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Man's Mission.

BY SPERANZA (MRS. W. R. WILDE).

Human lives are sitent teaching—
Be they earnest, mild, and true—
Noble deeds are noblest preaching
From the consecrated few.
Poet-Priests their anthems singing,
Hero swords on corsist ringing,
When Truth's banner is unfurled;
Youthful preachers, genius-gifted,
Pouring forth their souls uplifted,
Till their preaching stirs the world.

Each must work as God has given
Hero hand or poet soul—
Work is duty white we live in
This weird world of sin and dole,
Gentle spirits, lowly kneeling,
Lift their white hands up appealing,
To the throne of Heaven's King—
Stronger natures, culminating,
In great actions incarnating
What another can but sing.

Pure and meck-eyed as an angel,
We must strive—must agonize;
We must preach the sain's evange
Ere we claim the saintly prize—
Work for all—for work is holy—
We fulfil our mission solely
When, like Heaven's arch above,
Blend our souls in one emblazon
And the social diapason
Sounds the perfect chord of love.

Life is combat, life is striving,
Such our destiny below—
Like a seythed charlot driving
Through an onward pressing foe,
Daepest sorrow, scorn, and trial
Will but teach us self-denial;
Like the Alchymists of old,
Pass the ore through cleansing fire
If our spirits would aspire
To be God's refined gold.

We are struggling in the morning
With the spirit of the night,
But we transple on its scorning—
Lo ! the eastern sky is bright.
We must watch. The day is breaking;
Soon, like Memnon's statue waking
With the sunrise into sound,
We shall raise our voice to Heaven,
Chant a hymn for conquest given,
Seize the paim, nor heed the wound.

We must bend our thoughts to earnest, Would we strike the Idols down; With a purpose of the sternest. Take the Cross, and wait the Crown, sufferings human life can hallow, Sufferings lead to God's Valhalla—Meekly bear, but nobly try, Like a man with soft tears flowing, Like a God with conquest glowing, So to love, and work, and die!

MR. REDPATH'S SPEECH.

At a banquet recently given this distinguished gentleman he delivered the follow-

ing spirited oration:—

Mr. Chairman and Gentlemen: Twice be-

Mr. Charman and Gentlemen: Twice be-fore as an American journalist, I have been honored by a banquet; and twice before I was asked to accept it for the same reason that that was presented for my presence as your guest to-night—because I had vin-dicated a race, the victims of men of my own race from the slanders of an enemy

own race, from the slanders of an enemy

At Port-au-Prince, in the Republic of Hayti, my hosts were blacks and Catholics and French. I was the only white man, the only Protestant, the only American at

the table to represent the principle to which they sought to do honor—the principle of which every American citizen everywhere and always should be proud to be the standard bearer—the principle of

Equal Rights without respect to creed, or color or condition. That was a public banquet—because it was given in a Repub-

At Cork, my hosts were Irish and Catholics. I was the only man at the table in whose veins flowed English and Scotch blood—the only non-Catholic—the only

representative, by nativity and natal creed, so to speak, of the immemorial enemies of the Irish race. But my inherited sins,

which were many, were forgiven me because I had loved much; because I had always loved liberty everywhere and for

every one, and because I had wept over the sorrows of Ireland and had cursed her

oppressors. That banquet was private, because my hosts desired to exercise the right

of free speech, and because Cork is yet in

only tolerated where and when it dare not be denied, and when and where its utter-

ance is not deemed to be unsafe to that

Church which the saintly piety of Henry the Eighth founded and fostered, and to

Both of these banquets was given as I was ready to sail for the United States.

farewell, as I am about to sail once more to Ireland-a land that should be holy

ground to every American citizen and every lover of liberty, because it brought forth and nourished a race that

has struggled, not for seven years, as the honored Fathers of American liberty strug-gled, but for seven hundred years against British oppression—a race that has found

in every new defeat a new reason for a new battle—a race that for centuries has

been starved and lodged, half naked, in the most wretched hovels on this earth—a

race whose lands have been stolen and

whose patriots have been slain—a race whose altars have been destroyed and whose priests have been hunted—a race

whom English law-created famines have decimated and whom English landlords

have exiled by the million-and yet a race

that has never surrendered nor dreamed (even in the reddest hours of slaughter) of

surrendering to its foes—a race that made of the English pitch-cap of torture an

erole of Irish patriotism-a race in the aug-

ust presence of whose fidelity to fatherland and faith the English pillory and English

gallows were transformed into the sacred altar steps of national immortality

Ireland has given birth to great warriors and bards, and orators, but her chiefest glory shines forth from a people often

overwhelmed but never subjugated in spirit,—in a people against whose breasts the storms of tyranny have dashed for

ages without submerging them or swerv-ing them from their ancient vow and aspi-ration that Ireland shall belong to the Irish.

