Oh, 'twas a gallant day, In memory still adored,
In a dored,
That day of our sun-bright nuptials
With the musket and the sword!
Shrill rang the fifes, and bugles blared,
And beneath a cloudless heaven
Far flashed a thousand bayonets,
And the swords were thirty-seven.

of the thousand stalwart bayonets
Two bundred march to-day;
Hundreds lie in Virgivia swamps,
And hundreds in Maryland clay;
While other hundreds—less happy—drag
Their mangled limbs around,
And envy the deep, calm, blessed sleep
Of the battle-field's noly ground,

For the sword—one night a week ago The remnant, just eleven.— Gathered around a banqueting-board With seats for thirty-seven. There were two came in on crutches, And two had each but a hand,

And the room seemed filled with whispers As we looked at the vacant seats, And with choking throats we pushed aside The rich but untasted meats; Then in silence we brimmed our glasses As we stood up—juste'even— And bowed as we drank to the Loved and the Dead Who had made us Thirty-seven!

THE STAGE AN EDUCATOR.

The theatrical season has opened. The fences and dead walls glow with the highly-colored pictures of impossible scenes which help to make the stage such a worthy educator of the people. The schoolboy stops to gaze in wonder and admiration at the undressed nymph of the ballet as she modestly poises on one leg at the entrance of the usual "crystalline cave of transcendent magnificence;" and, with the help of older companions, soon learns to draw food for evil thoughts from these sensual and unnatural presentments. Lascivious pictures flare from every wall, and anyone who can find time to observe the effect of them on the youths that pause before them, attracted by their color. will note that they educate to destroy. In fact, in spite of the modern reaction in In fact, in spite of the modern reacted favor of the theatre, there is no more potent agent for evil-except coloriess scho and "popular" novels-than the stage at the present time. Its influence begins with the placards on the fences. It familiarizes the mind of youth with sensual suggestions, conveyed by means of these portraitures of the female form, which managers seem to find full of "drawing" power. They draw the boy and young man nearer to hell. The law is powerless wide limits to the term "obscene;" and th only defence against the impure spells which even the speechless walls throw over our boys is thorough religious in-

struction, prayer and the Sacraments.

The apologists for the stage are to-day stalked shameless—held the theatre abominable, have disappeared; but, instead of just discrimination having taken the place of unreasonable detestation, the reaction has brought the theatre unlimited praise. To-day, people whose fathers would have looked on a play-house as little better than a brothel, regard the theatre as a proper educator of their children, and show small judgment in their support of it.

The theatre of to-day is less openly immoral than at the time of the Restoration, and even certain passages in Shakespere

and even certain passages in Shakespere are elided, that the fastidious delicacy of modern times may not be shocked. The open coarseness of Congreve would not be the first you have led. Still, this life be good—that is, if you are really trying to avoid sin—you can, without a mockery, prepare yourself for death every morning and every night, reopen coarseness of Congreve would not be tolerated, but the double entente and the immoral suggestion are used to create laughter. Carefully veiled are these things sometimes—served up with regard to the tastes of outwardly-respectable people; nevertheless apparent enough to both pit and gallery. Catholics have from time to time been congratulated and gallery. Catholics have from time to time been congratulated on having adopted more liberal views in regard to the stage. But when Catholics begin to be congratu-lated on liberality, there is always danger the saints. lated on liberality, there is always under the air. The Church has never opin the zir. The Church has never opin the theatre; she lated on liberality, there is always danger in the air. The Church has never opposed the theatre as the theatre; she raised her voice against it only when its name became synonymous with sensual-ity and blassphamy. If she have said to said the saints. "Holy Mary, Mother of God, pray for us sinners now and at the hour of our death. Amen." Do this especially when about to be exposed to any danger (as in travelling) of dying suddenly. name became synonymous with sensuality and blasphemy. If she be accused of having refused Moliere and Adrienne Lecouvreur Christian burial, it ought to be remembered that neither Moliere nor the remembered that neither Moliere nor the famous mistress of Marshall Saxe was a person of edifying death. Calderon, the greatest of dramatists after Shakespere, was a priest, and an exemplary priest; Racine, though he feared too much the frown of Louis XIV., was a Catholic; and long before either Calderon or Racine lineate the scenes of Oar Lord's Passion, and to show forth, more vividly than words or painted pictures could show them the most striking episodes in the sometime of the most striking episodes in the somet lives of the saints. Who, then, can say with truth that the Church has ever been illiberal toward the Theatre? Or that she is more liberal to-day than she ever waste time over it. Do not delay was? To-day, as in those days when the comedians of Rome and of a later Greece called forth the condemnation of Chrys-

