AS A FLOWER. n the death of a young and gifted priest.

BY R. H.

In the Summer, ere the bloom
That was ripening for his tomb
Knew decay;
In his youth, ere yet the fruit
of his life had taken root,
Called away!

Ah! that life was not his own, That with Summer's breath has flown, To our loss
'Twas a life that knew not life
In earth's pleasure or earth's strife,
Or earth's cross.

Oh! to think of him as priest,
One short moment at the feast
Of the King,—
One short season 'mid the vine,
Where the workers pruce and twine,
Weep and sing!

Hearts bereaved recall his gift Of the word, and see him lift The dread cup: Hear that yolce, so young to bless, Bid each spirit in distress To look up.

Woe is ours that cruel Death So untimely sped the breath Of his youth! For he loved his kind and land, He was free of heart and hand, Full of truth.

Yet he might have lived to learn The sad lesson that each turn Of life bears. Yea, he might have lived to die In ripe age -yes, at 't o sigh O'er his years. It is well; as priest and man, 'Twas a guileless course he ran: Who can say What sorrow, what deep dole Lay in wait for the young soul Passed away?

Fare thee well! God grant thee rest,
And thy birthright 'mid the blest
May He give!
Thou didst speak His word, and break
The Life-Bread immortals take—
Thou shalt live!
—Ave Maria.

MODERN INSTANCES.

Baltimore Mirror. We have given general reviews of the social condition of Spain, Italy, and France. It now remains to rapidly consider the testimony of Protestant observers on certain institutions, practices, and doctrines of the Church as to their effects upon the applies.

upon the people.
PRIESTS AND THEIR DEVOTED LIVES. PRIESTS AND THEIR DEVOTED LIVES.
Sir Arthur Helps, in concluding his life of Las Casas, the "Apostle of the Indies," speaks as follows: "In parting from Las Casas, it must be felt that all ordinary eulogies would be feeble and inadequate. His was one of those lives that are beyond biography, and require a history to be biography, and require a history to be written in order to illustrate them. His written in order to illustrate them. His career affords, perhaps, a solitary instance of a man who, being neither a conqueror, a discoverer, nor an inventor, has, by the pure force of benevolence, become so notable a figure, that large portions of history cannot be written, or, at least, cannot be understood, without the narrative of his deeds and efforts being one of the principal threads upon which the history is strung."

"We were received with great hospital-"We were received with great hospitality by the monks of Caripe," says Humboldt in his "Travels in South America."
... "I was lodged in the cell of the Superior, which contained a pretty good collection of books. . . . It seemed as if the progress of knowledge advanced even in the forests of America. The youngest of the Capuchin monks of the last mission had brought with him a Spanish translation of Chaptal's "Treatise on Chemistry," and he intended ise on Chemistry,' and he intended to study this work in the solitude where he was destined to pass the remainwhere he was desined to pass the remain-der of his days. During our long abode in the missions of South America, we never perceived any signs of intolerance. The monks of Caripe were not ignorant that I was born in the Protestant part of Germany. Furnished as I was with orders from the Court of Spain I had no motives to conceal from them this fact; pevertheless, no mark of distrust, no indiscreet diminished the value of the hospitality they exercised withso much liberality and frankness,"

On the death of Cardinal Riario Sforza on the death of Cardinal Riario Sforza, at the end of 1877, the Italian secular press spoke highly of him. The Pungolo commended his "unsullied purity and his heroic charity." The Piccolo called him the "modern Carlol Borromeo." The Fanfulla described him as the "glory of Naples."

Naples."
Joubert, as quoted with approbation by
Mr. Matthew Arnold, says that the Jesuits
seemed to love God "from pure inclination; out of admiration, gratitude, tenderness; for the pleasure of loving Him in
short. In their books of devotion you and religion go hand in hand." Mr.

