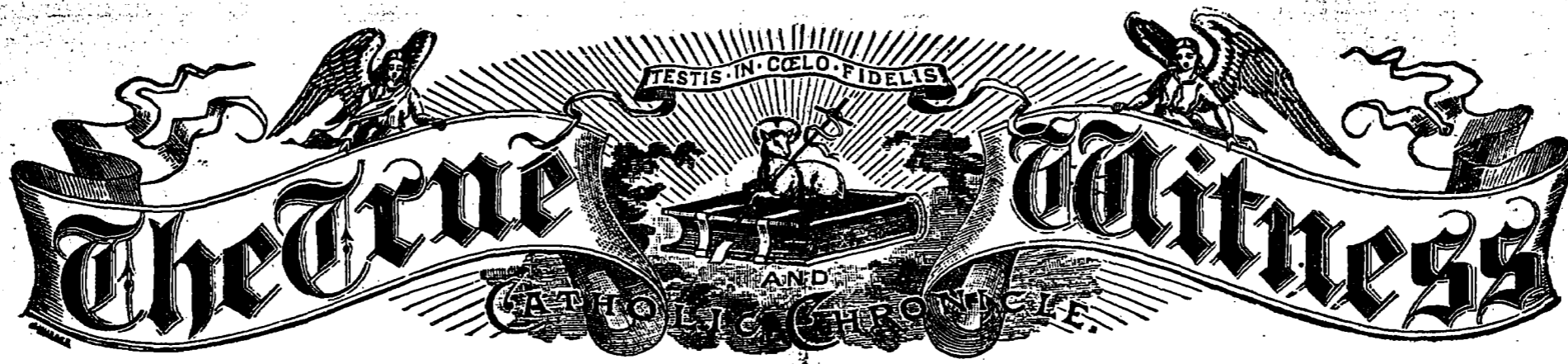


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VOL. XLV., NO. 1.

MONTREAL, WEDNESDAY, JULY 24, 1895.

PRICE FIVE CENTS.

DOINGS AT PLATTSBURG.

SECOND WEEK OF THE CATHOLIC SUMMER SCHOOL OF AMERICA.

Philadelphia is Prominent—Lectures by Rev. Dr. Loughlin and Rev. Hugh T. Henry.

The second week of the Catholic Summer School of America opened Sunday with Solemn High Mass at St. John's Church. Rev. W. H. O'Connell, of Boston, being the celebrant. The sermon was by Rev. Clarence E. Woodman, Ph. D., C.S.P., of New York, on "Christian Revolution." Among other things he said:

"In dealing with this subject we have to do not with an abstract theory, but with a present fact, and a fact without parallel in the world's history. This fact requires to be accounted for. Will chance account for it? By no means. Does chance account for the Gulf Stream, that strange river in the great deep, flowing constantly in the same direction since immortal time? The Christian faith has been, as it were, a moral 'Gulf Stream'—a steady, uniform current of faith and devotion, never ceasing, never changing, for nearly 2,000 years. Its existence cannot now be explained on the theory that it merely 'happened so.' Does imposture account for it? This is still more preposterous. If our Lord was an impostor, the spread of His revelations would have been marvelous; more extraordinary than if it had been propagated by divine powers. The Gospels give us a full account of the revelation of Christ. How should we regard them? As mere human historical documents they have all the marks of veracity. We read in them of the establishment of a new religious system, with definite doctrines, institutions and laws. We look around over the world today and we see that same system in active operation and those identical doctrines, institutions and laws believed in, practiced and enforced. Is not this the strongest of arguments for the truth of the Gospel record? The annual celebration of the Fourth of July, for instance, is a conclusive proof of the fact of our national independence and of the truth of historical records of it. So is the annual keeping of Easter a proof no less convincing of the truth of the Gospel testimony to the fact of the resurrection of our blessed Lord. An unbroken line of tradition makes a historical chain as irrefragable in the one case as in the other. The acceptance of the simple truth of the Gospel history solves every difficulty; the rejection of it strikes at the foundation of all historical proof, of whatever kind, resting on human evidence."

