that Great Britain and Ireland were inseparably united urder one sovereign. They also declared that the King and the Lords and Commons of Ireland were the only power to make laws for Ireland. The Bill, however, was not passed. In 1782 200 delegates from the volunteer force passed 13 resolutions, all admitting of perfect unity with the Empire. The Poynings Act which had been in operation for 288 years was the first removed, and the restrictions put upon the Irish Parliament by the English Parliament were done away with. But it was made obligatory for members of Parliament to describe to the declaration of his belief in transubstantiation a licipation

A DRIGHTER TO MORROW

wn land. For peace and fa
funce they turned westward,
a steerage passage to America

A leaf prishman
A lary Irishman
A lary Irishman
As Irishwonan was that caused the Irish were
many of the Irish who spent their
hilling to get a passage to the conatto work for his family at home,
there were thousands and thou.
As of the Irish paintul though
the for him to relate, who never
mone year's end to another tasted
sat in any form—beef, mutton, pork
r poultry, and there were Irishmen fake. The sglatation was the shoule and in any form—beef, mutton, pork
r poultry, and there were Irishmen fake. The sglatation was the shoule on the bease. To these poor people butter and
ease meet the bease of the poor the search of the sum of the search of the provincian and the miserable hovel which pretend
and the miserable hovel which pretend reform of abuses—the disestablishment of the Irish Church, the repeal of the marriage code, the repeal of the Test Bill, etc. He spoke of the difficulty of getting a bill for Irish relief through the House of Lords, as the landed interests were sold against anything which infringed on their interests. Between 1871 and 1881 31 bills for

were withdrew, but seven were without any difficulty passed to hold the ten-antry in subjection. Ireland submitted to what the year

Ireland submitted to what the yeo-manry of England, Wales or Scotland would never have borne. Surely there had been enough of this experimenting in the mode of governing Ireland. A man who had been watching these ex-periments for the last fifty years was now convinced that Ireland should have Home Rule. Yes; the form of W. E. Gladstone loomed up the colossal figure of the century. And the cause now, though the Ministry is defeated, is not in danger since right is right and

Home Rule and the Land Purchase were sure to come. The fight of the politi-cians stimulated by bigotry had to come to an end, and the struggle between privileged classes, which challenged the rights of free born Irishmen, and the people would end in victory. A Prim-rose Club had been formed not long ago. rose Club had been formed not long ago.
At the first meeting Lord Salisbury received an ovation. The papers said
that the nobility was largely represented. He had no doubt it was. And what nobility was not there in person was there in spirit. The object of this club was to "secure a united opposition to the flood of infidelity and socialism which was at present menacing the world." What was it that produced this coldness and infidelity in various countries but the establishing of churches. The Church of England would be infinitely atronger to-day if it were dis-established. Look at the fruits in Ireland! The church lives in the hears of the people. And the hot bed of social-ism—was it not in the European coun-tries where the people's mants were usurped? But the lords spiritual and

the lords temporal were set in one solid body against relief in these matters. The privileged classes parted very grudgingly with their privileges. The day was dawning when Ireland would have her own Parliament, Scotland her own Parliament, Scotland her own Parliament, Wales hers and England her own despite all unnatural means used to prevent it. Then would each country transact her own local business and blend harmoniously to look after Imperial affairs in Westminster. At the time of the disestablishment a great howl was made that Protestantism was falling. This is because a bill was repealed that compelled Catholics and others to pay a minister not their own and who sometimes had not a congregation. And the bill was passed and Protestantism had not yet fallen. Now the cry was made that the whole empire would be disintegrated if Ireland got Home Rule. It would be found that the Union Jack would

FLOAT AS SERENELY

and it was then that the men first began to suspect Ney's plans, but the suspicions were not even whispered. Soon the flags disappeared, and Ney gave orders to prepare for an attack. We were prepared to attack and marched on to the bridge. When we reached the opposite side of the bridge we noticed about a dozen men advancing from Napoleon's army on horseback bearing flags of truce. Our army, which all told did not exceed 20,000 men, came to a halt. The men on horseback advanced and the center one of the group proved to be Napoleon himself. At sight of him Ney and his officers. Of course a shout.

