The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname.)—St. Pacian, 4th Century.

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Links With Heaven.

Our God in Heaven from that holy place
To each of us an angel guide has given;
But mothers of dead children have more grace—
For they give angels to their God in Heaven.

How can a mother's heart feel cold and weary,
Knowing her dearer self safe, happy, warm?
How can she feel her road too dark or dreary,
Who knows her treasure sheltered from the storm?

How can she sin? Our hearts may be unheeding,
Our God forgot, our holy saints defied;
But can a mother hear her dead child pleading,
And thrust those little angel hands aside?

Those little hands stretched down to draw her ever
Nearer to God by mother love: we all
Are blind and weak, yet surely she can never
With such a stake in Heaven fail or fall.

She knows that when the mighty angels raise
Chorus in Heaven, one little silver tone
Is hers forever; that one little praise,
One little happy voice, is all her own.

We may not see her sacred crown of honor,
But all the angels flitting to and fro
Pause smiling as they pass—they look upon her
As mother of an angel whom they know.

One whom they left nestled at Mary's feet—
The children's place in Heaven—who softly sings
A little chant to please them, slow and sweet,
Or smiling, strokes their little folded wings;

Or gives them her white lilies or her beads
To play with; yet in spite of flower or song,
They often lift a wistful look that pleads,
And asks her why their mother stays so long.

Then our dear Queen makes answer she will call
Her very soon: meanwhile they are beguiled
To wait and listen while she tells them all
A story of her Jesus as a child.

Ah, saints in Heaven may pray with earnest will
And pity for their weak and erring brothers;
There is a prayer in Heaven more tender still—
The little children pleading for their mothers.

—*Adelaide Proctor.*

CATHOLIC PRESS.

Catholic Columbian.

That eminent "patriot," the Rev. Justin D. Fulton, preached a sermon in New York on the question: "Shall the Columbian Exposition be Romanized?" In the course of his address he predicted that in the near future a great war would be waged between Catholics and Protestants in the United States, by which Catholicism would be deeply buried, as was slavery by the civil war. What is the use of a war, since the country has Dr. Fulton to safeguard its liberties and to "make Rome howl?" Please Doctor, don't kill us and we promise not to "Romanize" the World's Fair. So there!

Boston Pilot.

The most pronounced "Americans" in Chicago, as in Boston, are generally British or Canuck by birth. Concerning two worthies of the kind in the former city, the Chicago *Times* says: "Dr. Jamieson is a recent importation from Canada, and both he and Sheriff Gilbert, who came from Canada before the war, and only went back there to escape the draft, were brought up in a hot-bed of Orangeism, a sentiment similar to that which inspires the United Order of Deputies, but is ten times stronger." It is sad, it is deplorable, but it is a fact, that the genuine native Knownothing is being driven out of his own especial field by the competition of imported pauper labor from Canada, Nova Scotia and Great Britain. But such are the inexorable laws of trade. By and by, as he becomes more assimilated and learns the very simple methods of that business, the enterprising Chinamen will doubtless supplant even the canny Bluenose as crusader against "Rome," and under the banner of a newer and less expensive "Melicanism" rake in pennies where a Fulton once gathered dimes and a Joseph Cook talked against time until eternity seemed nigh.

Lord Stamford was a noble lord, a noble lord he was of high degree, and he determined to go abroad and take a wife to be his Number 3. As his first and second had been Caucasians, he chose a Cape of Good Hope Hottentot lady for his third, and then, in due time, died. That was a year ago. Last week the House of Lords decided that the half-breed son of the late Earl is not the lawful heir, although his mother is the lawful dowager Countess; consequently the earldom goes to another relative of the deceased. The colored Countess has a right to be presented at Court, and English society is in terror lest she may assert that right. There is nothing against the lady except her color; but Society must draw the line somewhere, and fortunately for the upper circles it is drawn at complexion instead of at character.

Boston Republic.

