On sunny Capri's mountain heights Tiberius built him villas twelve; Beneath their ruined shadows now Laborious peasants dig and delve.

Still Capri's orange groves are sweet, And Capri's peasant maids are fair; They scale her rocks with shoeless fe And golden arrows in their hair. Where once the Roman Emperor dwelt,

A dark-eyed stranger came to see, But all too slender was his strength To climb the heights of fair Capri A donkey-maid was standing near, And soon her glance espied his need With gentle grace her h lp was lent To place the stranger on her steed.

They wandered high, they wandered low, O'er hill-sides covered with the vine; She gave him of the island's wealth In draughts of golden Capri wine.

And while her finger held his rein, His eyes were turned upon her face; Her own were bent beneath his glance With more than coyish peasant grace.

They climbed each rugged mountain-steep They wandered through each sunny vale And soon the golden orange heard The whispering of a lover's tale.

Who visit Capri's slopes to-day Will see a stately villa rise; It's glittering turrets greet the sun That grows in Capri's azure skies,

And as the stranger mounts the hill, Some village maid will point with pride To where new dwells the stately Prince Who made a donkey-girl his bride.

And every day along the shore
Each peasant girl has waited since,
With hand upon her donkey's rein,
To greet the coming of her Prince,
—Harper's Weekly

FATHER BURKE IN DROGHEDA.

"Go and Preach to all Nations."

Of Sunday, the 5th inst., the tounda tion-stone of a new convent for the Dom-inican Fathers of Drogheda was laid with a religious ceremony, conducted in strict accordance with the Dominican Rite. A connecting link has thus been added to the past religious history of Drogheda. The eloquent Dominican, Father Burke, was announced to preach, and a very large congregation assembled. The blessing and laying of the foundation-stone of the new convent was first proceeded with.

The ceremony commenced at twelve o'clock. After the First Gospel, Father Burke, O. P., ascended the altarsteps to preach the sermon for the occasteps to preach the sermon for the occa-sion. The reverend gentleman said that they were assembled there that day to help the Dominican Fathers of Drogheda to lay the foundation-stone of their new convent residence with prayer and blessing. They were there to repeat an historical work which took place many years ago in Drogheda, and to aid it by their ago in Drogheda, and to aid it by their generous contributions on the Holy Feast of Pentecest, when the Church of God commemorated the descent of the Holy Ghost upon the Apostles. The work of simple with the source and the Heldy of the reduption was concumnated by the complete was containing by this country. The contraction of the post was worth a would another the post was worth and the post was the worth and the post was the sound another the post was the worth and the post was Rue d'Assas being almost the whole length of the city. The old secent waited for four o'clock with such impattence that dro four o'clock with such impattence that the four o'clock with such impattence that dro four o'clock with such impattence that the heat wait of file of the with such impattence that the heat was an additional of the city. The old security delayed or a generation of disciples in thousand and unrestricted, in a fail. "All my consoler is not coming to-day,!"

The fail of the city, the Republes dead of the set minute that the heat was the signal for boiserous day!"

This remarkably consoling and luminous orders to preach the religious orders to their monasteries, but they always preached the Gospel of Christ crudified to the proposed was an an adam of receive in due course. His sentiments of contribition were often a source of deep edification to his pious orders to preach His word. In the thirteenth century the religious orders to preach Hi cloister armies of martyrs. The brown do it. Tartar was arrested in his onward march of devastation by the children of Dominic,

of Francis, and Augustine, who spoke to

him of the Cross of Christ and the future

rewards or punishment to come in the land beyond the tomb. They did so only to wear the martyr's crown. Each order had its own glory, and its own special

glory. He claimed for his own order one special claim in connection with the his-

