Song of the Mystic.

BY REV. A. J. RYAN. I walk down the valley of silence— pown the dim, voiceless valley alone And I hear not the fall of a footstep Around me save God's and my own; And the hush of my heart is as holy As houses where angels have flown!

Long ago I was weary of voices
Whose music my ear could not win;
Long ago I was weary of noises
That fretted my soul with their din;
Long ago was I weary of places
Where I met but the human and sin.

I walked in the world with the worldly: I craved what the world never gave, And I said: "In the world each ideal, That shines like a star on life's wave, Is wrecked on the shores of the real, And sleeps like a dream in the grave."

And I toiled heart-tired of the human, And I meaned inid the mazes of men, Ill I knell long ago at an altar And heard a voice call me. Since then I walk down the valley of silence That lies far beyond mortal ken.

Do you ask what I found in the valley?
Tis my trysting place with the Divine,
And I fell at the feet of the Holy
And above me a voice said: "Be mine."
And there arose from the depths of my spirit
An echol: "My heart shall be thine." Do you ask how I live in the valley?
I weep, and I dream, and I pray.
But my tears are as sweet as the dew drops
That fall on the roses in May;
And my prayers like a perfume from censers
Ascendeth to God night and day.

In the hush of the valley of silence
I dream all the songs that I sing;
And the music floats down the dim valley,
Till each finds a word for a wing
That to hearts, like the dove of the deluge,
A message of peace they may bring.

But far on thedeep there are billows
That never shall break on the beach;
And I have heard songs in the slience
That never shall float into speech;
And I have had dreams in the valley
Too lofty for language to reach.

Do you ask me the place of that valley? Ye hearts that are harrowed by care! I: lieth afar between mountains. And God and His angels are there: And one's the dark mount of sorrow, And one—the bright mount of prayer!

THE GOVERNMENT DEFEATED.

The House was packed when the British Parliament assembled on the 12th. Every seat was taken and crowds were standing on the floor and

in the gang ways.

When Mr. Gladstone entered he was cheered enthusiastically. Members were generally good-humored, the Conservatives looking reconciled to defeat,

and the Liberals happy over victory.

The Right Hon. Joseph Chamberlain arose to speak on the motion of "no confidence." Mr. Alpheus C. Morton (Liberal) of Peterborough, objected to Mr. Chamberlain being allowed to speak, on the ground that he had already spoken on the previous even-

ing.
The Speaker overruled the objection, whereupon Mr. Chamberlain proceeded with his remarks.

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The division in the House of Com mons to night on the motion of Mr. Asquith, Gladstonian, of "no confid ence" in the Government, was carried

by a vote of 350 to 310. Mr. Woods, Gladstonian, for the Ince division of Lancashire, Mr. J. W. Benn, Gladstonian, for the St. George division of Tower Hamlet, and other Gladstonians, criticised Mr. Chamber-

lain Admiral Field, Conservative, for the Eastbourne division of Sussex, said that the Government, by firing at the Opposition for three days, would have sunk it had it not been for the cork dust of the Irish lifeboat. It would be the bounden duty of the House of Lords, he said, to reject a bill sent in by a miserable majority of 40 Irish-

GLADSTONE'S SPEECH ON HOME

The House of Commons was crowded to its full capacity on the 9th, as it was expected Mr. Gladstone would resume the debate on the address in reply to the Queen's speech. in the House was the signal for ring ing cheers from his adherents. Gladstone opened his speech by refer ring to the procedure of the Govern ment in departing from precedents in not resigning when the verdict of the country was against them. The House had met, but they did not know for what. The Queen's speech told them Was it a fact, he asked, that the judgment of the nation was without appeal? Was the House of Commons to fight the battle of the last six years over again? Never had there been a great issue submitted to the country that had been so fully dis-cussed as the issue discussed at the last election. The Government was perfectly aware of that. They knew well that a majority of the House had come prepared to give effect to the verdict of these constituents. They could not do otherwise. Turning to the matter of Home Rule, amid wild cheering by the Irish members, Mr. Gladstone said the claims of Ireland had been for years at the front of the battle, and that position they now held. The principles of his Home Rule Bill were pretty well known by its provisions; there would be a full and effectual maintenance of Imperial supremacy, while Ireland would be given the con duct of her own affairs. Irish repre-sentation in the House of Commons

was also contemplated under certain conditions. As to the form in which these principles would be embodied it was the duty of the Liberals to select the best form, but not until they had been placed in power. Mr. Gladstone entertained no doubt about the duty of a Liberal Government in the event of a rejection of the Home Rule Bill. Its rejection ster. would not terminate their duty. At the same time it would be necessary even in the year 1893 to deal with a considerable portion of British wants.