One of the pleasing features of the transfer of Dr. Vaughan from Salford to Westminster was an exchange of civilities between His Grace and the rabbi of the Jewish congregations in Manchester and vicinity. This gentleman wrote a courteous note of congratulation to the distinguished prelate upon the occasion of his promotion, and received a reply couched in the most friendly terms. Speaking of the Archbishop's response, the *Jewish Chronicle* said: "These words will be treasured up by Jews in all parts of the world as an outspoken and comprehensive exposition of the true Catholic policy. Nothing can be more significent than the declaration that justice to the Jew is the logical corollary of Catholic principles. Would that the other Catholic Church—the Greek Church—and that section of it, more especially, which is identified with Russia—might 'read, mark and inwardly digest' this notable manifesto! English Jews will especially hail with satisfaction such eloquent evidence of the kindly feeling towards them with which the Archbishop of Westminister enters on his new sphere of work. In this respect, it is clear, he will carry on the traditions bequeathed to him by his reverend predecessor. Cardinal Manning's memory will ever be gratefully cherished by the community whose appeal for justice he supported so ungrudgingly. And if there is one circumstance that can compensate Jews for the loss of so true and powerful a friend, it is to be found in the conviction that they have secured another equally true and powerful in Archbishop Vaughan."

The Holy Family.

One John McDonough lived and died in this city of New Orleans, and by close pinching accumulated a fortune, which he left the cities of New Orleans and Baltimore for educational purposes. Now, he was not extraordinarily good during life: on the contrary, he was in character, disposition and conduct quite unlovable. But he has left a large sum to our Public schools, and now he has developed into a sort of patron saint of our Crescent City. We have established in his honor a founder's day and on it his bust is decorated with flowers; and we are to have a statue to his memory. We are not particularly protesting against all of this; the point we want to make is that, if all this be proper in the case of John McDonough, why is it not equally proper for us Catholics to set aside a day, or days, in special honor of the Blessed Virgin or of St. Joseph; to erect their statues in our Churches and to decorate those statues with flowers? We would like to see some of our friends a little more consistent. Either no memorial days at all, no statues to the dead, no decoration of busts with flowers, etc., or else give us Catholics the privilege, without criticism or denunciation, to commemorate according to similar methods, any whom we consider worthy of such special honoring.

N. Y. Catholic Review.

Surprise has been expressed by some of our Protestant contemporaries that we should venerate the relic of St. Anne that was in this city for some time past. Why does a mother cut off a curl from the head of her dead darling and treasure it and take it out of its covering and look at it with eyes bedewed with tears long years after the child has been put in its grave? Why? Because it reminds her of the loved and lost, brings the dead back before her mind's eye and renews the memory of events that are passed. "Yes, but you exposed this relic 'for the purpose of working miracles,'" says one of our neighbors. That is not true—neither for the purpose nor with the expectation, but solely that the faithful might reverence the mother of the Blessed Virgin and recall the whole mystery of the Incarnation. "Yes, but you hold that 'a person afflicted with disease may expect in the presence of the relic to be healed, while he cannot expect any such miracle if he is out of reach of the relic. God thus gives special favor to certain persons who are in certain places, and who pray to Him there, which He will not give to the most holy and pious people who pray to Him elsewhere. He is a respector of places and of persons.'" That is, in a measure, true. The Scriptures prove it. The leper king that was ordered to wash in the Jordan, would not have been healed if he had laved his sores in all the other streams on earth. "But 'this is the very essence of fetichism; it makes prayer unavailable and inefficient unless there is a piece of bone present.'" That is bad logic. Miracles are no part of the ordinary answer to prayer. They cannot be demanded, relic or no relic. But prayer has everywhere the efficacy that God gives it. It may be expected to be more availing and efficient when made in the presence of a relic, when the intercession of the saint so honored is invoked, because then the Lord is besieged by the prayer on earth and the prayer in Heaven. To hold that prayer with the relic is apt to be more efficacious than without it, is far from asserting prayer is useless without "a bone." "Then it is not true that 'in every country he that feareth God and worketh righteousness is equally accepted of him.'" Yes, it true. But when making comparisons about the equality of the acceptability you must also compare the degree of the righteousness. It is the prayer of the righteous man that availeth much. It would be absurd to suppose that the prayer of a saint and the prayer of a tepid disciple would be equally acceptable, or that the prayer of St. Anne would not be more efficacious than the prayer of the average Christian of to-day.