tory of this day—the Seven Gifts of the Holy Ghost. These great, Heaven-sent

gifts were most amply exemplified in his

Truth. The Pontiff of the day gave it the title of Order of Preachers. The great Doctor St. Thomas of Aquin and St. Antoninus of Florence were great examples of the gift of wisdom. The preacher then gave numerous examples of illustrious saints of the order, pre-eminently distinguished for the presession of leve and guished for the possession of love and her of the gifts of the Holy Ghost. Re-tring to the ceremony of the day, the breacher said that the work of that day was not a new thing, but an old one re-

newed. In the laying down of the found-ation-stone of the new Dominican convent of St. Mary Magdalene, it was like a resurrection. St. Augustine said that "in that Christ died He showed that He was man, and in that he rose from the dead He showed that He was God."
Seven hundred years ago the Dominican Fathers of that day spoke of those to come after them, and the foundation-stone of the first Dominican Convent of St. Mary Magdalene in Droheda was laid. St. Dominic was then living, and from his monastery in Rome he sent his benediction to the good work. Their brethren always lived in peace with their Franciscan and Agustinian brothers. During the past 700 years they lived among the people, and, like the ancient monks or hermits, sharing in their sorrow or joys, sympathiz-ing with their welfare, not defending them from the foeman. When the foeman and persecutors came, and the friars were driven away, rather than abandon their people the friars lived in holes and caves. The streets of this town of Drogheda ran red with the blood of the people, and commingling with it in one common red stream flowed the blood of the Franciscans, Dominicans, and Augustinians. With

Dominicans, and Augustinians. With these title-deeds, with such claims as these on the Catholics of Drogheda, the Dominon the Catholics of Drogheda, the Dominican Fathers asked them to give them a place in which to live, to labor, and to study among the people whom they loved, whom they struggled with, and with whom they died. When religion seemed dead—when there was not an altar in Drogheda, not a crucifix to be seen, and a Catholic dare not show his face—and when the Puritan, with bloodreeking sword, rode on his war-horse tace—and when the Puritan, with blood-reeking sword, rode on his war-horse through the silent streets heaped with the corpses of the slain—when every hope was dead, and every heart seemed bleeding and dyng—the Church of God was be-leived—and justly so—to be buried in the grave. But the blessed promise of God was verified, that he would be with His Church in persecution and dayyer, and Church in persecution and danger, and make her triumphant. And now, once again, as in the olden time, they had in Drogheda the children of St. Dominic, of Drogheda the children of St. Dominic, of St. Francis, and St. Agustine in stately churches. The Dominican Church again reared aloft its spires to-day by the Boyne. Every morning the shadow of the was flung across that fated river, Cross was fluing across that fated river, which has borne along on its bosom to commingle with the ocean. The Domni-can Convent now appealed to the gener-ous sympathies of Catholic Drogheda, and

disciples in thousands. St. Dominic sent called me an atheist, but it was not true. his sons abroad, and thus infused a new On the Abbe's replying that he had rathe his sons abroad, and thus infused a new Pentecost vibrating through the hearts of the nations. Then went forth from the M. Littre would repeat, "I charge you to his works, they must remain a terrible and

I TOOK THE WRONG ROAD (J' ai fait fausse route)." I could not re-frain from expressing surprise and regret that, with such fitting dispositions, the final act of faith should have been delayed to the last, thus putting a weapon into the hands of the enemy. "Yes," replied rinformant, "but it was not from any he replied my tility in the will; it was a kind of awe that held him back, something like the feeling that makes a person shrink from plunging into the water, when he is standing on the brink, and fully resolved to plunge in. But I can assure you positively that he order by calling and styling it the Order of was in full and entire possession of his most frequently to consult. - Pascal.

faculties, and that he received the Sacrament of Baptism with ardent devotion and faith. He had no idea, nor had his family or the medical man, that the end was so or the medical man, that the end was so near. He was going to the country, where he counted on greater leisure and recollec-tion; but death came very suddenly, the very day before they were to leave town." It is a significant fact, and one which will bring consolation and encouragement to many, that M. Littre's wife and daughter

