

The Catholic Record.

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

VOLUME 9.

LONDON, ONTARIO, SATURDAY, JULY 14, 1888.

NO. 508

"A FACT."

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Special to the CATHOLIC RECORD.
FIRST COMMUNION AT THE SACRED HEART CONVENT, SAULT AU RECOLLET.

It was with feelings of unmixed pleasure that we, numbering three in our party, took our places in a coupe on the morning of the 24th of May, to drive to the beautiful country village of Sault au Recollet, seven miles from the city of Montreal. Our destination was the Convent of the Sacred Heart, and the object of our visit was to be present at the First Communion of the little daughter of one of our party. Through the level white roadways and under the budding elms our carriage sped, and we alighted at the stoop of the convent just as the bell in the cupola rang for seven o'clock mass.

Others had arrived before us, and when conducted by Madame T. — we reached the church the benches reserved for visitors were almost fully occupied. As the first notes of a solemn march pealed from the grand organ the procession of pupils entered. They were dressed in the white uniform of the school, with white gloves and veils. Up the centre aisle they passed, genuflecting four at a time before the Blessed Sacrament, then down the side aisles to their appointed seats. When they were placed the nine little first communicants came in and knelt upon a white bench draped in tulle and garlanded with flowers, which had been arranged for them directly in front of the communion railing. Before each was a tall wax taper, exquisitely moulded, and set in a high golden candlestick, and a fair white flower of the species known as St. Joseph's lily.

The little girls wore their simple uniforms of pique with white stockings and black shoes, white gloves, veils, and wreaths of delicate white blossoms completed their toilet. At each end of the improvised white pew, knelt a larger girl, candidates for the sacrament of confirmation.

Punctually at the appointed moment, His Grace the Archbishop of Montreal, attended by Rev. Mr. Martin, and by the chaplain of the convent and another priest, entered the sanctuary and proceeded to administer the rite of confirmation at which the head of the school, or as she is called the "First Medallion," stood god mother. And then the mass, and the beautiful moment when the nine little doves approached the holy table, and the solemn procession of the religious from their carved stalls and the children in their white attire and the group of us worldlings in our colored garments, all sharing equally in the heavenly feast and the sweet strains of exquisite music, and the glow of the tapers, and the scent of the flowers borne on the morning air, oh! it was beautiful and impressive — so that our hearts cried out like those of the Apostles, "Master it is good for us to be here." After the thanksgiving we were taken to see the table set for the breakfast of the nine little girls, where among ferns and lilies, tall cakes and beautiful fruits, there nestled many a costly gift, and the proud and glad little maidens led their fond parents about to inspect one treasure and then another.

One lovely child I noticed, clinging to her father's arm, and he, alas! not noted for his faith in Holy Church — "Oh! Papa," she said, "I had so much to ask the little Jesus, and I was afraid He would not stay with me long enough — so I just pressed my heart hard with both my hands, to hold Him there, while I tried to remember all the graces I wanted to ask." Dear little maid, God grant that her simple faith may yet prevail!

After breakfast there came a grand exhibition of various presents — and very lovely some of them — missals in Russia leather binding, chaplets of lapis lazuli, crucifixes in carved ivory, trinkets in silver. Then walks about the lovely grounds, and a visit to the conservatories, and a promenade along the quay that skirts the rapids, where over two hundred years ago Father Nicolas Viel, the Recollet priest, lost his life, then dinner and rest, and in the afternoon Benediction.

High on the pure marble altar among the golden flames of many tapers the Master of this fair home had all day long been exposed to the veneration of His privileged children, and now eventide had come and He was going to bless us. On all sides glowed the tapers and the fairy lights, numbering, perhaps, two hundred; fragrant blossoms clustered around the gleaming altar and stood in tall golden candelabra and the fairy lights.