A race that for seven hundred years has

been the victim of every device of tyranny and that has not been debased and embru-

ted by it is a race of which its sons should

be proud, and it is a race that is destined or preordained to be the leader of Demo-

or preordame to be the teacher of the cracy in Europe.

The same good fight that was led by Brien Borrumhe and his generals nearly nine hundred years ago is led to-day by Parnell and his associates. It is a battle for

self-government. It is a battle for the right of a people to live in the land that bore them. It is a battle for human rights

against foreign usurpations. It seeks to overthrow the foreign usurperswho declare both by their laws and by their acts, that the

toiling Irish millions shall exist for the sole benefit of a class of aliens who tax

To-night I come to say to my friends,

throne that the Sacred Majesty of ge the Fourth sanctified and adorned.

the British Empire, where free

who had first plundered and then traduc

The Banner of the Irish Land League is the banner of Democracy, now unfurled for the last time in Ireland—for it will never again be folded until the Pagan flag of Feudalism is trampled in the dust of

The Irish people, their banner and their standard-bearers are worthy of Ameri-can support and sympathy and admira-

Americans of all classes are glad that American slavery was destroyed. In the days of slavery we all felt that, although its existence might be historically excused, it could never be morally justified—that our best apology for its continuance was the fact that slavery was an evil inheritance which could not be eradicated without a bloody revolution. I never uttered a kind word—I never expected to be able to utter a kind word—about American slavery or American slaveholders; but, after visiting the west of Ireland, I found that I could say with absolute truth, and I do say, that, as compared with Irish landlords our Southern slaveholders were noble phil-anthropists. I walked on foot through the anthropists. I walked on foot through the Southern seaboard slave States, and the Gulf States, and on horseback and by rail and steamboat through the Western slave States, when slavery in America seemed to be as strong as the British Government seems to be to-day—I entered hundreds of slave cabins, and spoke with thousands of Southern slaves; but I never saw a Southern slaves; but I never saw a Southern slave so meanly lodged, or so poorly clad, or so badly fed lodged, or so poorly clad, or so badly fed as three millions of the Irish peasantry are lodged and clad and fed at this very hour. The physical condition and surroundings of the slave were greatly and in every way superior to the condition and surroundings of the Irish peasant. Even if influenced by no loftier motive than self-interest, the by no loftier motive than self-interest, the Southern slaveholder never permitted his people to suffer from want of food or clothing or fuel. The Southern slaveholder never allowed his people to die of hunger nor by fevers brought on by famine. No such breastplate of self-interest guards the Irish peasant from the brutal selfishness of the Irish Landlord. The Irish landlords starve their tenants by rents so exlords starve their tenants by rents so ex-tortionate, that it is impossible for their vic-tims to provide adequate clothing or ade-quate diet for their families. They de-nounce every attempt to restrict their arbitrary power as an interference with the bitrary power as an interference with the rights of property. The Irish landlord sees not with indifference only, but with pleasure, the decrease of the peasant population, whether the decrease is the result of death or exile. Between 1847 and 1852 one million and a half of the Irish people were driven into exile by the Irish landlords, and one million and a half more perished from hunger an idiseases brought perished from hunger, and diseases brought on by hunger. The Irish landlords re-joiced at this reign of terror. The London Times uttered a powan of thanksgiving because the "Irish race was going with a yengeance." Since 1852 two millions more vengeance. Since 18-92 two minions more have been banished—and still they are going; and still Mr. Gladstone, who is called a statesman, and still that Turveydrop of English "liberal" politics, John Bright, and his brother in Buckshot Quakerism, Forwounds of Ireland, encourage and aid the Irish landlords to continue their work of extermination. Ireland could support in comfort from fifteen to twenty millions of

people; but England prefers to drive the drish people out in order that England nobles may hunt game and English graziers may fatten cattle on Irish soil.

