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O. M. B. A. GRAND COUNCIL OF CANADA.

Financial statement since January 1st, 1887.

GENERAL FUND.

Balance on hand at above date, \$ 45 64

Amount received since said date, 1301 90

Total, \$1347 54

CR.

Rev. P. Bardon, railroad expenses to meeting of G. C. Trustees, 3 40

Rev. T. J. Collins, do, 19 60

E. J. O'Brien, do, 7 00

Grand Secretary, two quarters salary to 1st January, 225 00

Thomas Coffey, postal card assessment notes, circulars, etc., 163 54

Dr. Hasavan, supervising Medical Examiner, on acct., 50 00

Postage, express, stationery, exchange on drafts, and stationery, 92 75

Supreme Council, per capita tax of 1886, 278 75

Total disbursements, \$635 24

Balance in Grand Treasurer's hands, 512 30

Total, \$1347 54

CR.

Balance on hand at last statement, \$ 420 00

Amount received since last statement, 10,069 95

Total, \$11,089 95

CR.

Amount transferred to Supreme Recorder, \$10,514 95

Amount on hand not yet transferred, 575 00

Total, \$11,089 95

Number of Branches in Canada at present, 57

Membership in good standing, 2220

Members under suspension, 32

No of medical certificates approved of applicants not yet included, 142

No. of med. certificates rejected by our supervising Medical Examiner since last G. C. Convention, 28

From the 1st January, 1887, to date, six assessments have been issued by the Supreme Council, to pay the beneficial rates of 40 deceased members, of whom 20 were in New York State, 6 in Michigan, 5 in Pennsylvania, and 7 in Canada.

SAMUEL E. SNOWS, Grand Secretary.

London, May 9th, 1887.

Resolution of Condolence.

Seaford, May 4th, 1887.

THOS. COFFEY, Esq., DEAR SIR AND BRO.—At the regular meeting of the 2nd inst., of Branch No. 23, Seaford, the following resolution was moved by Bro. J. B. Weber, seconded by Bro. John Killem, and unanimously adopted:

That, Whereas it has pleased Almighty God to visit the home of Bro. David Donovan, 1st Vice President, and remove therefrom, by the hand of death, his only son and third daughter.

Be it resolved, That the members of this Branch, whilst bowing in humble submission to the divine decree, beg to testify the esteem in which they hold Brother Donovan, by extending to him and the surviving members of the family their sincere and heartfelt sympathy in his sad affliction.

Resolved, That a copy of these resolutions be sent to Brother Donovan and also be published in our official organ, the CATHOLIC RECORD and C. M. E. A. Monthly.

JOHN McQUADE, Rec. Sec. Branch 23.

BREAKING UP.

United Ireland.

The Liberal Renegade Party is breaking up. The rudderless raft has drifted on the rocks, and is going rapidly to pieces.

On all sides the fierce waves of popular indignation surge over it. Despair is active amongst the crew. With stolid obstinacy the leader, Harrington, stands upon the wreck though he feels it settle down under his feet. Trevelyan has leaped overboard, and is striking out boldly for the vessel he deserted. Goschen, from the comfortable berth he has secured with the enemy, waves his handkerchief encouragingly to his quondam allies. Chamberlain alternates between cowardly whining and impotent rage. Now he holds out his hands imploringly to the friends whom he has reviled and betrayed; now, while the dark waters of political oblivion are closing round his head, he raves of building new vessels and starting on a career of conquest and triumph. Shipwreck, hopeless and complete, describes the present condition of the Liberal Renegades. Through Lord Harrington's oration at Edinburgh runs the dreary monotone of despair. It must have sent a cold shiver down the back of every Unionist that heard him. Men will not meet and rally and charge to the cheerful tune the old cow died of. Lord Harrington's function in politics is not that of a leader, but a damper. Lord Salisbury once accurately described him as clinging round the legs of his friends, and impeding their progress as they advanced to the charge. His speech in Edinburgh was a dirge. It was not an incentive to battle, but a wall over impending and inevitable defeat. He had no encouragement to offer, no policy to suggest. Nothing but a limp, half-hearted regret that the Liberal party, having been once betrayed into coercion of Ireland, should fail to keep on cooing for all

MR. OWEN MURPHY, M. P.

