

UMNIATORS.

even by Voltaire to work of extermination. His persistent religious, as some of us are to stick, and are operating on a hard to believe Dominion, say, province of Ontario, and respect, Quebec, which is in ignorance and in any class so prodigious to give credence to odds and culmina up for their end. The Presbyterian, the Mail, and of other journals in forming public the character of the, compelled to be. class exists. Is it that, under the circumstances, the Government, though ever so liberal and anxious for a peaceable solution of all difficulties, should make up its mind to keep down lawlessness at all hazards. No wonder that Lord Spencer should, in obedience to instructions from the Prime Minister, show no mercy where crime was proved, or even strongly suspected. The English people should feel confidence in the willingness and ability of its trusted statesmen to preserve the peace of the realm and search out and stamp out crime in every shape and where-ever found to exist. When young Hynes was tried in Dublin for the murder of a policeman who had been shot dead in a riot near Ennis, in the County Clare, many suspected that he was not the man who fired the deadly shot, or, if he were, that there was no malice aforethought, or any premeditated attempt at murder. Petitions were sent to the vicar, signed by clergymen, gentry and M. P. to no purpose. The jury who sat on the case, were confined a whole week to the jury rooms. Being allowed out for one night's rest at the Imperial Hotel, they gave way to dissipation and were guilty of some boisterous pranks. These were commented on next day in the Dublin Freeman's Journal and doubts expressed as to the competency of such men to sit on a jury when a young man's life hung in the balance. Judge Lawson, who presided at the court, had the proprietor of the Freeman's Journal analysed before him for contempt of court. The proprietor was the late Edmund Dwyer Gray, then acting as High Sheriff of Dublin. His high position did not save him from a condition of punishment. He was sentenced to six months' imprisonment and to a fine of £500. Then, indeed, began a reign of terror among the officials and representatives of the people in Dublin and throughout Ireland. No man could tell or foresee when his turn should come. No man, Lord Mayor or M. P., was sure of his liberty one day or moment. Yet the people were not dissatisfied. On the very evening of the High Sheriff's arrest and imprisonment a banquet was held in the Marlborough House, the official residence of Dublin's Lord Mayor; the latter presided and proposed the health of the Pope first, then of the Queen of Ireland and England. Speeches were made in which the arbitrary conduct of Judge Lawson was condemned and the venerable O'Connell, then in exile, was hailed as the champion of the oppressed. The accumulated snow of eighty winters, buried defiance at Lawson and dared him "to send his myrmidons to lay violent hands on him (the speaker)." Lord Spencer was next day waited upon by the Lord Mayor and the city council with a request for the liberation of O'Dwyer Gray. It was all to no purpose. The Lord Mayor and the city officials understood that there was no hope for Ireland but to settle down quietly and leave itself to the tender mercies of England.

About six months afterward Lord Spencer left Ireland amid the hisses and the curses of the citizens of Dublin and Kingston. He arrived in England a changed man. He came to England thoroughly convinced of the utter failure of a coercive policy for the Irish people. With Buckshot Foster he drove Coercion to its last limits. His noble mind and generous heart grew utterly sick of the whole nefarious business. He sought Gladstone, and, after a long interview, a milder policy was adopted. Home Rule for Ireland was declared and absolute necessity for the peace and stability of the Empire, and the gentle, good natured Lord Aberdeen was appointed Lord-Lieutenant of Ireland.

After Gladstone, there is not a more thoroughly convinced Home Ruler in England to-day than Earl Spencer. He left Ireland in 1885 amid the outcries and maledictions of the people whom he governed; were he to return there to-morrow there would be an ovation to greet him second only to the triumph that should await the Grand Old Man himself.

Last Saturday a banquet was tendered to Lord Spencer by the Eighty Club in London, at which Lord Rosebery, Sir W. Harcourt, Mr. Parnell and Mr. Morley were present. When Lord Spencer arose to respond to the toast of the evening, instead of confining himself to what had been said of his own past career as a Liberal member, he launched out into an un-expected praise of the hero of the hour, Charles Stewart Parnell. The noble earl congratulated Parnell on his great triumph over the London body, the ignominious co-partner of the arch-foe Pigott. All through the trial, he said, Egerton admitted the fortyness, the dignity and the patience of Mr. Parnell, qualities, he continued, so worthy of a great leader, and he and his friends promised that Mr. Parnell should not go unavenged but that full and entire compensation should be made him for all his losses, for all his trials and humiliations. These expressions of sympathy, coming from the lips and the heart of a noble character and a great man, excited loud bursts of applause.