WERE BOTH FERVENT CATHOLICS, devoted to works of charity, whose chief aim, we may believe, was to obtain the aim, we may believe, was to obtain the conversion of this stray sheep. He, himself, was a generous and active helper in their charitable deeds, and the Cure of Mesnil, where the family spent the summer, was a good friend with the old Academician, who constantly went to him for advice as to the most deserving objects of advice as to the most deserving objects of their common charity. The poor who their common charity. The poor who went to M. Littre with a letter from a priest or a Sister of Charity were sure to be better received and more generously be better received and more generousy succored than those who came from any of his own acquaintances. People used to say to him that "he had the charity of a Catholic, though he had not the faith." When the report was spread that the phil-osopher had died a Catholic, and was to receive Christian burial, and have equiem Mass said over him in his parish Requiem Mass said over him in his parish church, the incredulity and then the rage of the Freethinkers, who claimed him for their own, were great. Men of distinction in the various departments of science and learning flocked for information to the house in the Rue d'Assas, where, in a small apartment on the second floor,

THE DEAD MAN LAY, RESTING from all strife. The street presented a curious scene next morning. The coffin reposed in a chapelle ardente under the gateway, covered with flowers, conspicuous amongst which was a large wreath bearing the inscription, "Clemente-Amitie au F. Littre." The Freemasons' offering was placed there, of course, without the knowledge of the bereaved wife and knowledge of the bereaved wife and daughter of the deceased. Just before the body was removed from the chapelle ardente to the hearse, Dr. Galopin came forward, and in a dramatic voice apostro-phized the coffin as follows:—
"Thou didst love me and call me thy

I come in the name of Positive sophy to vindicate the rights of universal Masonry. They have cheated us and stolen thee from thinking Humanity (l'Humanite Pensante). But thy future will judge thy enemies and ours. Master, we will avenge thee by making the world

M. Littre, having been an officer of the Legion of Honor, the 76th Regiment of the line attended, the band playing a funeral march from the mortuary house to the

CHURCH OF N. D. DES CHAMPS.

An enormous crowd followed the coffin. among which were many notabilities of all parties. The Government was repre-sented by M. B. St. Hilaire, M. J. Ferry,

noble thinker! Thou will not nave that eternity beyond the grave which thou didst not expect; but thou hast left behind thee thy country, which thou hast honestly served, the Republic which thou didst love, and a generation of disciples who will remain faithful to thee. Social immortality consequently the only be-

undving witness against his death-bed disavowal of their doctrines.—London Tablet.
(It is stated, on good authority, that M. Littre left such a retraction; but even if he had not time or strength to do so, his sincere disavowal of his doctrines is

equivalent to a retraction.) If thou didst notice what peace thou couldst procure to thyself and joy to others, by having thyself in a good state,

thou wouldst, I think, be more anxious to make spiritual profit.'—Imitation. Conscience is the best treatise on ethics that we have; it is the one that we ought

ARCHEISHOP CROKE.

His Address to the "Association of the Sacred Heart."

Thurles, June 26, 1881. This old city was, to-day, again the cene of one of those enthusiastic and imposing gatherings that have attracted to-wards it so much attention of late; and, as in other instances, the illustrious Pre-late who now rules the Archdiocese, was the centre and immediate object of the demonstration. The devotion of His Grace to the Church, combined with his known attachment to and practical sym-pathy with the great popular movement for a reform of the land laws, has attracted attention outside of the Metropolitan See of the province of Munster; and the outcome was manifested to-day by the presence in Thurles of a deputation from the "Association of the Sacred Heart," connected with the Cathedral of Waterford, who to the number of five or six hundred came from the "Urbs Intacta" to the capital of central Tipperary to pay his Grace a well-merited compli-

visitors travelled by special train from Waterford, and were met at the depot by the band of the Thurles Association of the Holy Family. A procession was formed, which passed through the town to the cathedral, the completion of which will ever be associated with the name of Archbishon Croke.

of Archbishop Croke.