The following biographical sketch of this distinguished Irish Canadian, which we clip from the Quebec Budget of May 7th, will be sure to be of interest to our readers. Mr. Murphy, it will be remembered, was the member who lately introduced the Home Rule resolutions in the Quebec legislature:—

Mr. Owen Murphy, member of Parliament for Quebec West, in the Local Legislature of this Province, descends from one of the oldest and best families in the county of Wexford, Ireland. The subject of our present sketch was born at Stoneham, in the province of Quebec, on the 9th of December, 1829. He was educated under Mr. Robert H. Scott, of Edinburgh, a gentleman of high culture and refined education, with a reputation as a tutor far above the ordinary. The Murphys of Ballinacourt House, County Wexford, have been known for generations as one of the most popular families in that district, and we believe we are correct in affirming that Mr. Owen Murphy's father was the only member of this highly esteemed family who has settled in this country, which he did in the early part of the present century. Many in Quebec, at the present moment, remember well the generous and liberal spirit which at all times actuated the father of the subject of this present sketch; and the family was one of the most popular in the district of Ireland in which they resided. None the less eminent were three of Mr. Murphy's uncles, all of whom attained for themselves very high ecclesiastical honors and dignity. One was for many years bishop of Ferns, in Ireland.

Of those who now write commenced the earlier portion of his training in the commercial world, and was associated with two of the then most important and largest firms in the lumber, ship-owning, produce and milling trades, viz., those of Ross, Shuter & Co., and H. J. Noad & Co. Mr. Owen Murphy exhibited an aptitude and zeal worthy of emulation, in all his business connections, which at all times obtained for him the commendations and approval of his employers. This, combined with his indomitable perseverance, which he attributed to his early training and integrity, obtained for him the position of agent, responsible and distinguished, which he held in our midst. For instance, he will be remembered by the people of Quebec that for several years he was a member of the council for St. Peter's ward, an office which obtained for his so much confidence amongst his fellow-citizens that we find him in May, 1874, elected to the office of mayor of the city, viz., that of his chief magistrate and mayor. At the expiry of his term of office, such general esteem and favor had he obtained for himself that we hear of him being again unanimously elected for a further term of two years as mayor; and the undeviating zeal, sagacity, integrity, and honesty, which he displayed in all his dealings in connection with his municipal office, doubtless is the reason of his well deserved popularity, both socially and commercially, at the present time. It is not too much to state that all who come into contact with him acknowledge his claim to the title of a gentleman, and his high personal credit for the ability and judgment he has at all times displayed so discreetly and ably, and whereby he has earned for himself so much commendation in all his business and social transactions. Apropos of the time he retained the office of mayor, it may not be amiss to quote a brief passage from the Quebec Standard, which appeared in 1875, which was published in that journal on the occasion of his paying a visit to England, and, as a matter of course, to the native place of his ancestors. It runs as follows:—

THE MAYOR OF QUEBEC AT WEXFORD.

—This respected functionary, accompanied by the Mayor of Quebec, arrived here on Saturday last from Dublin. His worship is staying at the West Gate Hotel, and is a nephew of the late Right Rev. Doctor Murphy, the estimable and lamented bishop of the diocese, the truly apostolic divine, the scholar, and, in every sense, the well bred Irish gentleman. He is also a nephew of the vicar of the diocese of Castelecomer, in the diocese of Ossory, the late Very Rev. L. Murphy and the late Rev. Michael Murphy, for many years the zealous collaborator of Father Conroy in the pastoral charge of Wexford. Mr. Murphy, although born on a foreign soil, Mr. Murphy ardently loves the land of his ancestry, not with wild and misdirected enthusiasm, but like his estimable uncles, with judgment, discretion and sincerity; and in saying that he has inherited many of their distinguished characteristics, we pay him the highest compliment in our power to bestow. At the great international banquet given by the corporation of London (England) lately to the municipal chiefs of the whole civilized world, Mr. Murphy of Quebec was chosen to return to us, not only for the Dominion of Canada but for the municipalities of the United States and the other rising nations of the western world.

Commenting upon the esteem in which Mr. Murphy is held abroad, the Quebec Chronicle remarks, under an editorial entitled "Complimentary to Quebec":—

The Wexford Independent, in its issue of the 5th instant, publishes a lengthy account of the festive proceedings attending the inauguration of the new City Corporation for the current year. It appears that among the distinguished guests present on this marked occasion was the out-going Mayor, Mr. Green, who has already filled this responsible position over the city of Wexford more than half a dozen times; and who is also the chairman of the Wexford Fire Brigade. In response to the vote of thanks proposed to him as retiring first magistrate of an important and historical City, Mr. Green made a lengthy and felicitous speech, in the course of which he used the following exceedingly complimentary

any expressions to Quebec and his chief civic representative, which we (Chronicle) are proud to reproduce:—