Arnold tells us that they seem to have
left in him (Joubert)—who had been their
pupil and assistant teacher for eight years -a most favorable opinion, not only of their tact and address, but of their really good qualities as teachers and doctors. M. Maxime du Camp writes as follows in the Revue des Deux Mondes for July !,

in the Revue des Deux Montes for July 1, 1879: "What Communist begged an asylum of a priest and was refused? Not one, and I could name many who owed their safety to clerical hospitality. We may believe that they said to themselves: "We shall not be sought for amongst them, for the boom rate our finale and for for they know what our friends and fol-lowers did at the Grande Roquette, at the Rue Haxo, and at the Avenue d' Italie' (scenes of slaughter of the clericals). Even the Jesuits, who had been so abused, and who had suffered so severely, shell tered Grelier, a bitter leader among their

The London Times in 1880 published a leader eulogizing the monks. We are told that the very name of the Benedic-tines is "redolent of arduous labor and massive learning;" and again we find, "disrespect to the great order which produced Mabillon might seem little short of sacrilege to French literature." The names of St. Dominic and St. Francis. we are told again, are "great names," and these saints are called the "fervid Spantard and the gentle Italian." "More-over," continues the Times, "the preaching and mendicant orders, of which these are the types, are not less notable than the Benedictines for their services to Benedictines for their services to letters and learning. Our own Roger Bacon, Aquinas, Albertus Magnus, and others of those great teachers and thinkers who passed the learning and thought of Christendom, through the crucible of the scholastic philosophy, belonged to one or other of these orders,

is hyperbolical, no doubt, but it embodies no little historical truth."

The Rev. Dr. Jessop, head master of King Edward VI's school at Norwich, writes as follows concerning the friars in the Nineteenth Century for July, 1883: 'Outside the city walls at Lynn, York, and Bristol; in a filthy swamp at Norwich, through which the drainage of the city sluggishly trickled to the river, never a foot lower than its banks; in a mere barnlike structure with walls of mud at Shrewsbury, in the Sticking Alley at London, the Minorities took up their abode, and there they lived on charity, doing for the lowest the most menial offices, speaking to the poorest the words of hope, preaching to learned and simple such sermone—short, homely, fervent, and emotional—as the world had not heard for many a day. How could such evangelists fail to win their way?" The Fanciscans, moreover, were as much distinguished for their learning as for their goodness. "We should have expected learning among the Dominicans," the writer goes on to say, "but very soon the English Franciscans became the most learned body in Europe, and that character they never lost till the suppression monasteries swept them out of the land." suppresion monasteries swept them out of the land." The great French infidel leader, M.

The great French infidel leader, M. Renan, speaks in his autobiography as follows. "I was educated in a college conducted by excellent priests... These worthy ecclesiastics were men of the highest respectability... They sought above all things to form good, honest men. Their lessons and moral counsels, which seemed to me to be spontaneous dictates of the heart inspired by virtue, were inseparable from the dogmas which they taught. The fact is that the many things said in disparagement of clerical morals are, according to my experience, totally without foundation. I passed thirteen years of my life among priests, I never saw the shadow of a scandal, and I have known none but good priests." M. Renan again writing a scandal, and I have known none but good priesta." M. Renan again writing in the Revue des Deux Mondes of December 15, 1881, speaks as follows of the Seminaries of St. Sulpice and Issy: "St. Sulpice is above ell thinge, a school of virtue. It is principally by means of virtue that St. Sulpice is something archeic, a fossil of two hundred years. Many of my judgments surprise worldly folks because they have not seen what I have seen. I have seen at St. Sulpice the absolute of virtue and—associated with narrow ideas, I admit—the perfection of goodness, politeness, modesty, viriue. It is principally by means of virtue that St. Sulpice is something archaic, a fossil of two hundred years. Many of my judgments surprise worldly folks because they have not seen what I have seen. I have seen at St. Sulpice the absolute of virtue and—associated with narrow ideas, I admit—the perfection of goodness, politeness, modesty, self denial. The virtue that exists in St. Sulpice would suffice to govern a world, and that has made me difficult to please in what I have found elsewhere. In the secular life I have only found one man who would deserve to be compared with the men there—that is M. Damiron. the men there—that is M. Damiron. Those who have known M. Damiron have known a Sulpician. No others will ever know what treasures for the preservation of good in humanity are shut in by those old schools of si'ence, seriousness, and