It is a high crime and misdemeanor against humanity; and as surely as there is

a God of Justice, England must pay a dreadsome penalty for it. English speakers in Parliament in disestates? Five-sixths of them, by confis-cation. For three hundred years and more the history of Irish landlordism is an unbroken record of confiscation-beginning with the military and penal law confisca-tions of the land itself under the Tudors, the Stuarts, Cromwell and William; and ever since, and each and every year since then, of the legalized confiscation by the lords of the soil of the fruits of the industry of their tenants which they have an-nually appropriated without compunction

or compensation. This popular phrase, the Rights of Pro-perty, when uttered in Ireland or about Ireland, never includes in its scope the rights of the people to the results of their own frugality and toil. It means, and means only that a close corporation, or, as we say, a "Ring" of British and Irish land-lords—most of them absentees—shall have the unquestioned right and sole power to levy taxes in the guise of rent on a whole nation, without any interference from the State, and without any representation of the toilers of the soil—taxes so heavy that these toilers are always kept on the furth est verge of destitution—and it insists that whenever from bad harvests, or other causes unavoidable, they caunot pay these excretions, the Empire shall drive them out of their homes, and assist the landlords to confiscate their improvements without compensation. It means that America, in years of famine, shall be called on to sup starving Irish people in order save the tenants to raise one crop more for the benefit of the Irish landlord before he evicts them. For, remember, nine-tenths of all the Irish tenants who have been evicted this year were kept alive during the famine of 1579-80 by foreign and chiefly by American charity. The landlords, as a class, did not contribute a shilling for the

class, did not contribute a sinting for relief of their famishing tenants. Irish landlordism, backed as it is by the power of the British Government, is the most cruel and the most remorseless ty-ranny that exists in Eastern Europe to-

day.

They are noble men who seek its destruc tion. I know them all, and I know them intimately. Since Grattan and his group, and O'Connell and his group, and Smith O'Brien and his group—each a lustrous galaxy of intellectual stars—since, one by one, they vanished from the land that their genius illuminated, and their virtues honored, there has never arisen in Ireland or in the Old World a constellation of public men more sincere in purpose, more patrio-tic in spirit or wiser in action, than Parnell and Davitt and their associates, the founders of the Irish National Land League, and the champions of the uncon-

querable persantry of Ireland.

I went to Ireland prejudiced against them without mercy and without their some of them, with no predilections for palatable.

consent, and squander their earnings in foreign lands.

The Banner of the Irish Land League is the banner of Democracy, now unfurled for the last time in Ireland—for it will never again be folded until the Pagan flag of Feudalism is trampled in the dust of death.

The Irish people, their banner and their troubling the waters below it. I would have been as pronounced an enemy of the

have been as pronounced an enemy of the Irish Land League as I am to-day its friend, if the facts of life in Ireland had estab-lished the English accusations against the Irish and their leaders. I was amazed and stunned at the revelation of worse than heathen cruelty and heartlessness that confronted me at every step—to find that the landlords, for example, and the judges and the wealthier classes of Ireland were as indifferent, as a rule, to the sufferings of the peasantry at their doors as if they had been foreigners ten thousand miles away. The more I investigated, the more diabolicy I found. And I found that the men whom I had regarded with suspicion were men pure in heart, pure in life and pure in purpure in heart, pure in life and pure in purpose: that Davitt, the ex-convict, was a
clear-sighted statesman; that Parnell was
a wise, cautious and judicious leader, and
that his associates, whom Gladstone, Bright
and Forster have sent to jail, are men to
whom America—if she knew them as I do
—would delight to do honor. The Irish
race are a grateful race—no one has better cause to say so than I: to the stranger,
especially, who seeks to aid them, they are ter cause to say so than 1: to the stranger, especially, who seeks to aid them, they are even extravagantly grateful; but they would be gravely ungrateful if they did not hold in tenderest honor the names of Heffernan and Brennan, Davitt and Dillon,

land to-day has cause to be proud of her leaders, and I am proud to number such men among my friends. Many of my Irish friends have already een selected for distinction by the British Government, and every day we hear of more of them being clad by England in the Irish patroit's robes of honor-a convict's Let us do our duty, and crown them

Boyton and Walsh, Kettle and Daly, Harrington, and Father Sheehey, now in prison, of Egan and of Parnell and Bigger, the Sullivans, of Sexton and Barry, and others who so ably represent them in Parliament. Ire-

garb. Let us do our duty, and crown them with American homage.

