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TRANSUBSTANTIATION.

Through the courtesy of Mr. Thos. O'Hagan, master of the Separate school, we are enabled to present our readers with a correct, though abridged report of Father William's sermon on Transubstantiation.

tiation:—
"Take ye and eat; this is my body. Drink ye all of this; for this is my blood.—Matt. ch. 28th.

To prove in general, that the Catholic To prove in general, that the Catholic Church does not lead to idolatry, I refer to St. Augustine, who wrote as Doctor of the Church, A. 1. 400 in his book fundamenta p. 4, as follows: "There are many other things that keep me in the bosom of the Catholic church. The agreement of different people and nations keep me there. The authority established by miracles, nourished by hope and increased by charity and confirmed by antiquity keep me there. The successions of Bishops in the See of St. Peter down to the present Bishop, keeps me there. Finally,

hops in the See of St. Peter down to the present Bishop, keeps me there. Finally, the very name of Catholi, which this Church alone possesses, keeps me there."

Men not belonging to our Church are far from calling us idolators. Dr. Montague, bishop of Norwich, says: "It is a shame to charge men with what they are shame to charge men with what they are not guilty of in order to make the breach wider, already too wide.

Dr. Herbert Thorndike, prependary of Dr. Herbert Thorndike, prependary of Westminster, writes in his book of Just Weights and Measures, p. 11; "Let them not lead people by the nose to believe they can prove their supposition that the Pope is anti-Christ and the Papists are idolators, when they cannot." Concerning the Catholic doctrine on the Eularist Dr. Jeremy Taylor, Bishop of Down, writes in Liberty of prophesying, chanter writes in Liberty of prophesying, chapter

"The object of their (the Catholics) adoration of the Blessed Sacrament is the
only true and eternal God, hypostatically
joined with His holy humanity, which
they believe actually under the veil of the
Sacramental signs; and if they thought
Him not present they are so far from
worshipping the Bread in this case, that
themselves profess it to be idelatry to do
so."

The Bible condemns idolatry and if Catholics really were idolators they could not go to heaven; now John Wesley opens heaven, not only to Independents, Quakers and others, but even to Catholics. Ad-dressing the last named he exclaims: "O dressing the last named he exclaims: "O that God would write in your hearts the rules of self-denial and love laid down by Thomas-a-Kempis. In his book "Popery calmly considered" p. 20, he writes: "firmly believe that many members of the church of Rome have been holy men, and that many are so now." He elsewhere says "Several of them have attained to as high a pitch of sanctity as human nature is capable of arriving at." I could quote to you, dear Christians, hundreds of more to you, dear Christians, hundreds of more texts of men, in and outside of our church to exonerate her from the heavy charge of being a religion of idolatry. Now, then, with regard to the truth here before you—the truth of Transubstantiation; namely, that the bread and the wine by namely, that the bread and the wine by the power of God and by the words of Jesus Christ, spoken by the priest, are changed into the Body and Blood of Jesus. changed into the Body and Memors examine, has God said that it is? We must examine, and if God has said it man is bound to be-lieve it. Where is the man that proposes heve it. Where is the man that proposes to be a Christian and does not say with me: "That is right, ir: If God has said it we are bound to believe it." Well, let us see if God has said it. You want the Bible, the word of God. "Yes, father, we want the Bible, we love the Bible. Very well but listen. "The same attention." well, but listen—pay close attention."

And Jesus said, "I am the living bread, it."

which came down from heaven, and the bread that I will give you is my flesh.