The religious glided to their quaint mahogany stalls, the white procession, as before, marched in, and bent in adoration before the brilliant altar; the nine little maidens fluttered up to their snowy pews, and thence, two by two, they went to the sanctuary railing, behind which was placed on a high stand the Book containing the holy Gospels, whereon they laid their little hands and solemnly received their baptismal vows; and then sweet singing and Benediction, after which the first communicants went in a body to the Blessed Virgin's

altar to consecrate themselves to her service and love. Then a procession was formed of the pupils, each carrying a white flag of the Blessed Virgin, and each division of the school bearing aloft the silken banner of its sodality, and followed by all the worshippers in the chapel, secular as well as religious; it wound through the corridors leading to the chapel of Our Lady of Lourdes, where, kneeling before the statue of the "Beautiful Lady," the daily petitions were presented for this sweet month of May. Almost as beautiful as the church is this little chapel with its pure marble altar and marble railing, its blue Wilton carpet, and blue prie dieux, the light softly falling from its blue and white window panes. After the month of Mary came a last visit to the *avant choeur* of the church, to kneel before the exquisite picture of *mater admirabilis* and breathe there a prayer for courage and patience, and then farewells, and a final glimpse of the children at play in the shaded alleys of the garden, and of the nuns walking along the margin of the rapid river — a last good-bye to our little First Communicants, then out and away, along the dusty highway, our hearts full of the beauty of the day, now drawing to a close — and echoing the prayer so often breathed in that fair convent: "*Mater Admirabilis, Ora Pro Nobis.*" A. M. P.

IRISH AFFAIRS.

THE BISHOP OF RAPHOE AND THE COERCION ACT.

The Bishop of Raphoe has felt himself constrained to draw public attention to the manner in which the Star Chamber clauses of the Coercion Act are being employed in his diocese. His Lordship says regarding his flock: — "For the maintenance of good order among them I am, by my position, more deeply concerned than any resident magistrate, and I cannot look on without protest while some of the most peaceful districts in Ireland are being thrown into a state of utter confusion by the needless operations of a secret Coercion Court. It is impossible to heal the wounds already inflicted on the public tranquility by this itinerant tribunal, but it may not be too late to arrest the danger of still worse results. Its daily work is a standing menace to peace and an incitement to violence." The incidents which drew the foregoing observations from his Lordship are simply a disgrace to the administration of a civilized country. In a district remarkable for peace and freedom from crime and also for the amicable settlement of agrarian disputes, respectable men have been thrust into prison, because, as the Bishop says, they declined to appear before the public in the odious character of informers on their neighbors. They were brought on outside cars from Derry to Dungloe in the West of Donegal, at night, in torrents of rain, to the manifest risk of their lives; and their friends who came to welcome them on their return were dispersed by baton charges of constabulary. The motive for these scandalous proceedings was and is an inscrutable mystery, which, in all probability, Mr. Balfour himself would be unable to elucidate. True to his sacred vocation, his Lordship implores his people not to allow "even such insensate provocation to drive them into violence," and he urges them to let "the whole responsibility for disorder rest on those whose tyrannical administration has called it into being."

ANOTHER ST. CHARLES BORROMEO.
Now, who is the recently consecrated Bishop of Raphoe? Is he a prelate whose utterances are likely to be rash or hasty, and for that reason to be disregarded by those entrusted with the government of the country? My readers can judge for themselves when I tell them a few facts about the career of the Most Rev. Patrick O'Donnell, Bishop of Raphoe. He was born in 1855; consequently he is but thirty-three years of age. That being so, he is probably the very youngest prelate in the Church at the present day. Since the conclusion of his teens most of his time has been passed in the serene atmosphere of collegiate life, far from the distractions of the outside world. In the June of 1880 he was ordained a priest, and in the September of the same year he so out-distanced all competitors at an examination in Maynooth College that he was appointed Professor of Theology, moral and dogmatic. He had previously won a place on the Dunboyne Establishment — a fact which in itself is no mean testimony to his abilities. In 1884 he was made Prefect of the Dunboyne Establishment, a position which supposed him to be the highest authority in Ireland on Canon Law, theology, and kindred subjects. As a matter of fact, he has been consulted in cases of exceptional difficulty by both Bishops and priests in England, Scotland, America, and, in short, in all the English speaking countries of the earth. In 1885 he paid a visit to the centre of Catholic unity; and while he was in Rome the Cardinal of the Sacred College of the Propaganda Fide conceived the highest opinion of his ability, his discretion, his great learning, his personal modesty, and his thoroughly ecclesiastical spirit. So when the vacancy occurred in the diocese of Raphoe by the elevation of the late Bishop of that diocese to the dignity of Archbishop of Armagh and Primate of all Ireland, the Cardinals of the Propaganda, with a unanimous voice, recommended Dr. O'Donnell to the Holy Father for the vacant See, and predicted that in him the Church would probably find "another St. Charles Borromeo."