I return to Ireland to tell our countrymen the truth about the present struggle. One of the bitterest foes to the Irish peasantry controls the news that is sent from Dublin to England, and one of the most zealous partizans of the Irish landlords controls the news that is sent from Dublin to America. Every crime of the landlords is suppressed, the wrongs of the peasantry are concealed, and the noblest men of Ireland are slandered. I shall try to give a voice to the wrongs of the Irish people. Sir William Harcourt, in the House of Commons, gave as one reason for the passage of the Coercion laws that it would be to them is just as necessary as to individuals, in order to promote exertion. The curse of your rule, your foreign rule, over-shadows everything [hear, hear.] The conduct of the Government during the last few months is leading many moderate men to believe that until your Chief Secretaries and Under Secretaries, your Privy sage of the Coercion laws that it would enable the government to arrest men like me. He justified this declaration by quoting, as if from my speeches,—delivered, not in Ireland, remember, but in America— statements that I never made, sentiments that I repudiate, and the advocacy of a policy of bloodshed that I have everywhere and emphatically opposed. I do not go to Ireland in any spirit of defiance. I go be-cause my work as a journalist sends me to Ireland. I have never hesitated to go where duty called me, and I shall not flinch now. I have done nothing, and I shall do nothing, to justify my arrest by the British government, but until the American government, to which alone I owe obeding the delayer that it sits citizens have no rich.

to travel in a country with which we are at peace, I shall go wherever I choose, and whenever I choose to any part of the truste, bethe right cussing the Irish problem declaim veheis yet in speech is
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The right cussing the Irish problem declaim veheis yet in speech is increased in Irish Irish Irish Irish Irish problem declaim veheis yet in speech is increased in Irish I received hundreds of invitations to impossibility at this time of a successful to keep things in a perpetual state of confusion; and yet, although that speech was correctly reported in Ireland, it was represented in England and telegraphed to Asserted the Library and every Irish question, and we desire to see this division of classes, which I fear was correctly reported in Ireland, it was represented in England and telegraphed to America that I had not only urged an armed rebellion, but pledged America to support it! Davitt and Dillon have landlord and Irish tenant to be in continual

ence, declares that its citizens have no right

Had I any right to speak in Ireland at all? No more right but just as much right as George Thompson and other British abolitionists had to make speeches against layery in the United States at a time when slavery existed here and was protected by our laws. No more right, but just as much right as James Anthony Froude and other English lecturers had to seek to perpetuate by their speeches here, the prejudices en-gendered by the ruling classes of England genered by the ruing classes of England against the Irish race, although one-third of the people of these Northern States have Irish blood in their veins. These men were applauded by England for their speeches, but it does seem to make a difference when John Bull is gored!

America has a great financial interest in his Irish agitation. We are taxed heavily to support the present land system in Ireland. More than half of the rents of the small holdings in the west of Ireland are paid by Irish boys and Irish girls in the United States, and all this contribution, which is ready and have presented in the contribution. which is reckoned by millions of dollars, is subtracted from our National wealth.

But we have a higher interest than this financial interest. I hold that no man's liberty is secure anywhere as long as there is a tyrant in any land. Mankind is one, not in origin only, but in interests and destiny, and whoever oppresses any race inflicts a wrong on every race. America should extend a hearty moral support to should extend a hearty moral support to every people struggling to break the chains of feudal despotism. The American Gov-ernment is pledged and bound to a policy of political non-intervention; but the American people are not bound to pass by on the other side when it sees a nation lying by the way-side wounded and bleeding, having fallen among thieves. Recently, America found the Irish race lying by the way-side of the nations, naked and hungry, and we opened our purse to relieve her. And now, when she asks for our sympathy, for an honest verdict against her ressor, America will not turn a deaf ear

IF YOU are suffering with a cold do not fail to try HAGYARD'S PECTORAL BALSAM; it is daily relieving its hundreds through-out our Dominion. It is pleasant and

MR. PARNELL'S SPEECH.