Jesus said it is His flesh. Do you believe The bread that I will give you is my

And the Jews murmured among them. selves," says St. John, and said how can this Man give to us His flesh to eat? You see the Jews understood our Lord in the see the Jews understood our Lord in the literal sense and found fault with Him; and here is the rule that Christ observes: Whenever the people misunderstood and objected, He explained Himself; when objected, He explained Himself; whenever they understood Him right and
found fault He repeated Himself. Here
He repeats Himself. "Verily, verily I say
unto you, unless you eat the flesh of the
Son of Man and drink his blood, you
shall not have life in you. He that
eateth my flesh and drinketh my blood
hath everlasting life." When you desire
to derive from the Bible the real and
actual doctrine you must read it as it is: actual doctrine you must read it as it is; add nothing to it, take nothing from it. Take the plain obvious meaning of God's holy book and then you have the Catholic

doctrine.

"For my flesh," says Jesus, "is meat indeed and my blood is drink indeed, as the living Father hath sent me and I live by the Father, so he that eateth me the same also shall live by me." He does not say, he that eateth the remembrance of me or be that eateth the figure of me, but He he that eateth the figure of me, but He

he that eateth the figure of a says he that eateth me.

People say they do not believe in mysteries. Well now, I think it is a very great mystery to eat the figure of a great mystery to eat the figure of a thing. I would like to see a man eat the thing. I do not believe there says of a thing. I do not believe there figure of a thing. I do not believe there is a man in Canada who could do that, for it would be pretty hard to know how to

"He that eateth me," says Christ; many therefore of His disciples hearing it, said:
"This is a hard saying and who can be-

lieve it."

If the disciples were merely to eat a piece of bread and drink a cup of wine, none of the disciples would have made any contention about it. But they understood him in the literal sense, "The is a hard saving."

This is a hard saying."

Now if He could change the dust of the earth into a living man and a bone into a living woman, why could he not in a mysterious manner change bread and wine into His body and blood.

"The words that I have spoken to you are spirit and life." They are realities—not dead figures, not dead remember

"But there are some among you who believe not," says Christ. He knew who they were, that did not believe and who would betray Him.

Some of the disciples could not believe what Christ said and they left Him, and

what Christ said and they left Him, and Christ never called them back; but turning to the twelve Apostles, He said: "Will you also go away?" Will you also

abaudon Me, because I teach a doctrine, abandon Me, because I teach a doctrine, the mysteries of which you do not comprehend?" And Simon Peter said: "Lord to whom shall we go?" "My God," he says, as it were, "If we cannot take thy word, whose word then shall we take." Thou art, oh God, infallible truth and wisdom, thou hast said it, and we believe it whether we comprehend it or not.

whether we comprehend it or not.

The Rev. Father then passed over to the 26th chapter of St. Matthew, to the institution of the Sacrament.

"This is my Body. And taking the chalice He gave thanks and gave it to them saying: Drink ye all of this: For this is my Blood of the New Testament, which shall be shed for many unto the remission of sins." nission of sins."

mission of sins."
"These are the solemn words of Christ, and supposing that our Lord had deceived the Jews of Capharnaum, and even His Disciples and His very Apostles by the promise He made a year previously, can any one believe that He would continue any one believe that He would continue the deception on His dear Apostles in the very act of instituting it? and when He was on the point of leaving them? In short, when he was bequeathing them the

legacy of His love?

What do the Fathers and Doctors of what do the Fathers and potents of the Church say on the real presence? St. Iguatius, an apostolical Bishop of the 1st century, writes in his Ep. ad Smyrnenses: "They do not admit of Eucharist and oblations, because they do not believe the Eucharist to be the flesh

of our Saviour."
St. Ignatius, in Epis. to Romans, when he was about to be martyred, expressed the desire: "I wish to receive the bread of God, which is the flesh of Jesus

ot God, which is the flesh of Jesus
Christ; I wish to receive the drink of God,
which is His blood." (Ep. ad Rom.)
Origines, of the 2nd century, says in his
Homilies: "Manna was formerly given
as a figure; but now the flesh and blood
of the Son of God is specifically given and of the Son of God is specifically given and

real food." St. Cyrillus, of Jerusalem, in the 4th century, says: "Since Christ himself affirms thus of the bread: This is my body, who is so daring as to doubt it? and since He affirms this is my blood, who will deny that it is His blood? At Cana of Galilee, He, by an act of His will, turned water into wine, which resembles blood; and is He then not to be accredited when He absenced with the statement of the when He changed wine into blood?
Therefore, full of certainty, let us eat
and drink the body and blood of Christ."
St. Ambrose, of the 5th century, says:

