CONFESSORS OF THE FAITH.

"THE EXILES OF SIBERIA"-SUFFERING OF POLISH PRIESTS IN THE SLAVE GANGS OF THE MUSCOVITE -MEMIORS OF AN ESCAPED CONVICT.

A series of interesting biographical memoirs of the one hundred and sixty Polish priests exiled to Siberia by the Russian Government, appears from the pen of one who escaped, in the Souvenirs de la Siberie, from which we make the following extracts:

"Words fail to sufficiently extol the virtues of the distinguished captive ecclesiastic, the abbe Onufry Syrwid. He is an old man, past the age of three score and ten, but from his appearance one would readily take him to be at least twenty years younger. He is mild, peaceful and amiable and his reputation for learning (he was educated at the University of Wilna) seems but to increase his remarkable humility. A few incidents of his life will better serve to make known the reasons for the esteem and admiration in which he is held by all who have the happiness of knowing him.

"In the year 1863, at the time of the Polish insurrection, he filled the post of the parish priest at Wasiliczki, department of Lick, and read publicly from his pulpit the ordinance of the National Polish Government, which enfranchised the serfs and constituted them the owners of the land which they then occupied. For this act he was arrested by the Muscovites, tried by a court-martial, and condemned to be shot. The abbe Iszora had already been sent to his death for a similar offence. The news of his condemnation spread throughout the country, and coming to the ears of a noble fellow, named Klimotowiez, one of the insurgents, who had formerly been a captain in the Muscovite army, he determined to save the Abbe's life at all hazards. He therefore presented himself before the court and confessed that it was he who had compelled the Abbe, under threat of instant death, to publish the ordinance of the National Government. This heroic action roused a dormant sentiment of honor in the breasts of some of the members of the court, and both of their lives were spared and their and both of their lives were spared and their sen-tence commuted to imprisonment with hard labor, for life. In the meantime his parishoners unaware of the commutation of sentence and believing that their beloved cure would be led to death according to the order of the court, gathered together to the number of 4,000, peasants and landowners alike, so nucl were they all attached to their pastor and waited on the road with the intention of attacking the Russian escort and of freeing the Abbe by force. They remained in their ambush many days and They remained in their ambush many days and uights, and refused to disperse until assured that their pastor was not to be put to death. After the new sentence of perpetual imprisonment was imposed on him, the Abbe was loaded with chains, and having his head shaved bare, according to the Russian law, he began his weary way to exile and suffering, clothed in the garb of a criminal.

On the arrival of the convicts at St. Petersburgh, the Governor-General, Count Shouvaloff, (the present ambassador to England) wished himself to

present ambassador to England) wished himself to inspect the exiles on their journey, and for that purpose visited the prison where they were confined. He had scarcely entered the door and cast his eyes on the holy man, then he was unaccountably struck with the angelic expression of his face and figure and expressing the greatest indignation he immediately ordered the irons to be struck off and forbade any one in the future to put on him the indignity of shaving his head. Arrived at Akathia the abbe of shaving his head. Arrived at Axadia the above was driven with the rest to their daily tasks, but his companions in suffering did not long permit such a terrible humiliation, and after much exertion they obtained from the authorities that in place of laborations are the sufficient of the sufficien ing with the condemned, he should be employed as keeper. Among his new duties was that of sweepkeeper. Among his new duties was that of sweep-ing the dungeons, and although his companions wished to relieve him of this task and do it them-

selves, he would never permit it.

"All the sufferings and humiliations to which he is constantly subjected do not draw from him either complaint or reproach. To witness the heavenly serenity of his countenance one would suppose that the severity of his exile, caused him no pain or sorrow. He is accustomed to courage and cheer the despondent, often using such arguments as the following: "Let us be firm and courageous and all our woes will be changed into joy; by our sufferings we do honor to our beloved country, for they only prove that we have decided to bear any-"There is also at Tunka another priest very much

abbe Syrwid in disposition; in fact the chanski and the abbe Syrwid are the two abbe Kochanski and the abbe guardian angels of our exile; their prayers call down upon us, abandoned by mankind, the bene-dictions of heaven. Their behavior, full of sweetness and resignation give us courage to support our