London Universe.

In an age famous for the number of its Bible societies the following humorous story, which we met with lately, cannot fail to be regarded as extremely apposite: "The late Dr. Webster, of Cork, Ireland, a Protestant gentleman, when on a visit to London, sought admittance to a part of the House of Lords not usually open to visitors. He was stopped, however, by the doorkeeper, who explained that 'this hall is only open to Lords and their servants.' At hearing this the doctor, with true Celtic humor, replied: "'I am a servant of the Lord.' 'What Lord?' asked the porter. 'Why, the Lord Jehovah,' was the visitor's answer. 'Never heard of him before,' the other confessed; 'but hold on and I'll see about it.' Passing a few steps aside the porter met a brother janitor, and, with a jerk backwards with his thumb, remarked, 'The old cove over there says he is a servant of the Lord Jehovah; did you ever hear of him?' "'No, replied the other, 'can't say I did; but I suppose he's some of those poor Scotch Lords who dussn't come here on account of the expense. You had better let him in, but I wouldn't bother about the beggar except to see that he doesn't clear away with anything of value.'" In this way Webster managed to secure an entry into the House of Lords. We would earnestly recommend this story to the attention of the numerous Bible societies in Christian England.

Irish World.

Michael Davitt was, of course, right when he said at a meeting in England on Monday that Lord Salisbury's speech "justified every illegal act" which he (Davitt) committed in the days when he was working for Irish freedom by other than constitutional methods. The charge against Davitt for which he was kept in jail, and at penal servitude for over seven years, was supplying arms for an insurrection in Ireland. But it was to be an insurrection of the majority against foreign rule, and with the purpose of obtaining Home Rule. Its object was freedom and justice for all Ireland. By British law the movement thus contemplated was rebellion, deserving to be suppressed by the bayonet and rifle, and we need hardly say that Lord Salisbury was in favor of suppression in the most rigorous fashion. It was under a Tory administration that Davitt was prosecuted and sent to prison. But now the preacher of rebellion is a Tory Prime Minister, and the rebellion advised is not the majority in Ireland or against foreign rule or oppression by foreign rulers. The rebellion which Lord Salisbury counsels is a rebellion of the minority in Ireland against a law of the British Parliament giving equal justice to all Irishmen. If such a rebellion as this would be justifiable, and Lord Salisbury declares that it would, and recommends it, Davitt is clearly entitled to claim that his "illegal acts" are justified out of the mouth of Lord Salisbury.

Home Rule Echoes.

The *Standard*, commenting on the debate on the Irish Local Government Bill, praises Mr. Gladstone's vivacity, subtlety and infinite readiness, and says: "In many of his passages the ancient fire glowed undimmed."

In the course of the debate on Balfour's motion to pass the Government's Irish Local Government Bill, Timothy Healy said that Irishmen agreed to the securities introduced by the Home Rule Bill, but they did not to Irish local government, and therefore would not tolerate the securities provided for by the present bill, which were worse than Lord Randolph Churchill's measure. In concluding, Mr. Healy said the Tory party, like a crab, had gone backward.

Considerable gratification has been caused in Liberal and Irish ranks by the announcement that Sir William John Manners Tollemache, Earl of Dysart, one of the most promising and capable of the younger British peers, has declared that he has been converted to Home Rule, and will no longer act with the Liberal-Unionists. The desertion of Lord Dysart, who is also lord-lieutenant of Rutland county, has caused a painful impression in the Tory ranks, as it is feared other desertions will follow.