HON. E. BLAKE IN LONDON.

one. Conservative advocates of unity thinks it is doubtful if the play has had analyzed and cut the majority ever been so well presented on this into sections, declaring that the major- continent. ity had emanated from Ireland, and therefore did not count. Would they bave said that if the circumstances British Columbia, and the play was had been reversed and Ireland had declared against Home Rule? The vance which the Indians of the provdeclared against Home Rule? The Vancewinch Home Rule? The Liberals must be prepared for exagger ated accounts of Irish outrages in the Archbishop Duhamel, of Ottawa; Tory papers. That was part of their game.

questions and to join hands with the ish, Sechelt, Stickeen and Douglas. differences of opinion, instead of the character of their creeds or the color of their hair. Doubtless there would be bluff, overlooking the Fraser would be soon overcome.

believed it was being put to the severest test as to whether it would be able to selves were decked in their restraint and discernment; but he strong yellows, as usual, predominat The characteristics of the English nation were steadiness in resolution when the train bearing the visitors nation were steadiness in resolution of the United Kingdom.

a Home Rule bill should be passed at to the mission. The Indians gather once, that when it has been thrown like an army on the lowland, and at Rule, for unforeseen accidents some-times occur in the best regulated families. To win Home Rule, it is, in my humble judgment, absolutely necessary that we should have a good majority at the next election. Whether we have it or not depends upon the electors. We may be indig-nant at the House of Lords not accept-ing the verdict of the general elections as final. But indignation does not alter facts. The House of Lords can and will insist upon a second appeal to the country. Unless certain inglish reforms are carried before that appeal, it is not absolutely certain that it will go in our favor; if they are carried, it is certain that it will. It eems to me a mistake to neglect any thing that may make victory certain. Shelve Home Rule! No, indeed! No more than a commander would shelve turning an invading army out of his country were he to call up all his troops and to see that they have powder and shot before he fights the battle on which success or failure depends."

astics, and 3,508 lay brothers. They boulevard and half on the other. make five groups, which are them-selves sub-divided into twenty-seven sub-divided into twenty-seven sang their weird chant, and at each serves sub-divided into twenty-seven provinces. The Italian group is composed of the provinces of Rome, 397 members: Naples, 312; Sicily, 247; Turin, 453; Venice, 355, making a total of 1,764.

THE PASSION PLAY.

Impressive Scene in the Far West.

events that has ever taken place in western Canada, says the Chicago Herald, was the recent presentation of the Passion Play by the Indians of St. Mary's Mission, near New Westmin The Indians have but little imagination, and accordingly the missionaries have had great difficulty in teaching them the various Bible stories. The plan of presenting a Passion Play was finally adopted a few years ago as the best means of giving the natives a conception of the leading events in the life of our Saviour. Several times the Hon. Edward Blake addressed a life of our Saviour. Several times the meeting of the Home Rule Union of London on the 11th. Viewed in the light of a curious tendency to equality in popular opinion, he said plete and realistic a production as on this occasion, and the New York Sun the Liberal majority was a substantial this occasion, and the New York Sun

A party of distinguished Catholic If the Protestants in the various parts of Ireland were to combine—he Brondel, of Helena; Vicar-General parts of Ireland were to combine—he hoped that they would not—they could get what terms they liked from either side of the divided majority. He recommended to them an altogether different policy, namely, to banish forever from the arena all religious Thompson river, Fraser river, Squamforever is a supervision of Helena; Vicar-General Marguella, of Montreal, and many others well-known members of the priesthood. The Indian tribes which took part in the conclave were the Shuswap, forever from the arena all religious the conclave were the Shuswap, forever from the arena all religious the conclave were the Shuswap, forever from the arena all religious should be a supervision of Helena; Vicar-General Marguella, and many others well-known members of the priesthood. The Indian tribes which took part in the conclave were the Shuswap, forever from the arena all religious should be a supervision of the priesthood.