old love and on with the new," even oftener than our elastic laws permit.

To these people, then, our children are sent to be educated. That they are performing in a respectable theatre is sufficient. The play may be one written by the scrofulous Dumas, or some vicious compound made by Boucicault or Daly compound made by Boucicault or Daly from Belot or Zola. It may teach, with many delicate phrasings and dainty sub-divisions of emotion, that vice is virtue when "love" glorifles vice. This is the commonest lesson of the modern play. The drama may drag the auditors through but which they must know when the "emotional" actor or actress projects them

theatre at its own valuation or at the valuation of the newspapers—no right to subject their children to the teachings of men and women whose lives are impure and lawless. The feelings of these people must color their art. And, without pretending to assert that a parent is bound to know all about the private character of the actor who personates Hamlet or Othello, we assert that, if the actor is scandalously immoral, the parent is not justified in persiving, and without need.

Parents have no right to accept the

moral, the parent is not justified in permitting his child to approach within the circle of his influence. There is a fascincircle of his influence. There is a fascination about the stage for the young—a know that it is dangerous for the young to worship a hero of the stage, of whom men But perhaps this is asking too say with truth, that he is say with truth, that he is a sensualist and a libertine? But perhaps this is asking too much. Parents to-day do not seem eager to be scrupulous about their responsibilities. Let them, at least, be prudent. To forbid the theatre entirely would be to defeat a good end. To discriminate justly between diagness that degrade and these that between dramas that degrade and those that between dramas that degrade and those that elevate, is not asking too much of any in-telligent father or mother. The stage is held by plays which are the products of our time, in which reverence for good is laughed at, and only "love" and luxury laugued at, and only love and luxury held up to admiration. Many parents will not see this. They are more liberal than their Catholic fathers—this is, they lost the bloom which prayer and Catholic association kept untouched; they are more lax. But, if they know how

HOW TO DIE.

Some Excellent Suggestions for the Sick and the Well.

Anybody can die. That is true : and. more than that, everybody must die; and that is just the reason why everybody ought to know how to die. Besides, one can die only once, so that, in this matter,

struction, prayer and the Sacraments.

The apologists for the stage are to-day many. And, if the stage were pure, there could not be too many. Those bigots who, inheriting traditions of the corruption of the English stage in the time of Charles II.—when Vice, breaking from under the mask of Puritanism, stalked shameless—held the theatre abountable, have disappeared: but, instead of integrated of the grace of God, to avoid sin eather.

membering that each time may last. And how will you prepare yourself? By examining your conscience; by making the very best acts of faith, hope and char-ity that you can, from the bottom of your heart; by making also a fervent act of contrition with a real earnest purpose of amendment; and, finally, by resigning yourself to the holy will of God, and ask-ing the prayers of His Blessed Mother and

But most likely you will die by sick-ness. Remember, then, whenever you

had; for he will feel it his duty to let you know what your real condition is. If, then, there is any danger at all, now is and long before either Calderon or Racine wrote, the Church used the stage, as the peasants at Ober-Ammergau use it, to delineate the scenes of Oar Lord's Passion, and to show forth, more vividly than