Towards the close of his speech, on the econd reading of the Land Bill, the delivery of which occupied an hour, Mr. Par-nell gave way to the following warm and earnest burst of nationality, rising entirely above the level of the Land Ques-

You cannot expect people to be contented so long as they are starving. At all events, before you try emigration try the other plan—try the development of the resources in our country, you would not be disappointed with the result. The right honorable gentleman also asked, 'Why are there not industries or enterprise in Ireland?' It is not very difficult to know the reason of that [hear, hear,]. The Irishman has been taught to know that the result of his labor will not come to him. He has his labor will not come to him. He has arned also from the experience of his fa-ers before him, and he has come to the enclusion that the less capital he lays by invests the better, so long as that capiis at the mercy of others. We cannot have industries without the spirit of enter-Enterprise comes from hope. Irish people have no hope (cheers.) Go among them and see how listless and des-pendent they are. Go to America and see what they are there (cheers.) They have built the railroads, they have made the cits of America, and you can find Irishmen distinguished in every walk of life. You find them as employers of labor, as manu-facturers and professional men. We know that Mr. Fulton, the inventor of the steam that Mr. Fullon, the inventor of the steam-boat, was the son of an Irishman, that Roche, the great ship-builder, is an Irishman, that Mackie, Flood and O'Brien, the most successful miners, are all true-born Irishmen. When I was in Cincinnati I had the pleasure of meeting Mr. Holland, who took me down to his shop and showed me his manufactory, and presented me with fifty dollars and a gold pencil for the Land League [laughter, and hear, hear.] He emigrated nine or ten years ago from the city of Cork as a poor boy, who found he hadn't a chance of getting on in the old country. He now employs 200 hands in the manufacture of gold and silver pencil cases, which he sends to all parts of the world, and competes successfully with the manufacturers of this country [hear, hear.] The real reason why we don't succeed in Ireland is to be found in the fact that a nation governed by another nation never does succeed (loud Home Rule cheers). Under such circumstances communities lose the feeling of independence which to ies and Under Secretaries, your Privy Councils, and your Central Boards, your

councils, and your Central Boards, your stipendiary magistrates, and your military police, your landlords and your bailiffs are cleared out bag and baggage, there can be no hope for any part of Ireland [cheers]. I think, Mr. Speaker, I have said enough (Ministerial cheers) to show why I ought not to compromise myself or those whom I represent by accepting a measure which I fear cannot be a satisfactory solution of this question. I regret very much that the Government appear determined to risk the great chance open to them. I be-lieve that if they had adopted a different course early in the session and permitted remedial legislation to precede coercion, they would have found a very much stronger feeling in this country behind them, and they would have been able to pass through this house and through the other house a very much stronger and more per-fect measure. I trust the result may prove to support it! Davitt and Dillon have been similarly accused of making violent speeches, when their arguments were in the interests of peace. The London press is the most unscrupulous press in the world.

Had I any right to speak in Ireland at all? No more right but just as much right as George Thompson and other British ab-olitionists, bad to make a measure more perfect and less hurtful to the interests of peace. the poor people whom they profess to care for and to try and secure some way in which

the position of our constituents [cheers]. THE NEW PRESIDENT OF MOUNT ST. MARY'S COLLEGE.

we, the Irish members, may vote for it

without feeling that we are compromising

VERY REV. WILLIAM BYRNE, Vicar General of the Archdiocese of Boston, has consented to take charge of Mt. St. Mary' college, Emmittsburg, Md., for a time.

This he does with the permission of Archbishop Williams, and at the request of Cardinal McCloskey and other distin-guished alumni of that institution, and without changing his relations to his own diocese. The object is to give the alumni diocese. The object is to give the alumni and friends of this illustrious college an opportunity of rallying to its relief in its present financial troubles. The steps already taken afford a fair prospect of success. About \$25,000 have already been ontributed as a basis of a fund with which settle the claims of the creditors. If all alumni throughout the United States ontribute as liberally as those of New ork an 1 Maryland, it is calculated that bout \$75,000 can be raised. As most of the creditors are disposed to make large deductions from their claims, this sum shall be amply sufficient to reduce the debt of the college to an amount that can be easily carried at the low rates of interests now prevailing. This will be practically tested at the next meeting of the Alumni Asso-ciation, which takes place June 22nd, this year, that is, on Commencement day.