St. Ambrose, of the 5th century, says:
"Perhaps you will say, why do you tell
me that I receive the body of Christ,
when I see quite another thing? We
have this point, therefore, to prove.
How many examples do we produce to
show you, that this is not what nature
made it, but what the benediction has
consecrated it, and that the benediction is
of greater force than nature, because by
the benediction nature itself is changed.
Thou hast read of the creation of the Thou hast read of the creation of the world: If Christ by His word was able to make something out of nothing, shall He not be thought able to change one thing

into another?
Cyrillus of Alexandria, who lived about the 5th century, says: "I hear some say that the Communion has no effect unto that the Communion has no createst salvation, when the Sacrament is preserved for over 24 hours; such speak as fools. Christ does not change, and His body does

into another?

not become altered."

Cyrillus of Jerusalem, again: "Judge Cyrillus of Jerusalem, agam: "Judge not according to your senses, but according to faith in Christ's word. You seem to see bread, but it is not bread, it is the body of the Lord."

St. Austin says: "No man eateth this bread, unless he hath previously adored it."

But I have quoted enough from the lights of sanctity as those which mark the act that I will give you is my flesh as said it is His flesh." Do you believe the word of Jesus is? Do you believe the Bible? well as Latins have in all ages believed the word of Jesus well as Latins have in all ages believed the greenest spot of our star.

The fourth century was drawing to bread that I will give you is my and sti'l believe in the real presence and wards its evening when this sainted area. Transubstantiation.

Transubstantiation.

One of the greetest divines of our age was Cardinal Wiseman--a walking library. He was attacked by Dr. Clarke, who asserted that in the Syriac language there was not one word that signifies "to represent," and that it was common to express the idea of representation by the verb "to be" so that by saying "henau pagree" this is my bedy, and "henau demee" this is my blood, He meant to ear this represents my body, etc., besay this represents my body, etc., be-cause the Syriac language had not the expression "this denotes, this represents, this signifies, this typifies."

Consequently our Saviour was com-pelled to say: This is my body." Cardinal Wiseman now determined to see whether the Syriac language was really so poor as not to afford a single word implying representation. He examined the authors that wrote Syriac, and what did he find?

What do you think is the number of expressions to denote "signify or represent, which Cardinal Wiseman has in his list? In other words: How many expressions does the Syriac language possess, which Christ could have used, if He meant to say

Christ could have used, if He meant to say "this represents my body, or this is a figure of my body."

The English language has only four or five, such as "to denote, to signify, to represent, to typify." The Greek and Latin have scarcely more than ten, but the poor Syriac language has upwards of forty.

Forty words are here collected with examples from the most classical authors. Why then did not Christ use the word to signify or represent, if He wished to be so understood! He said, "This is my body," and he is to be so understood.

se understood! He said, "Inis is my body," and he is to be so understood. The work referred to by Dr. Wiseman is called "Horae Syriacae," at Rome, p. 18-53, of which a copy will be found in

the British Museum.

I could adduce many great writers who observe that our doctrine of Transubstantiation does not, as is vulgarly supposed, contradict the senses. One of these, I wish most particularly to mention, is the wish most particularly to mention, is the deep and celebrated thinker of Germany, the land of 'philosophers, the world-renowned Leibnitz. He left behind a work entitled "A system of Theology," written in the Latin tongue, which was deposited in a public library in Germany. Leibnitz, in this work, examines the Catholic doctrine on every point and compares it with the Protestant, and on this matter in particular enters into a subtle written in the Latin tongue, which was deposited in a public library in Germany. Leibnitz, in this work, examines the Catholic doctrine on every point and compares it with the Protestant, and on this matter in particular enters into a subtle and metaphysical reasoning; and the conclusion to which he comes is this, that in the Catholic doctrine there is not the smallest opening for assailing it on philosophical principles; and that these form no reasons for departing from the literal interpretation of the words of institution.

charist. We confess the necessity of a supernatural and heavenly change. If any one make a bare figure of the sacrament we ought not to suffer him in our churches.

churches.

