

a very promising aspect. Mr. Chamberlain is reported to be in a conciliatory mood, and Mr. Gladstone is evidently willing to concede a good deal in order to win back the recalcitrants."

But the most cheerless prospect for the Tories lies in Lord Randolph Churchill's attitude towards his quondam chief. The Times says that this attitude is an element in the situation boding no good to any one. He is represented as saying that the differences between the late chancellor and the Premier are wider than have been supposed, and that these differences relate to almost every question of current politics. The Times concludes by the following observations:

"Altogether, the conservative organization seems to be in a pretty bad way—in danger not only of losing its unionist allies, but of a formidable defection from its ranks, led by Churchill, whose immediate followers are understood to be ripe for revolt. The general situation is about as chaotic as it well could be, and the strong probability is that Salisbury will be forced, at an early day, to appeal to the country. Indeed, it is reported that the preliminaries are already being arranged for another general election—a very creditable report in view of the increasing difficulties and perplexities that surround the government."

We see in the crisis elements of hope for Ireland. Mr. Gladstone is again the man of the hour. The Unionists are looking with longing eyes to the grand old man, and he is willing that they should return to the ranks. A London correspondent says of the Liberal situation:

"The air is full of talk of Liberal reconciliation and negotiations between the leaders of the different sections. I am able to give, in Mr. Gladstone's own words to a private correspondent, the exact terms upon which alone he will consent to anything of the kind. First, that a Home Bill shall have precedence of the Land bill; second, that an Irish legislative body shall be established in Dublin, subordinate to the Imperial Parliament in any way that is deemed expedient, but with power to legislate on affairs declared to be exclusively Irish, with the executive Government depending on it. From this it is evident that Mr. Chamberlain's speech at Birmingham has received no warmer welcome from Mr. Gladstone than from Mr. Parnell. A Liberal Unionist means a Unionist surrender. Mr. Chamberlain, I may add, is described by his friends as being in a very bad temper, and determined to make no further advances."

The Freeman's Journal justly holds that the adhesion of Mr. Joseph Chamberlain to the Liberal party will be decidedly brief if it cost the abandonment of the vital principle of Mr. Gladstone's Irish policy of an Irish executive responsible to an Irish Parliament only. The Irish leaders will never, as the Journal affirms, sanction such a bartering away of their rights. Ireland must have a system of Home Rule that will be Home Rule not in name only but in reality—Home Rule that will restore to her prosperity and to the empire security—Home Rule that will make of English speaking nations all over the world a family of peoples rivalling each other in the peaceful arts of Christian civilization.

THE LATE JAMES A. McMASTER.

The Catholic press of America has lost in James A. McMaster, of the New York Freeman's Journal, a mind of gigantic grasp and herculean strength. A man born to lead his followers, Mr. McMaster, throughout a long and busy life rendered church and country services the value of which it is impossible to conceive and the extent of which it were idle to attempt to describe. He was one of those providential men raised up at a critical period in the history of the church given to a nation that required men of mind and of character to lay on a solid basis the beginnings of an enduring Christianity. Mr. McMaster seemed fully alive to the urgency and the importance of his mission. Constancy, perseverance and fearlessness, all crowned with an admirable humility, these were among the qualifications which marked, distinguished and illustrated his long, busy and successful life. How true the appreciation of his life struggle uttered by Father Pendergast, S. J.

"Endowed as he was with an intellect of extraordinary power, which had been trained and developed in the highest degree by careful habits of study and discipline, he was peculiarly fitted to cope with the great exigencies that constantly arose with the changes of thought and opinion that affected the public mind about the time he assumed editorial control of the paper with which his name has so long been honorably associated. The vigorous powers which he inherited from his sturdy Scotch ancestry enabled him to withstand the steady fire of every malignant and bitter enemy of the Church who had access to the columns of the bigoted public prints of the day. He became the special target of all the scribbles of that class, that was powerful in the number and respective ability of its following, for the Catholic faith, whose body was composed largely of poor emigrants."

