knelt at her feet :-it was her mother's hand which was placed upon her head-it was her mother's voice which pronounced a blessing over her. The venerable lady embraced her, while a tear shone beneath her eyelld. She looked with tenderness upon her child her youngest child, but it was a tenderness mixed with reserve and with habitual stateliness. Her mind had been of late years turned to matters of secrecy and importance, and her countenance had acquired an expression which, while it did not amount to sternness, was nearly enough allied to it to awe her young daughter rather than to attract her Her silver hair was parted smoothly from the forehead, while a black silk hood, from beneath which appeared a close cap of the finest lace, formed her headdress. Her statute was tall, and remarkably erect. She moved and looked the daughter of a long line of ancestorsthe widow of the true and loyal Duke of Powisthe mother of a race of nobles!

The Lady Winifred was presented to many of her relations; and to her sisters, the Ladies Scaforth and Carrington, and the Lady Mary Molineux. All were delighted with the timid and graceful

girl whose heart was as ready to receive them, as if she had ever been nurtured among them; while the freshness of her mind, her wonder at all she saw, and her determination to love and to admire everything English, rendered her as interesting as

she was attaching.

The Duchess of Powis did not devote many days to making her daughter acquainted with her kinsfolk, but shortly set forth upon her journey to Wales; and at length the Lady Winifred's ardent desire to gaze on real mountains was likely to be gratified. In the agitations of the last few days, and the anticipated delight of visiting Wales, the destined husband had been forgotten. Her mother had not alluded to the subject; and with the natural buoyancy of early youth, she gave herself up to the enjoyment of the moment, and would not look beyond the present happiness.

[TO BE CONTINUED IN OUR NEXT.]

ENGLISH CATHOLICS AND IRISH CATHOLICS.

It is most painful to think that English Catholics and Irish Catholics have been so much separa ted by a species of national barrier which is quite alien from the spirit of that glorious and sublime religion which they in common profess. Both being children of Rome, they should feel that they are united by no ordinary tie, but are linked together by a high and holy bond, to which every merely worldly consideration should give place. Some English Catholics expect Irish Catholics to be as zealous for the glory and greatness of the British Empire (the bitterest foe on earth to the Pope) as they as Englishmen are; but this is not reasonable. The Catholics of Ireland (we mean the true Catho lics) love their religion before everything, and next to that they love the rights and liberties of Ireland. No country was ever more true to Rome than Ireland, and it is manifestly unjust to impute to a long suffering Catholic nation any coldness in the cause of Holy Church because it also deeply and intensely loves Irish liberty. On the other hand, some Irish Catholics get very angry with English Catholics because they cannot feel for Ireland as Irishmen ought to feel. This is most unfair, Many English Catholics are educated in anti-Irish principles. We cannot expect them to be able at once to shake off these national prejudices on account of the identity of religion. But religion and politics are very different things. The Church does not, indeed, forbid national feeling, but it places faith above everything. Let us (in order to do justice to both countries) look at history, and we shall find that Ireland preferred Catholic truth to everything, and that England, though she almost entirely lost the faith, made a boltl resistance before she was forced to surrender the priceless gem of her ancient creed and is now returning to the true fold.

Let us first look at Ireland. When the brutal edicts of the sanguinary and ruthless Elizabeth fell upon her car, she thought of nothing but to cling with redoubled love to the faith which had been kindled on her bills by St. Patrick, and which had glowed with resplendent lustre among her people for more than a thousand years. Her prelates and her priests endured horrible tortures rather than betray the sacred treasures of the true faith. For ages she suffered, but she was always steadfast. It was this feeling that gave courage to her martyrs down to the illustrious Oliver Plunket, and though Ireland was deluged with blood she was still true to her faith. In later times, when the penal laws came into force, and when a system described by the great Burke and other distinguished statesmen to be the perfection of cruelty and despotism blighted Ireland, and sought to overthrow all the best feelings of nature by bribing the apostate son to plunder the faithful father, still the nation held fast to the glorious anchor of Catholic truth. Next corruption was tried, but also without success. Gold could not triumph where the scaffold had failed, and thus it is that Ireland, neither terrified by threats nor seduced by smiles, still stands forth in

history as a great Catholic nation.