There are yet, in spite of some withdrawals consequent on the troubled state of college affairs within the last session, over markably well maintained. This is owing greatly to that loyalty to Alma Mater greatly to that loyalty to

On Sunday, May 8, Rev. Thomas Burke,

O. P., preached in St. Joseph's Church, Glasthule, on the Spouse of the Blessed Virgin Mary. In the course of the sermon, he said

mon, he said:

Now, dearly beloved, amongst the virtues of this great saint, there were three especially that shone out in him, and in these three we see how necessary he was to the action of God in the Learnation, and we see how he became the type of something even greater than what he was, treat though his days is in heaven to day.

great though his glory is in heaven to-day. These three virtues were, first,
THE IMMACULATE PURITY AND INNOCENCE of the man's life. His was no conversion from sin; his was no glory of sanctity wrought out through tears of repentance; his was no change from something unlike itself that was in him before, but a unine itself that was in him before, but a glorious development, growing from vir-tue unto virtue, every earliest grace of his holy childhood preserved unto him, fos-tered and multiplied by his faithful cor-respondence; and so he is typified in the Church of God as holding in his right hand a lily, the whiteness of whose leaves hand a lily, the whiteness of whose leaves is unstained and unspecked even by the dust of the smallest stain. And this was necessary, else how could he be found to assume the awful dignity of the Spouse of the Queen of Virgins? how could he un-derstand, much less appreciate and love, that awful purity of which God had made him the graphics if he had been the him the guardian, if he himself had not been dowered with an innocence, and chastity, and purity, and immaculateness of soul and body second only to that of of soil and body second only to that of the wonderful woman whose guardian he was. The second great virtue that was necessary in him, and that made itself a necessity in him because of the position that he held with regard to Jesus and Mary, was an absolute and utter

DEVOTION AND LOVE TO THEM. No other care, no other thought, no other occupation must ever enter into his mind, no other love into his heart, no other labor upon his hands, except what was devoted to the service, the preserva-tion, the nurturing of Jesus and Mary For this God had created him and brough him into this world; for this God dowered him with so many virtues and graces, that he might utterly devote him-self—whatever of mind, of heart, of hand, and strength of soul and body God had him, to the service of Jesus and The third virtue was that he was to be the defender, the guardian, the pasto be the defender, the guardian, the pas-ter and the 'champion of the Church of God. The Church of God, dearly be-loved, the Holy Catholic Church, began on the day when Jesus Christ was born in Bethlehem in a stable. The Church involves of necessity the possession of God's truth, to be announced to men; the Church involves of necessity a sacrifice and a priest. That truth came down from heaven with Him who was the God of all truth, and truth was born, divine and eternal truth, on that blessed Christmas morning, and in the moment of His Incarnation, the Father in Heaven gave to Him, in virtue of the humanity now as-

sumed by Him,

THE PRIESTHOOD,

for He said—"Thou art a priest for ever according to the order of Melchisedec."

The moment, therefore, that Jesus was born, He was already an anointed and consecrated priest—the very name Christus that He took, Christ, means one anointed. Thus we see that with the born the Church was born. The Church then consisted of simply Jesus, the infant God, Mary, His mother, and Joseph her spouse. Now, it was Joseph's office to protect and guard and defend the Child and His mother. Whenever Almighty God fore-saw any danger unto the Child, instead of coming Himself with His omnipotent hand and putting forth His power, He sent His angel to Joseph at the midnight hour, saying to him—"Oh Joseph, son of David, rise up at once and take the Child and His mother and fly into Egypt;" and Joseph rose and took them, guarded them by the way, provided for their wants, and when the mother with her Child upon her bosom was sleeping in the night time on that journey, the faithful, ever-vigilant guardian was ever on the watch, prepared to resist every evil thing, to drive away the night beasts, to scare away the foul vultures that might come perhaps to pollute the air that Mary breathed; to pro-vide for her and her Child, and guard them until he brought them home to And there, toiling day by day Nazareth. And there, toiling day by day, he earned by the sweat of his brow the pittance upon which Jesus, the Son of God, and Mary, His mother lived. Now, why do I select these three particular virtues in St. Joseph? Because, dearly beloved, St. Joseph, great as he was, was a symbol of a perfect type of something greater than himself—namely, THE PRIESTHOOD OF THE HOLY CATHOLIC