"I will bring these memoirs to a close by saying a few words of two other venerable priests, con-demned, like the others, to perpetual banishment, to which, indeed, death would be far preferable. One, the abbe Antoine Kawecki, had been cure of a beautiful and prosperos parish in the diocese of Mohilew; the other, the abbe Augustin Lape had been the successor of the first named in the same parish, and the manner of his succeeding to the charge of the parish so well exemplifies the character of both that I here relate the circumstance. M. cter of both that I here relate the circumstance. M. Lapo was the curate of M. Kawecki, when he was nominated to the Archbishop of Mohilew. He was preparing to depart for his own charge when his pastor thus addressed him: "Listen my dear friend, vhy do you leave us? have you not been happy and contented in my companionship? Are you not conversant with the people and the affairs of not conversant with the people and the affairs of this parish and everything that concerns their welfare? I know that the Archbishop has promoted you as a recompence for your zeal, very well; but what prevents you from being parish priest and at the same time remaining here? As for me, I am old and the duties of a pastor begin to weigh heavy on my shoulders; believe me, I have made but an indifferent pastor while you have been the best of indifferent pastor while you have been the best of curates. Take, therefore, my place and give me yours.' The abbe Lopo, after serious reflection, and yours.' The abbe Lopo, after serious reflection, and in order not to be separated from his friend, consented to the proposition and the Archbishop was induced to ratify the charge. Not long after these two holy men were arrested and condemned to persuance of the proposition and were sent to petual labor and imprisonment and were sent to Tunka as a place of detention where the abbe Lapo, the parish priest is employed in the manufacture of eigars, and the abbe Kawecki mends old garments.

—A new regime now prevails at the Vatican. The general public audiences daily accorded by the late beloved Pius IX. are now restricted to once in the week only, they being held every Monday, when no Festival of obligation falls on that day. Thursday is reserved to audiences to Colleges, Societies, Associations, Confraternities, et simila. The remainder of the week is dedicated to private audiences when necessary, to business, which Is transacted by the Holy Father in personal interviews with those concerned, and to study, to which Leo XIII, is specially Holy Father in personal interviews with those con-cerned, and to study, to which Leo XIII, is specially adicted, devoting thereto a great portion even of the night. He passes but few hours in sleep, never-theless his health continues excellent.—Roman Corvespondent of the N. Y. Freemrn's Journal,

GLADSTONE ON THE CHURCH.

THE ENGLISH WRITER MAKES SOME REMARKABLE CONCESSIONS.

In the October number of the Contemporary Review, the Right Hon. W. E. Gladstone has an article on 'The Sixteenth Century arranged before the Nine teenth." It is a reply to the Abbe Martin's article, What hinders the Ritualists from becoming Catholics?" which appeared in the August number of the same periodical.

Mr. Gladstone, in his contribution, makes certain oncessions in favor of the Catholic Church, and states some objections he has against it.

He first takes a general view of it with the folowing result:

"In her vastness, in her continuity, and in the close cohesion of her clergy, she has great and telling advantages. These, let me add, are enchanced by the aspect of unity and standard of zeal, which in this country, existing as a small and marked sect, she exhibits even in her lay members. Beyond all doubt, partly as fact and partly as idea, she makes a most powerful appeal to the imagination, by the side of the little fenced-in 'Anglican paddock,' as Mr. Dowden has happily denominated the system which resulted from English action on Church matters in the sixteenth and seventeenth centuries Gregory VII. Innocent III. Thomas a Becket, are great and imposing figures to us all: but Archbishon Laud, who was the Gregory VII, or the Innocent III, or the Thomas Becket, of our little paddock. seems to take hold of nobody's imagination, and has been set down by Macaulay before his millions of readers as an individual truly contemptible." (P.