His Grace the Archbishop, amid much applause, replied as follows, to the address presented to him:—

my dear friends—Few things have occured to me for a long time, I can safely assure you, that have afforded me greater pleasure than I have derived from the visit which the flourishing Confraternity of the Sacred Heart from the city of Waterford pays me here to-day (hear, hear). It is quite needless for me, I am sure, to state that I am extremely grateful to you for the honor you have thus done me, to say nothing at all of the obligation you say nothing at all of the obligation you further impose on me, by presenting me with a warm and highly complimentary address. So far as both these tokens of your good will are concerned, the visit and the address, it is, of course, very distinctly understood that, though you assign several reasons for the friendly but much too flattering greeting that you gave me, I am in reality the recipient of this dou-ble tribute, simply and substantially because I am known to you to be, in common with every Bishop and zealous priest in Ireland, in favor of the establishment and maintainance of pious confraternities in all the cities, towns, and parishes in which circumstances would admit of their foundation or support. Indeed, I know of nothing that is better calculated to preor nothing that is better that the strong, and give courage to the weak or wavering, to console the Church, and confound her enemies than the spread of re-

In Ireland. It is based on two great and fundamental principles. The first of these great principles is the open and earnest recognition of the divinity of our Divine Lord; and hence this admirable association of yours has the high honor of being held in utter abomination by unbelieves of cours has appropriately and the second of the se being held in utter abomination by unbelievers of every hue, country, and condition. It reposes also on the belief in the boundless love of our Divine Lord for us mortals, as symbolized by His Sacred Heart, the seat and centre of tenderness and affection, and His consequent readiness to assist us in all our trials, whether spiritual or temporal, when we appeal to Him for aid with confidence and humility. Yow have herein, then, the source of the three great theological virtues of Faith, Hope, and Charity: and you know well. Hope, and Charity; and you know well, and feel assured that whoever believes in God, and loves God, must be on the high

road to salvation.

What a salutary influence, then, must not this society of the Sacred Heart exercise over Christian families. The aim of the propagandists of evil all over the world is to prevert and demoralize families, to make the father faithless, the mother indifferent, and the children, consequently, irreligious. Your confraternity aims directly at the opposite. The good example of parents must exercise a beneficial influence on must exercise a beneficial influence on their children; and what example can be better than that which is given to their respective families, and to society generally by the members of the confraternity of the Sacred Heart? They attend to prayers, morning and evening, assist, as far as possible, at daily Mass; they fre-quent the Sacraments; they avoid bad ompany; they are temperate, truthful, homest, and industrious—earnest in short in their efforts to secure for themselves a large measure of the Grace of God, and to keep it. We have, as you are aware, several confraternities, here, in first-class working order. Foremost amongst them in point of numbers—and I may venture to say, in efficiency also—or, at all events in external usefulness, is the Confraternity

of the Holy Family. It has about 1,400 members. The Confraternity of the Sacred Heart has 1,000 members, and besides these we have the Vincent de Paul Society, the Purgatorial Society, the Perpetual Adoration, and, of course, the societies of the Scapular and Living Rosery. In truth, I believe I would not exaggerate were I to say that almost every one who has come to the free use of reason in Thurles belonges to some pious association or other. It is to this that I attribute all the practical piety, and fervor, the all the practical piety, and fervor, the great goodness, the boundless generosity, and the overflowing fondness for faith and fatherland—the twin idols of the Irish heart—which so eminently characterise the people of the town and parish of Thurles. What is good for Thurles and Waterford must be equally useful else where, and I lose no opportunity accord-ingly of recommending to the priests of Cashel and Emly and to their faithful flocks the establishment in their midst of some one of the many Sodalities approved

of by the Church.