cardinal McCloskey, of New York, the first American cardinal created, died at his residence on October 10, 1885, and was residence on October 10, 1885, and was buried with great pomp. Nearly every Protestant minister in the city made a fitting reference to the notable's death. Mr. Beecher, preaching on the Resurrection, concluded his sermon as follows: "That dear old man who has gone up from among those who loved him leaves behind his cardinal's throne, purple robes, and his tiara. It was well enough he should have them as symbols of his authority, but the moment he emerged into that other life them as symbols of his authority, but the moment he emerged into that other life he stood in his spiritual entirety. When he lifts his venerable head he will be young in the presence of his God, and he will remain with those whom he has saved from destruction, for they will be there too. I rejoice in this translation as I do in that of all the saints. This is the testimony of a Protestant minister. You mony of a Protestant minister. You could not make a Catholic of me any more than you could make an eagle confined in a barnyard lay eggs." The New York Sun, alluding to the death of Cardinal McClosa barnyard lay eggs." The New York Sun, alluding to the death of Cardinal McCloskey, speaks of the progress made of late years by the Church in the United States, and continues as follows: "In this labor he [the cardinal] bore a conspicuous part, and by his rare devotion and asgacity succeeded in building up his own Church without provoking Protestant suspicion and enmity, while his learning, his piety, his humility, and his truly Christian zeal earned for him the universal respect which will to-day be manifested as his body is carried to the tomb. The first American cardinal has died at a time when all Christians are reasy to honor his memory as that of a man who has done measureless service in the cause of religion, good morals, and humanity; for at length they are beginning to understand that the old battles between the different parties of the Christian Church must cease, and that together as trustful allies they must fight for the preservation must cease, and that together as trustful allies they must fight for the preservation of the faith against its infidel enemies.

Therefore the Catholics and Protestarts

will join in sincerely mourning the first American cardinal as a Christian hero lost. Requiescat in pace."

The following passage occurs in a book called "A Lady's Walk in the South of France in 1863," page 199: The writer is a pious English Protestant named Mary

which practically divided the schools of Europe between them in the thirteenth and fourteenth centuries." We are then given a sketch of the Carmelite Order, whose members shortly after the approbation of their rule by Pope Honorius III., in 1226, returning with the Cruasders, established their first monastery in Eugeland at Almwick: "Thus the Benedictines represent the original form of Western monasticism, its seclusion, its devotion to labor and study, its learned and pious calm amid the throes of a society that was fashioning itself anew. The Dominicans, Franciscans, and Carmelites gave a new and quasi democratic character to the institution by their sarnest practical purpose, though they, too, in time, became the leaders of the thought and learning of their age." "It is difficult," the Times goes on to say, "to dwell on the associations, both historical and literary, suggested by these names without feeling a more than sentimental regret at the extinction of institutions to which the world owes so much. It was no mere sentiment that prompted a man of Johnson's masculine sense to say: "I never read of a hermit, but in imagination! I kiss his feet; never of a monastery, but I fall on my knees sand kiss the pavement." The expression is hyperbolical, no doubt, but it embodies no little historical truth."