From these few facts concerning him, it will readily be perceived that the young Bishop of Raphoe is one of the most remarkable men in the Church in this last quarter of the nineteenth century, and that his voice is one to which the most self-sufficient of rulers should pay

the utmost respect. Yet it is extremely doubtful that Mr. Balfour's superciliousness will not make him heedless of the Episcopal warning. One thing can at least be predicted with certainty, and that is that his dutiful flock will hearken to their Bishop's exhortation not to let themselves be driven into violence. THE IMPRISONED PRIESTS AND THE STAR-CHAMBER COURTS.

The clergy of the diocese of Raphoe have followed up the Bishop's letter with some resolutions passed in conference at Donegal. They declare that they sympathize with Mr. Blane, M. P., and Fathers M'Fadden and Stephens, who are now incarcerated in Derry jail, "for their courageous and self-sacrificing endeavours to defend poor tenants against the impossible demands of cruel landlords." The clergy of Raphoe further state that they admire the heroism of the laymen who went to prison rather than submit to examination by the Star-Chamber Court, and they protest against the manner in which some of the most peaceful districts of Donegal have been thrown into confusion by the operations of an utterly needless secret court of inquiry. To show that their sympathy is not barren, they also resolved to organise a fund to indemnify all who suffer under the Coercion Act in Derry jail, and they appointed eight of the most influential of their own body to receive subscriptions and to administer the fund, besides requesting that the Bishop himself should act as treasurer. I may add here that the Dungloe prisoners, after a third imprisonment for refusing to recognize the Star Chamber court, and still persisting in their refusal to be sworn on a fourth occasion, were discharged with a foolish threat that they would be brought up again. As their Bishop has practically recommended them to continue contumacious in reference to the Star-Chamber court, it may safely be predicted that they will laugh to scorn the terrors of its repeated imprisonments for a week at a time.

THE CHURCH, EMIGRATION, AND EVICTION.

Thoughtful Catholics here are becoming more and more deeply concerned every day for the future of the Church of Ireland. Emigration is fearfully thinning its ranks, and the evictions are at work very busily adding to the volume of the stream of the unexampled exodus. The courts of Quarter Sessions have been holding their sittings; and it is absolutely true to say that they present a spectacle that could not be matched in any other country of the world. There is virtually no crime to go before the judges. In several instances they have been presented with white gloves as tokens of the absolute crimelessness of the districts in which their courts are held. The County Court Judge of Limerick, when he received a pair the other day, remarked that he had now no many pairs bestowed on him in the same way that he did not know what to do with them. But it must not be presumed that the County Court judges are idle because of the lack of criminality. No. Unfortunately they are kept too busy in hearing evictions cases. One court has had fifty to dispose of, another a hundred, another a hundred and fifty, and so on. If evictions should continue to go on at this rate, this time could not be very remote when the clergy should become superfluous for want of congregations. But there is good reason to believe that eviction does not pay the nominal landlord nowadays, so that it is more than doubtful that the writs will be carried out in a majority of the cases.

CRIMELESS IRELAND.