Perhaps "the cohesion of her clergy" and her "unity" stand out all the more strikingly when contrasted with the dissensions and differences and

contrasted with the dissensions and differences and utter want of those good qualities so evident in these days in Mr. Gladstone's "Anglican Paddock."
Mr. Gladstone makes other admissions which are more remarkable than this. One of the Catholic doctrines which the Reformers and their disciples have ridiculed most heartily is that of Purgatory. We may imagine, therefore, that the following passage from Mr. Gladstone's pen will not be much relished by his co-religionists:

"The strong and just reaction from the Purgatorial system prevailing in the Latin Church of the period, went far to account for, and even excuse, that stark and rigid conception of the effect of death on the state of the human being, which led to an abandonment of the uniform practice of the earliest ages of the Church, as testified by the Liturgies, in commendation of the faithful departed to for an increase of their rest and peace. But what caused, nay, even what might excuse, the violence thus done to nature, as well as to religion, did not frustrate its mischievous effects in narrowing the range of Christian sympathies, and establishing an anomaly in the general doctrine of prayer. With the obscuration of an universal tradition there came, indeed, manifold confusions of doctrine; the final judgment, with its solemn import, seemed to have no place left for it when the immediate state of souls had been reduced almost to a cipher. Worst of all, the new standard appeared to be in hopeless conflict with the widest experience; for it implied that the entire work of discipline was in every case fully accomplished on this side the grave; that every soul passed away into the unseen in a state of ripeness for a final destiny of bliss or woe. But violence begets violence. Within the last twenty years a reaction has arisen, under the force of which a crowd of Protestants, and even many who deem themselves to be of the cream of Protestantism,

have adopted ideas of trial and purgation keyond the grave which vastly exceed in latitude anything ever taught by the Church of Rome." (P. 435.)

Two important points stand out very clearly from this passage: the acknowledgment that the Catholic doctrine of Purgatory dates from the earliest ages, is a beautiful expression of Catholic sympathy, and is an essential part of the general doctrine of prayer; and also that Protestant teaching veers about and changes with the opinions of men. "Again if it be true that, in the current doctrine

and practice of the Eucharist, the sacrifical idea had, before the Reformation and not for the best purposes, been allowed to assume an undue and enormous predominance over that of controversy, to be so depressed on the Protestant side that it was almost effaced from the common mind. This could hardly be done without a serious dislocation of the historical relations between that great sacrament and its historical types. Nor, again, without seriand its instorical types. Nor, again, without seri-ously lowering the general conception of Christian life and worship as a true sacrifice to God, which had the Eucharistic sacrifice for its central point. St. Paul seems to lift upward the whole fabric of Christian observance, when he exorts the faithful to present their bodies a living sacrifice unto God, which he says is 'your reasonable service.' And, if so, whatever tends to impair the efficacy of that idea, tends in like degree to lower the Christian obedience from the level of the filial towards that

f the servile standard." (P. 435.)

We cannot omit to cite, also, what Mr. Gladstone
tys respecting the interpretation of Holy Scriptures f the servile standard." as independent of tradition. It is worthy of special note that he calls the Protestant theory a "super-stition." "The bald announcement of a co-ordistition." "The bald announcement of a co-ordi-nate authority in dogmatic traditions, exterior to the sacred volume, the wide door thus laid open to arbitrary assertion, and the unlimited use thus made arbitrary assertion, and the unminited use thus made of Church authority against human freedom, pro-voked the reforming parties into the total rejection of that authority, and the substitution of the in-visible for the visible Church. It thus became alike a logical and practical necessity to lay upon Scripture the entire stress of defining and proving itself, and to hold the Almighty pledged, as it were, to every letter forming part of its corpus, with a particularity and rigor hardly known to former ages. It has become long since evident that this was a straining of the truth; and that the superstition thus exgendered might, when it wore out and disappeared, make room for scepticism. It can hardly be doubted that the Christian world is, in our day. suffering seriously from this cause. Diminishing, by an arbitrary process, the aggregate of testimony which the wisdom of God had supplied for the establishment and determination of the Gospel, and finding the shock, when thus diminished, to be insufficient, we impeach Revealation itself for a want which is due only to our improvidence." (P. 436.) It would be difficult to imagine a more direct pointing out of the evil consequences of a rejection of Church authority. The transition from the reject-tion of Church authority to scepticism is inevitable, though Mr. Gladstone would not go so far as to say so. But what he states to have happened, could not but happen. Though Mr. Gladstone concedes so much, yet he imagines he brings forward sufficient objections against the Catholic Church to calm the doubtful consciences of Ritualists.