The Rev. Dr. Jessop, head master of King Edward VI's school at Norwich, writes as follows concerning the friars in the Nineteenth Century for July, 1883: 'Out: to the superior, and placards on forcing silence are hung up in the corridors and cloit errs. The dormitories are ality field work on their training. They go to be at eight, they ries at 2 a. m., an intended the summer of the lowest the most menial offices, speak and the enterprise of the order. Going over the faired propose of the city sluggishly trickled to the river, never a foot lower than its banks; in a mere barn like structure with walls of mud at Shrewbury, in the Sticking Alley at London, the Minorities took up their abode, and there they lived plation, though they courteously ex-changed salutations with the stranger. The sight in the Abbey church with priests and lay brothers kneeling devoutly in the choir stalls or before the altars, reminded one of many a picture by Murillo and the Spanish masters. Close to the handsome church were the chapter room and the sacristy, with a suite of side chapels for private self-communion, like so many square chambers. There is an airy library, with

self-communion, like so many square chambers. There is an airy library, with books secular as well as ecclesiastical, where the monks do their own binding. Some of them have attained no little skill in caligraphy and illumination, as was shown in some huge and handsomely bound volumes for Church services, which are triumphs of care and patience.

It is still somewhat of a puzzle to me how the community pays its way, though the porter's explanation may be as good as another, that Faith in Providence had never failed them. But it is impossible not to respect the motives of men who, denying themselves everything that is commonly considered to make existence agreeable or endurable, devote themselves incessantly to labor and to benefitting their fellow-creatures. The practical lesson they teach at Mount Melleray ought to bear fruit among their neighbors."

Principal Fairbairn writes thus in the Contemporary Review for December: "It

Contemporary Review for December: "It costs a very peculiar kind of suffering to conduct a controversy. . . with the one man in all Eugland on whose lips the words of the dying Polycarp sit with equal truth and grace. Not that Cardinal Newman has been either a hesitating and his power has been due to the de-gree in which men have been constrained to believe that his words, where sublim-est, have been but the dim and imperest, have been but the dim and imperfect mirrors of his own exalted spirit. He has taken us into the secret places of his soul, and has held us by the potent spell of his passionate sincerity and matchless style, while he has unfolded his vision of the truth, or his quest after it. He has greatly and variously enriched the religious life of our people, and he lives in our imagination as the last at once of the Fathers and of the saints. What ever the degree of our theological and once of the sants. What ever the degree of our theological and ecclesiastical difference, it does not ies. sen my reverence for the man or my re-spect for his sincerity."

The Mystery of the Holy Trinity.

An interesting little deaf and dumb child was being taught the principal Mysteries, by one of the nuns at a Presentation Convent, in Ireland. She first attempted to teach the child, as well as she could (neither of them under-stood the dumb alphabet) the Mystery of the Holy Trinity, though she almost stood the dumb alphabet) the Mystery of the Holy Trinity, though she almost despaired of being able to succeed. The child seeing the anxiety on the nun's face, made a sign to her that she need not be uneasy. Then to show that she understood the Mystery as well as her instructor, she took the hem of her bib and made three loops on it together, after which she touched each one separately, and, having done so, pulled the three into one.

"Facts are stubborn things," and sufferers from chills and fever find their complaint a very stubborn fact, until they commence the use of Ayer's Ague Cure. That medicine eradicates the poison from the system, and cures even the worst cases.

We have no hesitation in saying that Dr. J. D. Kellogg's Dysentery Cordial is without doubt the best medicine ever introduced for dysentery, diarrhœa, cholera and all summer complaints, sea sickness, etc. It promptly gives relief and never fails to effect a positive cure. Mothers should never be without a bottle when

A Radical Change.

The best eradicator of foul humors of the Blood is Burdock Blood Bitters. A few bottles produce a radical change for the better in health and beauty. It re-moves the blood taint of Scrofula, that terrible disease so common in this country.

HOME RULE.

Ireland's Wrongs Shown in Their Enormity.

ELOQUENT LECTURE BY DR. BURNS.

Guelph Mercury, July 17. Last evening the City Hall was well filled to hear the Rev. Dr. Burns, Principal of the Ladies' College, Hamilton, deliver his lecture on the "Right of Ireland to self-government." On the platform were the chairman, Col. Higin-bothem platform were the chairman, Col. Higin-botham, James Innes, M. P., James Laidlaw, M. P., P., D. Guthrie, Q. C., ex M. P., the Mayor, Principal Mills, of the Agricultural College, Ald. Coffee, Dr. Griffiin, Mesars. Jas. Mays, McCarthy, Rockwood, and Carson, Toronto, and the Secretary, Ald. Thos. Coffee.