Born April 1st, 1820, at Dunessburg, Schenectady County, N. Y., James A. McMaster was the second of the three sons of the Rev. Gilbert McMaster, an eminent Presbyterian divine. Educated at Union College, Mr. McMaster, at an early age, devoted his attention to the

search of religious truth. Presbyterianism he early rejected, to adopt Episcopalianism which for him had some outward attractions. Needless to say that here his eager, powerful mind could find no resting place. He became a Catholic by sheer force of conviction—when to be a Catholic was to be looked upon not only as an alien but a traitor to American institutions. How he withstood every persecution, how he vanquished every foe—it is not for us to tell. These are matters of history that must yet be told to an appreciative and grateful Catholic America, whose early history is as heroic as that of any Church in Christendom. He became, in 1848, owner, manager, and editor of the N. Y. Freeman's Journal, and gave that paper an individuality, life and power almost unique in Catholic journalism. His life-story, during his forty years of journalistic labor, are summed up in the words of Archbishop Corrigan in the funeral sermon delivered on the last day of the year 1866:

"During all those forty years, on all the religious topics of the day, for with other points we are not concerned here, on all matters affecting religious interests, the welfare of the Church, his utterances were vigorous and unmistakable. Wherever the Church put him by her supreme authority, there his word rang out sound and clear. There was no flinching, no wavering. The instincts of faith coming from that great gift of Divine truth were strong and clear. There is another instance of this instinct, that, with all his positive character, so well known, there was a disposition to submit everything to the local ecclesiastical authority, and I remember one of the last letters he ever wrote was one asking advice and counsel on a burning question of the day."

The instincts of faith kept him true; and this because he had fully comprehended that great principle announced long ago by a servant of the Church, St. Ambrose: "Where Peter is, there is the Church, and where the Church is, there is the Holy Spirit."

Mr. McMaster was, indeed, a good man and true. Loyal, submissive to authority, fearless in the expression of conviction, heroic in his devotion to truth, he was a citizen of whom America might well feel proud, a child that Holy Church deeply loved. He leaves to Catholic America a bright example of duty cheerfully and courageously done, of a life well and nobly spent. May his soul enjoy light, peace and refreshment everlasting.

THE POPE'S ADVICE.

In the late Ontario electoral contest Mr. Farrar of the Mail, himself at one time a Catholic, wrote column upon column of vituperation and misrepresentation to prove that the Church was the enemy of all liberty, and that the Pope was a blood thirsty tyrant, longing for Protestant blood, and ever eager for the massacre and obliteration of heretics. Protestant fears were encouraged, Protestant jealousies aroused by the wild statements. Medieval bulls were raised from long forgotten graves and the dust that covered them cast into the eyes of those the Mail deceived.

It now appears, however, that the Pope is not at all the monster that the Mail and its ex-Romanist editor would have the world believe him. Speaking to the new Bishop of Limburg, Germany, Pope Leo XIII. lately addressed that prelate certain wise and beautiful counsels to which we call the attention of our readers, Protestant and Catholic.

"You are a German Bishop. In Germany you live in the midst of Protestants, and you are obliged to have relations with them. It is a double duty for you, then, to fulfill your holy ministry in a spirit of love, of benevolence, of modesty, of meekness and gentleness, in regard to every one. For, when people will see that you are inspired by these sentiments, and that you see that your clergy avoid polemics and quarrels, if you remain always equal to yourself in pity for the poor, in meekness, in accepting contradictions, and in devotion to the common mission of the Church and of Christ, you do not cease to aim at realizing the spirit of the Gospel, then many prejudices will fall; then people will be obliged to recognize, in the spirit which animates you and animates our Church, the spirit of God; then they will approach you and have confidence in you."

"The surest way to reach the heart is to show affection. Our Master and Divine Lord himself has said, 'They will recognize that you are My disciples if you love one another.' And this love will appear to Protestants themselves as a sign of the True Church. It is thus that we will approach each other. Have also good relations with the royal authorities. Relations of good will are not all, but they may have a great value. I hope to receive soon communications of a nature to lead to a complete understanding on the path already opened, and it is to the common mission of the Pope and of the Bishops to recognize the good will of the Government to consolidate that understanding in the just measure."

The Mail will not, we know, reproduce these counsels of the wise, enlightened, humane and eminently Christian Pontiff now filling the chair of Peter. Leo is animated by the very same spirit which animated the Blessed Peter, whose charity embraced all nations; animated, too, is he by the spirit of that Christ who declared: "Other sheep I have that are not of this fold: them also I must bring, and they shall hear my voice; and there shall be made one fold and one shepherd." (John x, 16.)

WILL THERE BE WAR?