Catholic Summer School.

There arrived in Albany, recently, on a special Central-Hudson train, a distinguished party of clergymen and representative men of the Catholic Church *en route* to the Thousand Islands. Between New York and Utica the party was largely increased by many more distinguished persons. At Utica they were joined by Rev. Father Lynch, one of the most popular and brilliant lights in the Church. The purpose of this mission is the selection of a site for an extensive summer college and resort, where people can spend the summer and engage in the study of the languages and the higher branches of education and enjoy all the comforts and pleasures that usually attend a summer vacation. From Utica they will proceed to Clayton by way of Rome and Watertown railroad, and will make an investigation of the different sites and choose that which will appear most available. One of the Thousand Islands has been placed at their disposal and it is for them to decide which they deem most advantageous. It is said that one lying nearly opposite Clayton is deemed not only the most appropriate but the most picturesque, possessing all the requisites for the establishment of the proposed college and summer resort.

Leo XIII. is the son of Countess Anna Pecci, and imbibed a tender devotion to St. Anne. His mother had him called Joachim, the name of the Blessed Virgin Mary's other parent.

DIOCESE OF PETERBOROUGH.

Parish of Douro.

LAYING OF THE CORNER-STONE OF THE NEW ST. JOSEPH'S CHURCH BY HIS LORDSHIP BISHOP O'CONNOR.

Correspondence of the CATHOLIC RECORD.

It is seldom the name of the parish of Douro finds a place in the columns of a newspaper, but your correspondent cannot allow the present occasion to pass by without recording an event of the greatest importance to ourselves. Our fellow Catholics throughout the Province will, no doubt, rejoice to learn that the faith is still prospering, and good work is being done in this portion of the Lord's vineyard.

Some sixty years ago a frame church, among the first erected in Ontario, was built by the few scattered Catholics of the Robinson emigration, who settled in what is now called the township of Douro. Since then additions have been made, so that it has served the needs of the congregation to the present time. A few years ago Father O'Connell, who was then our parish priest, foreseeing that a new church would soon be required, consulted with his Bishop, Right Rev. Dr. Dowling, and, with the generous aid of his people, started a fund which has now reached the handsome sum of $8,000. Father Keilty, our present parish priest, whose untiring energy has been exerted in the same direction, felt that the time to begin had arrived. With the blessing and approval of our present Bishop, Right Rev. R. A. O'Connor, D. D., he began last fall to collect the material on the ground. Before the winter's snow had disappeared the contract was given out, and we have now witnessed the solemn blessing and laying of the corner-stone.

The present generation of Douro will long remember, and future generations will be told, the tale of 24th of May, 1892, the day upon which the corner-stone of St. Joseph's church was laid, and the foundations blessed by His Lordship Bishop O'Connor, with the solemn and imposing rites of the Roman Pontifical. The afternoon saw a great gathering at St. Joseph's church, where the above ceremony was performed. The members of the congregation and many of their friends from Peterborough and the surrounding parishes had gathered to witness this event, which marks a red letter day in the annals of the Church in this diocese. From an early hour, as they gathered about the walls which already reached the window sills, they might be seen admiring the strength of the work and praising the beautiful proportions of the new building.

This noble church, which stands in the open country and will be seen for miles around, has been designed by J. E. Belcher, C. E., of Peterborough. It will be in the Romanesque style of architecture. Its dimensions are as follows: 45x90 ft.; sanctuary, 20x26 ft.; vestry, 20x30 ft., and the tower in front, 16x16 ft. The crypt or basement for heating apparatus, etc., is 8 feet high. The height of the walls to the eaves will be 30 feet, while the tower will rise to the height of 80 feet, with an arcaded open belfry. The height of the ceiling at the highest point will be 38 feet. The material of the walls exteriorly is rock faced Dummer limestone of splendid quality and dark, rich color, with cut dressings of Longford stone, with heavy buttresses between windows. Internally the nave has a groined roof with hammer beams. There will be a bold chancel arch with side arches for altars. The seating capacity will be 800, and the total cost when completed between $18,000 and $20,000.