character of the saint were in him because he was necessary, in the design of God, for the carrying out of the purpose of mercy in the Incarnation; they were in him because God, in His own divine decrees, could not do without him. And so, in like manner, amongst the many things which Christ our Lord instituted on this earth, and amongst the many graces which He left behind Him to men, perhaps the greatest of all and the most necessary after that of His own divine necessary after that of His own divine atonement on the cross was the institu-tion of the priesthood. That is to say, He gathered around Him certain men, He laid down for them the standard of cer-tain virtues, which they were to make their own; He imposed upon them cer-tain obligations; He conferred upon them certain oraces; and, then, even though certain graces; and, then, even though He Himself passed away—on the Mount hundred students regularly attending of Olivet was seen for the last time, and classes. The discipline has been reseen here no longer amongst men—yet seen here no longer amongst men—yet Christ the Lord lived on, for every single purpose for which He became man, in the presthood of the Catholic Church, He

CHURCH.

classes of Greek and Mathematics there till
he was called to the Boston mission, Aug.,
1865. He was ordained priest by Archbishop Spalding, Dec. 31, 1864, in the
Cathedral of Baltimore, and is now in his
48th year.

SAINT JOSEPH.

Father Burke Preaches a Panegyric of
Our Saviour's Foster-Father.

On Sanday May 8 Rey Thomas Burke

on earth is given unto Me," Then,
breathing on them, He said, "That you
may know how the power is to be exercised, and towards whom, go out and
speak to sinners, I swear unto you whose
sins you shall forgive on earth they are
forgiven in heaven." He simply gave to
them them the office which He declared
to be His own. "I am the light of the
world," He said. "Et vos estis lux mundiapostles, He said. "Et vos estis lux mundiapostles, He said. "Et vos estis lux mundiapostles, He said, "Et vos estis lux mundiand you are the light of the world." For,
dearly beloved, as the word of Jesus dearly beloved, as the word of Jesus Christ was necessary for the regeneration of mankind eighteen hundred years ago, as the action of His mercy was necessary unto the cleansing of the sinner and the unclean in the days of His mortal life, as the shedding of His sacred blood was necessary to remove the curse, and to explate for the sins of men, so unto the end of time the same Lord, the same Word, the same mercy, the same blood shed in sacri-

THE FIRST AND GREATEST NECESSITY OF

Without it there is no light, nor pardon, nor grace, nor salvation, nor heaven for him, and all that was supplied by Christ Himself in the days of His mortal life, re-Himself in the days of His mortal life, remaining as necessary as ever, is supplied, and shall be until the end of time in the priesthood of the Holy Catholic Church. We speak to you not our own words, but words that we have heard from our Divine Master, and which have come to us with the sanction and authority of His Holy Church. "Verbum fidel qued predicamus—it is the word of faith," said St. Paul; that is to say, the word that comes direct from Almighty God we preach to you. And that is the reason that no Catholic priest all the world over, no matter in what language he speaks to his people, ever says a word contrary to the teaching of any other Catholic priest to the ends of the earth, because the word being one, the earth, because the word being one, those who speak it must speak the one, and no matter in what place they speak it. Then, dearly beloved, He filled their hands with the omnipotence of His mercy. Never was Jesus Christ so glorious in the assertion of His divine power as when He said to Mary Magdalen:

"THY SINS ARE FORGIVEN THEE ;" and she rose up as pure as an archangel from His feet. Men who saw him raise the dead yet still hesitated to believe He was able to do this. And this, the very triumph of God's omnipotent mercy, He has left to this priesthood, and it is exercised every desired as the strength of the cised every day in every confessional of the Catholic Church throughout the world. If, tien, dearly beloved, such be the neces-sity and such the awful importance of the priesthood, you can easily gather how St. Joseph's particular glory was that his virtues were a type of that priesthood. It is not amongst the ranks of the penitent, no matter how fervent, that the Catholic Church seeks for the ministers of her sanctuary. Those whom she permits to enter there and lift up hands on her altar are those who are supposed to have never turned aside for an instant into the ways of sin, and it is only forced by necessity that the Church ever descends from this high standard, and accepts repentance of the very highest kind instead of absolute the very highest kind instead of absolute innocence. And thus St. Joseph's im-maculate purity was a type of the first virtue of the priesthood; amongst men he was admired as the supposed father of the wonder-working Prophet who was able to command the elements and to raise the dead, but in the eyes of God's angels he was a still greater wonder for an angels he was a still greater wonder for an innocence of soul and transparent chastity that made him fit to rank even in the highest range of the archangels of God.