The situation in Europe is at this moment one of grave embarrassment and difficulty. The Eastern question still looms up like a dark cloud of vast proportions to disturb all hopes of peace and demoralize all calculations as to the special form that the map of Europe must take in the event of war. The New York Times' correspondent, cabling on January 5th, spoke of the reported alliance between Germany and Russia as something to be looked on without serious doubt or distrust. He, at all events, takes a very keen view of the situation when he writes:

"Apart Germany and Russia represented the two great systems of division of European interests and prejudices, and on the whole pretty fairly reflected both, but together all the rest is confusion. France, whose rock-like hope has been of joining the Cossacks with her Turcos in the Ural des Liden, cannot turn elsewhere for friends, for Austria dare not move without Germany, and England and Italy both distrust French aims. Turkey, too, will unquestionably now definitely join Germany and Russia. The bitterness of this graceful coup will arouse Austria, Hungary, Bulgaria and Italy. It is easy to imagine that there is great despondency over one thing here, because of the conviction that this procurement of peace in Europe means a Russian advance in Asia in the spring, which England will have to repel alone. In a European conflict she would have had allies in the work of crippling Russia, but in Asia it must be a duel. The savage indignation with which Katkoff and all the rest of the Muscovite war party receive the news of the German alliance shows the real object of the enmity of these turbulent fire eaters. But it will not be hard to switch the all upon the cry, 'on to India!' and this you will see is what will be done in a minute by a revolt in Macedonia or the appearance of Prince Alexander in Bulgaria, but these are mere chances."

A Russo German alliance could not but excite feelings of dread in England and something akin to consternation in France. The long nursed hope of the latter power has been an alliance with the Empire of the Czars, by means of which Frenchmen expected to reacquire their departed predominance in European councils. Russia has really little in common with French purposes or designs. If she can obtain German acquiescence in her own schemes of aggrandizement without a war, she will certainly not, out of mere sentimental love for France, seek, by force of arms, the humiliation or destruction of the Teutonic empire. France will, we think, have to fight her battles alone, unless a vast change for the better come over her councils. Radical France can have no friends abroad. Catholic France has devoted friends all over the world.

To the question will there be war, the Chicago Times replies with a very decided negative, saying:

"What have the great powers to fight about at this time? What is there to spur Germany into a contest? It is now invincible; it is not menaced from any direction; it has nothing to fear from France; why, then, should it plunge into war? It may not be understood by many, but it is still a fact that the great powers are not constantly going about searching for a fight, and that, as a rule, each of them would much prefer peace to war. What has France to fight about at present? What grievance has it that would warrant it in entering on a contest with Germany when a defeat is a foregone conclusion? Its condition is such that it not only does not desire war but it has no end of excellent reasons why a great campaign would be ruinous. Austria surely has no cause of complaint which would warrant its taking the field; and there only remains Russia to be accounted for. It is quite certain that when three out of the four powers are indisposed to fight there is not likely to be a breach of the peace."

The Times then goes on to account for the prevalence of warlike rumors, stating that the present warlike situation is not unlike the situations which have before frequently prevailed in Europe, adding that at least once a year war is eminent by telegraph and at such periods armies are on the point of taking the field. The Times furthermore writes:

"The purpose of this class of information is to affect the markets, to elevate the prices of some articles and disturb those of all. At all the centers of Europe, as well as in this country, there are unlimited amounts of capital lying idle or drawing but little interest, which its owners desire to employ in speculative operations. In a time of profound peace there is little variation in prices, and hence but little opportunity for speculation; it is only when there is war or prospect of one that speculation finds opportunity for active existence. It is just possible that the present excitement, the rumors of armies, and all that is due to agencies desirous of disturbing the dead level of the stock and grain markets."

"What is dull in this country; there have been no great fortunes made on its increase in value since the Franco Prussian and the Russo-Turkish wars. The souls of those who have been wasting their time, and often their money, in handling margins of a quarter or a half per cent. year for a rise which will be measured by the Bibles. All these elements must have a European war. It is Taurus who leads them, but they fancy it is Mars."

That there is much to be said in favor of the Times' contention no one will deny. That the selfish interests of trade and commerce have much to do with the

origin and spread of alarming war rumors no one questions, but that Europe is at this moment in a state of grave uncertainty no thinking, observant mind will fail to perceive. Will there be war? We think there will, and that it will be a mighty conflict, in which some of Europe's present political organizations will go down for ever. Russia will bear a principal part in the conflict. Who her allies or who her opponents will be in this mighty struggle that we feel to be at hand we know not. This much we do know, and our knowledge comes from reflection on the lessons of history, that the Russian empire can not but fall a prey to internal dissensions unless she direct her immense strength and her fermenting energies against an external foe. The empire has laid down for it a policy by its founder, Peter the Great. In the promotion of that policy, in the furtherance of the great aims he held before his posterity, Russian energy will find that large scope for action which its powers demand. Russia must, in one word, fight or fall to pieces. It will, we believe, fight at all events. With whom will it fight? With any power and with all powers that stand in the way of its purpose to reach Constantinople and conquer India.