> TO EXAMINE YOUR CONSCIENCE.
>
> Do this well and carefully, but do not confession on the false pretence that you

ren to beware of the allurements of a theatre which has ceased to elevate and let your contrition and purpose of amend-ment be as strong and perfect as possible;

candle in a candlestick or something election which will serve to hold it, sone holy water, and a tumbler of common water with a spoon; also it will be very well to have a crucifix, that your table may look something like an altar. Of course the rest of the room or rooms should be in as good condition as possible. Think of how you would feel if our Haly Eather the you would feel if our Holy Father the Pope should condescend to visit you; how ashamed you would be to have things in confusion. But the Pope, great as is his commonest lesson of the modern play. The drama may drag the auditors through a long train of passions and emotions which pure minds ought never to know, ceive Him; but all the rest who are presented in the rest who is compared with the visit of the rest who is compared with the visit of the rest who is compared with the visit of the rest who is compared with the visit of the rest who is compared with the visit of the rest who is compared with the visit of the rest who is compared with the visit of the rest who is compared with the visit of the rest who is compared with the visit of the rest who is compared with the visit of the rest who is compared with the visit of the rest who is compared with the visit of the rest who is compared with the visit of the rest who is compared with the visit of the rest who is compared with the visit of the rest who is compared with the visit of the rest who is compared with the visit of the rest who is compared with the visit of the rest who is compared with the visit of the rest who is compared with the res if they know he has the Blessed Sacrament, and not get up till you have re-ceived it, unless to help to get things ready. They should also not be talking to theatre at its own valuation or at the valthe priest or to each other at this time

> Now, even if you have strong hopes of MAKE THIS COMMUNION AS IF IT WERE

with a perfect submission to whatever may be the will of God. And after it, spend as much time as you can in thanksgiving, and in asking for the graces of which you are now specially in need.

You still hope to recover; and do you

fascination which most of us remember to have felt. Who has not made a hero of have felt. Who has not made a hero of purpose. When your illness becomes know what is the best thing to help

YOU SHOULD BE ANOINTED. Do not wait till it would be a real miracle for you to get well. What does St. James say, speaking of Extreme Unction? "The prayer of faith shall save the sick man, and the Lord shall raise him up." All priests, and many other people also, know how often these words come true. Of course anointing will not always save your life; you must die at some time; but do not foolishly fancy, as some do, that your being anointed is a sign that you are going to die. At any rate, whether you die or not, there is something else it will do for you. What more does St. James say? "If he be in sins, they shall be forgiven him." Not those sins which you ought to confess, but the remains of your sins, which make you some-times uneasy, and feel as if you had not easily a lesson of vice may be written on the white tablet of a child's mind, let them of fact you have. It will also give you guard him. Let them not allow him to choose his own amusements.—Freeman's overcome the enemies of your soul, who may attack you in your last moments, should it be the will of God to take you

out of the world.

When you receive this sacrament, you want to prepare yourself as for the others. Have the table, the cloth, the candle and the holy water as for communion. No matter about the tumbler and spoon, or about anyone kneeling down, until the priests directs it. And besides these pre-parations, you will prepare your soul to receive the grace of God as fully as pos-

MAKE ACTS OF CONTRITION especially for the sins committed by your five senses, which will be anointed, and pray that the sacrament may have its full

Is Extreme Unction the last grace you will receive? No; you may get absolu-tion and Communion again, perhaps several times; and when it seems probable that the time for your death has come, you can receive the last blessing and plenary indulgence. This may free you from a great deal of purgatory, perhaps from the whole of it; but to obtain this indulgence you must baye
CONTRITION, THE LOVE OF GOD AND A

WILLINGNESS TO DIE, accepting death as a just penalty for the

sins you have committed.

I cannot tell you much about what comes after this. But if you have the same dispositions in your soul that you should have all along, and the holy name of Jesus, Mary and Joseph in your heart of Jesus, mary and Joseph in your heart if not on your lips, you may have a firm and confident hope that God will be mer-ciful to you, and will Himself help you in your last moments, and show you how to die .- Catholic Tracts.

BANQUET TO JOHN DILLON, M. P.