IN HONOR OF NAPOLEON

Went was then that the men first began to suspect Ney's plans, but the suspicions were not even whispered. Soon the flags disappeared, and Ney gave orders to prepare for an attack. We were prepared to attack and marched on to the bridge. When we reached the opposite side of the bridge we noticed about a dozen men advancing from Napoleon's army on horseback bearing flags of truce. Our army, which all told did not exceed 20,000 men, came to a halt. The men on horseback advanced and the ex

FLOAT AS SERENELY

the day after Home Rule is granted as it did the day before, and that the ties binding the two lands into one would be infinitely strengthened. The most humiliating spectacle he knew of was that of an Irishman opposing the freedom of his own country. And yet he knew some of these. They asked, "Do you think that Ireland is oppressed?" What ignorance! And, again, "Are the land laws in Ireland any worse than those in England?" The Prime Minister of England declared that they resembled each other but in skeleton. So long as one people who did not underlong as one people who did not under-stand another tried to legislate for them, such rule would be a constant and rigi-culous muss. The Teuton could never legislate for the Celt, no more than the Roman Catholic of Upper Canada could make laws for the habitant of Quebec. He quoted land statistics and stated that if the land, three-quarters of which was held by families not numbering 30,000 were subdivided, 600,000 Irishmen

REJOICE IN THE OWNERSHIP

of 20 acre farms. Irishmen were willing to not only take back the land taken from them by their Norman robbers without charging any rent in the meanwithout charging any rent in the mean-time, but they are willing to pay a good price for it. He looked on local self-governments in the United Kingdom as a step toward Imperial Federation, when English, Irish, Scotch, Australians, East Indians and Canadians would all meet in one Parliament, The Irish question was not a question of a day. It had been agitated a long time now, and was coming more and more forward. He quoted a long list of prominent men who had been converted to the Irish cause—Gladstone, Calderwood, four hundred English Methodist ministers and

The Rev. Father Conway rose and seconded the motion, and amid an uproar of applause announced his attention of bridging the Boyne in the manner described by the learned doctor. This he proceeded to do while the applause continued. He paid a very high compliment to the lecturer and broke off short in case, he said, that he might let himself go, and keep the people waiting all night, It gave him the heartiest pleasure to "bridge the Boyne," and he only wished there were more men like Dr. Burns.

The motion was carried by cheers and

The motion was carried by cheers and

waving of hats and hands.

Mr. Fitzgerald, the Rev. Mr. Wilson and Mr. Blezard spoke a few commundatory words, and the meeting closed with three rousing cheers for Her

rousing cheers for Her

NOTRE DAME'S HERO.

Majesty the Queen,

Patriarchal Priest Who Was a Waterloo Relates Some Interesting Reminiscences of His Life.

A reporter of the Chicago Tribune recently paid a visit to Notre Dame University, Ind., where he found Rev. Joseph Neyron, now in his 96th year, but still in the possession of all his intellec-tual faculties. Clad in his cassock, and wearing a white beard, the venerable priest presented a remarkable likeness to the late Victor Hugo. After some preliminary conversation, in the course of which Father Neyron spoke of the battle of Waterloo, at which he was present, the reporter asked the patri-arch if he was with Ney's army when he turned it over to Napoleon? "I was," turned it over to Napoleon? "I was," replied Father Neyron, "and I well remember the day that Ney's act of treachery took place, Ney's and the straggling army of Napoleon met at Oloe Bridge, better known at that time as the Bridge of the Holy Ghost. Napoleon's army was encamped a few miles from the bridge opposits our lines. The mouning after our encampment we saw some flags of truce in advance of Napoleon's army,