In the evening Father Woodman preached on "Evidences of Christianity."

MR. SATOLLI'S VIEWS.

On Sunday Rev. Dr. Conaty received the following letter:

WASHINGTON, D.C., July 12, 1895.

Rev. THOMAS J. CONATY, President of the Catholic Summer School of America.

REVEREND AND DEAR DOCTOR: After returning from Plattsburg his Excellency Mr. Satolli directed me to write you and say that while it was a great satisfaction to him last year to present to you a letter from the Holy Father Leo XIII., his pleasure has been rendered and indeed enhanced this year by being present in person at the solemn opening of the Catholic Summer School of America. He admired the location and considered it well adapted for every advantage, physical as well as intellectual, "omne tulit punctum qui miscuit utile dulci." Mr. Satolli wants me to state particularly that according to his judgment the Summer School now in session at Plattsburg in the highest degree deserves the esteem and the confidence of all. It has not only reached, but even surpassed the most sanguine expectations. The clerical and lay members of the Executive and Administrative Boards by their intelligence in instruction and management are well known for their devotion to the interests of religion and education. The lecturers have been chosen from the most competent scholars in every branch of learning. The programme, made up as it is of subjects most interesting, discusses very practically questions in the field of religion, philosophy, literature, and science, and is all that could be desired. It was with great pleasure that Mr. Satolli saw the concourse of people who had come from distant places, as well as from the neighborhood, to follow the course of lectures. His uppermost wish is that the number may go on increasing from year to year. It is a pleasure as well as an honor for me, very reverend and dear Doctor, to express to you the entire satisfaction and high appreciation of His Excellency the Apostolic Delegate for you and the important work over which you preside so ably and so successfully, and to this I beg to offer my best wishes. Yours respectfully and truly in Christ.

A. CARBAN.

PHILADELPHIA IN EVIDENCE.

Philadelphia was much in evidence this week and the bulk of the new arrivals that marked the opening of the second week's work on Monday were from the Quaker City. On Monday Rev. Dr. James P. Loughlin, chancellor of the Philadelphia Archdiocese, delivered the first of a series of five lectures on the

"Internal Development of the Early Church." His remarks on this day were largely introductory. Among other things he said:

"It follows, first of all, that we must approach the study of church history in a deeply religious and reverential spirit, as feeling the place whereon we stand is holy ground. No contrast can be conceived greater than the spirit in which the true Catholic meditates on the annals of the Church and the animus of those outside the fold when they revolve these same annals. To the Catholic the Church, whether of the first, or of the fourth, or of the fourteenth, or of the twentieth century, is ever the same divinely established organ of truth and sanctity. She is indeed a glorious Church, not having spot or wrinkle or any such thing, but holy and without blemish." She is "the holy city, the new Jerusalem," which the beloved apostle saw "coming down out of heaven from God, prepared as a bride adorned for her husband," and regarding whom St. John heard a great voice from the throne saying: "Behold the tabernacle of God with men, and He shall dwell with them. And they shall be His people, and God Himself with them shall be their God." If the spirit of patriotism moves us to muse with deep affection over the story of our native country, to rejoice with her in her triumphs, to sorrow with her in her trials, to love her heroes, to detest her foes, shall we, who by God's grace are "no more strangers and foreigners, but fellow-citizens with the saints and domestics of God, built upon the foundation of the apostles and prophets, Jesus Christ being the chief corner-stone," shall we read unmoved the glorious records of our Church's history. Rather shall we not kindle with heavenly fire as we recall the triumphant agonies of our martyrs, the strenuous labors of our missionaries, the victorious assertion of orthodoxy by the fathers of our faith, the saintly virtues of a long line of holy bishops, confessors and consecrated virgins, all of whom are truly ours by community of faith and charity. As we claim a share in the glory of all the great men who helped to build up this republic, no matter when they lived or what may have been the special benefit they conferred, so do we claim a share in the saintly achievements of all those who, in whatever age or in whatever manner, contributed to the building up of the kingdom of Christ on earth."