Having laid down these proofs, the Rev. peaker exclaimed: Here is the testing stone of our faith: "Blessed are they that have not seen and

vet believe. Here our hope is nourished: "Come to Me all and I will refresh you.'

Here our love is kindled: "Having loved His own He loved them to the

end."

Let us all endeavour to be as worthy as possible of adoring and receiving Christ. Be practical Christians and love all men without distinction of nationality and creed. Thus honoring this mystery on earth, we hope to see the Lord from face to face in heaven.

ST. PATRICK'S DAY IN NEW YORK, Grand Oration by Hon. S. S. Cox.

New York, March 17 .- The natal day of St. Patrick, the Apostle of Ireland, was duly celebrated here to-day by a grand procession of all the leading military and civic societies, by banquets, lectures and other social observances. The great feature of the procession of such social observances. ture of the occasion of course was the par-ade and exercises in Jones' Wood. At noon ade and exercises in Jones' Wood. At noon
the various organizations assembled at
the places assigned them by the committee.
The right of the column rested at Cooper
Institute, where Mr. P. N. Oakley, chief marshal, personally attended to the details of the start. The line of march was taken up at half-past 12 o'clock and the processup at half-past 12 o'clock and the process-ion moved over the following route: Cooper Institute, Fourth avenue, Forty-second street, Fifth avenue, Sixty-sixth street, East Boulevard and Jones' Wood. An immense concourse of people was as-sembled within the inclosure when the sosembled within the inclosure when the so-cieties reached the grounds. The speech of the occasion was delivered by congress-man Samuel S. Cox, who after the storm of applause which greeted him on his in-troduction had subsided, spoke as follows:

Ladies and Gentlemen: Irish history is a history of devotion to their faith.

Spain in her 700 years of conflict against
the Moslem grew stronger and greater
with each century of fight for the Christian Church; but there are no ecclesiastical annals which shine with such innumerable

amidst the rigors of the winter, not only gave him the interior grace of heart and soul, but lifted him by a sense of duty to the salvation of the beautiful island. Wherever he journeyed, whether to Gaul, or Scotland, or far off to Rome, for the benediction of Pope Celestine, he kept in view the regeneration of the isle of your ancestry and love. Sufferings, imprisonments, persecutions, never discouraged him till he made the island rich in ments, persecutions, never discouraged him, till he made the island rich in schools and churches, and free with the liberty of the gospel. He made the green of the land greener, the blue of the sky brighter, and the very air more delightful. Preaching to the general assembly of kings and states at Taraghe in East Meath, kings and states at Taraghe in East Meath, he converted them from pagan rites. He filled Ireland with devotion and learning. Living, he made Ireland a resurrection from the dead; dying, he made glorious his narrow tomb in Ulster, which gave his body hospitable sepulture, and his immortal soul an example and a juy forever!

joy forever! Other nations celebrate their heroes for the prodigies of war and the deeds of material progress. The Mediterranean material progress. The Mediterra has its Hercules, which carved out colhas its Hercules, which carved out colonies from rudest material, and by his labors elevated those shores into classic beauty and heroic greatness. Switzerland has her Tell. Ireland lifts up her eye to her sainted one, because in her matin glow, while western Europe lay in darkness, he LIFTED UP IRELAND ABOVE THE SELF-LOVE, PASSION AND IGNOMINY OF HEATHENISM into the soft lustre and religious beauty of the aureola around the Saviour's head.