Among other letters of apology for non-attendance the Secretary read the following from the Hon Charles Clark, Speaker of the Ontario Legislative Assembly:—

Elora, 13:h July.

Elora, 13th July. DEAR SIR,-It would afford me great pleasure to listen, to-morrow evening, to the Rev. Dr. Burns, who so eloquently and pointedly urges the just claims of his fellow-countrymen to local government, but I fear that other engagements will pre-vent my acceptance of your kind invita-tion.

vent my acceptance of your kind invitation.

With the great bulk of Canadians, whether of Anglo Saxon, Celtic, Teutonic, or Scandinavian origin, the control of our local affairs by ourselves—a government of and for the people by the people—is so much a matter of course, is found to be so acceptable in its working, and has proved to be so necessary to the wellbeing of the whole community, that it is cause for wonder when we find the principle opposed. We are astonished when we are told that some claiming the title and position of Statesmen in the Old Land, whence the msjority of us have sprung, have become the bell wethers of a panicky fick of Englishmen, who are scared by a vision of the wolf of disruption, where we know is to be found the watchdog of safety, who tremblingly make out the ghost of Decadence where we see only the reality of Prosperity, and who conjure up the evils of Anarchy and Rebellion where we have found existent who conjure up the evils of Anarchy and Rebellion where we have found existent the benefits of good government and genuine loyalty. We cannot appreciate this new version of "Much ado about nothing" We have grown so accustomed, in this Canada of ours, to see Irishmen acting as loyal citizens, prosperous merchants, consistent church members, intelligent law-makers, and efficient executive officers, that we cannot bring ourtive officers, that we cannot bring our selves to believe them to be less fitted for self government in Ireland than here. We know that we are better for the large share of practical Home Rule which we have secured, and that a similar exten-sion of these rights to Irishmen, in Ireland, would produce more contentment, more loyalty, more prosperity than the Green Isle has seen during the present century. Our votes may not settle the question, but our voices cannot fail to question, but our voices cannot fail to have some influence, and the meeting, at which the Rev. Dr. Burns will manfully set forth his views, will not be without effect. If hope that our Canadian Parliament, influenced by many such meetings and its sense of right, will speak out, again and again if necessary, all that our people feel, and that the day is not far distant when the friends of Home Rule in Guelph, of whatever creat or nation. distant when the friends of Home Rule in Guelph, of whatever creed or nationality, may be called together to celebrate the passage of a just and thorough measure, extending local government, not only to Ireland, but to England, Scotland and Wales.

Hoping that you may have a rousing meeting, and thanking the Committee, through you, for the honor which they have conferred upon me by inviting me to attend it. I am yours faithfully,

Thomas P. C. ffee Secretary Burns' Lecture Committee, Guelph.

Col. Higinbotham on coming forward to introduce the lecturer, remarked that the subject which Dr. Burns was to discuss the subject which Dr. Burns was to discuss was a question the like of which had not been grappled at within the past fifty years. It had not assumed that great vitality that it has until that great statesman, the Hon. Mr. Gladstone, took up the cause and threw himself into the fight, bringing the question fairly before the people. The reason for calling the meeting was to express sympathy with Ireland and get some light on the question, together with rendering what pecuniary assistance was possible. The Committee who brought Dr. Burns here was greatly indebted to him for coming, because he had postponed his holidays to come here to-night. He then introduced the speaker.

