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THE POVERTY OF CHRIST. For after all these things do the heathen seek. (St. Matt. vi. 32.)

In this day's Gospel our Blessed Lord would teach us that the difference between men is the difference between the objects for which they live. And he lays down the fundamental law of His kingdom, that if the chief object of one's life is the enjoyment of the things everywhere about us - eating and drinking and money and lands—he has therein a mark of belonging to the kingdom of this world. To belong to our Lord's kingdom we must live for none of these things as the end of our endeavors. We may, indeed, have and use the things of this world, but for higher purposes than the world itself can offer; as far as any enjoyment in them is concerned, it is too trifling a matter to engage our serious

Yet, brethren, is not the whole Christian world absorbed in seeking after what should be the heathen's peculiar treasure? Is not this the most anxious inquiry, How shall I get rich? Is not the possession of riches deemed the most enviable happiness? Is it not the best praise of an individual that he is prosperous, and of a nation that it is wealthy? What a serious lesson it is, therefore, that our Lord expresses His contempt for what is deemed the height of human wisdom among us—a few bowed the knee to the new Baal, and went their way, in the language of the Holy Scripture, "fornicating of the triangle gods." One fine day, a blast of wind blow into the temple and raised the evil that covered the goddess of their worship. The Irish are quick to see ridiculous situations; they to see ridiculous situations; they are the Holy Scripture, "fornicating is agitating the best Irish minds in Irreland, Britain and the colonies. These are wholesome signs of progress of their worship. The Irish are quick to see ridiculous situations; they turned on their high priest of Parliamentary party, is heartily in favor of a great Irish revival. The same is true of Mr. William O'Brien, who is a mighty the business of life, you may admire the successful speculator, but the little sparrow is my model.

And our Lord's life was fully in ac-

cord with His doctrine. For it was of set purpose that He saw fit to lack those things that nearly all men covet most; that He was the child of a poor maiden, and the apprentice of a country carpenter; that He was a wanderer barefoot and needy about Judea, yet all the time the only-begotten Son of the Lord of all majesty; that He was seemingly a tried and convicted male-factor, and died naked and all but alone upon the gibbet, yet all the time

the immortal King of ages. The truth is that this unhappy over-valuing of the more lowly things of life is a fault deeply rooted in our fallen nature. That the eager pursuit of wealth is not compatible with God's service, that it is the peculiar province of the heathen, we indeed know. And we know that the human soul is too noble a being to expend its dearest action to purchase any perishable thing whatever. Yet very many persons who deem themselves good enough Christians are quite proud of their success in the heathen's way of life. And many other Christians fall into downright despair because God has deprived them of the things that "the heathen seek." Far be it from us indeed to supderstimate the hurden of deed to underestimate the burden of poverty, or to say that it is an easy thing to suffer it. God knows that it is a terribly hard thing to be poor; to see one's family suffer actual hunger; to wander about the streets with no roof to cover one ; to lie helplessly sick and be too poor to get proper food or medicine. But, on the other hand, it is wrong to act under such circumstances as if all were lost, or as if God hated us; that is the very time to arouse one's faith in God's love and one's reliance on His promises; to seek His consolation in the holy sacraments; to raise one's eyes hourly to His countenance by fervent prayer, that He may relieve the burden, or, at any rate, grant patience to bear it.

Oh! how few there are who gladly and heartily choose the Kingdom of God and His justice in preference to the treasures of this world! How few there are who do so even grudgingly and doubtfully!

Yet the doctrine stands: to labor for a postponed reward is the Christian's life, and for a present reward the heathen's. To pass by a seen and present joy for the sake of an unseen joy is the Christian's wisdom. trust the voice of an unseen benefactor -in a word, to walk in the darkness of a supernatural faith-is the fundamental virtue of our religion.

Heat and Cold.