Even out of the dimiland rebellious

past comes the one sweet voice in accord, teaching the purity of the better life, and the generations and nations swell like the diapason of the organ, the "Te Deum Laudamus" for such a founder of the faith and such a fountain of national being. No wonder under such initial auspices, so spiritual and so pure, the ardors of the Celtic nature became unselfish. Well may Macaulay celebrate, even for the interest they excite, and the sensibility they arouse! "During the

I can also produce evidence of a different nature, I mean Protestant evidence for the main point under consideration, the real presence.

Dr. Luther on one occasion calls those who deny the real presence: "Breadbreakers, wine-drinkers and soul destroyers," He tells us in his Epistle ad Argentenses v. 4. edited at Wittenby, how much he

He tells us in his Epistle ad Argentenses
v. 4, edited at Wittenby, how much he
labored in his mind to overthrow this
doctrine, but he says he found himself
caught, for the text of the Gospel was
too plain.

Eminent bishops and divines of the
Protestant church believe firmly in the
real presence, such as the Bishops Andrews, Bilson, Morton, Laud, Montague,
drews, Bilson, Morton, Laud, Montague,
it is the only the substitute of the substit

Eminent bishops and divines of the Protestant church believe firmly in the real presence, such as the Bishops Andrews, Bilson, Morton, Laud, Montague, Sheldon, Gwinning, Forbes, Bramhall and Cosin, and the esteemed Hooker.

Bishop Bramhall writes thus: No genuine son of the Church (of England) did ever deny a true and real presence. uine son of the Church (of England) and ever deny a true and real presence.
Christ said: This is my body and what he said we steadfastly believe. He said neither con nor sub nor trans, therefore we place these among the opinion of schools.

Bishop Cosin is not less explicit. He says: It is a monstrous error to deny that Christ is to be adored in the Eucharist. We confess the necessity of a charist. We confess the necessity of a provide age of bronze. From the time radiance than the Iu'l blaze of our coarse noontide age of bronze. From the time of him who first sailed over the bay of Dundrum, there has gone out fleets of missions to every land. From him who consecrated the mountains and valleys of Indeed by his prayers and tage, coaconsecrated the mountains and valleys of Ireland by his prayers and tears, goes forth the hymns of pathos and piety, the one speaking in the verses of poets, and the other in the copious eloquence of her o-ators. From the HAUNTED CAVE OF ULSTER HAS BURST A

miraculous, which made the grave at Down hallowed ground. What a vision his spirit may enjoy of the remarkable race he saved from Pagan wee and sl very, sin and death! One might fancy him, as I have seen him pictured, standing upon a rock upon the historic heights of Tara, the history confessor, anostle, the father the bishop, confessor, apostle, the father of Ireland! His staff has bruised the head of the serpent at his feet amid the shamrock, typical of his successful contest against evil. His mitre is surrounded with a light which comes from an azure above the mountains and streams which make the distance etherially picturesque; with one hand he points the index finger with one hand he points the index hinger to the supernal source of his power, while with similar fitness a distant spire points upward with silent gesture. The rivers at his feet, the Bann and Barrow, the Liffey and Foyle, the Suir and Shannon, seem to be lucent and joyous; for were not their waters sacred for the baptism of his death. The distant laber counts Longh

Saint they love.

But in his face there is sadness. Why is he sad? Is not the isle of his care mirthful? Oh, yes, mirthful; and yet very—very—melancholy in its mirth. Clutched by bad rule and insolent dominion, it stands like Niobe, beautiful, though inter-

which bend to embrace the isle and the

in tears. Ladies and gentlemen, the combat is painful to contemplate. For many cen-turies since St. Patrick's time, the iron beel of the invader and the absentee landbeel of the invader and the absentee land-lord and Saxon spoiler have oppressed this land of your love and devotion. Her commerce was long since ruined. The meagre pittance by picking up the sea-weed for manure is denied on its wild coast. Her manufactures have been cheked into decay and death. Her parliament and autonomy have been usurped. Her chosen leaders are to-day in prison. Her Parnells, her O'Kellys and her Day. itts are incarcerated, the boasted habeas