And now let us look at England, and let us here ask the special attention of our Irish friends, some of whom seem to think that the English people gave a welcome to Protestant error. Henry VIII., it is true, was terribly and fearfully impartial in his punishments. He gave to the scaffold the illustrious More and the saintly Fisher because they denied his spiritual supremacy; and he, with barbarous cruelty, sent to the flames several persons who denied the doctrine of the Real Presence. As self-indulgence was his God. he cared not whom he sacrificed so long as he gratified his own brutal will. His tyrannical daughter, who cursed England with her terrible rule for forty-five years, knew no feeling but the most heartless cruelty. By her inshuman laws nothing was omitted which could tend to crush out the grand old faith which St. Augustine had brought to Britain's shores, and which had been her greatest, nay, her only glory for a thousand years. It is not true that English people welcomed Protestantism. They were tortured into it by the rack, the rope and the knife, and by penalties without number. Foreign mercenaries were brought in to hurry on the terrible work, and and at last the Catholics were overcome, though not without a long and fearful struggle.

And now we live in milder times, when (though Catholics are still under some disabilities) no man can be persecuted for professing the truth, let English and Irish Catholics join heart and hand in the great work of strengthening the Catholic Church. Protestantism has given to Catholics some of the ablest men whom England ever produced. Let us rejoice on a grand common platform. Let not the Englishman ask the Irishman to love England more than Ireland. Let not the Irishman ask the Englishman to love Ireland more than England. Let cach love his own land deeply-do battle for her just rights-but let both remember that, soaring far above all political thoughts and dwelling, where no mere local feeling can presume to intrude, there is a holy and sublime cause—the cause of Catholic truth. Let each feel that to preserve this is true glory; to lose it deep degradation. Thus will each come to feel that in the most important concern of man the safety or the danger of Catholic England and of Catholic Ireland are of the same importance; as the Roman poet says :-

Una salus ambobus commune periclum—United in safety, united in risk.—London Universe.

Lamps are liable to explode when trimming is neglected. The wick being chared low down in THE NAME OF JESUS.

O sweetest name! O name of grace and love, Most high, most low! Most great, most humble, human and divine, That man can krow; That telleth us alike of heavenly joy

And earthly woe. The mighty angel, pure from blight of sin,

Who bore to earth This gentlest, tenderest Name, no'er understood Its priceless worth. Nor fathomed the compassionate depths of love

That gave it birth. Lowly at Messiah's feet the Jewish maid Knelt to adore, And worshipped Him with every sacred name

The ancient law Gave unto God, patriarchs and prophets knew Ages before.

But when, with yearning mother-love, she let Her soft lips press The little face upraised, or tiny hand

Lifted to bless, Jesus, my Jesus!" broke from her full heart In fond caress.

Jesus," first word on innocent, childish tongues In gentlest prayer: last murmur on the sinner's lips,

Saved from despair; Or dying saint's, who sees heaven's portals ope, And Jesus there.

Not to dread and mighty names that speak, In awful tone,

God's power and justice, every knee is bowed; Jesus alone Would claim the fealty of adoring love, As all His own.

AN "UNCLE SAM" SNEER.

Up to the close of the war between Northern and Southern States, one could, at all events, understand the fervor with which some enthusiastic Irish American newspapers would declare that the only successful way for Ireland to have her way with England was to take the sword and rifle. All other ways were reproached with "failure;" but this would not fail, could not fail, never failed at allforsooth.

The New York Irish World, in its issue last received, has a cartoon of Irish Pat "discoorsing" with Uncle Sam, and underneath the following :--

ADVICE FROM ONE WHO KNOWS WHEREOF HE SPEAKS. "Uncle Sam-' What, Pat! still a-petitionin' parli'ment for Self-Government? I should think that arter seven centuries of such work you'd 'a' got tired of it afore this. Now, if you want independence, just do as I did in '76'; and instead of carrying that 'ar piece of paper to London, make gun-wadding of it. Self-Government is to be got, not through parliment but through the rifle."