-We hear that Monsig. Capel lately received into the Church Rev. Orby Shipley, author of a well-world," and his wifer also two Orbits, and the World," and his wifer also two Orbits. World," and his wife; also two Oxford under-graduates. The Marchioness of Ripon and four graduates of Oxford made their profession of Faith graduates.

THE PHILOSOPHY OF SUFFERING.

We should unite our sufferings with those of our Redeemer. The satnts desired to suffer or to die, for suffering is the right life of those who wish to follow their Divine Master. There can be no evil where there is no opposition to the Divine will. A story w old of a hermit who wished to know what real happiness was. He was directed to go to the door of a certain church. There he saw a poor old beggar, blind, paralytic and a cripple. The hermit asked him if he was h., ppy. "Yes," he replied, "I am the hapt of men, for I see in everything the will of God." " How can you be happy with these afflictions?" he asked. "They come from God; it is His Blessed will that I should suffer; all comes to me from the will of God. I look with pleasure on the sun, the rain, the storm and the tempest; they are all come from the loving Providence of God, and I bless Him and am happy." What a lesson for us! If we could thus bring ourselves to receive all pleasures, pains and sufferings from the merciful hand of God, and make the same use of them as did this poor blind beggar!

AND HE DIED.

Not long ago a young man by the name of Stevens was employed as a compositor in the office of the Alleghany County *Reporter*, at Wellsville. He was a victim of that dreadful disease, consumption, was a victim of that dreadful disease, consumption, but with the pluck and tenacity peculiar to people afflicted with that malady, he labored, hoping against hope, and always trying to imagine that his health was improving. Day by day, however, he slowly wasted away, until his tottering limbs would hardly sustain his poor feeble body at the case. Finally the last day came. He was "setting up" a story; his "stick" was partially filled, and wearily he laid it dow and left the office never to return. One of his fellow-compositors took up his cony

One of his fellow-compositors took up his co to finish it, and discovered that the last line in stick" read as follows: "And he died and was ouried." Poor fellow! It was his last earthly ouried. rork, and in a few days he was laid to rest in the village cemetery. In remembrance of line was copied upon the wall near the "frame" which he occupied, and there we read the simple in-scription which may refer to each of us when we, too, shall go hence, as it now does to him, "And he died and was buried."—Elmira Adveotiser.

Religious Staistics.—According to Hubner Statistical Tables of all the Countries of the Earth, there are in the German Empire 25,600,000 Evangelical Christians, 14,900,000 Roman Catholics, 38,000 ical Christians, 14,900,000 Roman Catholics, 38,000 Orthodox Greek Christians, 512,000 Jews, 6,000 of all other demoninations or of none. In Austria-Hungary there are 23,900,000 Roman Catholics, 3,600,000 Evangelical Christians, 7,220,000 Greek and other Christians, 1,375,000 Jews, 5,000 Mahomedans and others. In France there are 35,390,000 Roman Catholics, 600,000 Evangelical Christians, 1,300,000 Levangelical Christians, 1,300,000 118,000 Jews, 24,000 Mahomedans and others. In Great Britain and Ireland there are 26,000,000 Protestants of various denomination, 5,600,000 Protestants of various denomination, 5,600,000 Roman Catholics, 26,000 Greeks, ets., 46,000 Jews, 6,000 Mahomedans and others. In Italy there are 26,600,000 Roman Catholics, 86,000 Evangelical Christians, 100,000 Greeks, etc., 36,000 Jews, 25 Mahomedans and others. In Spain there are 16,500 homedans and others. In Spain there are 16,500,-000 Roman Catholics, and 180,000 adherents of other denominations, details not given. In European Russia there are 56,100,000 Orthodox Greek pean Russia there are 56,100,000 Orthodox Greek Christians, etc., 2,680,000 Evangelical Christians, 7,500,000 Roman Catholics, 2,700,000 Jews, and 2,600,000 Mahomedans and others. In Belgium there are 4,920,000 Roman Catholics, 13,009 Re-formed Church, 2,000 Jews, and 3,000 belonging to other denominations. In the Netherlands there are 2,001,000 members of the Reformed Church, 1,235, 000 (Roman) Catholics, 64,000 Jews, and 4,000 of 2,007,000 members of the Revander Character (1,200 of 000 (Roman) Catholics, 64,000 Jews, and 4,000 of other denominations. In Sweden and Norway there are 4,162,000 members of the Evangelical Church, d other Christians, and 2,000 Jews the number of Roman Catholics is not officially given—it is estimated at less than 1,000. For every 10,000 inhabitants there are yearly in—