went up from our ranks. Well, history has recorded the rest. We were forced to combine with Napoleon's army of boys between the ages of 18 and 20 years and go on to Waterloo and defeat." "Were you taken prisoner at Waterloo?" "Yes, although I might have escaped had I not stopped in my flight to attend to the wounds of an officer to whom I was much attached, General Papuno. As I was dashing along on my horse, dodging a storm of bullets, I saw the general stretched upon the ground, bleeding from a fatal wound in the shoulder. I dismounted to dress the wound, and while I was doing so a squad of Prussians came upon me and cantured me. There there was a squad of prussians came upon me wound, and while I was doing so a squad of Prussians came upon me and captured me. They stripped me of nearly all my clothing and what money I had and turned me over to the English army where there was a lack of surgeons, nearly all the English surgeons having deserted their posts. General Lawton was the commander of the division to which I was assigned, and I was treated by him and his army with I was treated by him and his army with the utmost kindness and gentlemanly courtesy. The general allowed me a stipend, and put none of the usual re striction of prisoners of war upon me. striction of prisoners of war upon me.
When I was taken to Paris by the English I found myself a complex prisoner, so to speak. I was a prisoner of Louis
XVIII. because I was in Ney's describe XVIII. because I was in Ney's deserting army and a prisoner of the English because I was taken while fighting them. However, the French Minister of Warknew that I was with Napoleon against my will, and he forthwith assigned me to duty as surgeon in chief to the first regiment of artilery. I went to report this assignment to the English general, and he positively refused to surrender me He said, with a good-natured laugh: "No, Nayron, you are our prisoner, and we need

PRISONERS OF YOUR PROFESSION

badly just now. Therefore, I will change the programme. I hereby order you sent to minister to the surgical wants of the army at Calais and Dunkirk. In fact I never saw the French Minister of War sgain. The English allowed me double pay from the time of my involuntary assignment until I was discharged as a prisoner." "How did it happen that you became a priest?" "Well, to begin with, I was a soldier against my will, but at the conclusion of the war I made up my mind that I would either be an officer in the regular army, or what was left of the gegular army, or a priest. After badly just now. Therefore, I will change cer in the regular army, or what was left of the regular army, or a priest. After due consideration I chose the priesthood and entered the seminary of Lyons, and after studying theology for three years I was ordained a priest for the diocese of Belley in the spring of 1828." "How did you happen to join the American mission?" "In the year 1835 Bishop Brute, of Vincennes, Ind., sent an appeal to the young priests of France, asking such of them as had the apoatolic spirit to volunteer for the western missions. I recognized the appeal as a voice calling me from home to do the work of my Master in a foreign land. So did a young friend can mission, and forthwith started to join Bishop Brute. I liked Bishop Brute, because, like myself, he had been a physician and surgeon before becoming a priest. In the early spring of 1836 Father Shafer and myself arrived at Vincennes, and were welcomed by the bishop. Father Shafer was forthwith sent to Chicago and myself to New Albany, Ind. But in one year, during 1836, I had been

ON MISSIONARY DUTY

in nearly every known part of Illinois, Indiana and part of Kentucky. The rav-ages of the cholera in Kentucky rendered my services necessary there, and many poor victims died in my arms while I was administering the last sacraments to them. In 1887 Father Shafer died and was burled somewhere in the village of Chicago. Bishop Brute sent me to succeed him, with the understanding that as soon as Bishop Rosati, of St. Louis, sent a priest to Chicago I was to report back at Vincennes. I was stationed at Chicago at vincennes. I was stationed at Chicago not quite five weeks when Father St. Cyr, of St. Louis, arrived there, having been sent to take charge of the mission by Bishop Rosati. Thus, you see, I was the second pastor of the present great Catholic community of Chicago, not for a long time, it is true, but I don't think many needs in Chicago know that I many people in Chicago know that I
was ever a priest in charge there, the general impression prevailing that Father St.
Cyr was the first priest who had charge of
the mission. Soon after my return to
Vincennes I went with Right Rev. Bishop Odin, first bishop of Galveston, to the Texas mission, arriving in New Orleans Christmas day in 1837, and in Galveston New Year's day. After spending one year in Texas I returned, at the request of my bishop, to my first parish, New Albany, Ind., where I built the church of the Holy Trinity, and was pastor of Holy Trinity parish for twenty-seven years I resigned the parish and came here twenty years ago on account of the rheumatism which I had contracted while travelling through the malarial swamps doing mis sionary duty. Soon after I came here my rheumatism left me, and I decided to remain here. I teach my medical class every day, and take great pleasure in doing so. I wouldn't know when with myself unless I was actively engaged in some duty." "What is your opinion of Napoleon I.?" "He was the greatest soldier that ever lived. He had sound good qualities, but