Secret inquiries under the star chamber clauses of the Coercion Act, have been in progress in various parts of the country for two or three weeks back. These clauses were got from Parliament on the understanding that they were to be used for the purpose of endeavoring to discover the perpetrators of crime; but the uses to which they are being put shows that the discovery of criminals was nothing more than a false pretence. They are being employed in districts where no crime has been committed apparently in the interest of landowners who are unwilling to make adequate reductions of rents. In the opinion of leading politicians here, this latest exertion of the unlimited powers of the Coercion Act is only the final struggle of an expiring monster, which, when it dies, will leave the peoples of Great Britain and Ireland going forward side by side, not in enmity, but in amity, not in a rivalry of strife and ill-will, but in a rivalry of peace and friendship and good feeling and kindly offices. God grant that such a blessed consummation shall come soon! — *Liverpool Times.*

Special to the CATHOLIC RECORD.
ST. MARY'S, ONT.

On Sunday, June 24th, the young children of this parish, to the number of fifty, received for the first time the sacrament of the Blessed Eucharist. All presented an extremely neat appearance, the girls being attired in white. It was edifying to notice the fervor of the little ones, who manifested, in every movement, the careful training of a most devoted pastor, whose labors of the past two months have certainly been crowned with the most gratifying results. After Mass each child was enrolled in the scapular, and received a handsome First Communion card and a pair of rosary beads. Father Brennan then exhorted them to persevere in the good work begun in their souls, and indeed if their conduct of today may be regarded as an example of what is to follow, his words will bear fruit double-fold.

During the following week, the ladies of the Altar Society gave a most successful garden party, and notwithstanding the coolness of the weather, the beautiful grounds surrounding the church, which were illuminated with Chinese lanterns, etc., were crowded with pleas-

ure-seekers all apparently enjoying themselves.

A handsome sum was realized, which will go to swell the ever-increasing society fund.

ANOTHER INTERVIEW WITH MR. PARNELL.

I have had another talk with Mr. Parnell to-day, says Mr. Blakely Hall, in a despatch of June 24. I met him in Michael Davitt's room at the Westminster Hotel. Mr. Parnell talked freely upon the events that have transpired since my last interview with him.

"You intend to speak to-morrow night upon Mr. Morley's motion against the Government?" I asked.

"I will take part in the debate, and I think we shall be able to weaken the Coercionists here in Great Britain by our facts about Mr. Balfour's administration. Mr. Dillon's imprisonment, the brutalities of the police and the acts of the resident magistrates in the star chamber and other courts in which the coercion law is administered, will give us enough of material for what will be a damaging debate for the Government, no matter how the voting may go at the end of it. Mr. Sexton, our ablest orator, will speak; so will Mr. Wm. O'Brien and Mr. T. Healy. All the members of our party will be present, except those who are in prison — Messrs. Dillon, Patrick O'Brien and Blane. I intend to insist upon a regular attendance of the members of the party for the remainder of this session. The attendance has been very lax until last week. The Government would have been defeated on several occasions upon minor issues, if the eighty-five men of our party had been regularly at their posts. On Friday night last, sixty of our members voted on Dr. Cameron's motion in favor of the disestablishment of the state church in Scotland. It was a fair enough matter, I admit, but if we had our full strength, the Tory majority of fifty-two would have been still further reduced. I have instructed the whips of our party to prepare and publish a list, and after each important division in the House a black list of the absentees, so that the people of Ireland may know who is and who is not doing his duty. Meanwhile we are winning all along the line. When talking to you last I counted only upon a reduced Unionist majority in the then pending election at Ayr; but the result showed that the revision against Coercion and the feeling in favor of Home Rule are much greater in Scotland than I anticipated. The same progress is being made here in England, so that, if the Irish people do not commit any great political blunder between now and the next general election, Home Rule is an absolute certainty of the near future."

"Have you enough money to carry on the fight until the period you speak of?"

"It costs us about \$100,000 a year to keep our movement going. America has contributed most generously, but such an annual expenditure is an enormous drain upon our resources. I have such absolute confidence in the sympathy of our race all the world over that I am in no way apprehensive that we shall be left to fight the remainder of the battle with out the necessary means."

HOW ENGLISHMEN WOULD STAND IT.