of by the Church.
Our country is dedicated to the Sacred
Heart. The solemn ceremony of the dedication took place, as you know, in 1873. Since then each and every one of us has had to submit to trials and tempta-tions, and the nation at large has passed through an ordeal sufficiently severe to to test the patience and at the same time provoke the indignation of any people on the face of the earth. The Divine aid was not wanting to us in our supreme hour of Pecuniary assistance came to us from the very ends of the earth; but from no place with a more lavish hand that from the great Republic of the West, where so many of our kith and kin have where so many of our kith and kin have found a happy home under the protection of a free and formidable flag, and midst a flourishing, generous and contented people. And that period of distress had another effect also; besides proving to us that we enjoyed in an eminent degree the heartfelt sympathy of the whole civilized world, it told us, and made us feel, that we were pitiably and ingloriously unique among the nations; for, whereas the wide world besides has plenty to eat and drink, decent clothing and comfortand drink, decent clothing and comfort-able homesteads for their children, we of this otherwise favored land have been always miserably provided for in these im-portant respects. Hence came the resolution to submit no longer to a state of things which no other country on the face of the earth would tolerate for a single hour; and hence the great and general uprising of the Irish people against a code of land laws which has no parallel, and never had, for severity and systematic extortion in the long and varied annals of the human race. We implicitly put our trust in God above us. He cannot, and will not abandon our pious, patient, and faithful people. We believe that He will carry

people. We believe that He will carry us safely and successfully through the righteous struggle we have entered upon; and, as far as human agencies can influ-

troubled with rheumatism of the blood. My blood was in such poor condition that when I retired my arms would become so paralyzed that I could not move the clothes to cover me. I used various remedies, and tried rubbing, but nothing seemed to help me. At last Perrulan Syrrup was recommended, and on taking two small bottles I was completely restore I to health, and had no occasion to use it again for ten years. About three years ago I was taken with kidney complaint, and had dreadful pains in my back and side. At times, when in the street, I would have such severe attacks that I would be obliged to sit down on a door step, and I would cry like a child. After suffering for some time I remembered what the Perrulan (loud cheers). time I remembered what the Peruvian Syrup had formerly done for me, and the A few years since my sister's health was completely broken down. She was so weak that she could do no work. She consulted Dr. Durkee of Roxbury, who ecommended PERUVIAN SYRUP. He said was just the remedy to meet her case, and the only one he knew of. The result and the only one he knew or.

proved the correctness of his opinion, for the use of one bottle completely cured her.

Yours very truly, MRS. CARRIE A. DAVIS

No. 5 Nicholas street. A POSITIVE FACT-It is now established A POSITIVE FACE—It is now established beyond controversy that Dr. Fowler's Extract of Wild Strawberry is the most perfect cure for all forms of bowel complaints, including cholera morbus, dysentery, colic, cholera infantum, nausea, canker of the stomach and bowels, piles, etc. Beware of opiates and poisoning drugs, that only check for time and poisoning drugs, that check for a time and produce inflamma-Wild Strawberry is safe and certain tion.

in its effects.

THE REV. MR. O'CONNOR, P.P.

"Freeman" Office, Cork, Tuesday Night,
The Rev. Mr. O'Connor, P.P., Ballybunion, county Kerry, arrived to-day in
Cork in company with two other priests
and Mr. Stack, the vice-president of the
Listowel Land League. They are on Listowel Land League. They are on their way to America for the purpose of collecting funds to meet the expenses incurred by the Harenc tenantry in their unsuccessful efforts to become the own-ers of their farms. The Rev. Mr. O'Coners of their familis. The Rev. air. O com-nor proposes to go on a lecturing tour through the States and to speak on the Irish land question. He will urge the claims of the Land League. He carries with him a letter from the Archbishop of Cashel commissioning him to proclaim everywhere in America what the Irish people want and what they do not want. people want and what they do not want. On their way from Listowel to-day they were presented with addresses at Adorney, Tralee, and Killarney. They will sail to-morrow in the Inman steamer City of Brussels. To-night a great demonstration in honor of the Rev. Mr. O'Connor took place in front of the Victoria Hotel.