JURY TRIAL OF SAXON INVADER ARE DE-

wards its evening, when this sainted apostle, whom you honor, was carried into captivity by barbarians. Like many a sacrifice, his crosses upon the mountains, amidst the rigors of the winter, not only gave him the interior grace of heart and soul, but lifted him by a sense of duty to the salvation of the beautiful island. isle of their affection, and after they had renounced under our law—the law of narenounced under our law—the law of nations, and under special treaty—their enforced allegiance to the Queen—the hatred she shows to her representative men. Professing to allow her chosen exponents a place in Parliament, she harrows them into passive resistance, and then by a double cloture, shuts the portal of their indigenant eleguence and the prison upon double cloture, shuts the portal of their indignant eloquence and the prison upon their bodies. Is this the land redeemed by the saint, whose anniversary your thousands to-day celebrate? Has the paganism of the middle ages returned? Is this the England of our Puritan vaunt? Are these the "resources" of our nine teenth century of civilization?

This presumptuous oppressor has aroused the Irish, but it has made them wary. They are adding the wisdom of the serpent to their courageous patriotism. One step too fer this oppressor has taken; she has arrested and held, without law or right, in derogation of all law and rightour own American citizens, men whose arms and whose blood have been given to our own republic. This truculent audacity may lead to a larger liberty yet for Ireland. Long since this nation, so full of Geltic exiles and memories, the asylum of the disconsolate and patriotic of other lands, has expressed its canons of interpretation as to the new relations of men who are from abroad, and who, under the new condition of locomotics against England is the contest of to-day, enforced by more advanced ideas? As a member of the Federal Legislature, you may expect of me some statement of this question in its international aspect. Briefly thet, let me say that there is a federal statute, as well as a mutual treaty, which recognizes all as a mutual treaty and the statute as well as a mutual treaty and the statute as well as a mutual treaty and the statute as well as a mutual treaty and the statute as well as a mutual treaty and the statute as well as a mutual treaty which recognizes all as a mutual treaty which as a mutual treaty which recognizes all as a mutual treaty which as a mutual tre arms and whose blood have been given to our own republic. This truculent auda-eity may lead to a larger liberty yet for Ireland. Long since this nation, so full of Celtic exiles and memories, the asylum of the disconsolate and patriotic of other lands has corpressed its carners of interna-

mand, coming from the people, has moral the force It is heard, even though the titles executive may not feel bound to regard

I had passed a resolution instructing the foreign affairs committee to report a resolution for the speedy trial or release resolution for the speedy trial or release of O'Connor of Baltimore and other naturalized prisoners. As to this resolution, there is no option left. The committee must report it. That much is secure. Anticipating this action, the present secretary of state telegraphed on the 4th of March, and after the action of Congress, to Mr. Minister Lowell to ask that Americans detained under the theoretical and the speedily tried. Mr. Englishman or an un-naturalized Irishman, and has no more rights, that is, no right at all—to trial or its forms and imright at all—to trial or its forms and im-munities, what may you expect? Noth-ing. Therefore, keep up your appeal, and show your anxiety; thunder your petition to your members, until the "gay and festive defiance" of these hateful policies of Englishmen, which Rufus Choate commended, shall find something else beside mere voice!

Choate commended, shall find something else beside mere voice:

The "coercion act" suspended habeas corpus, trial by jury and all other means and methods of testing the guilt and innocence or the wrongful detention of our citizens. Any Irishman or American "suspect" is in English eyes a criminal. He is held. He has

NOT EVEN THE DESPICABLE MOCKERY OF A TRIAL WHICH ROBERT EMMET HAD.

NOT EVEN THE DESPICABLE MOCKERY OF A TRIAL WHICH ROBERT EMMET HAD.