From the Irish World.

The police murder of three inoffensive Irishmen at Mitchelstown, County Cork, on the 9th of September of last year is still being "remembered" at meetings in England and dwelt upon as an illustration of the wide difference between the methods of administering law in Great Britain and in Ireland. John Morley, the other day, speaking before a great gathering in London, at which there were present a large number of members of Parliament, took up the matter in this way: — "Let us look now a little more closely — if you will indulge me — into the policy of the present Administration. And I will begin by 'remembering' Mitchelstown." I am not going into any of the disputed details of that case. I only want you to bear in mind, and that is nearly all I have got to say upon this matter, one plain, naked, staring fact, and it is this: Three persons were shot dead in the street, an inquest was held, that inquest was quashed upon grounds which I do not dispute, but which strike me as being narrow and technical. No other public inquiry has been held, or is going to be held. These three violent deaths in the public street — so far as judicial inquiry goes — now stand exactly upon the same footing as though the three poor creatures who met their end had been three dogs. That is the literal truth of that transaction. Mitchelstown is a long way off, but I wish you, in order to be able to realize this transaction, to suppose that three men had been shot dead in an affray between the people and police in the parish of St. James (London), where we now are, and suppose the Home Secretary had come down to the House of Commons and said he was perfectly satisfied that no inquiry was necessary, that an inquiry would be a superfluity, and that all was over. Why, London would be a blaze? And why is not Ireland in a blaze? Because Ireland for generations has been so accustomed to this arbitrary, high-handed, lawless method of administering her affairs, that she is barely astonished by it."

IRISH PRESBYTERIANS AND HOME RULE.

The Irish Presbyterians lately held their General Assembly in Belfast, Ireland. Presbyterians have been long and honorably identified with every Nationalist movement in Ireland. The anti Nationalist harangue, therefore, which Dr. Lynd, the moderator of the General Assembly, delivered as an expression of Presbyterian opinion, has been indignantly resented by the best element of that body, as the following letter to the *Dublin Freeman* abundantly proves: —

SIR: — We, the undersigned elders and members of the Presbyterian Church, beg to convey to you our most earnest protest against the position and utterance of our present moderator in his opening address at the General Assembly with reference to the political situation. We simply and sincerely affirm that, as a matter of fact, he does not represent the opinion and sentiments of the Church upon the subject, and we deeply regret that one so unanimously acceptable to the Church on very much higher than political grounds should have committed her to such a dogmatic statement upon such wide and varied interests. We have no sympathy with its implied distrust of our Roman Catholic fellow countrymen, nor with its indifference and antagonism to their legitimate and elevating aspirations. As practical men, in constant contact with them in the hard facts of daily life, we have no fear that they would be so blind to their own interests — not to speak of any higher principle — in which we are sure they would not be wanting — as to abuse the position they seek by pursuing a course of retaliation and obstruction which would be tenfold more injurious to them than to us.

Without meaning any disrespect, we declare that the existence of such sentiments under all the circumstances destroys our confidence in the soundness of the judgment which harbors and propagates them. They proclaim such an amount of prejudice and intolerance, selfishness and narrow mindedness, as quite shatters our belief in its verdict on the other issues. We turn with relief and satisfaction to the nobility and breadth of the principles and aims of Mr. Gladstone, and to the enlightened Christian principles which pervade them, and we wish him our hearty God-speed in his noble effort to establish a union founded upon justice and equality, and the only likely conditions of peace and prosperity to our distracted country.

For obvious reasons we dare not come to the front as active politicians, but we do trust our English and Scotch co-religionists will remember that it is not

policy, if attempted in England, would, of course, create a "blaze." The English police are the servants of the people. They are under the control of the people, and if they exceed their duty in the direction of any outrage upon popular right, they are quickly brought to task. An affair such as the Mitchelstown massacre happening in England would be speedily followed by the trial, conviction and execution of the murderers.

DAVITT'S CHALLENGE.