Mr. John Dillon, M. P., was entertained at a barquet on Monday night in the Rotunda, Dublin, Mr. Sexton, M. the Rotunda, Dublin, Mr. Sexton, M. P., presided, and among those present were Messrs. Gill, M. P., Leamy, M. P., R. Power, M. P., T. D. Sullivan, M. P. The chairman said they had assembled to do honour to Mr. Dillon. But for the expression of his will the company that would have seem such that no livid huildings would have been such that no livid huildings would have such that no Irish building would hold it.
But Mr. Dillon remembered that there
were others still in durance. The toasts
were, "Ireland a Nation," "Our Imprisoned Brothers" (drunk in silence), prisoned Brothers" (drunk in silence). "Our Guest," to which Mr. Dillon, in re sponding, said he had come there to say a few words in explanation before he lef this country for a short period. As to the eulogy pronounced upon him by Mr to think he was of so angelic a character. something of an angel descended to earth, but he had a lingering suspicion that he was subject to some human frailties still He had failed to find words to express his your obligations to the Irish people for their great kindness since he left Kilmainham.

He desired to call attention to the fact that when the present Land Bill adopted immediately an attitude of uncompromising hostility towards it, and up to the time of his ar-rest he used whatever influence he had Well do the Scriptures say that grapes do not come from thorns or figs from thistles. Applying this, let us look at the lives of these "educators of the people," who are ready to lead us back into the heroic ages at a moment's notice, or to convey us into the presence of sublime and contending passions at the same hour every night. A moral actor is an exception, notwithstanding all the protests or to convey us into the presence of the convey us into the presence of the convey us into the presence of the convey night. A moral actor is an exception, notwithstanding all the protests of those who believe in the stage, right or wrong. Moral actresses exist; but they who have shown any regard for the marriage-tie are certainly in a small minority. In fact, the stage has set an example in "free-trading" which, if not confined to the matrimonial market, might have a the matrimonial market, might have a be matrimonial market, might have a the matrimonial market, might have a the matrimonial market, might have a the matrimonial market, might have a soft the present of the preparation at least was made in some sort of a suitable way. There was a lighted altar, a beautiful sanctuary, and everything else of this kind, provided by the church. But the priest cannot bring the church. But the priest cannot bring the church with him. See, then, that your friends

PUT YOUR HOUSE OR ROOM IN ORDER

ON TO WHOUSE OR ROOM IN ORDER

PUT YOUR HOUSE OR ROOM IN ORDER

There was a lighted altar, a beautiful sanctuary, and everything else that would induce him to alter one single to the people—still no change had been made that would induce him to alter one single to the proper still no change had been made that would induce him to alter one single to the people—still no change had been made that would induce him to alter one single to the proper still no change had been made that would induce him to alter one single to the proper still no change had been made that would induce him to alter one single to admit some of them slightly in favour of the proper still no change had been made that would induce him to alter one viction after studying will, and, although some modification had been introduced—and he was free to admit some of them slightly in favour of the proper still no change had been made that would induce him to alter one viction after studying will, and the proper still, and the proper still no change had been introduce

read the history of the tithe war. How was the victory of the people lost then? It was lost when O'Connell and the Parliamentary men accepted in the British Parliament a bill which they thought would relieve the people, but it simply superimposed the burden. The Irish people were paying for the mistake they then made. His fear was that the yoke of landland ascendancy being made lighter.

landlord ascendancy being made lighter, much lighter, as it probably would be—and he wished it to be distinctly understood that he never said this bill would not confer immense benefits on the Irish people, benefits which their fathers in 1852 would have thought invaluable, and would have thanked their oppressors for having given;

THANK GOD, THEY STOOD NOW IN DIFFERENT —(cheers)—his fear was that the yoke of landlord ascendancy might be made lighter by this Bill, and that the people of Ireland would once more bow their heads beneath it and consent again to live as slaves and agree under the property of the people of th serfs under toleration. Up to the time of his arrest, therefore, he did his best to nis arrest, therefore, he did his best to rouse the people to the true question, and to secure that the Bill would be rejected by a solemn convention, at which the people would solemnly agree not to use the Bill in any form, and to enter into a solemn agreement that the man who did use it would be a traitor to the national use it would be a traitor to the national cause. His opinion was that the Bill was intended for lawyers, for country attor-neys, and was full of legal technicalities and delays, and if once established he very much feared it would scatter doubt, suson, and u certainty among the pe His idea was that the Irish people sl stand or fall together, and the terms should have been made for the whole nation or no terms taken at all (cheers). Was there a man who believed that the Irish land-lords would have consented to the passing of this measure if they had not believed that the tribundary of the passing of that the structure of landlordism was