THE BAD ONES PREDOMINATED in his character. True, he fought at first

for the glory of France, but finally he sacrificed France, his faithful soldiers and even himself to his own insatiable ambition. I look upon him as the deliberate murderer of thousands upon thousands of brave soldiers, whom he marched over the snow-covered mountains of Russia for no other reason than to increase sands of brave soldiers, whom he marched over the snow-covered mountains of Russia for no other reason than to increase his own glory. What cause had he for making war upon the Emperor and people of Russia? No, the blood and bones of the Frenchmen whom he left lying on mountains, in valleys and roadways during that terrible winter march, called to heaven for vengeance, and brought down upon his head the bitter curses of the thousands of widows and orphans he had made in France. He had no consideration for the comfort of his soldiers—in fact he hadn't for his own. He had no care except for the advancement of his personal glory. No; his soldiers did not love him during and after the Russian campaign. I mean; they detested and cursed him." "Do you think he had much religious feeling in his composition?" He undoubtedly had, He was a strange being, a veritable mystery in himself. With all his ambitious scheming he never for a moment forgot his daily religious training, and I don't think he ever neglected to offer up a prayer of some sort morning and evening. He declared, when a and I don't think he ever neglected to offer up a prayer of some sort morning and evening. He declared, when a prisoner on St. Helena, that the happiest day of his life was that upon which he made his first communion." Father Neyron is the chaplain of the sisters whose duties bring them about the university and infirmary. He rises every morning, winter and summer, at 4 o'clock, and celebrates mass for the sisters in the infirmary chapel at 5 o'clock. After mass he takes a walk of probably two or three miles. When breakfast is announced he is the first to take his seat at the faculty table in the senior seat at the faculty table in the senior refactory, and he enjoys the meal with a relish. He is never indisposed, and to all appearances he is good for years yet in the land of the living.

JUSTIN M'CARTHY'S LETTER.

THE TORY GOVERNMENT A MICAWBER ADMINISTRATION.

London, Aug. 7.—Following is Justin McCarthy's review of the week:—"These truces with infidels," said Wamba, the jester, in "Ivanhoe," "make an old man of me." Being asked for an explanation, he answers:—"Because I remember three of them in my day, each of which was to endure for the course of firm news to endure for the course of fifty years; so that, by computation, I must be at least a hundred and fifty years old." After the fashion of Wamba, I say these SWEARINGS IN OF MEMBERS

SWARINGS IN OF MEMBERS
after general elections make an old man
of me. Five such performances have I
seen in my Parliamentary experience,
each of which ought, in the ordinary
course of things, to have run through
seven years' lesse of existence, and therefore on that computation I ought to have
been for thirty odd years a member of the
House of Commons, whereas I know I
have been a member only a quarter of
that time. Up to the present the House
of Commons has been engaged merely in
the form of swearing in the new members.
The greater number of the members of the
new Government have to be re-elected
before they can sit in the House. A full
fortnight will pass away before we get to
business; meanwhile let us ask ourselves
what the Saliabury Government can do?
Is it not

A MICAWBER ADMINISTRATION ?