The Irish World dialogue-maker takes good care to stop at this point, lest Irish Pat, quick and

shrewd, should answer as follows :-"The Southern States did as you did, and did they succeed, Uncle Sam? Did they get self-government through the rifle in 1861-4? It does not lie on your lips, Uncle Sam, to tell subject peoples how to rebel; you have shown governments how to squelch re-You are now qualified to instruct Russia bellions. in putting down the Poles, England in putting down the Irish, Turkey in putting down the Cretans. To these powers, Uacle Sam, you, in your new character, now say: 'If you want unification, do as I did in 1864. Instead of sending that treaty of compromise or concession to Warsaw or Dublin or Crete, make gun-wadding of it. Suppression of disaffection is to be achieved, not through parley with the rebels, but through the rifle."

It seems to us that of all the countries on the face of God's earth from which we Irishmen in Ireland. trying gallantly to do the best we can for our country, should not be insulted by reproaches of cowardice or folly, conveyed in such sneers at our efforts and such recommendations to war, it is the United States of America, especially the Northern States of that Union. That is the country, and those are the States, whereby a deadly blow has been dealt to the hopes, chances, and prospects of insurrection, revolts and secessions in our day.-Neither the Poles in Poland, the Indians in India, nor the Irish in Ireland, could equal the thorough unanimity of the Southern people. Neither the Poles, nor the Indians, nor the Irish, nor any peo-ple in the universal world, could surpass—few could equal, few ever have approached-the splendid heroism, the self-sacrifice, the endurance, the ability, the valour, displayed by the South under the galaxy of military genius, virtue, and patriotism, at the head of which was Robert E. Lee, the Bayard of modern American history. The South had to seek for nothing, to fight for nothing, but the end and object of the revolt, the day it seceded. That is to say, it had everything ready to its hand like a settled and constituted government-armies, arsenals, stores, civil and military organisations.—Yet the South "failed." "Through the rifle" it "got," not success, but ruin, disaster, overthrow, and desolation. It merely amounted to this—that four millions could not fight twenty millions, no more than a boy of thirteen, no matter how spirited and brave, could fight a powerful man of forty .-Whoever else, then, may talk to us Irishmen in Ireland about the virtues of "the rifle," it is not Uncle Sam. We doubt it would be manly on his part-we would call it cowardly, treacherous, and murderous-for him, after trampling under foot his own (unanimous) four millions, to come to our (divided) four millions, and urge them to stake their fortunes on the same hazard!

It is true that a hundred years ago the United States of America wrested their independence from England by force of arms. That, we may remark was before Gatling guns, and telegraphs, and steam-ships were invented. It does not follow that Ireland could do as much now, when all these important aids to the science of war are in the hands of her oppressor. That success of the United States in 1776 has really less bearing upon our case than the failure of the Confederate States in 1864 England fighting in America in the former period. was three thousand miles away from her base of supplies-three thousand miles of ocean, which could be traversed only by slow-going sailing ships; England, fighting now in Ireland, would have reater advantages on her side than the Northern States had in their war with the South in 1864. If we are to look to America for a lesson on the chances of insurrection, it is, of course, to the latter period we should turn our attention, for the conditions, arts, and appliances of military warfare then existing are those we should now have to face .-And this being so, the lesson which Uncle Sam is now as competent as any man on the face of the earth to teach us, is that an armed uprising of a small body of people with an extemporised government, against a great nation with an established one, is not likely to prove successful; and that, in. fact, if the contest be allowed to lie between such combatants, victory will be certain to rest with the power that has the greatest resources in men, material, and money, the best credit on the stock exchanges, and the freest intercourse with the rest of