"Two great events occurred during the past year in the cities of London and Dublin. The former was a banquet given by the Lord Mayor (of London, England), unequalled in splendor and magnificence, to which were invited the Mayor, not only of the British Isles, but of every municipality on the continent, and in the great rising empire of the west—the United States of America and the Dominion of Canada. The latter was represented by the Mayor of Quebec, a Wexford man—(hear, hear, and cheers)—and nephew of the late Right Rev. Dr. Murphy, the lamented bishop of this diocese (cheers). He was selected to return thanks for his city and cities and towns of the United States, and never did I, said the Mayor of Wexford, take a greater pride in my native country than when I heard him deliver himself with an ability, judgment, tact and eloquence that would do credit to any man—(cheers)."

The following is an extract from the Chronicle of London, and is worthy of record in these pages, regarding Mr. Murphy's ancestors:—

The O'Murphys, the O'Murchos, or Murphys are descended from Henry Felling, chieftain of the Murchos, now called Murchos, in the Barony of Balloghkeen, in the county of Wexford. They were in possession of it before the English invasion. The Felling was son of Ouma-Kinsella, king of Leinster in the fifth century. The head of this family in 1634 lived at Tubberlinnabach. He was Council O'Murchos, gentleman, the eldest son of Donnell Mura, (The O'Murchos, son of Art, son of Tiaga. This Council died in 1634 and was buried in Castle Ellis. He left five sons: Tiaga was the eldest; he remained in Wexford; also James, who possessed an estate in Kilkinnock, taken from him by Cromwell. Art went to county Louth in 1641; his descendants remained in the north. Another named Longhlin, lived at Balloghoda.

Mr. Owen Murphy is a magistrate for the city and district of Quebec. Independent of the many municipal offices which Mr. Murphy has filled in the city of Quebec, he is a director of the Quebec Central Railroad; he has also been president of the St. Patrick society; president of the St. Patrick's Literary Institute, for four years he was president of the Quebec Turf Club, and was one of the committee of management of St. Patrick's Church, prior to the change being made in its temporal administration of that establishment. In 1880, he was elected president of the Quebec Board of Trade for one year, and at the expiration of that period was unanimously re-elected—without a dissentient voice—to fill the honorable office for a further term.

It would be superfluous to add further the panegyric upon this highly esteemed citizen of Quebec than that already mentioned in which he is held both by his friends here and those in the home of his ancestors; however it would be doing the subject of our sketch the justice he is entitled to mention that he is one of the few who carry with him the friendship of all classes of society in his native city.

Mr. Murphy is a Catholic and has always taken an independent course in politics. Although Mr. Murphy is an independent in politics it must not be inferred that he does not support, and fully carried out, in his political doctrine that Protection is absolutely necessary for the welfare of this country.

The present improvements in Quebec, which were made during the time Lord Dufferin retained the Governor Generalship, it would be obviously unfair not to mention were proposed by his lordship and Mr. Murphy, during the time the latter was mayor; and, although they were not completed after he had left the chair of chief magistrate of Quebec, it is well known that the citizens of the ancient city of Canada are indebted to the interest and influence of Lord Dufferin and Mr. Owen Murphy in having them carried out, and thus becoming a fact accomplished. The result is that Protection is absolutely necessary in Quebec which would do any European city credit, and these have been effected simply from the combined efforts and persuasive arguments of Lord Dufferin and his fellow-countryman, Mr. Owen Murphy.

HANDSOME PRESENT TO A WORTHY PRIEST.

Bellefleur Ontario, May 6.

Last evening a large number of the gentlemen of St. Michael's congregation assembled at the Presbytery and presented Rev. Father O'Gorman with an address, together with a beautiful buggy, and \$120 in gold. The address was read by Mr. Jas. Grant, and was as follows:—

To Rev. J. D. O'Gorman, Assistant Priest at Bellefleur.

REV. AND DEAR FATHER:—It is now some two years since you first came among us, to minister to the spiritual wants of our people and assist our pastor in the care of the parish.

In this short space of time you have completely gained the respect, confidence and veneration of the congregation and at the same time won for yourself a high place in the estimation of our citizens generally.

We desire to refer to the successful performance of the duties you have daily adding to the fund for the building of our new church, as we believe the large amount you have on hand would never have been gained to us without your untiring work. A great pleasure it is to us also to take the present opportunity to recognize the fatherly and priestly care with which you have looked after the children of the parish, and the great good you are doing for the advancement of Catholic teaching in our midst.