SHAKEN TO ITS FOUNDATION?
They knew that if the Bill was not passed the landlord ascendancy would fall. The landlords accepted the bill as the best terms they could possibly hope to get, and he honestly acknowledged that he regretted that they had got these terms (laughter and applause). He believed that if the League but kept up the siege in an uncompromising attitude, and rejected all terms till they had them at their mercy, they (the League) would have had them terms till they had them at their mercy, they (the League) would have had them at their mercy in six months. He was of opinion that even if it was desirable for the League to attempt to prevent the people trying the Act, it would be found impossible trying the Act, it would be found in the pacture of the province of

and he was prepared to say that under present circumstances he considered it the wisest one the leader of the Irish people could adopt, although he was one could not acquiesce in it, and as he could not with any show of consistency co-operate actively in it, he believed it was his duty to stand aside, and not to place any difficulty in the way of those who proposed to act upon that policy. He knew he ex-posed aimself to the accusation of being a coward (no, no and cheers). Any one who had been long in politics knew that political life was merciless in attributing motives. It would be said that three months in Kimainham had tamed him (no, no, and cheers). But he did not intend to be influenced in the slightest de gree by such opinions (cheers).

JOHN DILLON'S BOLD SPEECH AT

THURLES. Mr. John Dillon, M. P., was presented with an address of welcome from the people of Thurles and its vicinity on August 25. The presentation, which took place in the Market-square, was made the occasion of a great demonstration in sup-port of the Land League. Large continents came from the surrounding districts gents came from the surrounding districts of Holycross, Ballycahill, Clonculty, Two-mile-Borris, Templetuohy, Moyne, Gurtnahoe, Boherlahan, Dualla, etc. Several of these were accompanied by bands and banners bearing the usual inscriptions. Each contingent included a body of horsemen, and altogether the demonstration was one of the most imposing that has been held here. A large number of clergymen and prominent persons were on the platform. Rev. James Cantwell, on the platform. Rev. James Cantwell, Administrator, Thurles, acted as chair-

Mr. John Dillon, M. P., who was reeived with loud cheers, said Mr. Eviston, and men of Tipperary—I cannot find words to express how glad I feel to find myself once more upon the soil of Tipperary and in the midst of men who did me so high an honor when I was away from my own country (cheers).
The words of this address attach is finitely too much importance to the short term of imprisonment that I have undergone, for if these has the state of the short term of the s there be a fault in the Irish race, that fault is that they are too kindly, and that they make a great deal too much of any exertion a man may make in their cause; but one thing I have learned to know during the few months I spent in prison, what the men suffered who really did suffer imprisonment for the cause of their

Land Act, and taking from it all the benefits they could take from the bill, and yet not weaken the arm of the League, and not weaken the revolutionary policy of the League—and if they proved to be right, God knew that

THERE WOULD NOT BE AN IRISHMAN MORE THERE WOULD NOT BE AN IRISHMAN MORE GLAD

CHAPLES WOULD NOT BE AN IRISHMAN MORE THERE WOULD NOT BE AN IRISHMAN MORE Who could do seven years of a living death who could do seven years of a living death than he would be at the result. He knew who could do seven years of a living death than he would be at the result. He shew the difficulty experienced in getting the people to stand erect before their masters, and he knew how slowly this movement grew in the beginning. He knew how starvation nursed it, and the conviction was rooted in his mind that but for necessity the Irish neonle would be where the starvation nursed it, and the conviction was rooted in his mind that but for necessity the Irish people would be where the League found them—at the feet of the landlords. Others hold that a spirit had been aroused in the people which would never be quenched. He looked with considerable distrust to t e future for he had read the history of the title ter. history has cast such a glory and a beauty round the Irish name (cheers); and I would appeal to the young men of Ireland to day that they pledge themselves that, so far as in them lies, they will never allow that tradition to die (cheers), and that if in the future far greater sacrifices should be asked at the hands of our people than have been asked by the Land League there will be found in Tipperary, and in all Ireland, hundreds and thousands who will be ready to venture in the paths which John Devoy and Michael Davitt trod before them. I have here a few lines which I read the other day which were written by some American, and which was first published in the New York Su think they are lines that every Irish far-mer and every Irish farmer's son should