We are not here discussing the abstract theories or controversies of "physical force" or "moral force." The slavish doctrine that under no possible circumstances ought a people to resort to arms, is as great an outrage on history and as great an insult to humanity as is the brutal doctrine thatarms alone should be the resort of all. It would be a woeful day for small but liberty-loving nations, whether subject or free, if Almighty God left the

the brute strength of the strong. It is not so, and all Catholic interests turn in these realms, and that duce a bill to amend the Acts of parliament by it is well for us all that it is not so. The posses- Home Rule would strengthen the Catholic cause which the boards of guardians in England sion of physical force and military capacity is one. of the elements of moral force amongst nations and therefore we would have Ireland to be an armed and courageous nation. That element, in the cal-culations of our foes—though they might settle it in Uncle Sam's 1864 style if it stood alone and measured itself as such on a battle-field-adds immensely to the momentum of demands pressed skilfully on a field which gives us more advantage. The world is full of instances where this combina-

courage, and the vices of cowardice and slavery .-For it is we Irishmen who have best taught those vital maxims to Uncle Sam and all the world. No people of them all have more sufficiently vindicated kings respected and the third George acknowledged their courage and bravery; none of them have poured their blood more freely or struck more frequently for liberty than we have. If, therefore, we see fit to wage our warfare by other means vatism, and it is the contrary system of bureauthat just as fully prove our patriotism, we are but as the general on the field who adapts his mode of attack to the circumstances of the time and the likelihood of advantage to his forces, such as they are. It is not "after seven centuries of such work" as "petitioning"-(by the way we never heard that Ireland was now petitioning Parliament for Home Rule)—but after seven centuries of trying "through the rifle," that Ireland still holds to her protest against subjugation. Uncle Sam himself would have given up long ago, and embraced "accom-plished facts." The Irish paper that puts such a sneer against Ireland into the lips of Uncle Sam belies Irish history and insults the record of " seven centuries" that are the glory, not the reproach, of Irish endurance and Irish valour.—Dublin Nation.

ENGLISH ANTI-IRISH PREJUDICE.

There are few English priests, we are afraid, and still fewer English Catholic laymen, who share Father Lockhart's just and kindly feeling towards their Irish "brethren in the Faith." There is no other English priest who, by hisacts, has so deserved the gratitude and esteem of Irish Catholics as Father Lockhart has; for he is ever to be found identified with every movement having for its object the religious and social elevation of our countrymen. All this we know, and without being guilty of any "grave error" we think we may say too, that his kindly, generous nature, and strong sense of justice, impels him to wish for a speedy adjustment of all the political differences between his country and ours-between England at d Ireland. Although 'tis but a fortnight since we expressed the pleasure it afforded us to hear from the rev. gentleman that " English Catholics generally are not infected with anti-Irish prejudice," and that "it is every year more and more disappearing from among us," and trusted that the good father was not judging other peoples' hearts by his own kindly and just one, we have received confirmation of our mis-givings in a letter which appears in last Saturday's Weekly Register and Catholic Standard, and signed " A Priest." The letter is directed against the Rev. Father Lockhart's manly protest, which appeared in our columns, in condemnation of an article in the Dublin Review on the O'Connell Centenary, in which among other matters attacked, the Home Rule members are designated "crawlers." The correspondendent of the Register, "A Priest," having sharply taken to task the Rev. Father Lockhart. thus concludes his letter :- "Now I cannot see what special call or occasion Father Lockhart has to get up his anti-Irish prejudice cry. Some people are never tired of appealing to the nationality of Irishmen. I detest all such, whether the nationality be English, Scotch, or Irish. Of course I speak only for myself. I am nobody's organ," &c., &c. We are very little concerned whether or not "a priest" detests all such (appeals), &c. We know he will appeal when he finds it convenient. But with his "of course I only speak for myself, I am nobody's organ," we at once join issue and plainly tell him that, whether he is conscious of it or not, he is the organ and mouthpiece of that party who would condemn Father Lockhart in their hatred of Home Rule. It is against that and not really against Father Lockhart, the writer's attacks are directed. But little as such strictures will injure Father Lockbart, either in health, person, or reputation, still less will they injure the cause of Home Rule—the cause of the Irish people. Nothing can stay that. Obstacles to its progress and final triumph, may and will present themselves. but only to be overcome. And in the day of Irish national rejoicing—the day the "old House in College-green" welcomes within its halls the representatives of a really emancipated people, the nuny opposition of "A Priest" and his party will be iorgotten and forgiven. We would gladly forgot the past, but we are so often and so insolently reminded of the relative positions of Englishmen and Irishmen that we are reluctantly obliged to notice them. And we say regretfully, if emphatically, that the Rev. Father Burke-that ornament of the Church, and honour to his country-correctly judged our relationship, when in one of his most eloquent lectures—" The History of English people well. Some of the best friends I have in the world are in England. They have a great many good qualities, but there is a secret quiet, passive contempt for Ireland, and I really believe it exists among the best of them with very few exceptions. An Englishman will not as a general rule, hate an Irishman joined to him in the faith, but he will quietly despise us. Generally speaking in the English heart there is, no doubt, a contempt for Ireland and Irishmen." These words we believe to be eminently true, and are in nowise surprised at "A Priest's" letter. To the Rev. Father Lockhart, whose heart is always with us, we only say that, with all his desire to do justice to Ireland and the Irish, we are obliged to still believe in the existence of a strong anti-Irish prejudice on the part of English Catholics .- United Irishman.