We can not at this time refer to all we would desire to express to you and we will therefore simply say that we recognize your earnest and whole-souled efforts in the performance of the duties of your Holy Office, and in order to in some small degree demonstrate our love and admiration for you, we desire you to accept from us the accompanying presents.

We present these with the best wishes of your many warm and earnest friends in Bellefleur, and as a slight mark of their esteem, and trust that you may long be

spared to use and enjoy them, and that for many years to come the parish of Bellefleur may be honored with your presence. (Signed)

James St. Charles, J. B. Murphy, M. D., S. O'Brien, James Grant, J. Maheer, C. J. Leonard, M. J. Grainger, John Grant, D. Collins, Thomas Hanley, F. Dolan, P. J. Shannon, T. L. Bayart, and many others.

The presentation was made by Mr. M. J. Grainger, after which the rev. gentleman, replied as follows:—

My Friends—When I say that I am truly grateful to you for your very flattering address and costly present that accompanies it, I express very inadequately, indeed, my feelings and sentiments towards you and the people whom you represent.

Any congregation may feel justly proud to offer them, and any priest gratified and honored to accept. I can not say that I am surprised; you have given me already too many substantial proofs of your kindness and generosity to feel so. Indeed, I have long since ceased to fix the limits of your generosity. But a short time ago I came to you from a people to whom I was much attached, who were likewise kind to me beyond my deserts, and whose place in my esteem I thought it would be difficult to fill. I must acknowledge that my early impressions of your fair city, and indeed I may honestly add, of your church and its surroundings, were anything but favorable, but after a little time, I imagine I recognized my duty, and since then, gentlemen, I have been completely happy in my humble but independent effort to do it. I am happy with you, and I am proud to say that I little thought when I left my native land that I should meet so soon, and that so very far away, another people who by their uniform kindness, generosity and hospitality, would take the part, and that to such a great extent, of the dear and loving friends I left behind. It will be to them a source of gratification and pride, to hear from me what I have often said before, that in leaving them I have found with you, my friends, another and a happy home. In the excess of your kindness you have exaggerated, I fear, the little I have done for you and for the little ones of the parish. You are pleased to mention, too, the success of the fund which His Lordship has committed to my care. Thank God, it is a success, but cannot claim the merit. It is to your own sound Catholic instincts, to your own sentiments of kindness and generosity, to your cheerful readiness to encourage me in my duties and help me in my difficulties, that the success is to be attributed. You express a hope to have me with you for a time. Well, I trust, too, that I shall have at least an opportunity of wearing out in your service the comforts with which you have supplied me. I shall endeavor to make a generous use of them. Again, gentlemen, many thanks to you, and to all the subscribers to your really magnificent donations. Four names I shall cherish, and my most fervent prayers shall be yours in return.

The rev. gentleman was also the recipient of a really beautiful horse from Mr. W. P. Ryan, Toronto, and a splendid set of harness from Mrs. James St. Charles, Bellefleur.

We heartily congratulate the rev. gentleman on his good fortune.

Correspondence of the Catholic Record.

FROM HALIFAX.

An attempt was made a few weeks ago in the Legislature of this Province by a few "unco gals" to pass laws enforcing a better observance of Sunday. The people here are good, law abiding citizens, and need no laws to make them do what they have always done. The bill was mainly directed against the street vendors, that is, a charter from the city to run 365 days in the year. There is already a law on the statute books in regard to Sunday observance, but these misguided people thought it was too lenient and hence the attempt to force upon the majority of the people of the Province laws that were worthy of the late-burning days of Cotton Mather and the blue laws of Connecticut. The waltz received a very decided set back by the rejection of their bill by a large majority, and the candidates for municipal offices at the late election were allowed to stay at home. The following passage from a letter by his grace Archbishop O'Brien of Halifax will comment itself to all sections of the community, Protestant and Catholic:—Premising with a statement of man's duty to observe the religious obligations of the day, he says: "But no sensible man, much less one loving God, imagines that a poor mortal should spend the whole Sunday in prayer or in some pious work. After the dogmatical expenditure of the day are over we have a part left for our bodily good. That part may be lawfully spent in any decorous exercise or amusement, or health-giving play. Surely every reasonable man will say that it is far better, physically and morally, that young and old should enjoy God's bright sunshine and pure air, rising, walking, or running, or ball playing, than to lounge round street corners, or to congregate in stuffy rooms reeking with foul air and recondent of the fumes of the father's last night's pipe, or the son's sickly cigar. If, as we are bound to believe, the promotion of morality is the object of the authors of the bill, in God's name let them look at facts—as men as they are, not as we might wish them to be—at the homes of thousands, and let them seek rather to draw men, by reasonable liberty, into the light of heaven and the pure air of our parks and gardens. By all means strive to induce them to discharge the duty of worship, but leave them the God given liberty of rational recreation." Regarding the running of street cars, he says: "If I may pay my coachman monthly to drive me on Sunday, surely the laborer may pay his five cents to the company for the same purpose. Let those who cannot afford the luxury of a carriage enjoy this very legitimate pleasure of riding, by having liberty to the street cars subject to the above provision, to carry them cheaply on Sundays."