The use of the hands, as in washing in het water, then exposing them to extreme cold, is prolific of a very common misery Mrs. Robert Simpson, 71 Berkley St., Toronto, Ont., writes, Oct. 2, 1891 as follows:—"St. Jacobs Oil cured me of rheumatic cramps of the hands, after all other treatment failed me My hands were much swollen and painful, and for a time I was nearly helpless; however, thanks to the magic touch of St. Jacobs Oil, shortly after its use I was relieved, and ultimately, entirely cured. I now always have a bottle of St. Jacobs Oil in the house."

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Mr. J. R. Allen, Upholsterer, Toronto, sends us the following: "For six or seven years my wife suffered with Dyspepsia, Costiveness, Inward Piles and Kidney Complaint. We tried two physicians and any number of medicines without getting any relief, until we got a bottle of Northrop & Lyman's Vegetable Discovery. This was the first relief she got, and before one bottle was used the benefit she derived from it was beyond our expectation."

Mrs. M. Stephens, of Albany, N. Y.

beyond our expectation."

Mrs. M. Steplens, of Albany, N. Y. writes us as follows: "My stomach was so weak that I could not eat anything sour or very sweet; even fruit at teat time would cause Hoartburn, fulness or oppression of the chest short breath, reatlessness during sleep, and frightful dreams of disagreeable sights, so that I would often dread to go to sleep. With the use Northrop & Lyman's Vegetable Discovery this unpleasantness has all been removed, and I now can eat what suits my taste or fancy."

"National School" commences the knowledge, a venerable Connach knowledge, a

A BAD WIND THAT BLEW GOOD. and the University of ecclesiastical seminary finishes it, and turns out the

BY FATHER KEEGAN. That the misfortunes of mankind are often their greatest blessings, is another way of putting the old saying, "It is a bad wind that blows good to nobody." The overthrow of the Roman Empire, the rise of the Saracen power, the capture by the Turks of Constantinople, the English conquest of Ireland, the Protestant Reformation, the French Revolution, have all been great evils, yet they have been each the cause of immense good. The defection of Par-nell and his fall, with the consequent of them. shame and strife to the people of Ire-land, have been deplored over the world; yet, even now, the dullest are having their eyes opened to the good that is resulting from that calamity. Under the domination of Parnell, the entire effort of the Irish race for freedom, and one may say for everything else, ran to Parliamentarianism. Parnellism and Parliamentarianism were one and the same. Parliament is a place where people talk and vote; and too much talking is not good, especially when it means paralysis of every other mode of action. For a hundred years the leader, of the Irish taught them to put their faith in Parliament and parliamentary persons; that is, in talk and talkers. For a long time the good sense of the people resisted the appar-ent absurdity, but of late, that is, since the rise of Parnellism, they were completely seduced, and all but a chosen few bowed the knee to the new Baal,

seat, and they began to see their folly of a hundred years. They were fighting with their artillery alone, where Dr. Walsh, Archbishop of Dublin, they should have had horse, foot scauts, engineers and a good commissariat to win the battle; in fact, their struggle for freedom for these last hundred years has been only one big, serious, This great Leinster prelate is the one fatal Irish bull. The mass of the Irish people are not so much to be blamed for this. They were true Irish Nationalists, but they could do nothing against the will of their leaders. The leaders of the Irish for the last century were the clergy and the politicians, and as classes they were the enemies and destroyers of real Irish Nationality. They, of course, justices inflicted on the Catholic people

mentarianism and put him from his

desired that the manifold material inof Ireland by English law should be of Ireland by English law should be removed by that law, and that Ireland should sink into a well-fed English province. To accomplish this end they made war on everything in the lives of the people distinctively Irish, their language, customs, traditions, music and amusements. These they attacked on the platform, in the school, the pulpit, the press, in society, business and every day social life. Historical misrepresentation, direct falsehood, sneering, base insinuations, ignorant vandalism, and bullying terrorism were employed by these Irish leaders to destroy every distinctive quality of Irish nationality and civilization. They succeeded only too well. As has been repeatedly said these last few years, Ireland is an intellectual Sahara. The plan of education in that country is, I think, the most extraordinary in the experience of mankind. A great American orator said that of the fifteen parts of the education that enables a man to get along in life, he learns fourteen by traditions, that is from his tellow-men, and one from books. Popular tradition, as I have several times