The German Empire...... Austria-Hungary..... Great Britain and Ireland... France....

Russia has the smallest proportionate number in lementary schools, about 150 per 10,000 inhabitants and the United States of America the largest, 2,180 for every 10,000 inhabitants.

A NICE LITTLE FISH STORY.—One of the most remarkable evidences that fishes possess reasoning power is related by a reliable gentleman, which we hasten to lay before our readers. Our informant has on his grounds an artificial trout pond, which contains at least 3,000 spotted beauties, weighing from a half to two pounds each. The gentleman has a little daughter, five years of age, who may well be called the queen of the speckled beauties. This little miss has succeeded in training the fish, so that she can go to the edge of the pond, and with a handful of crumbs feed them from her chubby fat hand. The fish have learned to jump up out of the water and snatch a worm from her fingers. They seem exceeding fond of her; in fact, they are said A NICE LITTLE FISH STORY .- One of the most water and snatch a worm from her fingers. They seem exceeding fond of her; in fact, they are said to perfectly worship their little queen. One day the little one was standing near the edge of the pond, where the water was quite deep. While reaching over to drop a few crumbs to her subjects she suddenly lost her balance, and pitched headlong into the water. She says that she "went waydown," when she felt something underneath, and she quickly rose to the surface, where she put her little lungs to their utmost test and called lustly for help. Her cries quickly attracted her parents, and they were cries quickly attracted her parents, and they were horrified at seeing the little girl floating upon the surface of the pond. The father ran quickly to the surface of the pond. The father ran quickly to the water's edge and reached out for his treasure, and as he raised her from the water a perfect solid mass of trout were found beneath her. These faithful subjects of the little queen, as she fell, quickly gathered beneath her, and thus showed their love for their mistress by bearing up her lead to the for their mistress by bearing up her body until aid arrived, thus preventing her from meeting a watery grave, which she whold have otherwise done. Parents who have little ones can imagine the parents' love for these trout, when they remember that their sagacity saved the life of their little daughter.—
Whitehall Times.

An opulent farmer applied to an attorney about a law-suit, but was told he could not undertake it, being already engaged on the other side. At the same time he gave him a letter of recommendation to a professional friend. The farmer's curiosity overcame his honor, and he opened it and read as follows: "Here are two fat sheep falling out tofollows: gether. If you'll fleece one I'll fleece the other, and make 'em agree like brother and brother.' The perusal of this epistle cured both parties and termi-

RIPPLES OF LAUGHTER.

A cure for sleeplessness is to imagine you have to

"Raising the wind" is now denominated mor classically, "Exsuscitating the financial Æolus." Grant has left Paris for Algiers. He heard that a soldier of the legion lay dying in Algiers, and he wants to see about it.

The Mohawk Register puts it thus delicately: A young lady visitor, without teeth, arrived yesterday under the care of the family physician.

But then, if Edison's electric light is generally in-troduced into our houses, what is Bridget going to light the kitchen fire with?