DAVITT AT KILMAINHAM.

Visit of Mrs. A. M. Sullivan.

LONDON, June 2, 1881.

MR. DAVITT was visited in prison today by Mrs. A. M. Sullivan. She had a only by Mrs. A. M. Sullivan. She had a long interview with the imprisoned leader of the Land League in presence of the governor of the jail. Mr. Davitt is in good health and spirits. He is not compelled to associate with the other prisoners. By orders from the Home Department, he is treated with exceptional consideration. His work consists in taking care of the governor's garden, an oc-cupation which evidently agrees with him. He looks hale and sun-browned. He is kept, however, in complete ignorance of all that is passing in the outer world. Even the news of Mr. Brennan's arrest had evidently not reached him, because he requested Mrs. Sullivan to convey to Mr. Brennan some instructions about his private affairs. Under the conditions on which the visit was allowed, it was im possible for the visitor to inform him of the arrest of his friend. But the way in which the request was received evidently conveyed to Mr. Davitt a correct idea of conveyed to Mr. Davitt a correct idea of the situation, for he laughed and asked if Secretary Forster had arrested any of the ladies yet, after expressing his opinion that the Chief-Secretary was equal to that the Chief-Secretary was equal to that or any other discreditable work. Mr. Davitt has made up his mild to re-main in prison for the four years necess-ary to complete his original sentence. He says he will come out all right. The interview concluded by his furnishing Mrs. Sullivan with a long list of books which he desires to be sent him, as he says, for winter reading. Davitt, since he has taken charge of the garden, has established The virtues that I have shown you in the friendly relations with a blackbird which nests in one of the trees. The bind visits Davitt daily and comes at his call, rishs bavilt daily and comes at his call, perching fearlessly on his shoulder or hinger while pouring forth a flood of song. This companionship is the only solace of his imprisonment, as visits are only allowed every three menths. These facts were related by the governor to Mrs. Sullivan, and have created considerable sensation at Portland, where Davitt was regarded as a terrible conspirator and the incarnation of all that was evil and dangerous.

The most miserable man in the world is the dyspeptic, and dyspepsia is one of the most troublesome difficulties to remove, but Burdock Blood Bitters always conquer It stimulates the secretions, regulate

it. It stimulates the secretions, regulates the bowels, acts upon the Liver, aids digestion, and tones up the entire system. Trial Bottles 10 cents Large Bottles \$1,00.

The only secret about Ayer's Cherry Pectoral is in the selection of the best materials for the cure of coughs and co'ds and skilfully combining them by chemical processes. This all medical men are aware of, as they are furnished with the formula of its 12 congretion. which has always distinguished the students and alumni of Mt. St. Mary's College, and the self-sacrificing spirit of the Faculty.

The new President of Mt. St. Mary's College was graduated in that institution in 1860, and from that year he taught is a self-sacrificing spirit of the Faculty.

The new President of Mt. St. Mary's College was graduated in that institution in 1860, and from that year he taught is a self-sacrificing spirit of the Father hath spoken unto Me I have to lunto you." He said. He gave them His power—"As the Father hath sent Me is a self-sacrificing spirit of the Father hath spoken unto Me I have to lunto you." He said. He gave them His power—"As the Father hath sent Me is power—"As the Father hath sent Me is a self-sacrificing spirit of the Catholic Church. He gave them His word—"Every word that the Father hath spoken unto Me I have to lunto you." He said. He gave them His power—"As the Father hath sent Me is a self-sacrificing spirit of the Catholic Church. He gave them His word—"Every word that the Father hath spoken unto Me I have to lunto you." He said. He gave them His power—"As the Father hath spoken unto Me I have to lunto you." He said. He gave them His power—"As the Father hath spoken unto Me I have to lunto you." He said. He gave them His power—"As the Father hath spoken unto Me I have to lunto you." He said. He gave them His power—"As the Father hath spoken unto Me I have to lunto you." He said. He gave them His power—"As the Father hath spoken unto Me I have to lunto you." He said. He gave them His power—"As the Father hath spoken unto Me I have to lunto you." He said. He gave them His power—"As the Father hath spoken unto Me I have to lunto you." He said. He gave them His power—"As the Father hath spoken unto Me I have to lunto you." He said. He gave them His power—"As the Father hath spoken unto Me I have the lunto you have the lunto you hath a solid hath a soli