REPRESENTATION FOR MINORITIES.

It is always for us a source of genuine pleasure to chronicle any effort, come from whatever quarter it may, to give minorities their due share of recognition in the councils of the nation. Government by majority is despotic and brutal when the minority is silenced and overruled by unfeeling disregard not alone of their sentiments, but their fundamental rights of citizenship. Better by far the despotic government of one man than the tyrannical rule of a savage and intolerant multitude. The Ottawa Citizen, a semi-official government organ, on Saturday, January 9th, made the following announcement which will be read with pleasure by many throughout the Province:

"Dr. Charles Doucet Casgrain, of Windsor, Ont., and Mr. Samuel Mermer, of New Hamburg, Ont., have been called to the Senate, leaving one Ontario vacancy to be filled. In all probability other vacancies will occur at an early day. Mr. Casgrain's selection as the representative of the 120,000 French Canadians in the Province of Ontario in the Senate will, we feel sure, give general satisfaction to our fellow countrymen of that nationality in this province. He is a gentleman of ability and high standing and will worthily discharge the duties of the position."

Mr. Mermer is the first representative of the German element (numbering about 950,000) that has been called to the Senate; and in thus recognizing the growing numerical strength and influence of the German population the Government's action will, we have no doubt, meet with general approval on the part of the members of other nationalities in the Dominion. Mr. Mermer represented South Waterloo in the House of Commons from 1878 to 1882."

Without at all endorsing the political opinions of either of the gentlemen named, without expressing in the remotest degree approval of the present constitution of the Senate, we may say that as these appointments involve recognition of the rights of minorities to representation in Parliament, they have to that extent at all events our warm commendation. Mr. Patterson, M. P. for Essex, to whom is due the credit for the acknowledgment of French Canadian rights in Ontario, made in the appointment of Dr. Casgrain, is, we think, entitled to the gratitude of that section of the population and to the approval of all fair minded citizens for his furtherance of the cause of equality upon which peace and harmony must rest and the future safety as well as prosperity of this country depend.

It does seem to us, however, that the German element, numbering in this Province about 300,000 souls, is, granting the right of the French Canadians with fewer than half that number of people to one Senator, fairly entitled to two members in that body. The German Catholics in Ontario are a numerous, intelligent, loyal and progressive class of citizens. They have many men in their ranks the equal of the very best the Canadian Senate now contains. Why not then give them the recognition to which they are entitled? Believing as we do that governments should be not only just but generous to minorities, we do think that the only remaining vacancy in the Senate should be given to a German—and a Catholic. Mr. Mermer is not, as all who know anything of him will admit, by any means the most brilliant man that the German body in Ontario can offer the nation.

"The Hub" Almost Catholic.

Boston Pilot.

Last year in the city of Boston there were by official report over 11,000 births. Of this number over 7,000 were Catholics, as shown by the ecclesiastical register of baptisms. A steady annual growth of 7 in 11, independent of the gain by immigration, will in the course of one generation make Boston the most distinctly Celtic city in the world.

THE CHRISTIAN ALTAR.

ITS MYSTERIOUS AND BEAUTIFUL THREE-FOLD SIGNIFICATION—THE DWELLING PLACE OF THE IMMACULATE BODY OF CHRIST.

The signification of the Christian Altar is threefold. In the first instance, it is a place of sacrifice, that is to say, the place where Jesus Christ Himself is offered in the midst of His visible Church. For this reason, the altar is a figure of that table upon which our Divine Lord instituted the Holy Sacrifice; and more emphatically still, it is a figure of the Cross of Calvary and even of His Most Holy Body, which was the very altar itself, upon which and by which Jesus Christ consummated His sacrifice for mankind.

Secondly, the altar is the dwelling place, "The throne of the Body and Blood of the Lord," says St. Optatus, in the mountain of God, the altar of the Heavenly Jerusalem in which St. John saw in the midst of heaven the throne upon which the Lamb reposes, and under which the souls of the righteous await their glorification. And, thirdly, it is the altar of spiritual sacrifice, upon which the prayers and holy intentions and good works of the faithful are laid continually, and therefore it is also the figure of the Christian heart.