"Will you settle that old account of yours this morning ?" said a saloonist. "No, sir; you are mistaken in the man; I am not one of the old set-

"Is that dog of yours a cross breed?" asked gentleman recently of a countryman. "No, sir, was his reply. "His mother was a gentle, affectionate

"What does 'Good Friday ' mean?" asked one schoolboy of another. "You had better go home and read your 'Robison Crusoe'" was the wither-

"We never saw a man," says an exchange, "who thought it a sin to steal an umbrella." Then you never saw a man whose umbrella had just been "Inquirer" wants to know if a man is necesarily

considered polite if he "bows to a decision." That depends on whether he does it with "good grace

'I pays the State tax, the county tax and the school tax; but by tam! I pays no total and never Bob Ingersoll is said to have made \$60,000 out of

his lectures on hell. Hell has not yet commenced on Bob, but will get in its work later. Quack—"So you prefer my medicines to those of Dr. Pillsbury ?" Mrs. Mulligan—"Och, in dade, doether dear, ye'er a dale better than the other ould

Walter—"Beg pardon, sir, but I think you've made a mistake. This is a half-penny?" Old gent (grandly)—"Oh, dear no; not at all! I never give There is something nice about the balance of

trade. A worthy farmer who comes into town loaded with new wheat almost every day goes home loaded with old rve. The man who steps on a grape-skin and sits down

on the flags has one chance out of thirty-two mil-lions of discovering the person who ate the grapes. There are many articles which can be ground up into fish bait. One of the most desirable is the man who smokes a filthy pipe on an excursion for ladies.

When the trees leave out in spring, they have a new dress; when the leaves turn in fall, they have another new dress; and when the leaves are gone they have a nude dress. "I'd offer thee this sand," is what the grocer

sang to the customer who wanted sugar. He was advised to keep his sand in his crop, but not to deal it out. "I am inclined to believe," said a fop to a lady who had refused to sing, "you are fishing for compliments." "Oh! no," replied she, "I never fish in so shallow a stream."

A subscriber wrote to a journal to make some A subservable whole to a joint to make some nquiries about the next world's fair, whereupon the wicked editor replied that he was under the impression that the next world wouldn't have any

A correspondent, in writing of a recent celebration in the city of Cleveland, says, "The procession was very fine, and nearly two miles long, as was also the report of Dr. Perry, the chaplain."

A certain learned sargeant who was apt to be esty in argument was advised by the court not to show temper but to show cause.

Revenge is chiefly a function of memory, and Revenge is chiefly a function of memory, and with the majority of mankind, forgiveness is but a form of forgetulness. Be very chary, therefore, of hands full of trouble in various quarters, and the offending those persons who possess go

"I live in a constant endeavor to fence against the infirmites of ill-health and other evils of life by mirth," writes Sterne, "being firmly persuaded that every time a man smiles—but much more so when he laughs-he adds something to his fragment of

mind," said a gentleman to a lady, who had exhibited some surprise at an opinion he expressed. "Iudeed?" she replied. "I didn't suppose that you understood the use of the microscope."

Neil Ramsay, Laird of Dalhousie, was asked how he liked the sermon to which he had been after the Reformation. "Passing well," said he. "Purga-tory he has altogether done away with; if to-mor-row he will do away with hell, I will give him half the lands of Dalhousie." "I don't see how there ever came to be so many

words in the world!" exclaimed a girl who was studying her spelling lesson. "Why, sis', said her brother, "they come through folks quarrelling. Then, you know one word always brings on an-The most absent-minded man was not the man

who hunted for his pipe when he had it between his teeth, nor the one who threw his hat out of the who nunted for his pipe when he had to extrem his teeth, nor the one who threw his hat out of the window and tried to hang his cigar on a peg; no, but the man who put his umbrella to bed and went and stood up behind the door.

At some penny readings recently a Cockney was attempting to recite a part of "Bailie Nicol Jarvis," but with indifferent success. A brawny Scot in the audience, annoyed at the ruthless murder of his native tongue, bawled out: "Whaur's your awk-cent, wun?" "Why, you've got it!" answered the sent, mun?" "Why, you've got it!" answered the Cockney, to the intense delight of the audience.

A DEAD FAILURE.