Brave is the cause he loved,
And faithful with heart and brain
He has the tortures proved
Of dungeon and toil and chain.
Dungeons may claim him stilli,
And tortures may come in a throng,
Yet is it is resolute will
Unconquered and firm and strong.
Prisons can never bind
The spirits of such as he,
Chains do not load the mind
Of one who dares to be free.
Suddenly torn and reft
From tasks that were not yet done,
Still in the land he left
The work of his brain goes on.
Till in the path he showed
His followers planted their feet,
Treading the difficult road
Till the work shall be complete.
Still by the poor and oppressed.
In cabin and shieling and gien,
Davitt is honored and blessed
And known as a leader of men.
theers). If it shall have been Mich

cheers). If it shall have been Michael the homestead of every Irish farmer, ave. and of every Irish laborer, the fear of eviction; if it shall have fallen to him to take away fear from the mind of every man who lives on Irish soil, will he not say that all the years of imprisonment he reward, which sets free his country from the most degrading thraldom that ever like the Irish people can hope to become great and to advance on the path of national greatness and power. There are two ways-one is to maintain and cherish the traditions of greatness and of virtue that have been handed down to them to resolve that you will not re ple trying the Act, it would be found impossible. It would be impossible for him to be a party to such a policy, and the only course, therefore, for bim was to retire from public life for some months—(cries of "No, no")—and leave those who believed in this policy unembarrassed to carry it out (loud cries of "No, no," and cheers). He fully recognized the skill and wisdom of the PROGRAMME MR. PARKELL HADLAND FORM. ness. Every man in Ireland will do well to consider now and in the future whether there is not a great deal of truth in these accusations, and should apply himself to see that they do not injure the Irish cause in the future. But of all the faults of the Irish people there is one that has troubled me more, perhaps, than any other, and that is the fatal facility with which our people forget and forgive they allow themselves to be wheedled by soft language, and humbugged by traitors. You must learn to know this—that in Irish politics you must never forget, and you must be very slow to forgive The traitor to his country in Ireland has sometimes only to say a few soft words to the people and wait a little bit until he an opportunity to sell a third time, and I am not sure they won't get it. You should never forget an act of traitorism, and you should take years before you forgive it. One thing I will ask the people of Tipperary—that they will never forgive the present Government, notwith-standing the friendly exertions of what used to be a National journal, the Free-man's Journal. If the Irish people are so ungrateful, so weak, and so base as to for get the men who are now locked up in the jails of the country for having dared for their cause, the Irish people deserve not liberty. If they forget the men who intheir cause, the Irish people deserve not liberty. If they forget the men who in-sulted Father Sheeby and the rest of the men who are confined in Naas, Dundalk, Galway and Limerick Jails, then the Irish people will show a weakness that would make anyone despair of their cause (hear, hear). The Chief Secretary for Ireland, in a speech delivered last Friday in the House of Commons, announced-and I confess that he surprised me, although I expected little good from him—he anexpected fittle good from him to nounced that it was not his intention to allow those men out, even now that the Land Bill has passed. He was not contented with that announcement, but he went on to say, giving his reasons for not allowing them out:-"Take the case of the Loughrea prisoners. where there are seven men confined for

conspiracy to murder."