ENGLISH CATHOLICS AND ANTI-IRISH PREJUDICE.

An English Catholic, writing to the editor of the Dublin Freeman, handles the subject of English Catholics and anti-Iris prejudices in the following igoious letter:-

Sir,-Will you allow me to trespass on your valuable space to express the deep satisfaction with which I and innumerable English Catholics have read Father Lockhart's admirable letter, which appeared in the weekly Catholic press this morning.

Believe me when I say it has only expressed the sentiments of numbers among us, who have read with indignation and disgust the recent article in Dr. Ward's Review, and who are desirous to repudiate the statements and sentiments therein expressed, not, thank Heaven, by one of ourselves but a

renegade Irishman. As a Catholic de vieille rache, and a member of a family which shares with the Irish race the honor of having the faith under the bitter persecution of the penal days, I am able to add my testimony to that of Father Lockhart as to the growing feeling of our body at large on Irish affairs. I could point tomany of the oldest and most pious Catholic families whose sympathies are strongly in favor of Home Rule, and who would blush to speak of the Irish members of the House of Commons and the cause they represent as the Review in question has done. It is impossible that any far-seeing Catholic can be the tube the flames obtain excess to the oil below. weak in this world no countervailing resorts for blind to the fact that Ireland is the pivot on which

Rome Rule would strengthen the Catholic cause which the boards of guardians in England and raise an added bulwark against secularism and parochial boards in Scotland are allowed to remove State interference in religious matters. It would persons to Ireland, making their wives and child create a sanctuary for religious freedom into which chargeable to the rates. not only of Ireland, but possibly of our own, in a it seems to them fit, to place orphan children out day when the school, the cloister, and the altar may to board up to twelve years of age, without impossible committed to the tender mercies of the Birming-ing upon them any obligation to do so:

The world is full or instances where such tion of forces has succeeded in winning national liberty exactly as we Irishmen are now seeking to win ours; instances, let us also say, where such a leading impulse of all generous minds; surely they should lay papers on the table on Friday next course succeeded, though "the rifle," which Uncle Sam recommends us, failed."