Of the clergy, besides His Lordship and Father Keilty, there were present Rev. F. McEvay, who represented His Lordship Bishop Dowling, of Hamilton; and Very Rev. J. Browne, V. G., Rev. D. O'Connell, Ennismore; Rev. E. H. Murray, Cobourg; Rev. M. Connolly, Downeyville; Rev. D. J. Casey, Campbellford; Rev. F. Larkin, Grafton; Rev. P. Rudkins, Chancellor of the diocese, and Revs. D. Scollard and P. Desaulniers, of Peterborough. Among the laity present, I noticed Thos. Blezard, Esq., M. P. P., J. Walsh, ex-Reeve of Asphodel, and Dr. McGrath, J. W. Fitzgerald, Esq., and Harry Phelan Esq., of Peterborough. The Very Rev. Dean Condon, Watertown, Wisconsin, a native of Douro, intended to have been present, but was at the last moment prevented. Father Davis of Madoc, and Father Swift of Troy, N. Y., sent regrets that they could not come. The Hon. Sir John Thompson, Hon. J. C. Paterson and the Hon. John Costigan were only prevented by their official duties from being present.

Promptly at 3 o'clock the procession left the presbytery in the following order: Cross-bearer and acolytes; Rev. clergy; Fathers McEvay and O'Connell, Deacons of Honor; assistant priest, Father Browne, V. G.; His Lordship Bishop O'Connor; the architect, J. E. Belcher, C. E., and assistant; the building committee; John Maloney, Esq., Reeve, chairman; Mr. John Leahy, the veteran treasurer of the township; Mr. J. M. Walsh and Mr. Wm. Moher; the members of the congregation.

His Lordship the Bishop having arrived at the cross, which marks the place where the high altar will be erected, said the prescribed prayers, and proceeded thence to the south-east angle of the church, where the corner-stone was to be laid. A document containing a record of the date, etc., of the act, silver coin of the latest issue (presented by Mr. McGill, manager of Ontario Bank, Peterborough), and copies of the following newspapers: CATHOLIC RECORD, *Catholic Review*, *True Witness*, *Canadian Freeman*, *United Canada*, *Globe*, *Empire*, *Star* and *Review* and *Examiner*, of Peterborough, were placed in the recess under the corner-stone. His Lordship then solemnly blessed and laid the corner-stone, in the name of the Most Adorable Trinity and under the patronage of St. Joseph. The beautiful silver trowel used on the occasion was the gift of the congregation, and bore the following inscription: "Presented to the Most Rev. R. A. O'Connor, D. D., Bishop of Peterborough, by the people of St. Joseph's church, Douro, May 24, 1892."

The clergy then proceeded to an elevated dais on the north side, from which the Rev. Father Scollard, of Peterborough, preached an eloquent and practical sermon from the text: "How lovely are thy tabernacles, O Lord of Hosts; my soul longeth and fainteth for the courts of the Lord." (Ps. lxxxiii., 1, 2.)