Dr. Burns spoke for nearly three hours, and the best evidence of the manner in which the lecture was received is to mention that during that time not one left mention that during that time not one left the hall. He was cheered times without number during his delivery, and the address as a whole was one of the most able and eloquent expositions of Ireland's wrongs. On account of the length of time the speaker occupied it is impossible to give more than the merest outline of his

On coming forward the speaker re-marked that he was an Irishman—an Ulster man at that—and a Protestant, and it gave him great pleasure to be here to night to address them on dear old Ireland He came to defend the rights of his country to self-government, because he be-lieved she would never be happy and peaceful until she had self government. He came to uphold the dignity of the Empire, because at present England was like a giant with one arm lashed to her side. He was especially glad to talk on this subject because his native land was at present in sorrow and a bye-word among the nations. Feeling that she was oppressed, he would be unworthy of the name of freeman who would not strive to name of freeman who would not strive to help ber with pen and voice—aye, and even go deep down into his pocket to assist her. Irishmen had sung "Rule Brittannia" as vigorously as any Englishman; on sea and shore they had proven their valour, and helped to build up this mighty Empire, one in the trinity of heroism which was the envy and admiration of the world. It was not a pleasant task to speak of the destitution of one's family, but when that poverty and desti-

tution was not brought about by the contution was not brought about by the conduct of the people themselves, he might refer to the condition of his suffering fellow-countrymen. A lazy Irishman was a rara avis and a thriftless Irishwoman was rater still. He had lived long enough in Ireland to see the fruits of a potato famine, and many a man whom he had known toiled laboriously from early ware nextle late a right man whom he had known toiled laboriously from early morn until late at night on sixpence a day. To say that dissipation was the cause of the poverty of the Irish people was preposterous. Travellers from all countries had said that pen and pencil could not depict the suffering and poverty of the Irish people. What was the cause of their unhappy state? Was it the people, the soil, the climate, or the government? The people, when transferred to other lands, were among the most thrifty and successful. It could not be maintaired for a moment that the soil was overtaxed or the population too dense. Several countries in comparative comfort were much more densely populated. No, in the government lay the source of all the trouble; and a government by the in the government lay the source of all the trouble; and a government by the people, for the people, might make Ireland bloesom as the garden of the Lord, and produce a people happy as the day is long, and as merry as their own meadow larks. (Loud cheers). The question had nothing to do with separation. That was merely a little political clap-trap introduced to divert attention from the real question. Ten thousand bayonets would give the lie divert attention from the real question.
Ten thousand bayonets would give the lie
to that statement if there were need. It
was worse than useless to continue to
govern. In all free countries the will
of the msjority was law. In Ireland the
will of the minority ruled, and as a
matter of course, that minority sent
out a most vigorous protest against
any change. Through wholesale
confiscations and evictions the Irish people
had become hewers of wood and drawers
of water for other nations; and the cottars
of Ireland to-day were the rightful owners

of Ireland to-day were the rightful owners of the farms of the country. The four-teenth and fifteenth centuries were full of barbarous laws, barbarously created. But with those which followed the introducwith those which followed the introduc-tion of the religious element, the attempt to change the religion of a people by Act of Parliament, which was in other words Government putting a premium on hypo-crisy. People sometimes asked, Why do the Irish people not manufacture? Ireland once had manufactures. But laws were made that stopped every spindle in the interests of the greater island. It was amusing to hear people ask, Why did not Ireland govern herself when she has a chance? The Irish Parliament was in no chance? The Irish Parliament was in no sense representative. Ireland was four-fifths Catholic, but not a Catholic sat in that Parliament. Irishmen up to this very night had never had a chance to govern themselves. Until 1829 the Catholics continued without representation, but after Catholic emancipation was obtained the only blot remaining on the country was the Established Church and the land monopoly. In 1868, by disland monopoly. In 1865, by disestablishment, the last shred of Church domination was done away with. "Why cannot Ireland be contented?" and the answer was she was suffering from a