place in front of the Victoria Hotel. Several speeches were delivered;
Rev. Mr. O'Connor, who was received with great cheering, said—Citizens of Cork, I thank you from the bottom of my heart for the honour you have done me in visiting me this evening and welcoming me in your midst on the eve of my departure for America. There are two reasons why it is specially agreeable two reasons why it is specially agreeable to me to have an opportunity of addressing you. In the first place, Cork is the capital of that province which gave a Liberator to Ireland (cheers). In the second place, of all the Irish constituencies Cork alone enjoys the proud privilege of being represented in the alien Parliament by the illustrious leader of the Irish people, Charles S. Parnell. On more than one plat-form in my own native country I declared it to be my opinion that the mantle of O'Connell had descended on Parnell (cheers).

A Voice—It is a better mantle. It is

fresher.
Rev. Mr. O'Connor—As O'Connell struck off the shackles from the religious principles of the Irish people, so, in the designs of Providence, Mr. Parnell has designs of Providence, Mr. Parnell has been raised up to emancipate the Irish people from the social bondage of centuries (cheers). I am on my way to the great Republic of the West to relieve a devoted body of tenants. Though that is the immediate object of my visit to America, my mission to that country is a few proper extensive and evalted character. America, my mission to that country is of a more extensive and exalted character, because I go there to advocate the cause of the oppressed tenants of Ireland. I cross the broad Atlantic with the blessing of the oppressed tenants of Freadic.

cross the broad Atlantic with the blessing
of my own bishop and with the blessing
of the never-to-be-forgotten Archbishop of
Cashel. The great Dr. Croke, the Metropolitian of the province, has intrusted to
me a commission which I will do my best
faithfully to execute. He has commissiend we to produling everywhere in that

Rheumatism of the Blood and Debility.

HAVERHILL, Mass., March 17, 1881.
Gentlemen,—Thirteen years ago I was troubled with rheumatism of the blood.

May have the blood and Debility.

(loud cheers).

A woman, from her sex and character has a claim to many things beside shelter, food, and clothing. She is not less a woman for being wedded; and the man who is fit to be trusted with a good wife recollects all which this implies, and shows himself perpetually chivalrous, shows himself perpetually chivalrous, sweet-spoken, considerate, and deferential.

Haunted Me.

A Workingman says: "Debt, poverty and suffering haunted me for years, caused by a sick family and large bills for doc-toring, which did no good. I was comtoring, which did no good. I was completely discouraged until one year ago, by the advice of my pastor, I procured Hop Bitters and commenced their use, and in one mouth we were all well and none of us have been sick a day since; and I want to say to all poor m n, you can keep your families well a year with Hop Bitters for less than one doctor's visit will cost" Christian Advocate.

The Shadow of the Cross.

There is a legend of the days of old, How Jesus in His father's workshop t ing,
Laid down the tools His little fingers held
And, grown aweary of their rude emple Outstretched His shapely arms on eith side, While coming thither in desire to find Hi His mother saw the Cross whereon He die Shadowed upon the sunlit wall behi Him.

Then to her mind there came back ev That Simeon, the Jewish seer, had spok Upon that morning when she brought Lord
Lord
Into the temple, with the doves for toke
And in the shadow on the wall she saw
The sword of which the prophet made p
diction,
And as her bosom thrilled with holy awe
It felt the first pangs of its own transfix

Ah! who can doubt if in that moment sh Obtained cognition of the dread thereaf When Christ hung lifeless on the fated tre And was the Hebrews' scorn and Roma laughter?
Perchance the Child, whose wisdom influence in what manner they would be each other, Devised the plan to teach the Virgin it, And trusted its discernment to His Mot