Catholics and to discuss intelligible The thousands of Indians who had be blunders and friction in inaugura- River, on which the mission stands. ting the new regime in Ireland- The tribes were in separate clusters of bearings would get heated, pipes tepees, and in the center of each group burst and steam escape, but that was placed the standard of the tribe. In addition to these standards, bright He did not idealize democracy. He banners were streaming from the tops use its new power with wisdom, self- gorgeous colors-the flaming reds and

and energy in action - to advance arrived on the morning of Thursday, and energy in action — to advance slowly and never to retreat. Therefore, English reforms were durable and blessed. Let them advance, and soon the dawn now visible would blaze into the perfect sunshine of the blessed day of reconciliation for joyful and regenerated Ireland, no longer the weakness, despair and shame, but the strength, the pride and the glory of the United Kingdom. the Mission hill a salute of cannon was

once, that when it has been thrown out in the Lords it should be sent up there again and again, while the time required for this should be occupied by passing other bills. There is, no doubt, something to be said for this, but it is picker. I should perfer to the thing is the state of the said something to be said for the papeoses, then the young bucks and after them a mixed crowd of old men after them a mixed crowd of old men and the said something to be said for this. but it is risky. I should perfer to make certain our success at the next make certain our success at the next they moved up the hill chanting in general election before tackling Home Latin, broken by the guttural sounds of their own language, the "Hail Jesus." The song seemed to effect them greatly, for now their voices would rise high and thrill, and now would die away to a low moan. At the crescendos the Indians would throw back their heads and wave their arm The play had in a religious frenzy. no speaking parts, but was presented in a series of eight tableaux. stage was the broad, hard boulevard, leading past the mission buildings. The tableaux were all placed at once, one after another, at intervals of about fifty feet, and consequently each scene had different sets of actors. best of the Indians were chosen for parts, and so the honor of being in the performance was a high one, and the men and women selected were regarded as much to be envied. The tableaux were as complete as the limited re sources of the mission would allow, and the costumes, which were carefully fashioned after those of pictures, were

fairly correct. REALISTIC TABLEAUX. The Company of Society of Jesus at present consist of 12,972 members, divided into 5,751 priests, 3,713 scholdivided into 5,751 priests, 3,713 scholdivided into 5,751 priests, 3,713 scholdivided, half going on one side of the limits of the hill a chief was stationed, giving in a low tone the command by which the procession divided, half going on one side of the london because of the limits o

The first group, or tableaux, contained a stalwart Indian robed in a the day, making particular reference offences against heraldry.

One of the most important religious

seemed to have an unusally good con-ception of the part, for he threw his Immediately after the se were walking past he appeared to be gregation, many of whom were relain a state almost hypnotic, for not a

muscle of his body moved. The second scene was Christ seized by the soldiers. An Indian, about the same in stature as in the first tableau and wearing exactly the same dress, took the part of our Saviour. Other natives with the shields, spears, helmets and jerkins of Roman soldiers were binding the unresisting Lord.

In the third tableau Christ appeared before Pilate. The Roman governor was seated on a dais spread with scarlet, while his chair of state was covered with a robe of the same gorgeous color. Before him a slave gorgeous color. Before him a slave held a basin and pitcher with which he was about to wash his hands, disclaiming all part in the crime which the Jews wished to have committed. Before the governor stood Christ, with downcast eyes and bound with chains. Near by was a group of sullen and distinct schools—the one which regards angry Jews watching the proceedings the Catholic Church affectionately, and of the trial.

ing, bent forward, His face showing both anguish and spiritual determina-

rough chair, and soldiers with spears in their hands stood about Him. One Church of England, and for restoring of them was placing on His head a was the scene that the spectator could blood was real.

Fully as real was the next tableau, the burden of the cross. Overcome by the load, Christ had slipped, and His body was pinned to the ground by the heavy weight. The crown of thorns still pierced His brow, and His countenance was obscured by dust and blood. An Indian woman, as St. Ver-

meeting the weeping women of Jerusalem, and with a reassuring smile iniquity of having not believed in the was telling them not to grieve for supremacy of the Queen's majesty;

HOME RULE MUST COME.

Mr. Labouchere has had a number of paragraphs in his Truth on the Home Rule question. The following are his views: "Long before my party found salvation I was a Home Ruler. In Parliament of 1880 I voted for Home Rule persistently, and as persistently did I vote against coercion. It is because I am a Home Ruler that I want to make Home Rule certain. As nothing is more certain than that Home Rule will not become law until a dissolution has been followed by a general election, whether we take Home Rule first or last seems to me a question of tactics rather than of principle. It has been suggested that a Home Rule bill should be passed at once, that when it has been thrown.

around the cross, and one held the hyssop to the sufferer's lips.

As the chanting Indians came before this last tableau they were visibly affected, the song was hushed and all silently fell to their knees. The spec ators who had followed out of curiosity incovered, and. Protestant and Catho ic alike, bowed at the moving sight.

The stillness had grown oppressive, when five of the chiefs arose and each in turn called out in his own language that Jesus was dying. A shrill, mournful chant, repeated over and ever, and echoed from the cliffs acros the river, was the reply. Then, at a signal, all arose, and, filing past the rucifix, each made a deep reverence.