the answer was she was suffering from a land monopoly as iniquitous as any monopoly that ever existed. Three-fourths of Ireland was in the hands of 3,722 men, who practically controlled the legislation of the country. The number of eminent men who had testified to the evils of the present system of Irish land tenure was very great, nor were they confined to any class of politicians. And yet there seemed no hope for a reformation of the evils no hope for a reformation of the evils complained of unless Ireland could deal with them herself. When land interes's with them herself. When land interests are the subject of discussion an unqualified negative might be expected from the Peers every time. From 1871 to 1881, 31 bills to reform the land laws were introduced into the British Parliament, and had either to be withdrawn or were thrown out, but no difficulty was found during those ten years to pass seven bills to hold the outraged tenantry in check. Beyond a certain point patience became anything a certain point patience became anything but a virtue. By common consent Ireland was the worst governed country in Europe. She had been experimented with enough, and now the crisis had come. A master mind had been watching those experiments, and the hour of deliverance had arrived. The lecturer then referred to the stand taken by Gladstone, and paid a tribute to that statemens, which was to the stand taken by Gladstone, and paid a tribute to that statesman which was received with tremendous applause. There were two thoughts embraced in Gladstone's Bill—Home Rule and the land purchase. On all sides they were told, I have no objection to a measure of Home Rule for Ireland, but—and the "but" was usually the big end of the sentence. (Laughter). Referring to the land laws, he said it was amusing to see how much of the opposition to Home Rule came from large land owners in Ireland. He believed that the American federal system should be applied to the

federal system should be applied to the British Empire. The large estates of Ire-land should be sub divided for the sake of the millions. Leaving the 3,722 owners, a thousand acres each, the remainder might be divided into twenty acre farms for the be divided into twenty acre farms for the benefit of the community. The children of the plundered, however, were willing to pay a fair price for the land confacated from their fathers. He was ashamed that men should have raised the sectarian cry forgetting as they did, that nearly three fourths of all the leaders in the Irish agitations had been Protestants. It was far from being true that the Protestants of Ireland or of Canada were opposed to Home Rule. He emphasized the fact that this was not a fight of Protestant and English against Roman Catholic and Irish, but a fight of the privileged classes to retain unjust privileges, and it was this privileged class who took advantage of these religious differences to divert attention from the true issue. In referring to tion from the true issue. In referring the recent elections he said that so far was a great triumph when one million four hundred thousand had voted for Home Rule and Gladstone, and were only a few thousands behind. Home Rule o ne two thousands benind. Home Rule or no Home Rule there would be no peace or prosperity for Ireland until Irishmen had learned to trust one another and stand by each other. If there was a time when Ireland should hold herself in restraint it

instead of Maculay's prediction being ful-filled, they would see the grand Empire renewing her youth in that righteousness which exalteth a nation, fearing no foe, and dreading no future.

On taking his seat Dr. Burns was long and rapturously applauded.

Moved by Mr. Guthrie, seconded by Mr. Field, that this meeting desires to express its sympathy with the people of Ireland who are endeavoring in a constitutional manner to procure for their country the manner to procure for their country the blessings of Home Rule. That as we ourselves are partakers in

That as we ourselves are partakers in the national benefits which flow from the right possessed and exercised by Her Majesty's subjects in Canada of governing their country in accordance with the wishes of its own people, we earnestly desire to see the inestimable right conferred upon Her Majesty's subjects in Ireland.

That we, therefore, heartily approve of the just and enlightened policy of the Right Honorable W. E. Gladstone and his colleagues, which policy has been loyally and unequivocably accepted by Mr. Parnell, and the other leaders of Irisk. National opinion, for the establi-hment of a Legislature in and for Ireland for the conduct of affairs specifically and exclusively Irish, beingleonvinced that no measures. sively Irish, beingleon vinced that no measure which would endanger the rights of the minority in Ireland or the unity of the British Empire would emanate from that great statesman, the present Prime Minister, that we hope and trust that the Minister, that we hope and trust that the leading principle of the proposed measure for the better government of Ireland may at no distant day be adopted by and embodied in an Act of the British Parliament and we believe that such a concession generously granted instead of tending to sever would materially strengthen the Union of Great Britain and Ireland, and would reside the Link nearly more and would render the Irish people more loyal to the British Crown and lead to peace and contentment in, and promote the prosperity of, their long oppressed

That copies of this resolution be forand to Mr. Parnell.