A small newsboy who is every morning to be found on the steps of the People's Savings Bank was yesterday morning observed by a policeman to remove his shoes and stockings at an early hour and hide them under the steps. The lad then took remove his shoes and stocking at an early hour and hide them under the steps. The lad then took great pains to exhibit his bare feet to all passers, and was often noticed standing on one leg, as if the cold pavement was very painful. Man after man passed without a word of sympathy, and the sales of passed without a word of sympachy, and the sales of papers did not increase by one. By and by along came a man with a red nose and a good-natured look, and the boy held out a paper and said:

"Have a paper—my feet are almost frozen." By and by along

"Eh? Barefooted?" queried the mar, as he halted and looked down.

pital for all winter! Nice fries—chicken soup— nothing to do, and your feet 'ill thaw out early in nothing to do, and your feet 'ill thaw out early in the spring and shed every stone-bruise! Fact, bub forth so extraordinary an effort to make both ends -tried it seven winters myself."

then made for his shoes on a skip, muttering:
"Mebbe he lies and mebbe he don't, but I'm busted up as clean as the chap who held his water-melons over winter for a rise! Ouch! Whar's them stockuns and cowhides!"

BISHCP DUPANLOUP ON IRELAND.

"Be it well understood, there is in the heart and bosom of a priest and a bishop something more than in the figures of science. In the account of battles, let others be for the victorious and triumphant; I am whole and entire for the wounded and dying. My place, allow me to say, is at the ambu-lance. Neither do laurels console me for the blood shed in the battle-field, nor do reasonings reconcile me to the cries of hunger and despair. I see those who are banished—I hear the cry of those that are outraged—I gather my tears—I stretch out my hand to the poor and desolate. I am not a screent, an economist; I am a minister of Jesus Christ. Leave me entirely to my ministry, and, if I shock your theories, be not scandalized by my compassions. You shall reason to-morrow; but men suffer, men weep, men hunger, men are dying. To-day I even hold forth my hand to those who reason for those who weep. I do not blame science, but I feel pity. Science, I shall leave the to theorize; but leave me to act, to speak, to intercede for those who suffer; leave me to infuse into the hearts of all, in favor of Ireland, pity, tender compassion, active charity, which alone can excel and assure thy blessings. Allow me to send to Ireland, if not the millions which are not in my bands at least the symmathics. which are not in my hands, at least the sympathies, the tendernesses which every Christian heart feels for this unfortunate land. Yes, dear Ireland for this unfortunate land. Yes, dear Ireland—noble, Catholic soil—old land of saints, country rich noble, Cathohe soil—old land of saints, country rich in virtues and in sorrows—native land of faith, of honor, of courage—I am happy to say it of thee, the world regards thee with respect and love. It wails in thy misfortunes; it admires thy constancy; you hold as your own every noble heart. Ah! poor unfortunate country ! for thee I can do nothng; but at least I can say that thy name makes my heart beat with an ineffable emotion. Thou art nign as dear to me as my native land. Ah! would A German farmer disputed his tax bill. He said: that my accents could cross the seas and reach thee, but all thy children in every land where exile may have flung them—in the forests of Australia, or at the foot of the Rocky Mountains, or in lands of the mighty ocean, to tell them all my love, to bring them a consolation and an encouragement, and, at the same time, a hope. Yes, gentlemen, a hope! and by this word I wish to console your hearts also, that I have saddened so much. Yes, I hope a future more favorable for Ireland; and already do I think I see in the distant horizon signs that portend better times and prophesy a deliverance."—From his Lord-ship's Sermon, for the Poor Catholics of Ireland, preached March 25th, 1861.

HOME RULE PROSPECTS.