The preacher opened his address by referring to the ceremonies all had just witnessed. It was the foundation of no ordinary building they had seen blessed and laid. The presence of His Lordship the Bishop and so many of the clergy indicated that this was no ordinary event they had participated in. The foundations which they had seen blessed and laid with all the solemn rites of the Catholic Church are the foundations of a temple to the Most High, which shall be for them a centre of spiritual life and a store-house of divine grace where heavenly doctrine shall be preached and the sacraments of Christ dispensed, where they shall be strengthened by the teaching and consoled by the mercy of God. In speaking of the blessing and of the sprinkling with holy water, he recalled to their minds that the primal curse still rested on the earth. That God may remove from this spot to be dedicated to His service, and from the material to be used in this edifice this ban, the Bishop has, in the name of the Holy Trinity, through Jesus Christ our Saviour, prayed and blessed and sprinkled with holy water these creatures of God that they may be cleansed and purified before being dedicated to His worship. God commanded the people of Israel to be sprinkled and purified before establishing His Covenant with them. The lustral water met the son of Abraham as he entered the holy temple, that he might sprinkle himself and be legally pure to perform his acts of worship. These external ceremonies, however, are but the symbols and outward types of that holiness which should belong to all things used in the immediate service and worship of the living God. They had begun the good work of building a church in a manner worthy of themselves; let them make it worthy of God. When Moses called upon the Israelites to make offerings, that the tabernacle might be made in accordance with the exemplar given him on the mountain, the people hastened with their gifts of gold, silver, jewels and precious stones, rejoicing that it was permitted them to give willingly to the tabernacle of the Lord. The same joy should be theirs. It is for the Lord they are building this house. Nothing can be too beautiful to adorn it. No sacrifice on their part too great. All men have they received from God. When giving to the building of the house of God they are giving to God. Therefore the people of Douro have reason to rejoice as of old the people of Israel rejoiced because they gave willingly to the tabernacle of the Lord.

After the sermon, which it is unnecessary to say was listened to with the greatest attention, His Lordship addressed a few words of congratulation to the priest and people of Douro, who were erecting this beautiful and commodious church, which, judging from its present appearance, will be worthy of the faith and generosity of the good people of Douro. It was a great pleasure for him to be present and bless the foundations of this monument to their zeal in the service of God. He was now more than pleased that he decided on a stone church. A brick church might last for years. This beautiful edifice of stone would be their pride and the pride of those who will come after them for centuries. He thanked them for the readiness with which they entered into his views; and now they had begun the undertaking he encouraged them to leave nothing undone to make the church of St. Joseph, Douro, the pride of the diocese of Peterborough. They entered upon its construction under the most favorable auspices. Already they had accumulated a fund of several thousand dollars. This would go a good way towards the completion of the church. He bade them not let their zeal grow cold, but work together and with a will, so that all may soon see their beautiful church complete in all its parts, and free from debt, so that none but God may have any claim on it. His Lordship then thanked those from a distance who gave to this good work. He especially thanked those not of our faith who contributed, and commended their charity, and expressed the hope that true charity might always dwell among them.

A collection was then taken up, and His Lordship headed the good work by placing his golden offering on the newly blessed corner-stone. The clergy followed; then came the trustees and the rest of the laity, each with his offering; until when all had passed, the funds of the new church were increased by the handsome sum of $333, to which may be added the subscription of $100, given by J. W. Fitzgerald, of Peterbourgh. The procession then re-formed and returned to the presbytery.

Thus ended the most notable event and the grandest ceremony ever witnessed in the parish of Douro.

THE REBEL LORD.

The English papers are indulging in a good deal of fun at the expense of Lord Salisbury. London *Truth* has a humorous account of an imaginary sentence passed upon him for inciting the Ulster men to rebel. The Lord Chief Justice is supposed to address the Premier thus; "I have hesitated long, Salisbury, as to what punishment I should give you, for you have shown marks of considerable education and force of character, and still you have been guilty of what I cannot but regard as a very grave offence indeed. Suppose—a thing by no means impossible, or, indeed, improbable—some of the hot-headed Orangemen, acting on your advice, had rebelled, and had taken the lives of Nationalists, you would have been guilty, morally, of these murders. You would have taken part in them, and really have been a party to them—nay, your conduct would have been worse than theirs, for you have had the meanness to urge others to incur risks from which you yourself shrink. I do not wish to send you to penal servitude, although I could. I think it possible you acted in heat, and without considering the very grave consequence of what you were doing. If you desire to prevent Home Rule, you are going the wrong way about it. You are setting right-minded men against you; you are turning away all sympathy from any wrongs which you may honestly think Orangemen have. You were warned by your associate, Sir Henry James, that the advice that you tendered to them was base and disgraceful, but you spurned this advice. For the sake of the law, for the sake of yourself, you must not be encouraged to think that you can do these things with impunity. I must pass a severe sentence. The sentence of the court is, that you be imprisoned and kept to hard labor for eighteen months." It is added that before the prisoner was removed from the dock he was allowed to shake hands with the Duke of Devonshire, Mr. Chamberlain, Mr. Balfour, Mr. Johnston of Ballykilbeg, Mme. Louise Michel and Mr. Mowbray, who loudly expressed their sympathy with him, but that on their raising shouts of *vive l'anarchie*, the ushers interfered, and, by the direction of the judge, turned them out of court.