Does it not after the fashion of the imyoung priests of France, asking such of them as had the apostolic spirit to volunteer for the western missions. I recognized the appeal as a voice calling me from home to do the work of my Master in a foreign land. So did a young friend of mine, Father Shafer. We obtained leave from our bishop to join the American mission, and forthwith started to join the American Administration is the mortal Micawher, propose to pay its debts in promises, while "waiting for something to turn up." It proposes to offer Ireland a long Parliamentary "I. O. U." which is to mature next February, but by which important the mortal Micawher, propose to pay its debts in promises, while "waiting for something to turn up." It proposes to offer Ireland a long Parliamentary "I. O. U." which is to mature next February, but by which is the mortal Micawher, propose to pay its debts in promises, while "waiting for something to turn up." It proposes to offer Ireland a long Parliamentary "I. O. U." which is to mature next February, but by which is to mature next February, but by which is the mineral Micawher, proposes to pay its debts. the Buchanan Administration in the United States before your civil war. Slave-holding was the difficulty of your statesmen then, as landlordism, in all its ramifications, is the difficulty of our states. men now, and your Hartingtons and Salisburys were for PUTTING OFF THE DAY OF SETTLEMENT

as long as they could, fondly hoping something would turn up meanwhile, or perhaps that "the sky would fall." In your case the sky did not fall, and settling all and would not have the sky did not fall, and settling the sky did not fall, and settling the sky did not fall, and settling the sky did not fall. your case the ky did not fall, and settling day would not put itself off to oblige timid, time-serving politicians. In our case it will be the same thing. The poor, distressed damsel in one of Voltaire's stories says, "Nothing could have saved me but the heavens' thunderbolt, and the heavens did not thunder." Nothing but a miracle could put off the Irish question, and wa do not expect to see miracles personal services to see miracles personal services and the services are services as the services are services. a miracle could put off the Irish question, and we do not expect to see miracles performed for the benefit of the Salisbury Administration. Yet this is the spirit in which the Salisbury Administration is trying to act. This is the whole meaning of the desire to have some business got through during August and the early part of September and then

AN ADJOURNMENT UNTIL FEBRUARY.

"We cannot tell you what we intend to do with Ireland now," Salisbury says, in effect; "we have not had time to think the matter over. You take our breath away by calling on us to say what we are

away by calling on us to say what we are going to do with Ireland the moment we get into office. No! No! Give us until February! By that time we shall have thought the matter out, and can lay our plans before Parliament." The interval cannot add one single scrap of informa-tion on the subject of Ireland to what is already in the possession or easily with-in reach of the Government. I quite admit that it might be a very useful interval for Salisbury and Cnurchill to employ in

terval for Salisbury and Caurchill to employ in

EDUCATING THE PARTY
up to Home Rule. If they are wise, if they have any common sense among them, that is what they will do. That is the only thing that can "turn up," which would be of the slightest real advantage to them in a political sense—the coming round of the whole Conservative party to the principle of Home Rule. If this does not happen in the interval, nothing can happen which will do them any good. I know of one other thing as to which some not happen in the interval, nothing can happen which will do them any good. I know of one other thing as to which some

of them are on the look-out for—

"something to turn up."

which would be for their momentary political advantage—that is, an outbreak of disorderly acts in Ireland. In that hope, I venture to prophery they will be

utterly disappointed. The whole civilized world bears witness to the absolute per-fection of the demeanor of the Irish people. At the present moment a city's people. At the present moment a city's population pouring out to say farewell to Lord Aberdeen's successor coming in without one sign or word of welcome from any but the police and Castle officials—each event bears equal witness to the sentiments of the Irish people. Every true Irishman will work his hardest for the

work his hardest for the

PRESERVATION OF PEACE AND ORDER,
were it for no loftier purpose than to
thwart and disappoint the "Micawber"
Administration. Is
THE POLICY OF THE OPPOSITION
to be a policy of watchfulness or a policy
of combat? That is the question that the
journals, the political circles, and the
drawing-rooms are asking very eagerly
now. Labouchere strongly favours a
policy of combat, and urges it in earnest
on Mr. Gladstone. Gladstone is naturally
well inclined to such a course of action.
It is as hard for him to keep It is as hard for him to keep himself at rest as for Harting-ton to push himself into action. But Gladton to push himself into action. But Gladstone, of course, has much to think over, many judgments to consult, before he decides either way. In any case the only question of the present hour is whether the policy of combat shall be put off until February. It does not matter much; it cannot be put off any longer. When February comes February brings with it just the same question as that which last Spring brought—the Irish question—and it will have to be answered then. There is