We Irishmen will not be lectured by Uncle Sam or anyone else on the virtues of manliness and or anyone else on the virtues of manliness and or surely they should lay papers on the trick something the race of the abrogation of the Penal liquous on Sunday in Iroland during the whole day or anyone else on the virtues of manliness and intellectual influence (for they have no introduce a bill extending to the Municipal Corner to the part of the Irish national cause and the introduce a bill extending to the Municipal Corner to the Irish national cause and the introduce a bill extending to the Municipal Corner to the Irish national cause and the introduce a bill extending to the Municipal Corner to the Irish national cause and the introduce a bill extending to the Municipal Corner to the Irish national cause and the introduce a bill extending to the Municipal Corner to the Irish national cause and the introduce a bill extending to the Municipal Corner to the Irish national cause and the introduce a bill extending to the Municipal Corner to the Irish national cause and the introduce a bill extending to the Irish national cause and the introduce a bill extending to the Irish national cause and the introduce a bill extending to the Irish national cause and the introduce a bill extending to the Irish national cause and the introduce a bill extending to the Irish national cause and the introduce a bill extending to the Irish national cause and the introduce a bill extending to the Irish national cause and the introduce a bill extending to the Irish national cause and the introduce a bill extending to the Irish national cause and the introduce a bill extending to other) in favor of the Irish national cause, and the recovery, not of a radical novelty, but of an ancient and time-honored constitution. What the Stuart -ie., the autonomy of the Irish Legislature-can scarcely be held in our own day a very revolutionary measure. Decentralization is the truest consercratic centralization which has revolutionized con-

tinental Europe. Recent statistics prove the fearful results of this system in Ireland. Two millions and a half of Catholic peasants and tenant farmers have been drivon from its shores, and so lost to the Catholic population of the three Kingdoms. What number of boasted conversions from Anglicanism, much as we may rejoice at them, will make amends for such a drain on our forces? The remedy for its continuance is, as is proved by daily experience, such a land measure as a home legislature would alone dare to pass, and which would root the Catholic peasantry on their own soil, instead of being driven to emigration and to the centres of English labor, where the contact of heresy and vice renders the preservation of faith and morals a standing

miracle. These are all truths which must be present to every Catholic and I will not admit that we are so selfish or so unjust as to ignore or repudiate their teaching, because an "anti-Irish Irishman" calumnistes the land of his birth and nurture in a Review which at most is the organ of a clique, or because a few self-sufficient Catholics here and there sneer at a race and its representatives which gave them Christian liberties thirty-years ago, and to-day constitute their sole defence in the eyes of our rulerstheir sole title to political consideration or even existence.

Believing, as I do, and have ever believed, that the legislative independence of Ireland, in whatever form, would be an equal benefit to both countries, and that it is the merest act of justice to the Irish race, I deplore all the misconceptions which have lately arisen as the work of the enemies to religious freedom and to a good common basis of action between the Catholics of both countries. They are in part owing to the misrepresentations of Irish Catholics of the higher class, who in too many cases have given a most false and injurious view of Home Rule among English Catholics of their own caste, and whose opinions are naturally received with consideration here. The repudiation of the National cause by the men who should be its natural and authorized leaders has been one great reason of its being misunderstood and misrepresented among English Catholics. They have been taught to identify it with the infidel democracy of their own large cities, with which it has not a point in common; and I do not hesitate to say that I have heard far more revolutionary theories broached in a fashionable London salon than it would be possible to do in any Home Rule conference in England or Ireland, where love of country goes hand in hand with love of the altar, the hearth and the Holy Sec.

Ignorance far more than any other cause lies at the root of the so-called anti-Irish feeling alluded to in Father Lockhart's letter. A better feeling would be elicited by closer mutual knowledge between the Catholics of the two countries, and signs of it are already visible in many quarters. I may instance an excellent leader on "Amnesty" in the Weekly Register of this morning, a paper which has ever strenuously advocated the Irish cause, and which has a large and influential circulation in the

upper class of English Catholics. trust the da fathers shared with yours the bitter trials of the Penal Laws, whose ancestors defended the same

cause, and in many cases lost all, save faith and name, for it, shall be base enough to forget the debt of gratitude we owe to Ireland in the present century, or shrink from repaying it to the best of our power when the occasion may offer. The memory of common trials in the past, the common creed and hope which link us, should be sufficient motive for a common cause and common action to day.