DAVITT MAKING CONVERTS.

As the result of a letter written by Michael Davitt on the connection between the labor cause and Home Rule, the London *Chronicle* has espoused the Gladstonian policy. Mr. Davitt in the letter points out that behind the political aspect of the Home Rule question lies a material bread and butter side—a matter affecting the interests and well-being of the working population of Ireland. "The depopulation of Ireland under the landlord government," he says, "has benefited no home rulers nor the ruled. The theory that it would be of advantage to the industrial community is falsified by the fact that pauperism has doubled, and that millions of Irishmen have been driven out by landlord rule. For the most part they are employed in workshops in America, and the products of their labor are shutting out British manufacturers from the American markets. Others have come to England and have competed with British workmen, reducing the wage rates. Under a sympathetic Government all these immigrants would have remained in Ireland, and would have produced food stuffs for England, taking English manufactures in exchange. On the other hand, the landlords are practically excluded from Parliamentary representation, and their property is saddled with £160,000,000 in mortgages and other burdens. Clearly, landlord government is no triumph for them." Mr. Davitt states also the demands of the Irish party. He says we are ready enough to believe that the rate of land monopoly is the underlying cause of impoverished Irish labor. It has taxed the farmer's industry, and prevented him from paying better wages. It has driven field-workers into the labor market in towns, and, in the form of ground rents in town and city, it pursues the interests of industry and gathers where it has not sowed. We demand Home Rule to ensure that protection of Irish industry which Lord Salisbury, as a landlord, seeks to obtain for British trade by taxing foreign products. The protection trade requires is from the ground rent and royalty system which imposes a burden of £150,000,000 yearly upon the kingdom's industry, crushing its productive power, and enabling the foreigner to compete with success. Vested landlord interests are the real secret of Ulster's opposition to Home Rule. They have tempted Lord Salisbury and Mr. Balfour to justify the contingent of rebellion in Ulster in their appeal to the feelings of religious hatred to the hope of confusing the real issues by the prejudice and excitement of sectarian passion. Commenting upon the above the *Chronicle* says: "We see nothing to hinder the co-operation of the Unionists with the Gladstonians in the second and successful effort to bestow upon Ireland the priceless blessing of freedom."

The Dreamer.

A little brown head on the stairway,
A broken song and a toy,
A sweet little voice and an angel
That fill the hall with joy.
The wordless song on the child-lip dies,
A shadow spreads over the face,
Till nought is left save the little brown head
And the light of the angel's grace.

They tell me the child is dreaming!
Ah me, can the dream be true?
Has life, with its double meaning,
Already perplexed him too?
Has the dove, unskilled on its airy wing,
Fled off where the castles be,
Or followed the beam of the morning's sun
Afar o'er the heaving sea?

A listless boy in a meadow,
In search of a swallow's nest,
Forgets his toil when he meets the flowers
With their faces towards the West.
Where the bluebells twine with the violets
He rests and dreams away;
I wonder when shall he overtake
The child of yesterday!

A blithesome youth is coming
Adown the crowded street,
The public pass unheeded,
And reckless fall his feet.
He has no thought for the telling clock,
For the sun that glows above,
For his heart eloped with a winged hope,
Perhaps with a dream of love.