After the last man had bowed and he crowd was slowly scattering the grew dark again and rain began

RELIGIOUS RECEPTION.

Monday, 15th instant, was a day of much interest at St. Joseph's Convent, in this city, and a day of holy joy also some young hearts who had resolved to consecrate their lives to God. Miss en Halford and her sister, Maggie Halford, of Maidstone, received habit. In religion their names be Sister Bertha and Sister Mary incent, respectively. Miss Aloma oly, of Sandwich, also received the habit, and will be known as Sister Final vows were Mary Rosalie. made by Sister Sophia, Sister Martini, Sister Paulo and Sister Mass was commenced at clock, His Lordship the Bishop of London being celebrant, assisted by Rev. Fathers Gahan and Nunan. There were also present in the sanctu-Rev. Father Craven, of Hamilton, and Fathers Tiernan and McCormick,

Rev. Father Ferguson, of Assumption College, preached the sermon of

white surplice and cloak of blue. He to the religious state, dwelling at knelt in supplication, while six red-gowned natives lay on the ground sponsibilities, and pointing out what a The happiness was in the reflection that behind him, feigning sleep. The happiness was in the reflection that a scene was the agony in the garden of crown of glory for all time awaited Gethsemane. The Indian representing Christ had been drilled until he end in the performance of our

Immediately after the sermon His whole soul into the portrayal, and his face were a wonderful expression of of reception and profession. They suffering and intercession. During the forty minutes while the spectators most profound impression on the contives and friends of the candidates.

It is consoling to notice on the part of so many young ladies a desire to enter the religious state, thus enabling the Sisters of St. Joseph to carry on more efficiently the many great works of charity which they have undertaken in the diocese of London.

ENGLISH PROTESTANTISM.

Curiosities of the Modern Attitude of Our Separated Brethren in John Bull's Dominions.

We have two kinds of Protestantism

in this country, writes a London correspondent of the Catholic Weekly Review, the kind which goes as near as it can to Catholicity, and the kind which goes as far off as it can get. Of the former kind we have two The fourth picture, the flagellation, the one which regards it with bitter enmity. The first school is deserving was bound to a post, and two savage soldiers were standing over Him, with bloody knouts upraised. The Section 1. The Section 1. The Section 2. The Section 2. The Section 2. The Section 2. The Section 3. The Section 3 soldiers were standing over Him, with bloody knouts upraised. The Saviour, from whose back the blood was pour-lic Church—lets no opportunity pass of casting stones at it, and pretends to think it heretical and schismatical. A short time ago this last school In the fifth picture Christ sat in a published "A form of admitting conthose who have relapsed." crown of thorns, while the blood from this form has ever been wanted I do not know; but on reading it one is His brow trickled down His face and not know; but on reading it one is stained His white garments. So true struck by the fact that there is no attempt to define Anglican doctrines. hardly rid himself of the idea that the Probably the compilers thought that to do this would be an attempt to define the non-existent, and so wisely abstained from the effort. "restored one" is informed "in this form" the Church of England is a true and sound part Christ's Holy Catholic Church"; and lest he should have any doubt about it, he is called on to affirm that he believes in the supremonica, stooped forward to wipe His face, and two soldiers were urging Him to rise to His feet.

In the seventh scene Christ was gives an absolution from the frightful supremacy of the Queen's majesty and so the penitent is received into the royal fold—into the parliamentary and by law established communion. We are not told how a convert ought to feel after this process, or whether he should at once repair to Bucking-ham Palace and ask her majesty's benediction, saying, "Holy mother, give me your blessing."

A SPECIAL CURIOSITY is the claim to the word Catholic, as

Anglican idea is that the word Catho lic means comprehensive of every conceivable form of heresy or view, or, to use an Anglican word, that Broad Church and Catholic Church are practi cally identical in meaning. This reminds me of an answer which was given by a Catholic child to one of Her Majesty's inspectors of Catholic schools. Being asked the question: "If the word Catholic implies everywhere, why should not Protestants be called Catho lics, since they multiply themselves in most parts of the world?" the Catholic child replied: "Protestants are every where, but they are everywhere differ ent: Catholics are everywhere the same." This is not the place in which to enter gravely into the pleas of the Ritualist party to arrogate the title. Catholic, to themselves. I will only quote some words of Mr. Labouchere, in his newspaper, Truth, which roughly but sufficiently meets the case. He says: 'The Roman Catholic Church was known as the Catholic Church for many centuries. It has therefore a right to this trade mark. What people call themselves matters little; the important point is wha they are. For the Church of England to call itself the Catholic Church has always seemed to me as absurd as for the Hartington and Chamberlain gang of seceders to call themselves the Liberal party.