lar tradition, as I have so call said when writing on these matters, is said when writing of nation. The the intellectual soil of nation. schools merely teach how to cultivate that soil, and add manure to it. Popular tradition in the moral world formed just as the vegetable soil is in the physicial. It is the result of the wisdom and most precious remembered experience of a people during count less ages. It catches golden grains from every department of thought in every generation. The "Iliad" and "Odyssey" are instinct with the popular tradition of Hellas before Homer's time; in after days they left a deep impress on that tradition and on the tradition of all European peoples. The same may be said of the works of Virgil, Dante and Shakes

peare, and of all literature properly so called. Without popular tradition there can be no national civilization. Now the Celtic Irish had ever as late as hundred years ago the richest popular tradition in the world—not in one, but in every, respect—religious, his-torical, mythological, proverbial, phil-osophical and musical. Wonderful to tell, the present generation of Irishmen, those born within the last thirty years in the English speaking districts of the country, have the least share of the popular tradition of their fathers the popular tradition of their fathers of any European people. They know no Irish history, music, dance, amusements, proverbs, fairy or folk tales, none of the racy popular philosophy of the beautiful legends of St. Patrick and the thousand and one other Irish acits, pape of the braye tales of Fionn

saints, none of the brave tales of Fionn and Cuchullian. As regards religious knowledge, a venerable Connachtman assured me that "when all Mayo spoke Irish, there were more prayers in one house than there are now in two parishes." One of the now in two parishes." One of the chief ends of education, higher, lower and intermediate, in Ireland for a century has been to utterly destory popu-

removed, and I now can eat what suits my taste or fancy."

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A Fault of Parents.

Right Rev. Bishop McCloskey finished scholar a marvel and a wonder to men. The especial distinction of a One of the greatest and most ordinary faults of parents is a certain idea finished education in Ireland is to be that their children should be born perfectly ignorant of everything Irish worth the knowing. This, of course, is in the knowing. This, of course, the index of perfection, and to vent their rage upon them when they find that is joined with a fierce contempt of they do not come up to their expectaeverything Irish worth the knowing, tions. Full of imperfections themand a terrible determination never to selves, and taking neither care not learn anything Irish worth the knowmeans of correcting them, they are Such men, it is needless to say, exasperated at the failing of their offseldom turn out an honor or a glory to kind or country. The breed is a bad one, scholastically speaking, and the sense of justice condemn what is wrong. sense of justice condemn what is wrong Irish are growing tired and ashamed The parents are like the sculptor They are changing the sysrecks his vengeance upon the block because it does not become under tem that produced such intellectual anomalies; in fact, we may soon look his unskilled hand a breathing statue for a most radical change in the edu-The child is nothing but the ray cation of men in Ireland. It is only justice to say that even under the old material, which takes a special plas ticity under the wise government of unnatural system many great Irishmen and great scholars were turned out parents, on whom devolves the duty to devote their lives to the formation of its character by precept and example. simply because the bad system of the schools was not able to kill the good It is for this purpose that Providence seeds of a sound, strong, popular tra-dition in their minds and hearts. But has chosen them as the instruments of dition in their minds and hearts. But the popular tradition in Ireland sixty or even thirty years ago was still a great power for good, while to-day it is author of its days. For the child, the almost quite dead.

To the collapse of Parnellism we parent is the channel of God's gift, and we owe in great part the restoration of Irish studies in Maynooth, which even within one year has borne most precious fruit. The other great ecclesiastical seminaries such as Corn ecclesiastical seminaries such as Car-low, Waterford, etc., are, or soon will will fit the parent for his office sponsibility; it will enable him to become the living Gospel from which follow suit. Then there is the estab-lishment of Irish literary societies, that

> ORANGE RUFFIANISM IN TYRONE.

the child has to learn his duty.