I have had published from Ireland, in the Congressional Record, at the request of Miss Parnell, the papers in one flagrant case, warrant and all. Under the light of this and other cases, the department of state begins feebly to get nebulous and incoherent glimpses of duty. It is for you to energize its pitiful protests and command obedience to the federal statute and the law of nations? The charman and the law of nations? The chairman of my "instructive" reso utions. "In two weeks," he said, "all the zorrespondence will be here, and we will report your resolution back more intelligently."

Keep you eye on this contemplated action, follows any two ways. Keep you eye on this contemplated action, fellow countrymen! What you want is, no statutes. We have them. Not treaty. We have it. No resolutions, but action, action, action. We want action by the minister at London, and the impulse to that action from Washington! You can furnish that impulse. I want to say to you that, again and again: almost all alone, I have urged such action. After a time, owing to the political skill and talent of Irishmen, and the organization which they know how to make nowadays, I have found emphatic help and determined courage. It came, sometimes, flock? The distant lakes—gentle Lough Neagh, soft Erne and sweet Killarney— in unruffled silver, reflect the heavens determined courage. It came, sometimes unexpectedly. It was like the visit of

angels—unawares; but angelic, even as in the time of Paul and Silas, for the delivery of men from prison.

ENGLAND HAS HER TROUBLES in India, in Canada and in Australia, wherever her oppressive flag floats. She cannot afford to disregard our demand, if made in earnest. If she does, all the worse for her dominion. If she does, she unites the world in execution of her conunites the world in execration of her conduct. At our demands she may bluster and bully. It is her custom. She may play with our semi American diplomats. It is our custom to have such. But, by the holy spirit of liberty, she cannot defy the moral and other forces of our scientific and advanced time! The world has the moral and other forces of our scientific and advanced time! The world has gone beyond her lines of hate and her policies of aggression. Even Egypt contemns her from her Chamber of Notables. itts are incarcerated, the boasted habeas corpus and JURY TRIAL OF SAXON INVADER ARE DETHERM OF SAXON I her usurpation; economy its logic against her greed; patriotism scouts her preten-

her greed; patriotism scouts her preten-sions as a leader among the nations, and religion, as exemplified in the sainted apostle whose day you honor, HURLS ITS MALEDICTION AGAINST HER UN-HOLY CRIMES
against God and liberty. What to Ire land is her older commerce; what her once prosperous manufactures; what her fine harbors, her rich soil, her gallant men,

her virtuons women!
"Of what avail, the plough or sail,
Or land or life, if freedom fail." This is the generic and noble questioning made musical in beauty by the pen of Emerson. It is the song of redemption for Ireland! In spite of all disasters, all imprisonments, all exa tions, all cruelties; in spite of all constabulary, jails and scaffolds, the isle of your love will sparkle and shine as once it sparkled and shone, the Emerald of the world:

In her sun, in her soil, in her station thrice blest. imprisonments, all exa tions, all cruelties

(Prepared for The Catholic Record.) THE PASSION.

After an excited debate last month, Its Historical, Doctrinal and Mystical Character.

By Father Faber

ning in them. That wee-worn Face is "coercion act" shall be speedily tried. Mr. Lowell cables back that he has obeyed the is struction, but since he holds that the American is in a similar case with an an american is in a similar case with an american is in a similar case with an american is in a similar case with an american is a similar case with an american i views of the Passion are so manifold that they are sufficient to distract the contemplation of an Angel. First, the awful, profane and diabolical wickedness which

2. Its crowded and multiform cruelty.
3. The venerable glory of His everlast-

ing Divinity.
4. The extreme human sweetness of

4. The extreme human sweetness of His demeanour. But there is another point, which I venture to think was exceedingly foremost in our Lady's mind, almost jealously prominent—His innocence. Rightly considered, it is the most heart-breaking circumstance about the Passion. II.