TABLES OF WOOD.

The altars at which the Apostles and their immediate disciples served were tables of wood. The Altars in the catacombs were stone coffins, containing the bodies of martyrs, the stone or marble lids of which served for the celebration of the Holy Sacrifice. In times when there was no persecution, the altars which Christians placed in their houses and churches usually consisted of a simple table, commonly made of wood, standing upon four legs, which in times of distress could easily be removed. Nevertheless, the fourth successor of St. Peter, Pope Evaristus, A. D. 100—109, ordained strictly that thenceforward stone altars should exclusively be erected and consecrated. The altar of stone was meant to represent our Divine Lord, who is the rock and unmovable corner and foundation stone of the Church. The altar as well as the church was placed in the direction of the rising sun, and stood at the east end of the edifice. In shape as at present, it was a rectangular oblong, hollow inside, in which the bones of Holy Martyrs were enclosed with two small doors. And so up to the present day, the relics of the Martyrs are placed under the altar-stone, because they, like their Divine Master, were offered in sacrifice. "They are triumphant victims," says St. Ambrose, "taught to be brought to the place where Christ is the great expiatory sacrifice. He upon and over the altar, because he has suffered for all. They under the altar, because by His sufferings they have been exalted." In such a way should the Christian altar be an image of that which St. John describes in his Apocalypse (vi. 9): "I saw under the altar the souls of them that were slain for the love of God, and for the testimony they held." The altar was generally dressed in white linen and adorned with gold and silver. Upon such altar it was that ascending to the language of ancient Christendom, "the Mystery of the Faith" was consummated, and treated from the earliest times as a Holy Mystery. It was withdrawn from the eyes of the uninitiated, and even the initiated among the believers looked upon it with a reverential and holy fear. On this account the altar stood in the choir, separated by a screen from the congregation and under a ciborium.

THE CIBORIUM.

The ciborium was a sort of silken roof, which rested on four thin little pillars and overhung the altar. From one pillar to another ran rods, from which depended curtains of silk, which concealed the entire altar and the person of the priest, who stood behind the altar facing the people, in front of the Holy Sacrifice, and it was only at certain parts of the service that they were drawn aside. Above, upon the ciborium, stood a crucifix, and around it were placed lights and flowers by way of ornament. Ciboriums were also made of wood, of marble, of gold and of silver. Thus the Emperor Constantine had a golden ciborium made which weighed five hundred pounds, with a gable roof for silver weighing two thousand pounds. Right under the cross of the ciborium, beneath the sheltering roof, depending on two, three or four little chains hung the sacred vessel in which the all holy Body of the Lord, the Bread of Life for the sick and dying was received. This vessel, which gave the name of ciborium to the place, was at first made in the form of a dove, and later on in that of a tower. The dove was wrought in silver, and not unfrequently in gold, hollow inside and opening in the back. Instead in the place of a tabernacle of the present day. The ciborium altars continued in use until the fourteenth century, as well as the dove or tower, of silver or gold. These "doves" were also to be found in the centre of the church, hanging in front of the altar, in order that the faithful might pray in the presence of God.

THE TABERNACLE.

In the fourteenth century the custom began of reserving the Blessed Sacrament no longer over the altar, but in the so-called tabernacles near the altar. In small churches these were made of stone fixed in the wall and shut in with an elegant iron grating. In cathedral churches they built a beautiful little tower, highly wrought in stone and ornamented in many places with most delicate work and costly jewels and surmounted with a cross. In the lowest portion of the stem, usually reached by a staircase, the tabernacle was inserted, enclosed by a golden trellis in which the Blessed Sacrament was preserved in costly vessels. Frequently the tabernacle rested on a delicate little pillar, and over it rose the beautiful and elegant little tower. In the cathedral of Ulm and Ratisbon, in the Church of St. Lawrence, at Nuremberg, may be seen such ornaments of the faith and piety of former years.

For one hundred and fifty years this description of the tabernacle was in use. It was perceived at last that the altar and all Holy should be separated; Gilbertus Bishop of Verona (1225-34) was the first who changed the custom and ordered that in every parish church, in his diocese, upon the high altar should be placed a beautiful tabernacle of wood or other material, in which the Blessed Sacrament should be reserved. From that to the present time the ciborium altars, with their curtains and coverings, have fallen into disuse, and the tabernacles have been placed upon the altar under a canopy of silk or velvet, or even gold or silver; or raised upon four pillars under a vaulted roof. From those days until now all our tabernacles are the resting place of the most Holy Sacrament. Here tarries our Jesus, our all under the form of Bread; here it is that love keeps him a prisoner; and hence He calls to all weary and heavy laden ones, "Come ye here to me and I will give ye rest."—Church Progress.