Now of all the base and cowardly pieces of slander that I have ever heard uttered in public, that is the lowest and the basest and the most cowardly. On the word of a common informer whose name is not known, he seized those men and put them into prison, and, having silenced them, he proceeds to blast their character and call them murderers when he has them locked up and they cannot answer him. If he had the common decency to say that he locked them up because they were Land Leaguers, I would say "All right; that is a fair fight." But a more mean, a more treather was and more accountable. country in the past. I learned to know for the first time what they suffered. My imprisonment, as they say in America, did valuable effect as a precedent for the abrogation of tariffs. The disregard of players for the obligations of marriage is notorious. Their motto is, "Off with the

He said then—he hoped it would be
put Your House or room in that opinion, and
he repeated it now—if men thought that
treatment to guilty of other foul crimes, I cannot
they could pursue the policy of trying the
treatment very tolerable; but I learned

He said then—he hoped it would be
proved he was wrong in that opinion, and
he repeated it now—if men thought that
treatment very tolerable; but I learned

He said then—he hoped it would be
proved he was wrong in that opinion, and
he repeated it now—if men thought that
treatment very tolerable; but I learned

World's Dispensary Dime Series of panproved he was wrong in that opinion, and
he repeated it now—if men thought that
treatment very tolerable; but I learned

Association, Buffalo, N. Y.

will never forgive this Government for its action (cries of "Never"). I will not say to-day one word on the question of the Land Bill, for I propose to speak on some future occasion upon that question But this much I will say, and I think i worthy of the consideration of every farmer in Ireland, that I observed the passage of that bill, for we were allowed to read the newspapers in Kilmainham. I observed that the men who were anxi-ous to pass the bill were the landlords and not the tenants. I will not say anything upon the new situation created by the passing of this bill, but this I will say, that nothing within the last four months has given me more pleasure than to see that the time had come when the Irish tenant could be perfectly careless about the passing of the Land Act (cheers), and that the landlords were anxious and beg-ing that the Land Act should be passed. How stood the matter five years ago? The Irish tenant was asking for a Land Act, but he got only insults in reply. To-day the Irish landlord begs for an act. The great question of the day is, Will the tenant use it (cheers)? Whatever policy the Irish people may be called on to adopt in reference to that act I have one strong hope, and it is this—that a spirit has been aroused in the Irish people of such a character that no matter v acter that no matter what happens in the future they will never allow the landlords to trample upon them again (cheers).

MISS ANNA PARNELL'S RACE WITH A SHERIFF.

Mr. Parnell's obstructive performances in the senate are quite eclipsed by those of his sister in the field. The Irish papers contain highly interesting accounts of the part played by this lady in the evictions which took place a few days ago on the Kingston estates at Mitchelstown, County Cork. The Land League, finding their tenants unable to hold their ground against the landlords, sent Miss Anna Parnell their assistance. Last Thursday that lady, accompanied by several local "leaguers," appeared on the Kingston estate just as a small army of cavalry, infantry, con stabulary, engineers, commissariat and hospital staff was about to start on a fresh expedition against the anti-renters. Miss Parnell and her fair auxiliaries hung on the rebellious district and proceeded to carry out the law, set vigorously to work to defeat them. Every house was barri-caded and had to be broken open, when the rent was in each case immediately paid, in spite of the advice, entreaties proaches of Miss Parnell. Her ence caused so much delay and excitement that at length she was "put away from the door" of one Michael Haggarty, whom she was exhorting to hold out and keep the rent. Upon this she at once wrote was imposed upon any people (cheers). It would ask you how is it that a nation and handed to Mr. Eaton, the magistrate commanding the expedition, a protest in which she said she was commissioned by "a society" to attend "in the interests of the evieted tenants and demanded liberty to do so." Mr. Eaton answered that he that have been handed down to them from the past; the other way is to find out the faults of our people, to recognise what has made us weak in the past, and to resolve that you will not allow her majesty's writ to be obstructed. This episode over, the column resumed its march upon the house of one William Roche. Let the local re-

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The Sea-Girt Isle.

Come fill up the cup, we'll drink to-To the land that gave us birth; The sparkling wine with its rosy lig Was made for the sons of earth. Was made for the sons of earth.
And oh! if a tear our eyes should di
When we think of the friends we i
We'll steal a ray from the goblet's bi
And bathe the tears in bliss.