The Home Rule Party has been stirring itself The Home Rule Party has been surring usent throughout Ireland recently, in view of the next general election which is not far off. Large meetings have been held in various parts of the country, at which the people were most enthusiastic. Various opinions are held, and have been expressed by the Home Rule M. P.'s and leaders; they differ materially as to the best and mose effective means of forcing England to comply with their demand for self-government. Messrs, Parnell, Biggar. for self-government. Messrs. Parnell, Biggar, O'Connor Power, and other prominent men advocate the extreme obstructive policy, while Mr. Butt and the greater portion of the Home Rule M. P's and the greater portion of the Home Rule M. P's recomend a more moderate and peaceful course. So far as we can see by the published reports of meetings and the public opinion generally expressed, the obstructive policy is the one most approved of by the mass of the Irish people, and it is the policy likely to be followed up during the next parliamentary session. Serious differences of opinion exist between the body of representatives who were returned to Parliament on last years? Home, Rule exist between the body of representatives who were returned to Parliament on last year's Home Rule platform, which the Irish Press is trying so smooth over and induce the people's representatives to go to the House of Commons on a concerted plan of action. Unless this is done the party will lose all

its force and accomplish little during the session. Mr. Parnell and his party have given their obstruction issue to the people and promise to be guided by their decision; no doubt the popular voice will soon be heard on the subject, and if the members are wise, they will be guided by it, and so have the nation at their backs when they next assail the old ortunity should not be frittered away in opportunity should not be frittered away in wrang-ing about the way to make the voice of Ireland heard in the London parliament. The members sent by the people should pitch right in and hinder, obstruct, oppose and harass the government at all points, in fact catch them by the throat and keep fe."

"I make it a point, madam, to study my own a whole nation. This is one of the opportune epochs for Ireland, when parliamentary action, if well directed, may result in something; it should

WHAT A ROGUE.

Our youngest child seems to have a vague, indefinite fear of rogues, and a very imperfect idea of what a rogue might be, and was always asking queswhat a rogue might be, and was always asking questions on the subject. One morning, while his nurse was dressing him. I heard him inquire: "How big is a rogue, Betty? Can he hear a mile?" Before she could reply, his brother, very little older, rose to explain: "Why, Bob, you've seen many a rogue. A rogue is thes' a man. Papa an' Uncle Bob looks ezactly like other rogues." "Is papa an' Unker Bob rogues?" asked the youngest with innocent wonder. "No, chile—dat dey an't," said Betty, as she filled his eyes with soap. "Yo' papa an' yo' Uncle Borb is jes' as ornes' as anybody, 'cos rogues is folks what steals an' gits cotch."—Lippincott's Magazine.

WHY HE WANTED TO SEE HIM.

A St. Catharines merchant received a despatch A St. Catharines merchant received a despatch from one of his Thorold customers saying: "Come up. Want to see you." As the man owed him a considerable sum he obeyed the summons with alacrity. On arriving at Thorold he found his man in a tavern, somewhat the worse for liquor. "Well," said the saint, "what do you want me for?" "Oh," replied the sinner, "just to see you—haven't seen you before for a good while—take suthin?" The saint did not know what to make of it, but eventually said, "I hear you have sold out." "Yes," said the poor debtor, "that's a fact. "Pve sold out and given the money to the old woman; and I say, Jim, I guess the old woman means to beat you out of that money." The creditor went back to St. Catharines very mad.

THE SUNDAY MORNING FLY.

"Yes, and my feet are freezing."

"Are, ch? See here, bub, I'll put you up to snuff.

Let 'em freeze; and then take a lay-off in the hosin existence at all. Still, there is no fact so appa:-The boy looked after him in a doubtful way, and

It is this fly that has the shrillest voice, the quickest step, the hottest foot, and the longest teeth cayenne pepper on legs. He is a typoon with spurs. He is—he is—well, he is the Sunday morning fly, a He is—he is—well, he is the Sunday morning fly, a beast that gains your ear to abuse your confidence, and your toe for artesian practices.—Danbury News. THE BISH

The follow "MAY IT P

respectfully t committed or laity, here, w tion at Your tatious sending of the constal to note down men while of churches. It is—to the cle contrary to sentences at allegiance, an people in the stead of bein to them; and instant tolers in my humb of either cler "Every or duct on the sions, to lead taliation whi course of pr testant com-been subject tamely subn conduct of o

habits, which fail to incule difference of their neighb be traced to on the part unChristian the part of ter for the Others it dir so universal Irish Consta jected to su their feeling sentiment of affects me, I to call for a of the clergy Grace, with will be plea main Your

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