Dr. Loughlin was followed by Rev. Hugh Henry, professor of English literature at the seminary at Overbrook, Pa., with the first of a series of five lectures on the beginning of English literature. The evening lecture was on physiology by Brother Baldwin. He spoke at length on the influence of alcohol on the circulation of the blood.

The three lecturers above named have practically occupied the entire week in that line.

Archbishop Ryan preached in St. John's Church on Sunday last.—*correspondent in Catholic Times.*

THE PILGRIMAGE OF LOUGH DERG, COUNTY DONEGAL, IRELAND.

The love of Faith and Fatherland which Irish emigrants carry with them to the greater Ireland beyond the seas is proverbial. An Irishman may by integrity and ability raise himself to a position of prominence and independence in a foreign land, or he may toil all day long for the mere necessities of life; but whatever his position may be, he never allows his love for his native land to grow cold. The real explanation of the attachment of the Irish people to their native land is to be found in the fact that they associate the love of country with the love of religion. There is no spot in Ireland with which are associated so many holy memories in the minds of Irishmen and especially of Irish emigrants as "St. Patrick's Purgatory," Lough Derg. Lough Derg is situated in the County Donegal, and diocese of Clogher, at a distance of a few miles from Fottigo, a flourishing village on the Bundoran branch of the Great Northern Railway.

This well-known pilgrimage was, according to a tradition which has never been contradicted, founded by the National Apostle of Ireland. We are told that our Saint was accustomed, when laboring in the southern parts of Donegal, to retire for prayer to an island in the secluded lake of Lough Derg. On one occasion, whilst the saint was absorbed in earnest prayer, he besought Heaven to give him a glimpse of the fires of Purgatory. His prayer was granted, and such a deep impression was produced on the mind of St. Patrick by the sight of the torments endured by souls detained in these cleansing flames that he directed that this retreat should henceforth be used as a place where penitent souls might, by the rigor of their exercises, make atonement for their own sins and the sins of the world. The pilgrimage of Lough Derg rapidly grew in popularity. Pilgrims thronged to its shores from all parts of the Christian world. Throughout the Middle Ages St. Patrick's Purgatory was the most renowned pilgrimage in Europe. When the day of trial came for Ireland, when her churches and monasteries were leveled to the ground by the persecutor, and her ecclesiastical property was seized by avaricious plunderers, Lough Derg came in for its share of attention. The pilgrimage had first been plundered by the Danes; and afterwards in the early part of the seventeenth century when England determined to root the faith of St. Patrick out of Ireland, the Augustinian Monastery in Lough Derg was destroyed, and

the good monks banished from its hallowed shores. To show how vain are the efforts of man to thwart the designs of Providence, Lough Derg sprang into a new existence, which is destined to eclipse the glory of the past. To this sacred shrine thousands of pilgrims annually proceed, many of them coming from England, Scotland, and America, and some even from distant Australia. Hither goes many a soul weighed down with the guilt of years to bow down in humble acknowledgment of its own sinfulness, and to wash away its sins in bitter tears of contrition. Hither proceed many who are old in virtue and in years to place the crowning stone on the edifice of sanctity in the building up of which their lives have been spent. Hither too go many youthful souls to offer to God the first fruits of their innocent hearts, and prepare themselves for the battle of life.

Among the pilgrims to Lough Derg may be seen every year many young men and women, the joy of their homes and the pride of their country, who come to invoke a blessing upon their journey before setting out for the hospitable shores of America. It is painfully touching to witness these generous youths and virtuous girls depart from the shores of the holy retreat with heavy hearts and with eyes dimmed with tears, and a feeling imperceptibly growing upon them of the supreme importance of the step they are about to take and the dangers of the unknown world into which they are on the eve of entering.

The station opens on June 1 and closes on August 15 each year.—*Le Pilot.*

BRITISH ELECTIONS.

LONDON, July 24.—At four o'clock this afternoon the following was the result of the elections:

Conservatives.....	306
Unionists.....	53
Total Ministerialists.....	359
Liberals.....	122
McCarthyites.....	55
Parnellites.....	9
Labor.....	2

Total Opposition..... 189

The Unionists are found by to-day's reports to have captured five Liberal seats and the Parnellites to have captured one from the McCarthyites, in East Wicketon. John Dillon, who is already a member for Mayo, unsuccessfully contested South Roscommon against Hayden.