Just received at J. J. GIBBONS' for spring trade—New Dress Materials, New Hosiery, New Gloves, New Fringes and Collars, New Table Linens, Towellings and Sheetings, New Ribbons, Laces and Embroideries, New Gown Furnishings, at bottom prices.

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PARNELL.

Messrs. CALLAHAN & Co., GENTLEMEN,—The Olograph of Mr. Parnell, issued by you, appears to me to be an excellent likeness, and I do so the libelous expression of the Irish leader.

MICHAEL DAVITT.

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Written for the Catholic Record. Sibast Water.

Translated by Rev. F. Sullivan, S. J., San Francisco, Cal., April 1, 1887.

Water Dolores stood weeping close beside the bed. What on it hurt her God. Tender moans told the smart—the agony of her heart. Trench which a sword was run.

Oh! how delirious and distressed was that maiden-former's best of sole-begotten One. Yet and to p was her lament, Keen her grief with anguish bent. To see her son's distress.

Who's the man, with feelings true, That with tearful eyes could view Christ's Mother in such stress? Who could see that Mother mild Grieving for her peerless child, And not with pity mourn?

For the sin of his own race And with Jesus in disgrace, He would behold her only born Die forsaken all forlorn. Whilst yielding up his soul.

Mother! fount of love divine, Make me feel thy grief of thine; With thee let me confide. Make my heart as thy heart slow, Make me in Christ's favor grow, And in His love abide.

Mother dear! this boon I crave: Deeply in my heart engrave His wounds—be Crucified. Let me share in thy Son's pains, Who by wounds and torments die, To prove His love for me.

Let me grieve with thee yet more, And the Crucified deplore. As long as life shall be, Let me be crucified by thy side. Willing would I still abide; A sharer in thy woe.

Virgin Queen of virgin train, Bid me not weep with Christian dead. Let me in Christ's favor share, And in His sweet wounds dwell.

With His crosses make me sore, With His Cross and crimson gore. Screen me, Virgin, judgment day Let me not be stained of shame. To lead the flames of hell.

Lord! when hence I must repair, Through thy Mother let me bear The palm of victory. When this body turns to earth, Bid my soul renew its birth. In Paradise with Thee. Amen.

FREEDOM OF SPEECH.

Our esteemed contemporary the Montreal Herald deserves special mention and marked recognition for its advocacy on a recent occasion of the sacred right of freedom of speech. Our contemporary on May 11th said:

"Wm. O'Brien, M. P., editor of United Ireland, will arrive this morning and be tendered a reception by the Irish, the sons of Ireland, and the friends of the Irish cause in Montreal. There has been a good deal of nonsense talked about opposition to O'Brien because he proposed to lay before the people of Canada a statement of Lord Lansdowne's relations with his tenants; but it must be remembered that this is a free country, and that if Mr. O'Brien chooses to address public audiences on this subject, and if there are any bodies of people who wish to hear him, there is nothing improper in his speaking or their listening. The presence of Father Chiquoy on a public platform in this city is vastly more objectionable to the Roman Catholics and French than the presence of Mr. O'Brien can possibly be to any body of our citizens; yet the press universally demanded for Father Chiquoy the right to speak and preach and move among the people without hindrance. If there are those who do not approve of Mr. O'Brien's speaking they need not attend his lectures, and those who do attend will be expected to conduct themselves properly. We are not of those who think the Irish cause will be a gainer by Mr. O'Brien's mission to Canada; at the same time we do not fear that any movement will be made to interfere with Mr. O'Brien's movements. We understand in Canada to countenance an attempt to deprive a man of his right to free speech in a free country."

THE COERCIONISTS CORNERED.

London, May 14.—Tories are in utter despair at the slow progress of the Coercion Bill in the House of Commons. According to present calculation it will occupy the whole time of Parliament on the subject of the session. Hundreds of amendments are submitted by the House. Each amendment is submitted by the House. Each amendment is submitted by the House. Each amendment is submitted by the House.