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SCOTLAND CHEERING FOR HOME-RULE.

Boston Republic.

Mr. John Morley, M. P., in his great speech at Eliburgh, the full extent of which has reached us, took exceptionally strong ground in favor of Gladstone's policy of home rule. His defence of the character of the Irish people was, perhaps, the most notable feature of his exhaustive effort. Mr. Morley has served in the office of chief secretary for Ireland, and may be credited with intelligence enough and with sufficiently well developed powers of observation to know something of the people over whom the government had placed him. He declared frankly and vigorously that the Irish were capable of self government and, moreover, that nothing short of self government would be accepted in settlement of the long standing claim of Ireland. "You are asked," he said, "whether you are going to give a legislative and an executive power to a party of Kerry Moonlighters, but does anybody accept what a passionate article writer or a passionate politician says? Does anybody believe that the whole people of Ireland are Kerry Moonlighters? Does anybody believe that there are not better men in Ireland? Depend upon it, there are good men and capable men in Ireland as there are in Scotland and England. They tell you that the Irish peasants are the most improvident people in the world. And who tell you so? Why, the landlords who are the most indigent representatives of their class to be found in the civilized world. Why, we are warned not to drive a nail out of Ireland, whatever else we are to do; and who warns us? Why, gentlemen who draw many hundreds of thousands a year out of a country which they never saw and with which they have no practical relations. They paint dreadful pictures of the helplessness into which the Irish peasant would fall if he were left to himself; but who are the artists? They are gentlemen who live in chambers in London, who never see these poor, helpless people from January to December."

In reply to the charge that the people of Ireland were not sympathetic or responsive to generous impulses or generous deeds, Mr. Morley cited the demonstration in honor of Lord Aberdeen when he vacated the office of lord lieutenant. "We have seen," he said, "a sympathetic regard shown for the feelings of Ireland, and we have seen good come from it. There was a day not long ago when the sullen cloud that overhangs Ireland seemed to lift, and that was the day when my noble friend Lord Aberdeen departed from Dublin. There was a going out of the heart of Ireland that day which had not been seen since 1795. And why was it? It was because these unfortunate, neglected, harshly-treated people saw a man—and perhaps it is not unbecoming to me to say that they saw a woman, too—who were more than Irish in their good will and their love for Ireland. Does anybody mean to say that all the emotion that was shown that day cannot be utilized? Does anybody mean to say there is no good in the Irish people to which we can appeal with confidence that it shall be responded to? I am sure nobody who understood what that day meant and what the days that went before it meant will entertain any notion of that kind."

This speech was delivered at the very time when the central Irish government had determined on trying the antiquated policy of coercion as a means to the proper government of Ireland. The kindly and sympathetic influence of Aberdeen and Morley was to be replaced by bayonets and buckshot, by police brutality and corrupt castle machinery, by the suppression of freedom of speech and the liberty of the press, by the packing of juries and the imprisonment of the chosen leaders of the people. Never was a repressive policy put in force before when the hearty sons of Scotland were to be found cheering an English statesman for his manly declaration in favor of self government for Ireland. It was a dramatic scene and one which emphasized very forcibly the desperate straits into which the greedy and grasping alien landlords who own the soil of Ireland had dragged the government.

Startling Statistics.

Right Rev. Bi-shop O'Farrell delivered a temperance address in this city recently, and during his address alluded to the startling statistics of the liquor traffic. He said that one thousand million of dollars were spent annually for intoxicating liquors. An average of \$20 per head for every man, woman and child in the United States. If all the churches in this country were burned to the ground, he said they could be built by total abstinence in six months. One hundred thousand persons in England drank graves every year, and they are not the class society is anxious to be rid of, but are in many cases the sons and sons of the industries of the nation. In the city of Trenton, he said, there are spent for intoxicating drink \$40,000 a month—almost a half a million dollars a year.—Trenton Catholic Journal.

The Congregation of Sacred Rites will liberate upon the question whether St. Thomas More, and the Roman Catholics executed in the reign of Henry VIII, and Queen Elizabeth should be beatified and venerated as martyrs by the Church. The documents in favor of the beatification fill two large volumes.