The Government now has a majority of 108.

THE SUCCESSORS OF FATHER DAMIEN AT MOLOKAI.

To Fathers Wendelin and Conrardy fell the task of continuing the noble work of the mission. Father Wendelin being made superior, and continuing to look after the settlement at Kalaupapa, and Father Conrardy, his assistant, making his residence and his field of missionary labor in the district of Kalaupapa. Father Wendelin, whose full name is Rev. Wendelin Moeller, is a German priest who, prior to coming to this mission, had labored long and earnestly in the islands of the Marquesas group, leaving that field when these islands passed under the jurisdiction of France, and attaching himself to the Hawaiian mission, volunteering for service at Molokai.

Rev. Louis Conrardy is a secular priest who is well known in the archdiocese of Oregon, where he labored for years among the Indians. He was later pastor of a church in Portland in that archdiocese; but on learning of Father Damien's dying condition and his need for priestly assistance, he resigned his pastorate, took leave of his ecclesiastical superior, his brother priests and his beloved people, and started immediately for Honolulu to offer himself to the bishop of those islands for duty in Molokai, an offering of which that prelate gladly availed himself.

These two priests have but a single thought, the doing of all in their power for the afflicted lepers, making their lives as comfortable and happy as is consistent with a people so sorely tried, and brightening their passages to the grave with the hope of blessed immortality. With what good purpose they have labored together, both before and since the death of Father Damien, is materially shown in the advancement the mission has enjoyed in the way of increased provision for the care of the lepers and the improved social aspects of the two settlements. Only the tablets of the recording angel can reveal what they have accomplished for the souls of those to whom they minister.—*Donahoe's Magazine.*

PASTORAL VISITS.

His Grace Archbishop Fabre left Montreal on Sunday for St. Augustine. He continued his pastoral visit as follows: Monday, St. Eustache; Tuesday, St. Joseph du Lac; Wednesday, Okla. Friday noon His Grace will return to Montreal, which ends the pastoral visits for this year. His Grace's return will be announced by all the city church bells which will be pealed at noon for half an hour without intermission.

Men are born to be serviceable to one another; therefore, either reform the world or bear with it.—*Marcus Aurelius.*

Youth alone possesses the present, too innocent to know it all, yet too selfish even to doubt of what is its own; too sure of itself to doubt anything.—*F. Marion Crawford.*

PROROGATION.

Fifth Session of Seventh Parliament at an End.

On Monday the Parliament was prorogued by Lord Aberdeen at 3.30 p.m., with the usual formalities. There was the usual guard of honor from the Governor-General's Foot Guards, who received His Excellency on the arrival at the Parliament buildings, escorted by the Princess Louise Dragoon Guards, who accompanied the vice-regal carriage from Rideau Hall, and the salute was fired from Nepesin Point by the Ottawa Field Battery.

The attendance of spectators on the grounds and in the Senate Chamber was not large, owing to the doubt as to what time prorogation would take place.

THE SEARCH FROM THE THRONE.

"Honorable Gentlemen of the Senate: 'Gentlemen of the House of Commons: In bringing this session of Parliament to a conclusion, I have to congratulate you on the industry and zeal which have marked your labor."

"The necessary legislation having been passed, the treaty of commerce with France, from which favorable commercial results may be expected, will, as soon as ratified, be put into force by Parliament. The negotiations with Newfoundland, to which reference was made at the opening of the session, I regret to say, have not resulted in any agreement for the present."

"The reply of the Provincial Legislature of Manitoba to the remedial order, issued by my Government on the 31st March last, was considered to be of such a character as to justify a postponement of further action until next session."

"I am pleased to observe the grant of Parliament in aid of the fund contributed by the Canadian people for the benefit of the family of the late Hon. Sir John Thompson."