I stand before a painting that portrays

The scene whereof this legend tells story: There is the Christ-Child with his ear

gaze, His fair head crowned with aureole glory: Here is the Mother, on whose face the sp Strangely contrasts with that so 2 resig tion, That fills her lovely eyes with tears They rest upon the shadows' obscuration

Yet, heart-pierced Mother, even in thy a Hadst thou no cause for sorrowful cont ness; The light that brought the shadows in re Was not as pure as thy unsullied br ness:
While I, who strive also! unspotted mai
Some portion of thy sympathy to bor
Know that my sins have cast the bar That rends thy bosom with transfixing

WENDELL PHILLIPS ON IREL AND RUSSIA.

From His Speech before the Phi Kappa Society.

ONE of the greatest speeches of the ONE of the greatest speeches of the Boston orator was delivered on Thu last before the centennial assembly o Phi Beta Kappa Society at Ha College. It was fitting that such a bration, by the most learned body of in the country, should have for its of the man of Greek tongue and more Greek straighter. This speech of W. Greek principles. This speech of W. Phillips will be read by American so boys fifty generations hence. It may far ahead of the prevailing sentimes his own time: but pioneer minds ha other fate. Here is the conclusion of Ireland is another touchstone whi

reland is another touchstone will veals to us how absurdly we masqu in democratic trappings while, as En-says, we have gone to seed in Tory di of the people; false to every duty as eldest-born of democratic institu as eldest-born of democratic institute we owe to the oppressed, and carel the lesson, every such moment made in keeping public thought keen and fresh as to the principles are the essence of our civilization ground work of all education in reg. Sydney Smith said: "The m. Sydney Smith said: "The m Ireland is mentioned, the English se Ireland is mentioned, the English s bid adieu to common sense, and with the barbarity of tryants a fatuity of idiots"; and Byron called land's union with Ireland "the un the shark with his prey." Bentham elusion, from a survey of 5 0 ye European history, was, "Only by I the ruling few uneasy can the opmany obtain a particle of relief." E Burke—Burke, the noblest figure Burke-Burke, the noblest figure parliamentary history of the last h greater than Cicero in the and almost Plato in the academyand almost riato in the academy-affirmed a century ago, "Irelat learnt at least that justice is be ha England only when demanded sword's point." And a century keletic of the control of t last year, Gladstone himself pro in a public address in Scotland, " never concedes anything to Irela cept when moved to do so by fear. we remember these admissions, we to clap our hands at every fresh Ir rage." as a parrot press styles it that it is only a far-off echo of the shots that rattled against the O House on the 5th of March, I770 the war-whoop that made the ting the Old South tremble when Bosto emptied the three India tea-ships sea; welcome evidence of livi and rare intelligence in the victin

sign that the day of deliverance d ur nearer. Cease ringing endless changes on the men who made North port bill a failure, while ever journal sends daily over the wat for the success of Gladstone's co

bill for Ireland. If all rightful government resent,—if, as the French say, you almost anything with a bayonet on it," be at least consistent, and the man who covers Ireland with the man who covers treamd with to hold up a despotism whic twenty months, he has confe wholly upon fear.

Then note the scorn and dis

which we gather up our garme us and disown the Sam Adams us and disown the Sam Adams liam Prescott, the George Wash John Brown of Petersburg, the decendants, the living represe those who make our history thing in the world's annals—the Nihiliam is the righteons and Nihilism is the righteous and

resistance of a people crushed iron rule. Nihilism is evider When "order reigns in War spiritual death. Nihilism is the spiritual death. Nihilism is the all ther resistance. It is crush ity's only means of making the trouble. God means that shall be heacure, and every magiant, prostate in chains, whe lift a single degrer or stir a cit a lesson in justice. One might for the future of the ace if such did exist without proving t resistance. I honor Nilaism. deems human nature from . being utterly vile, made up o less oppressors and cont Every line in our history, of civilization bids us rejo tyrant grows pale and the sla We cannot but pity the suff human being, however ric