Mr. Guthrie in moving this resolution,

Mr. Guthrie in moving this resolution, made a stirring speech in which he complimented the speaker on his powerful address which was full of justice, equality and historic truth. Had Mr. Gladstone had the benefit of such a speaker and such a speech, during the recent campaign he would undoubtedly have carried the day. He pointed out the ridiculousness of the theory brought forward that Irishmen were unable to govern themselves. This was a slander on the Irish nation. Ireland did not covern herself because she never

was a stander on the Irish nation. Ireland did not govern herself because she never had a chance to do so.

Mr. Field in a felicitous speech ably seconded the resolution advocating self-government for Ireland, and showing that from history and from the remarks of the speaker of the evening there was ample evidence of the fallacy of the policy of coercion in Ireland. The speaker also touched on many of the grievances which

touched on many of the grievances which Ireland was subjected to.

The resolution was carried unanimously. James Innes, M. P., moved a vote of thanks to the speaker. In doing so he complimented the lecturer on his address which was able, eloquent—and characteristic of the Irish race—witty in its allusions. He spoke for some time on the great things that Mr. Gladstone has done for Ireland, and he hoped the day was not far distant, and that it would soon approach, when Ireland, Scotland, Eng'and and Wales, would be extended the privilege of governing themselves. Dr. Burns was doing the same work in Canada that Mr. Gladstone was doing in Britain to instruct the people in the wrongs that Ireland. struct the people in the wrongs that Ire-land had undergone, and to lead them to a correct conclusion on the question of Home Rule.

seconder to the vote of thanks, several of

seconder to the vote of thanks, several of
the audience rose to their feet and cheeringly waved their hats in response to the
resolution.

Principal Mills, of the Ontario Agricultural College, seconded the resolution. He
remarked that he had received to-night
more light on the Home Rule question
than he had ever done before, and from
what he had heard, he was in favor of
Home Rule.

The resolution was carried unanimously The resolution was carried unanimously

by a standing vote.

The Mayor moved a vote of thanks to Col. Hinginbotham, chairman, seconded by James Laidlaw, M. P. P. Owing to the lateness of the hour neither of these centle men made any remarks beyond the for-mality of moving and seconding the reso-lution. Miss Doran and Miss Coffee delighted

Miss Doran and Miss Coffee delight eathe audience in the fore part of the evening, with a duet, which was well received,
and before the meeting closed led in singing God Save the Queen.

After this three rousing cheers were
given for Gladstone and Parnell, after
which the meeting broke up.

The Jolly Good Fellow

which the meeting broke up.

Detroit Free Press Your habitually cheerful man is an old fraud and a liar. He is well dressed, while his children are the rag bags of the neighborhood. He has adollar for cigars while his wife wears a bonnet six years old. He passes for a whole souled fellow with the public, but is a fault-finder at home. You'll see him taking the cool breezes on the river, while his family are sweltering in a stuffy house on some back street. I want to see a man grin when there's anything to grin at, but when Green gets up in the morning and declares that he hasn't had a meal fit to eat for the that he hasn't had a meal fit to eat for the last three months, and that he can't see why his wife is always groaning sround and his children always whining, he has no business to stop the first man he meets, with a smile clear tack to his ears and shouts out: "Why, old fel, how solemn you do look! Brace up, man—life is worth the light near times over!"

Scott's Emulsion of Pure

life is worth the living ten times over !"

COD LIVER OIL, WITH HYPOPHOSPHITMS, Is prescribed by the Medical Profession because it is not a secret remedy, but a scientifically prepared preparation of two most valuable specifics, that they find of unequalled value for their Consumptive and Emaciated patients. Take

DANGEROUS FITS are often caused by worms. Freeman's Worm Powders destroy worms.