"The amendments which have been made to the law relating to the civil service will, it is believed, result in an increased efficiency and economy. The legislation of the session will, I trust, lead to an improved administration of criminal law, to the advancement of commerce and the extension of railway and telegraphic communication."

"Gentlemen of the House of Commons: I thank you for the liberal provision which you have made for the service for the current year."

"Honorable Gentlemen of the Senate, Gentlemen of the House of Commons: In relieving you from your duties I venture to express the hope that you will find among the people you represent a continuance of that prosperity which marked the opening year."

ROMAN NEWS.

On Jan. 18 the seismometer at the observatory in Rome measured five complete pulsations of slow period characteristic of earthquakes at a great distance. On the same day, forty-nine minutes earlier, a severe earthquake was felt on the east coast of Japan, nearly 6,000 miles away. The pulsations travelled at the rate of 1,987 miles a second.

Since the terrible earthquakes in Tuscany the natives of the villages of the Valdichiana between Lucca and Pistoia with pious thought make nocturnal processions of thanksgiving. They bear the crucifix and chant litanies as they carry tapers in procession from shrine to shrine, ringing the church bells as on a fast-day.

The Holy Father is reported to have resolved to make a diplomatic protest, to be presented by the Apostolic Nuncios to the powers, against the celebration of jubilee festivals, on the 20th of September next, in commemoration of the twenty-fifth anniversary of the triumphal entry of the Italian troops into Rome. It would be rather unreasonable to expect Leo XIII. to sanction the violation of his chief city by the breach battered in the Porta Pia, under the reign of his predecessor Pio Nono. The deposition of an ancient power and the supplementing it by the usurpation of a northern potentate is hardly proper to be made a cause of joy, especially when it is succeeded by national bankruptcy and the falling away of the honored capital from its acknowledged pride of prestige and superiority in arts and the influence of the rendezvous of the cream of the world's purest aristocracy and most reputed intellect.

A MAD TRADE.

A Sample of Anarchist Ideas.

(From the Pall Mall Gazette.)

Edward Leggett, of Eve Road, West Ham, was summoned at the Thames Police court yesterday for travelling on the Great Eastern railway without having previously paid his fare. As the defendant did not appear, he was arrested on a warrant, while waiting in the precincts of the court, by Sergt. F. King, chief warrant officer. As the railway officials were not in attendance, the case could not be gone into, but the following letter, written by the defendant to the superintendent of the company, was handed up to the magistrate and read:

"I am an Anarchist, and refuse to recognize the right of a section of parasites, calling themselves shareholders, to make rules, regulations and by-laws, own railways and monopolize the results of the united labor of thousands of workmen, and then dictate upon what terms they shall travel. I only recognize one class, namely, the working class, who produce all the wealth of the world, and are therefore the only useful class and the only class entitled to ride."

The others, namely, politicians, lawmakers, judges, the modern Solomons called 'magistrates,' retired soapboilers, gamblers on the stock exchange, exploiters, aldermen, sky pilots, bishops and the host of parasites who do not work, but live in luxury and idleness, should be compelled to walk. I always ride first or second class, not because I wish to mix with the respectable or ruling classes, but because as a worker I want comfort, and prefer stuffed cushions to dead boards."

"It is quite true that a labelled slave, uniformed and numbered, called an inspector, asked me why I rode second class. I told him because the third-class 'cattle truck' did not suit me; that I object to stand fifteen in one compartment, as the workers do morning and night. I belong to the highest class of the land—the working class—who keep those who neither toil nor spin. I do this on principle—not with any mean, paltry motive, like the 'masher' in the same carriage. When your company thinks proper to give proper accommodation I shall be glad to get away from the pious, good-looking, would-be aristocrats on £2 a week (or less), who, although they profess to believe we shall all meet 'somewhere beyond the moon when we are dead, say, 'For God's sake, keep apart on earth!'"

"Whatever you do, I shall still resist oppression and ride in comfort, whether you call it second or two hundredth class. I refuse to obey the rules framed by those who exist on fraud and robbery, like Lord Hamilton. I shall demand comfort when possible for the class to which I belong, and if that be a crime I shall be proud to be a 'criminal.' He who would be free, himself must strike the blow. Long live anarchy, and to— with the Government!" Mr. Hadn-Corser remanded the defendant, who said he did not want bail.