THE HOME RULE MEMBERS. (From the Irish Times.)

Almost immediately after the opening of parliament, and the return of the Speaker from the Upper Chamber to the House of Commons, when the sitting was suspended, the Irish Home Rule representatives who have already arrived in London proceeded to the rooms of the party in King-street. Westminster, where they held a conference and decided on the course of action to be taken in the evening, either before or during the debate on the address to the Crown in reply to her Majesty's speech. Very great dissatisfaction approaching almost to something like indignation was expressed at the apparently studied and intentional omission from the royal message of all reference to Irish legislation and to the growing requirements of the people of Ireland. When the Commons re-assembled at four o'clock, the Home Rule members mustered in great strength, presenting quite a formid-able appearance, and one after the other they rose in their places, to the evident astonishment of Engish and Scotch representatives, and more particularly of the occupants of the front Ministerial and Opposition benches, and gave notice for early days of the introduction of the measures with which they stand entrusted.

(From the Freemon.)

On the re-assembling of the House of Commons the following notices of motion in relation to Irish

affairs have been given :-Mr. M. Henry-That to-morrow he shall ask leave to introduce a bill relating to the registration of voters.

Captain Nolan-To-morrow to ask leave to introduce a bill for the establishment of electoral county boards in Ireland. Dr. Ward-To-morrow to ask leave to introduce

a bill for the regulation and encouragement of coast and deep sea fisheries in Ireland. Major O'Gorman (who was received with cheers) -To-morrow to ask leave to introduce a bill to assimilate the municipal franchise in Ireland to that

of England. Mr. Dunbar-To-morrow to introduce a bill to amend the law relating to union-rating in Ireland. Mr. Meldon (for Mr. Butt)—To-morrow to ask leave to introduce a bill to amend the law with reference to the tenure of land in Ireland.

Mr. Parnell-To-morrow to ask leave to introduce a bill for the reclamation of waste lands in Ireland. Mr. Biggar-To-morrow, to ask leave to introduce a bill to assimilate the borough franchise of Ireland to that of England.

Mr. Ronayne-To-morrow, to ask leave to intro-

duce a bill relating to the grand jury system of Ire-Mr. Redmond-To-morrow, to ask leave to intro- United Irishman.

no Bismarck of the future could enter, and would Mr. O. Shaughnessy — To-morrow, to ask leave to no Bismarck of the future could enter, and would introduce a bill to enable boards of guardians, who render possible the higher education of the youth, introduce a bill to enable country when

be committed to the tender mercies of the surmingham League on this side of the Irish Sea. If justice
This, however, is not the main issue. If justice
be a Christian virtue, let English Catholics be the

the standard of the Committee to committee to

introduce a bill extending to the Municipal Corpora tions of Ireland certain privileges now enjoyed by Municipal Corporations in England.

Mr. Sbarman Crawford-To-morrow, to ask leave to introduce a bill to amend the Landlord and Tenant Act of 1873.

Sir J. M'Kenna—To-morrow, to ask leave to in. troduce a bill relating to the rating of the towns in

Mr. Meldon-To-morrow, to ask leave to intro. duce a bill relating to the Judicature Act of 1875. The O'Donohoe-To-morrow, to ask the Chief Secretary for Ireland whether he will lay on the table of the house returns showing the amount awarded under the 3rd clause of the Land Act since the passing of the act, showing the amount given for compensation for improvements and the amount for disturbance.

SELF-RELIANCE.

It is wise for individuals, as well as nations, to learn and practice the lesson of self-reliance. No nation in struggling for liberty should base her hopes of success on the possible support received from a foreign power.

It is safe to assume that no nation will help an. other through mere sympathy with her woes, and if such assistance could be obtained, it is only rendered with the hope of ultimate self-advantage. Beyond this it is always doubtful, if the promises made by statesmen can be relied en, and a people calculating the power at their disposal should be careful to avoid the error of over-confidence, for at the last moment the ally upon whom they had counted may disappoint them, as Napoleon disappointed Ireland in 1798.