An Irish demonstration was held in Glasgow lately to protest against the imprisonment of John Dillon. Michael Davitt, who was one of the speakers, challenged Attorney General Webster to try Mr. Parnell if the law officers of the Crown believe him guilty of the grave crimes alleged against him. He declared that the Government were false to their oath, recreant to their duties and traitors to English law if they did not put himself and Mr. Parnell in the dock. Referring to O'Donnell's libel suit against the *Times*, Davitt said it had been hinted that there was collusion between O'Donnell and the *Times*. This charge, he said, was entirely unjust and untrue. On the contrary, O'Donnell had pursued the course taken by him against his own judgment and will, and on his (Davitt's) advice, along with that of some Nationalists who believed that the case would receive an impartial hearing before a British judge. They had been grievously disappointed. Surely Chief Justice Coleridge, when he discovered that there was no case on which to go to the jury, ought to have prevented Attorney General Webster from trying to make out a charge against men who were not in court, and who had no means of defending themselves. The excuse of the *Times* that the lives of informants would not be safe if they were brought forward was absurd, and an insult to common sense. The real danger was that the informants themselves would be placed in the dock on the charge of forgery. The Attorney General's assertion that he could prove the charges contained in the *Times* articles on "Parnellism and Crime" made the taking of further action inevitable. But by whom was such action to be taken? If the letters alleged to have been written by Mr. Parnell were genuine; if the Attorney-General, as a law officer of the Crown, really held proof sufficient to convict Parnell, the speaker and others of conspiracy to murder it was his duty to place them in the dock. (Cheers.) He challenged the Attorney General to adopt such a course. If the latter did not take up the challenge as given from a public platform he (Davitt) would put in a letter giving the Attorney General the alternative either of admitting that there was no proof with which to substantiate the charges or of forcing the Government to place on trial Mr. Parnell and himself. If the Government did not put them in the dock he would be bound to know that the allegations were but the weapons of cowardly, moral assassinations. This was the only way in which the charges could be sifted to the bottom, and the truth be made known to the people of Great Britain and Ireland. (Cheers.) There could be no shirking the issue.

UNITED IRELAND.

It is significant that upon the day when John Dillon began his six months' barbaric prison torments the *Daily Express* should report and fully believe that his jailer, Mr. Balfour, is about to fly the country in despair. Mr. Balfour denies feverishly that he is so chickenhearted as the *Express* believes him to be. He will fly not yet. So he hastens to assure his trembling partisans. But the fact that his resignation in sheer panic and failure should obtain the fullest credence at the headquarters of Irish Toryism shows to what an abject pass all his boastful plans for the subjugation of Ireland have brought him and his party. It is not John Dillon, the fragile, sensitive gentleman, girt with bayonets and condemned to herd with the vilest of mankind, who shows signs of hanging out the white flag. It is Mr. Balfour, the commander of many legions, the insolent master of floats and sneers, whose heart fails him and who quails before the calm, majestic image of his prisoner. Mr. Dillon enters the frowning prison house with the serene smile. Mr. Balfour has to fly about to all the newspaper offices to assure them that he is not on the point of throwing up the sponge in ignominious funk and failure. It is this tranquil confidence that Coercion is a doomed creed which alone reconciles the Irish race to the heartrending sight of one of the noblest Irishmen of the century condemned to unspeakable prison degradation at the hands of the vilest of mankind. Before the allotted six months of torture could run their course, Mr. Dillon's prison would almost inevitably have become his coffin; but there is a joyous confidence, that, long before Judge Kibsey's savage sentence will have been satisfied, the blows beginning to be rained upon this detestable Government in the constituencies and in the House of Commons will decide Mr. Balfour to accept the fate foreboded for him by the *Daily Express*, and will render back his prisoner to liberty and triumph. This is what consoles our nation at John Dillon's prison door; and what brightens the lion heart of the prisoner within is the knowledge — secure as his trust in Holy Writ — that the nation which loves him will prove itself worthy of his heroic labors, and will, in his own last dauntless words, "stand to his guns!" The scene at Dandak on Wednesday, maddening though it was, rang throughout with a note of triumph for the prisoner, and of doom and shame for his villainous torturers.

