

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 Lady Winifred was presented to many of her relations; and to her sisters, the Ladies Scaforth and Carrington, and the Lady Mary Molineux.

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.

[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 separated by a species of national barrier which is quite alien from the spirit of that glorious and sublime religion which they in common profess.

The New York Irish World, in its issue last received, has a cartoon of Irish Pat "discussing" with Uncle Sam, and underneath the following: "ADVICE FROM ONE WHO KNOWS WHEREOF HE SPEAKS."

Let us first look at Ireland. When the brutal edicts of the sanguinary and ruthless Elizabeth fell upon her ear, she thought of nothing but to cling with redoubled love to the faith which had been kindled on her hills by St. Patrick, and which had glowed with resplendent lustre among her people for more than a thousand years.

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 Protestantism.

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.

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 know; 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.

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.

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 rebellions.

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.

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 people 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.

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 steamships 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.

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 that arms 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 weak in this world no countervailing resorts for

the brute strength of the strong. It is not so, and it is well for us all that it is not so. The possession of physical force and military capacity is one of the elements of moral force amongst nations; and therefore we would have Ireland to be armed and courageous nation. That element, in the calculations 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.

We Irishmen will not be lectured by Uncle Sam or anyone else on the virtues of manliness and 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 their courage and bravery; none of them have poured their blood more freely or struck more frequently for liberty than we have.

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 his acts, 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.

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 correspondent 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.

But little as such strictures will injure Father Lockhart, 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 puny opposition of "A Priest" and his party will be forgotten and forgiven.

THE HOME RULE MEMBERS.

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.

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-Irish prejudices in the following vigorous 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.

All Catholic interests turn in these realms, and that Rome Rule would strengthen the Catholic cause and raise an added bulwark against secularism and State interference in religious matters. It would create a sanctuary for religious freedom into which no Bismarck of the future could enter; and would render possible the higher education of the youth, not only of Ireland, but possibly of our own, in a day when the school, the college, and the altar may be committed to the tender mercies of the Birmingham League on this side of the Irish Sea.

This, however, is not the main issue. If justice be a Christian virtue, let English Catholics be the foremost in exercising it. If gratitude be the leading impulse of all generous minds, surely they cannot be slack in evincing theirs towards the race to which they owe the abrogation of the Penal Laws. This they can only do by casting in their social and intellectual influence (for they have no other) in favor of the Irish national cause, and the recovery, not of a radical novelty, but of an ancient and time-honored constitution.

Recent statistics prove the fearful results of this system in Ireland. Two millions and a half of Catholic peasants and tenant farmers have been driven from their shores, and so lost to the Catholic population of the three Kingdoms. What number of boasted conversions from Anglicanism, such 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" calumniate 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 rulers—their 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 reputation 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.

I trust the day may never come when we, whose 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 regard and hope which link us, should be sufficient motive for a common cause and common action to-day.

ENGLISH CATHOLICS AND ANTI-IRISH PREJUDICE.

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.

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-Irish prejudices in the following vigorous 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.

duce a bill to amend the Acts of parliament by which the boards of guardians in England and parochial boards in Scotland are allowed to remove persons to Ireland, making their wives and children chargeable to the rates.

Mr. O'Shaughnessy—To-morrow, to ask leave to introduce a bill to enable boards of guardians, when it seems to them fit, to place orphan children on to board up to twelve years of age, without imposing upon them any obligation to do so.

Mr. Lewis—On Tuesday, 7th March, to move for a committee to consider as to the best means of carrying out the recommendation of the Commission of 1833 with regard to the Irish Society. It should lay papers on the table on Friday next.

Mr. S. Smyth—To-morrow, to ask leave to introduce a bill to prohibit the sale of intoxicating liquors on Sunday in Ireland during the whole day.

Mr. Maurice Brooke—To-morrow, to ask leave to introduce a bill extending to the Municipal Corporations of Ireland certain privileges now enjoyed by Municipal Corporations in England.

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

Sir J. McKenna—To-morrow, to ask leave to introduce a bill relating to the rating of the towns in Ireland.

Mr. Meldon—To-morrow, to ask leave to introduce 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 another 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 on, 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 far 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 Conversed 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 everywhere, start 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. Let 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 Thermopylae 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 individuals 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 he 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 crisis proves it to be so, but in almost every crisis our cause feels the want of previous organization. This organization 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.