While keeping these facts before our countrymen as arguments for self-reliance, it would be wrong to say that foreign influences or fear of internal commotions have had no effect on England's policy towards Ireland. No one can fail to see that it has been fear of one or other of these that has wrung almost every concession from England, from the first relaxation of the Penal laws to the disestablishment of the Irish Church. What has happened before, may, therefore, happen again. But while prepared to take advantage of every such contingency, we must never forget that, after all, our surest and safest power lies in our own people, who certainly require to cultivate, more than they have done, the virtue of self-reliance-

"A Nation freed by foreign aid, Is but a corpse, by wanton science Convulsed like life, then flung to fade— The life itself is Self-Reliance!

If self-reliance then is wise in nations, as it assuredly is, it is equally wise in individuals, for what is true of the whole is applicable to the part. Men cannot learn too well, cannot stamp too indelibly on their minds this wholesome lesson. In a political movement, having right and justice for its basis, the power possessed by its humblest advocate cannot be over-estimated. In the Home Rule agitation. with which justice and expediency are so patently identified, this is true in an especial manner. Every Irishman is a host in himself if he will only learn this lesson of self-reliance, or, in other words, confidence in his own power. A little vanity or egotism becomes almost a virtue when legitimately applied. Let each man influence his neighbour, instruct him if he is ignorant, encourage him if he is lagging; let him support by his counsel or his pocket, the nearest Home Rule Association, if one exists, and if not, let him with the help of a few more honest Irishmen, for these are to be found everystart an association at once, and so be enabled to take an honest pride in the fact that he

has done something for the cause he loves so dearly. That each man in his own sphere, no matter how exalted or humble, can do something to help on the Home Rule movement is a fact that admits of no active contradiction.

Let no man run away with the idea that he, at any rate, is powerless to accomplish anything, and possessed with this idea, shrinks from action. Lat him rather get the very opposite idea into his head and feel convinced that he, above all others, can do something, and when he comes to try we can promise him he will be astonished to find what power lies in his hand.

History furnishes many instances where individuals have worked wonders. Three men, by keeping the bridge across the Tiber, saved Rome. Three hundred men kept the Pass of Thermopyle against an army. A few men, like their Roman prototypes, kept the bridge and saved Athlone, and numerous other examples might be given where a few indivi-duals wrought seeming impossibilities. These actions serve to show what men are capable of doing, and it is only on testing it that a man finds his own strength. We are not exaggerating when we tell every Irishman, no matter how humble his lot, that if this Home Rule agitation, politically speaking, he is a giant. We call on every Irishman, then, to use the power be possesses by joining and supporting an already existing Home Rule Association, or aiding in the establishment of one, where none has already been founded.

Be not disheartened or discouraged if your success is not startling nor instantaneous. Take this for certain the people are with you. Every political crises proves it to be so, but in almost every crisis our cause feels the want of previous organisation. This organisation cannot be perfected without some body of earnest men to direct the energies or kindle the enthusiasm of our people. It is to these associations that the people look for instruction and guidance in time of need. An Association can counsel with safety and effect, where the advice of individuals would be called presumption, and treated with indifference, if not with contempt.

One or two men, we know from experience, can keep an association alive. It is not necessary to be continually doing something of an exciting or sensational nature. Quiet perseverance and patient work are sure to be effective and must tell in the end.

If every Irishman then, in the country, is selfreliant, is confident in his own power, and applies that power wisely, carnestly, and unflinchingly, the triumph of the Home Rule cause, in the exigencies of British politics, cannot be far distant.

Then, flung alone, or hand is hand, In mirthful hour, or spirit solemn; In low toil, or high command, In social hall, or charging column : In tempting wealth, and trying woe, In struggling with a mob's dictation;

In bearing back a foreign foe,
In training up a troubled nation:
Still hold to Truth, abound in Love,
Refusing every base compliance Your Praise within, your Prize above, And live and die in SELF-RELIANCE.