Let us look on innocence even on

Its look of strangeness and of won derfulness. We never saw any one who was quite innocent except the Blessed Sacrament.
2. Its look of exile—there is something

2. Its look of exile—there is something heavenly in slavery detained on earth.

3. Its look of peril, yet of helplessness.

4. Its look of exquisite reproachfully unreproachful pleading. There is some hidden sympathy between innocence and silence. It ought to be eloquent as an Angel, but it is silent as God. And yet there is a look of guilt about its silence which is in reality the artlessness of its simplicity—or the holy trouble of its humility.

humility.

5. Consider the way in which Jesus and Mary loved innocence in each other, because it was their exclusive wealth on earth.

Let us again reflect on the emotions awakened by the sight of innocence suf-

fering.

1. The horror excited by innocence

suffering at all: for instance, a child, a baby in its agony.

2. Innocence treated as guilt; yet it was the very artifice of love in His Passion to clothe the innocent with guilt.

3. The horror excited by innocence is the way and the passion to clothe the innocent with guilt.

3. The innocence of our Lord enveloped rudest, maddest violence.
4. Innocence tortured with cruelty. 5. Also consider the peculiar agony of

injustice to the delicate sense of innocence. Innocence is so gentle, and so un-self-defending.

IV.

Pilate asked the Jews what evil our blessed Lord had done, Quid mali fecit? Pilate certainly was not blinded by hatred

as the Jews were; but still what spiritual discernment had he? Imagine it—dream it—and yet he discerned our Lord's inno-1. His adorable Face was piteous then

yet not wholly disfigured. Yes, truly:
what evil has He done? name it.
2. The miserable Pilate saw all our
Lord's spotlessness in the silent Face.
Pilate forsooth fails in love with innocence, and says, Innocens ego sum,—St. Math. xxvii. Oh, if we could but see that Face

4. Why does He not speak? One word, a tone, a sound, would have made that beauty irresistible: it would have calmed beauty irresistible: it would have calmed that raging sea of hatred, it would have cowed the multitude into adoring love. There were mothers in the crowd, yet no one saw what to Mary was so infinitely

5. Yet, dear Lord, do not speak, lest Thou shouldst clear Thyself—and then what should we do? oh, it is almost a rewhat should we do? oh, it is almost a relief to us, a joyous deliverance from our
suspense, to hear that discordant crucifie,
—crucify Him. As in the agony in the
garden, so here our salvation seemed for
a moment to tremble in the balance—
for, they might have let Him off: but if
His Eternal Father did not hear Him in
the self-and like hear the Jews now? the garden, will He hear the Jews now

Nullam causam invenio. Pilate said, what evil has He done? Then, With her back toward Britain, her face to the west, Erin stands proudly insular on her steer above.

And strikes her high here in the back toward Britain, her face to the west, be said, I find no cause against Him. A third time—he could not believe the Jews would persist—to him that Face brought shore,
And strikes her high harp, 'mid the ocean's such conviction. Yes, the beauty of that face gave a kind of obstinacy even to that weak and vacillating judge. Are we get-ST. PATR'CK'S DAY IN PETROLEA.

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A number of the members of the Petrolea Catholic Church and their friends assembled not that quilt? He alone can expiate them
—is not that cause? and cause of death
also, for, by this means alone can He expiate them. Now again we are uncer-tain: will Pilate give way against his own were urgent with loud voices, requiring that He might be crucified. And their clamors prevailed, and Pilate gave sen-tence that it should be as they required, St. Luke xxiii c .- and also as we require ch, yes! and as we require. Ah! if there be a necessity on earth, it is salvation.

Dearest Jesus! Yet His innocences o works in us that in hot times of prayer, we feel as if we could sacrifice ourselves to save Him. But no! oh Mother Mary, be content. Jesus has made it a greater love in us to let ourselves be saved by Him than that we should save Him from the Cross.

Miss Arderson, the eminent tragedi-enne, contributed, the other day, \$500 to the Cathedral of St. Mary of the Assumption, at Louisville, Ky. During her recent engagement in Boston she contrib-uted a liberal sum toward the Altar Fund

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