An old man sits by the doorway,
His chin on his aged cane,
The people pass as the silent clouds
And the children scream in vain;
He gazes now on the fairyland
Where the sunlit rivers flow,
And anon he lifts his eyes to see
The visions of long ago.

Where the matted grass is wet with dew
In the shade of a willow tree,
The dreamer has rested from care to dream
For a long eternity.
And oft as I think of him sleeping there
I pray for him who would say:
"A dreamer lives forever, but
A worker dies in a day."

—*Denis B. Collins in Boston Pilot.*

SPEECH BY THE GRAND OLD MAN.

The discussion of the Irish Local Government Bill was resumed in the House of Commons on the 25th. Mr. Gladstone said the House was in the singular position of discussing a bill that it was probable would not be proceeded with. In 1886 both Mr. Chamberlain and the Duke of Devonshire had promised Ireland much beyond local institutions. They had, in fact, promised everything short of an independent Parliament. They then spoke of provincial assemblies and of radically reconstructing the whole administrative system. They also spoke of a large devolution of national power to an Irish assembly. Now all these promises were dissolved in the present meagre bill, which stamped Ireland with inequality as compared with England and Scotland, and falsified the miserable relics of those engagements which were taken by the country as the basis of the commission entrusted to the present Government in 1885. Ireland, Mr. Gladstone said, had not been sighing during the last six years for a Local Government Bill, nor would she regret the loss of the measure now presented. The leader of the Government had warned the Irish members of Parliament that if they did not take this bill instead of the larger measure promised, if they prosecuted the object nearest their heart, it would be at the cost of civil war. Lord Salisbury's language distinctly encouraged civil war. If Lord Salisbury's language meant anything it was a plain incitement of a few misguided persons to resort to violence.

Definite explanations ought to be given the House, and to some others who desired to know whether the Cabinet were generally of the same opinion as Lord Salisbury. Did the Ministers believe, he asked, that the people of Ulster would rebel against the decision of Parliament, or that the employment of the forces of the crown to suppress such a rebellion would be such an outrage as would rend society in two.

Mr. Gladstone then proceeded to examine the leading provisions of the bill, contending that the power it was proposed to confer upon the Viceroy of Ireland concerning the divisions of councils and the power of dissolution would place the councils completely at the mercy of the Viceroy, who would thus be enabled to destroy the effect of the whole bill. This proposal alone constituted a radical difference between the Irish Local Government Bill and the English and Scotch measures.

Mr. Gladstone next analyzed the joint committee's proposal, claiming that it was destitute of the popular element and favored the landlords, helping them to nullify all the acts of the County Councils. No such provisions exist in the English or Scotch Acts.

Continuing, Mr. Gladstone said that the bill throughout had the ban of injustice for Ireland. If the joint committees in England had one good point, it was the balance of the parties, there being seven county councillors and seven magistrates. The Irish bill ignored this equality.

After ridiculing the manner in which the checks on the actions of the County Councils would be applied, Mr. Gladstone commented upon the proposed protection of the minorities. According to the Government this meant putting the majorities into the hands of the minorities. Then it was held necessary to protect the large cess payers. If the Government wanted to protect the cess payers, why not put the power in their hands, instead of enabling the sheriff of a county to nominate a group of landlords who would look after the interests of their own class only?

The Bill conferred on the Liberals one great advantage as tending to a clear issue. It gave the people power to measure and determine exactly the value of the splendid Conservative promises of absolute equality with the laws of Great Britain. It was the one great compensation promised Ireland at the time of the union for the loss of her own Parliament. Where was the equality in this Bill? If the people of the country were misled concerning the treatment of Ireland with such evidence before them it would be their own fault. Was Ireland wrong, Mr. Gladstone asked, in rejecting the measure? No; the stamp of inequality was the brand of degradation. If Ireland were capable of accepting a measure so stamped she were unworthy of the great men who had led her in times of adversity—unworthy of that happy, better destiny he trusted and believed she was about to accomplish.