Then fill the cup to the sea-girt isle, To the dear remembered few. To the dear remembered few, Whose lips, perhaps, at this mome In the homes our childhood knew For, alast full many a year has flow Since our parted bosons met, But affection's chain was round us the And its links are shining yet. The strings of the harp have murmu

With many a tale of woe, But there's joy to-night and the tide From its innermost founts shall fle nd memory like an angel bright From Eden's blissful bowers, Vill fill the soul with a holy light, And cover the heart with flowers, Yes, our country's love embalms the Wherever our barks may sweep.

REDPATH'S LETTERS.

What an American saw on a Day's Trip to Derry.

LONDONDERRY, August 12, Londonderry has a history the through thirteen centuries. St. 6 built a monastery here as long ag The English forces made their trance in 1566. I'wo years after powder magazine exploded accide for there was no skirmishing fund lays—and it blew up the fort town, and blew out the British But the crimson-coated curses ca to roost again in the year 1600 erected the Fort of Culmore. Th mander, Sir Henry Dowcra, recei James I. a charter "for the estab and regulation of the town." Sir Caher O'Doherty captured t and burned it, and put the gar the sword. Five years later Kir granted (most graciously as the n Sacred Majesty is) a charter to Society, which, after various conf restorations, modifications, and renables the Corporation—that is the City Government—of London TO BLIGHT THE PROSPERIT

and levy taxes on the inhabitant Irish city to-day. Londonderry, and Berwick-on-Tweed are the walled towns of the British Islan walls here are well preserved an good repair. Several of the cam were used in the defence of Lond during the siege of 1689, are still position as at that time. The pastions are in perfect condition serve to keep alive ancient he races and religions, and hence t lish Government takes care to them. The public buildings of derry are solid structures and rat ome; and, like everything in the cepting the working-classes, they dence of a substantial prosperi There are numerous reli olden times in the vicinity of derry; but as there are books endescribe them, I shall not waste and life in telling about them. American who comes here should

THE GRIANAN OF ALLEACI about three miles from Londond is a hill surmounted by a grea fort, which English guide-books describe as "a Pagan ruin," but Irish exultingly depict as the sea kings after the fall of Tara. "H Mr. O'Doherty, yesterday, "her apital of Ireland one thousand and here for 600 years the O'N the country after the destruction The scene from this summit is most charming landscapes in Irela most charming tendscapes in frei fort commands a magnificent mountain, and valley, and bay, and loughs. You see three cou THESE GLD IEJSH KING

to use our native tongue, "kn biz." No hostile force could them in any direction without their numbers and intentions. sand years ago! and yet the sar kept up—not now between n and foreign invaders, but betw League and landlords—the line

League and landbords—the line ors of the kings and invaders.

I was taken to see the Grian James E. O'Doherty, who, as has already made a long fight tyranny of landlordism in this of in Bonegal, and by Mr. Jame Loughlin, the President of the ional Land League of Los Such notes of the conversation I shall now write out. I shall now write out.
All of the county Derry wa under James I. by London gui

of these companies have made provements in their agriculture out most of them have been SHOCKING EXAMPLES of the commercial spirit—they

the most of their prerogatives out their estates to middlemer case of the London Mercers. whole, their character, as la

rural properties, on an average than that of the Irish landlord. This is Mr. O'Doherty's statt to enfirms what I have heard to Ireland—that the charge is un asserts that the worst landlord. purchasers under the Encumbe and the Disestablishment Act London Corporations. Everyw found that the "ould family are the most tenacious of their

THE LEAST MERCIFUL TO THEI excepting to those peasants, cases and districts, who reside a own "demain," and who have generations as semi-serfs of the f castle. Many of the new la brutal and tyrannical; but not excels in avarice and caprici late Lord Leitrim, or the pr Lucan, Sligo, and Lansdowne. heartless corporation in all I dealings with its tenants is the of Trinity College, Dublin. have I seen such ghastly squa appalling wretchedness as in the tenants of Trinity Colleg-veen and in the Island of Va

county Kerry.
"What do these guilds do w tals?" I asked Mr. O'Dohert