A Colored Lecturer.

Mr. George R. Thompson, a colored man, and a recent convert, lectured in the basement hall of St. Joseph's church, West End, Boston, on Sunday evening, June 10th. Mr. Thompson is from Buenos Ayres, Argentine Republic, S. A. He was a Methodist preacher, and in that capacity went to Africa on a mission to his race. His health failed, however, and he returned to the United States. Intent on the intellectual and religious elevation of his race, he failed to find the help and sympathy he needed in any form of Protestantism. He was received into the Church in Boston, a few weeks since, by the Rev. Nicholas R. Walsh of the Cathedral. His lecture was descriptive of his stay in Africa, and he touched on the need of Catholic missionaries in that country, and on the work of the Church among the colored people. — *N. Y. Freeman's Journal.*

I commend to you more than anything else the exercise of holy gentleness and sweetness in all the events of this life. — *St. Francis de Sales.*

The more an idea is developed, the more concise becomes its expressions; the more a tree is pruned, the better is the fruit. — *Alfred Boisgareau.*

People, to live happy with each other, fit in as it were — the proud be mixed with the meek, the irritable with the gentle, and so forth. — *Earnest Maltravers.*

We are told by physiologists and poets that God has given woman home attachments such as man rarely possesses, and that on the average her heart is deeper and more intense than man's.

the testimony of an interested and prejudiced sectarianism which is of weight in disposing of such a wide and complex question, and that they will continue to apply to it the principles of truth and justice at a safe distance from the heated arena of selfish and sectarian passion and strife.

While our Moderator claims sympathy with the tenant farmers, we search in vain for any record of its effective expression; and finding nothing to acknowledge in that quarter, we offer our thanks and gratitude to John Dillon, William O'Brien, Michael Davitt, and others for their noble and self-sacrificing toils and dangers, by which we in the North are at the present moment reaping such substantial benefits. We also tender to them our heartfelt sympathy in the bitter privation and injustice to which a cruel and insulting Coercion Act has subjected them, and we trust the day is not far distant when all such abominable instruments for the fettering of public right and liberties shall be forever cast aside. The signatures attached are from a very limited area, and are given not for publication, the consequences of which we are not in a position to risk, but that you may, through your correspondent here, ascertain for yourself their bona fides, and that we may hereby wipe off, for our own part, the stain of implacable distrust and want of sympathy with our fellow-countrymen. We do not take upon us to speak for any but our own locality; but we are persuaded we represent the sentiments of thousands of Presbyterians in Ulster.

"GOD BE WITH JOHN DILLON!"

United Ireland.

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Mr. George R. Thompson, a colored man, and a recent convert, lectured in the basement hall of St. Joseph's church, West End, Boston, on Sunday evening, June 10th. Mr. Thompson is from Buenos Ayres, Argentine Republic, S. A. He was a Methodist preacher, and in that capacity went to Africa on a mission to his race. His health failed, however, and he returned to the United States. Intent on the intellectual and religious elevation of his race, he failed to find the help and sympathy he needed in any form of Protestantism. He was received into the Church in Boston, a few weeks since, by the Rev. Nicholas R. Walsh of the Cathedral. His lecture was descriptive of his stay in Africa, and he touched on the need of Catholic missionaries in that country, and on the work of the Church among the colored people. — *N. Y. Freeman's Journal.*

I commend to you more than anything else the exercise of holy gentleness and sweetness in all the events of this life. — *St. Francis de Sales.*

The more an idea is developed, the more concise becomes its expressions; the more a tree is pruned, the better is the fruit. — *Alfred Boisgareau.*

People, to live happy with each other, fit in as it were — the proud be mixed with the meek, the irritable with the gentle, and so forth. — *Earnest Maltravers.*

We are told by physiologists and poets that God has given woman home attachments such as man rarely possesses, and that on the average her heart is deeper and more intense than man's.

Don de A. V. O. de la... de la...