A curiosity which is worth noticing is that the Archbishop of Canterbury charges his armorial shield with the Roman pallium; thereby confessing that jurisdiction comes from Rome, but that he himself is unfortunately not possessed of it. Now we all know that for a gentleman to adopt another man's coat-of-arms, without legal or heraldic right to such adoption, is considered to be as dishonest as it is vain but when the appropriation is that of Catholic jurisdiction by a gentleman who is a Protestant Archbishop, we seem to have reached a climax in

EXPLOITS OF CATHOLICS.

WHAT HAS BEEN DONE BY SOME MEM-

Our country is doubly dear to us. Beyond this our hearts beat high with has fair play. Our temples, where nine millions of worshippers keep holy the Sabbath day, are not from the revenues of unstable governments but are the free offerings of the faith ful. Our schools and colleges flourish second to none; they teach all that is taught in others, and teach more they teach the geography of the realm beyond the skies—that there is a God in heaven to whom all—accountable. Our charities are our open, our priests and religious never shrink from contagion, but are ready to die in the Sodalist.

Our citizens in peace are faithful in their trust, and in war have bathed with their blood every battlefield of the republic. Our country repays our devotion by jealously guarding the rights of her citizens. And where is the American Catholic who is not, to the core of his heart, proud of the identity of his faith with the land of

The earliest history of America is the history of her Catholicity. Catholicity is indelibly stamped on the Western hemisphere. The saintly names in the four corners of the two continents tell that Catholics were its founders. Civilization within the confines of our Republic was planted at St. Augustine and Santa Fe before the Puritan saw

Catholic missionaries, Franciscans and Jesuits, for the converting of the savage and the glory of God, did not loiter on the shores of the Atlantic, but traversed the land lying along the northern lakes, followed the streams and rivers, explored the great valley, and discovering the Mississip tracked its course from the falls of and discovering Anthony, and were first to see the Father of Waters empty into the south ern gulf. Not a cape was discovered, nor a river entered, but the Jesuits led the way. They penetrated into the primeval forest and carried the cross to the shores of the Pacific. The ex-ploits of Cartier, Balboa, Melenee, De Soto, Ponce de Leon, Marquette, De Salle, Champlain and others can never be obliterated. They are moulded in enduring bronze on the massive gates of our capitol. Aye, more, proclaim it to the four winds of heaven, sound it to the remotest corners of the earth, shape it in epigram, embalm it in song, engrave it on monument and boast of it everywhere—a monk first inspired Columbus with hope, Catholic sovereigns sent the first ship across the trackless main, the Catholic Columbus, with his Catholic crew—discovered the continent-a Catholic gave it the name of America-the new found land was dedicated to the patronage of the Blessed Mother — the first strains of song ever heard along the western wave was the hymn of the Holy Virgin, the earliest worship of the true God was the holy sacrifice of the Mass, the first standard planted the standard of the cross, the first, the only martyr, that ever, upon the soil of New York, is the claim to the word Catholic, as pertaining to Queen Victoria's State Church. How people can be both Catholic and Protestant at the same time, it must require an Anglican intelect to comprehend. Probably the lect to comprehend. Probably the charity were Catholic land alone established religious liberty, Catholic France aided with an army our revolutionary struggle, and Catho c powers were the first to acknowledge the independence of the United States! These are the sentiments, the proofs, the pledges of the loyalty of the Catholic citizen, who still holds to the faith in its purity and integrity.

A Mother's Argument.

"The most-to-be-regretted act of my life," says a lieutenant commander in the navy, "was a letter which I wrote home to my mother when about seven teen years of age. She always addressed her letters to me as 'my dear boy.' I felt at that time that I was a man, or very near it, and wrote saying that her constantly addressing me as a boy made me feel displeased. I received in reply a letter full of reproaches and tears. Among others she 'You might grow to be as big as a Goliath, as strong as a Sampson and as wise as a Solomon. You might become a ruler of a nation, or emperor of many nations, and the world might revere you and fear you, but to your devoted mother you will always appear, in memory, in your unpretentious, unself-con ceited, unpampered babyhood. those days, when I washed and dressed and kissed and worshiped you, you were my idol. Nowadays you are becoming part of a gross world, by contact with it, and I cannot bow down to you and worship you. there is manhood and maternal love transmitted to you, you will under stand that the highest compliment that mother love can pay you is to call you 'my dear boy.'"—Western Watchman.

For the first time in the history of Massachusetts, a Catholic has been ap pointed to an appellate court. Russell has just appointed John W. Corcoran judge of the Superior court of Massachusetts.