CANADIAN PILGRIMS.

The Canadian pilgrims departed for Lourdes, France, on Saturday morning, on the steamer Labrador. On Friday evening at 7.15, solemn benediction, presided over by Mgr. Fabre, Archbishop of Montreal, was sung at the Church of Notre Dame de Bonsecours. The pilgrims about to depart and those of 1894, wearing their badges, met at the music store of A. J. Boucher, No. 1622 Notre Dame street, at seven o'clock, and proceeded thence in a body to the Church of Notre Dame de Bonsecours.

Following is a complete list of the fourth Canadian pilgrimage to Lourdes, France: Madame Toner, Miss Toner, Miss N. Toner, Miss Patenaude, Miss E. Laurin, Miss E. Bertrand, of Montreal; Miss L. Prevost, of St. Jerome; Messrs N. Quintal, E. Hurlbush, D. McLean, T. Anyot, L. J. Rivet (organizer of the pilgrimage), of Montreal; Mr. J. Massicotte, of Champlain; Rev. Mr. Brunet, of the Seminary of Ste. Therese (spiritual director); Rev. Mr. Brissette, of Hochelaga; Rev. Mr. Sauriol, of Ste. Marie; Rev. Mr. Dubois, of St. Esprit; Rev. Mr. Casault, of St. Alban; and Rev. Mr. Gratton, of Worcester, Mass.

THE REFORM SCHOOL.

There was a very interesting dramatic and musical entertainment on Friday afternoon, at the Reform School, de Montigny street, under the distinguished patronage of Mgr. Langevin. The entertainment opened with a splendidly rendered melo-drama, of two acts, entitled: "The Pontifical Zouave," the scene being laid during the stirring contests between the Garibaldian and Papal troops. The musical portion of the programme was likewise a success, the members of the choir as well as the soloists being heartily encored. An address to His Grace of St. Boniface was also read, to which he replied with his usual eloquence. No special reference was made to the Manitoba School Question.

It is told of Leonardo da Vinci that whilst still a pupil, before his genius burst into brilliancy, he received a special inspiration in this way: His old and famous master, because of his growing infirmities of age, felt obliged to give up his own work, and one day bade da Vinci finish for him a picture which he had begun. The young man had such reverence for his master's skill that he shrank from the task. The old artist, however, would not accept any excuse, but persisted in his command, saying simply, "Do your best." Da Vinci at last tremblingly seized the brush and kneeling before the easel, prayed: "It is for the sake of my beloved master that I implore skill and power for this undertaking." As he proceeded his hand grew steady, his eye awoke with slumbering genius. He forgot himself and was filled with enthusiasm for his work. When the painting was finished the old master was carried into the studio to pass judgment on the result. His eye rested on a triumph of art. Throwing his arms around the young artist, he exclaimed, "My son, I paint no more."—*J. R. MILLER.*

Little Willowden, walking with her mother, stumbled several times over the rough pavement. Her mother said: "What's the matter, daughter?" "Nothing's the matter with me," she indignantly replied. "It's the ground is too thick in places."—*N. Y. Advertiser.*

"What is the new boarder's business, Pauline?" asked the Cheerful idiot: "He is running a bicycle school," replied the waiter girl. "Oh! Teaching the young idea how to scoot, is he?"—*Cincinnati Tribune.*

HOME RULE IGNORED.

McCarthyites, Healyites and Redmondites Denouncing Each Other.

The following extracts, from Eugene Davis' last letter to the Western Watchman, may prove interesting at this juncture, and explain, to a certain degree, the Home Rule reverses in the Old Country.