Irish revival. The same is true of Mr. William O'Brien, who is a mighty

theologian, lawyer, musician, philoso-

Mr. Gladstone would do wisely to put

off Home Rule for a short time and to

pass a measure for one man, one vote.

and another measure for improved

registration, and having secured these reforms as a preliminary con-dition then to bring in the Home Rule

preliminary things passed the Home Rule Bill would be a forgone con-clusion. I know that Radicals as advanced as Mr. Labouchere, for

example, are in favor of this course of proceeding. Therefore, I feel

bound to treat the suggestion with all

manner of seriousness and all manner

of respect. Nevertheless it will not do, and I feel convinced that Mr.

Gladstone has no intention of adopting

any such course of policy. Home Rule must come on before anything else. Mr. Gladstone lost office for the

sake of Home Rule, he has regained

office because of Home Rule, and he knows that the people of Ireland, and

the vast Irish population of the United States and Canada and Austra-

return to power by introducing a

measure for the setting up of Home Rule in Ireland. I take it for granted that this is what he will do. On that

point I cannot admit into my own

mind any manner of doubt. But there is not the slightest reason why, when his Ministry gets to actual work,

he should not himself introduce

others of his colleagues introduce

Home Rule scheme on one day, and

one man, one vote bill and a reformed registration bill the same day or the

day after. The bills could then follow in each other's steps easily

enough, and if Mr. Gladstone should

very first rush, he might easily secure the passing of the other measures, which would make Home Rule, at the

next time of its introduction, a matter

of certainty and of easy success.

There is another way of doing the
work. Mr. Gladstone may bring in
a Home Rule bill in the first session

of the new Parliament. He has

majority enough — quite enough — to carry his bill through the House of

Commons. It goes up to the lords, and the lords, as I have said, reject it. Then Mr. Gladstone could call

another session very early, and bring

in the Home Rule Bill again; and,

meantime, the country would be roused to such an agitation against

the House of Lords that the peers

would feel that they must either give in or give out. The peers would

in or give out. The peers would feel-must known-that if they carry

resistance any further, there would be an uprising of public opinion before which the House of Lords would

go down like an Alpine village before

an avalanche. - Justin McCarthy, in

the North American Review for

be able to force his Home Rule Bill through the House of Lords on the

Of course, if we had these

promise of more.

A Catholic Church Wrecked.

On Saturday night Stewartstown was the scene of one of the worst riot that has disgraced the town during the power with the present generation. last thirty years. An Orange drum-But by far the greatest advocate of the new order is the indefatigable mented by local lodge, paraded the streets, playing offensive party tunes. On reaching the Hill Head, a Catholic pher, statesman, priest, patriot, gentleman, Irishman and enthusiast. quarter, Sergeant Tipping, forseeing danger of a riot, directed his men across the road with drawn batons, and kept the Orangemen back. Durman in our time who can do best work for his country. He will go on with-out fear or faltering where his prinfor his country. He will go on with-out fear or faltering where his prin-ciples lead him, and he sees his prin-Hill Head, and did not molest the ciples through the clear medium of Orange party. On the return journey reason, not through the distorting lens of sentiment, as is the case with so many of his compatriots. On the were also smashed, and the two Orange were not Irish Nationalists. With a few exceptions among the clergy, and none at all among the politicians, they were the enemies and destroyers of now produced much good, and gives were allowed the town and the till wind that blew down the popular favorite, has even now produced much good, and gives no arrests were effected by the police. The Catholic church was wrecked by the Orange party, also the school-house HOME RULE AND GLADSTONE. together with a house belonging to laborer named Boyle There are a few men who think that

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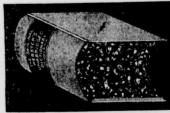
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