The absurd hope that the Irish party and the Irish people could be bought off, or satisfied, or stilled, even for a moment, or satisfied, or stilled, even for a moment, by some county government crumbs being flung to them, has been utterly dispelled by the meeting of the Irish party in Dublin, and the resolution adopted unanimously, enthusiastically, there. No! Among the things which the "Micawber" administration may have been to see administration may have hoped to see turn up, that one thing which they were prepared to hope for—even a few days age—they now know will not "turn up." JUSTIN MCCARTHY

CATHOLIC PRESS.

Ave Maria.

Canon Farrar, one of the ablest divines of the Anglican sect, writes as follows, in his "Life of Christ," of those words of Our Blessed Redeemer addressed to the Blessed Virgin at the marriage-feast of Cana—"Woman, what have I to do with thee?":—"The words at first sound harsh and almost repellent in their roughness and brevity; but that is the fault partly of our version, partly of our associations. He does not call her 'Mother,' but the address 'Woman' (gundi) was so respect-ful that it might be and was addressed to the queenliest, and so gentle that it might be and was addressed at the ten-derest moments to the most fondly loved. And 'What have I to do with thee!' loved. And 'What have I to do with thee!' is a literal version of a common Aramaic phrase (mah le velak), which, while it sets aside and waives all further discussion of it, is yet perfectly consistent with the most delicate courtesy and the most feeling consideration."

Boston Pilot. John Bright, who recently posed before the world as the enemy of Home Rule, "because he was Ireland's friend," has been utterly silenced by the publication of a Home Rule speech of his made 20 years ago. He has attempted an explan-ation, but it has pained and disgusted even his friends. His argument for Home Rule, made in Dublin in 1868 (October 31), is one of the strongest plass that could Rule, made in Dublin in 1866 (Ostober 31), is one of the strongest pleas that could be urged for Gladstone's policy. He said .— The tenants, in England and Scotland are much more powerful than the tenants here, because you are acting alone here and act upon a great and powerful body in London. If you had a Parliament at College Green, clearly the Parliament at College Green, clearly the tenantry of Ireland would, with the present feeling in Ireland, be able to force through that Parliament any measure of justice they named; but as you have to deal with a great Parliament sitting in London, all the clamor you make and whatever demand you urge from this side of the channel come with very feeble effect, especially as you can only be represented by about 100 members, and of these, unfortunately, it happens that a considerable number is unwilling to support the demands made. It is one of the most difficult things in the world for 50 men among 600, some bundreds of miles from those they represent, to work up any question which may be against the prejudices and sympathies of all of the 600."

Western Watchman.

Western Watchman Western Watchman.

There is apparent in all the cities of this country—and we take it the movement is general throughout the world—a growing disposition among our Catholic men to attend the week day Mass. We have noticed this more in other cities than our own, but we have no doubt the same reown, but we have no doubt the same remark applies to our own people. This is a most consoling augury for the future of the American Church. There are thousands of our Catholic men here in St. Louis who could go to Mass every morning if they were at all disposed to do so. The time of the daily Mass is convenient in most of our parish churches, and their business leaves them free to indulge even most extensive religious practices. Why most extensive religious practices. Why do not more assist at the daily Mass? They have persuaded themselves that such extreme religiousness is adapted only for saints. Leaving out the question as to the obligation of all to strive after Christian perfection, we would assure them that the attendance at the daily Mass is not generally considered a work of very high

sider this question There is a beautiful precept which he who has received an injury, or thinks he has, would for his own sake do well to follow: "Excuse half, and forgive the rest."