The untitled members of the Tory party are very angry, as well as indignant, against Salisbury, who appointed no less than fifteen peers in his government. One of these is his son-in-law, the Earl of Selbourn, Under Secretary for the Colonial Office, and his niece's husband, W. J. Lowther, is to be appointed chairman of the House of Commons. It has now not at all become certain that the Tory party will have a large majority over the Liberals. Only for the dissensions in the so-called Irish party, that section and the Liberals might have returned with forty votes more than the Tory votes. Joe Chamberlain has promoted his son, Austen, his flunkey and valet de chambre, Jesse Collings, and another creature, John Williams, to lucrative positions in the office of the Secretary of State for the Colonies. These two Ministers of the Cabinet are being denounced by most of the London newspapers. Editors point with scorn to the fact that the pater familias Premier has appointed to office six of his relatives. The important statement will induce a few hundred thousand of Tory voters to abstain from attending the pool-booths at the general election.

The members of the Liberal party have ignored Home Rule in their addresses to their former constituents. Rosebery's first and last measure of reform in a recent speech is the veto on the votes of the House of Peers. Harcourt regards the Legal Veto as imperative. Alone among the chiefs, John Morley had the courage of his convictions in a speech in Manchester, in which he said: "I put Home Rule in the front. If at this election the Liberal candidates shall put Home Rule aside, that party will become the most dishonest political organization in the history of England." We almost forgive Morley for his former political sins; but he stands faithful to the project of an Irish Parliament. The Liberal Anglo-Saxons supported the Home Rule bill because they were always the neck and obedient followers of Mr. Gladstone; but now as the ex-Premier has retired from public life, the vast majority of them have abandoned their former opinions. Mr. Gladstone, in his farewell address to his constituents, advised "the people of England to recognize the just claims of Ireland"—a very vague and mysterious phrase emanating from the heap of the wily "old man." When the Lords rejected the Home Rule bill, it was Gladstone's duty to have the House of Commons dissolved and appeal to the people. He would have certainly won a majority of one hundred votes, and thus could compel the peers to pass the bill. He then retired from the Premiership, ignoring "the just claims of the Irish people," and gave up the battle for Home Rule, retiring to Hawarden Castle, where he translated the Odes of Horace!

Mr. Thomas Sexton, ex M.P., has retired definitely from the British Parliament. He was asked by a McCarthyite: "You do not intend to leave us?" Sexton's reply was to the effect: "Do you think that I am going to remain in a party that is always squabbling? It is hell." Yes, and it is hell, too, in that party in Ireland. Tim Healy, that dangerous enemy of union, is now the leader of the Dublin Executive of the National Federation, and has succeeded the McCarthy-Dillon-and-O'Brien party over to the control of the elections. This pigmy hopes in the coming Parliament to replace Justin McCarthy by Arthur O'Connor, a creature of Tim. Healy had something to do with the Cork election. I. F. X. O'Brien, the McCarthyite candidate, scored 4,300 votes, the Redmondite, Alderman Roche, 4,132, a majority of 177. Healy's only organ, the Irish Catholic, advised the Catholics of Cork city to support Alderman Roche. Mr. William O'Brien delivered a speech at Malloy after the election was over, and in his usual hysterical accents said that, "Considering the terrific forces that we had against us at this election, we won today one of the greatest victories we ever achieved. We had the whole force of Toryism and the whole of Redmondism, and I deeply and sincerely regret we had the whole force of Healyism against us." The chasm that yawns between the three parties—the McCarthyites, the Healyites and the Redmondites—will ruin the prospects of the national cause of Ireland—probably for a long period. As Moore writes:

"Weep on, weep on, your hour is past, Your dreams of pride are o'er; The fatal chain is round you fast, And you are here no more. In vain the hero's heart had bled, The sage's tongue hath warned in vain—Oh, freedom, once thy flame hath fled, It never lights again!"

"'Twas fate, they'll say, 'a wayward fate Your web of discord wove, And while your years joined in hate, You never joined in love."

So strong and so futile are the out-reachings of the soul. They must be mutual, or they are impotent and vain. Red, red, they draw together the Reel of a planet. Singly, the one reaches for the soul weakly, as a shadow touches the recitice, hopelessly as death.—*John Boyle O'Reilly.*

"Trust him little who prides all, him less who censures all, and him least who is indifferent to all."