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LORD SPENCER AND PARNELL.

Lord Spencer was Lord Lieutenant of Ireland in 1881. He arrived in Dublin immediately after the horrible massacre of Lord Cavendish and Under-Secretary Burke, with instructions from Gladstone's Government to put down lawlessness with a heavy hand. A reign of terror existed at that time in Ireland. The Invincibles, led by Carey the informer, who enticed innocent men to the perpetration of most horrible crimes, spread terror throughout the length and breadth of Great Britain. As the most mysterious assassinations were perpetrated, and the most unlooked for explosions by dynamite occurred, no city or individual felt secure from some sudden and awful catastrophe. It is no wonder that, under the circumstances, the Government, though ever so liberal and anxious for a peaceable solution of all difficulties, should make up its mind to keep down lawlessness at all hazards. No wonder that Lord Spencer should, in obedience to instructions from the Prime Minister, show no mercy where crime was proved, or even strongly suspected. The English people should feel confidence in the willingness and ability of its trusted statesmen to preserve the peace of the realm and search out and stamp out crime in every shape and where-ever found to exist. When young Hynes was tried in Dublin for the murder of a policeman who had been shot dead in a riot near Ennis, in the County Clare, many suspected that he was not the man who fired the deadly shot, or, if he were, that there was no malice aforethought, or any premeditated attempt at murder. Petitions were sent to the vicar, signed by clergymen, gentry and M. P. to no purpose. The jury who sat on the case, were confined a whole week to the jury rooms. Being allowed out for one night's rest at the Imperial Hotel, they gave way to dissipation and were guilty of some boisterous pranks. These were commented on next day in the Dublin Freeman's Journal and doubts expressed as to the competency of such men to sit on a jury when a young man's life hung in the balance. Judge Lawson, who presided at the court, had the proprietor of the Freeman's Journal analysed before him for contempt of court. The proprietor was the late Edmund Dwyer Gray, then acting as High Sheriff of Dublin. His high position did not save him from a condition of punishment. He was sentenced to six months' imprisonment and to a fine of £500. Then, indeed, began a reign of terror among the officials and representatives of the people in Dublin and throughout Ireland. No man could tell or foresee when his turn should come. No man, Lord Mayor or M. P., was sure of his liberty one day or moment. Yet the people were not dissatisfied. On the very evening of the High Sheriff's arrest and imprisonment a banquet was held in the Marlborough House, the official residence of Dublin's Lord Mayor; the latter presided and proposed the health of the Pope first, then of the Queen of Ireland and England. Speeches were made in which the arbitrary conduct of Judge Lawson was condemned and the venerable O'Connell, then in exile, was hailed as the champion of the oppressed. The accumulated snow of eighty winters, buried defiance at Lawson and dared him "to send his myrmidons to lay violent hands on him (the speaker)." Lord Spencer was next day waited upon by the Lord Mayor and the city council with a request for the liberation of O'Dwyer Gray. It was all to no purpose. The Lord Mayor and the city officials understood that there was no hope for Ireland but to settle down quietly and leave itself to the tender mercies of England.

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DOES THE END JUSTIFY THE MEANS?

Notwithstanding the fact that it has been over and over again pointed out that the Jesuits do not and never did teach that "the end justifies the means," the Mail continues to publish letters from correspondents who maintain that this is peculiarly a Jesuit doctrine. The meaning which is attached to the saying is that evil may be done provided a good object may be attained thereby. Such a doctrine is not taught by any Catholic theologian, whether Jesuit or otherwise, and it is not to be found in any Jesuit's book whatever. This doctrine is like- wise falsely attributed to the early Christians, but was repudiated by St. Paul: "We are slandered, and as some affirm that we say, let us do evil that there may come good," (Rom. iii, 8). The great apostle says of these slanderers, their "damnation is just."

A writer in a late issue of the Mail has triumphantly produced a passage from Bunsenbaum which, translated into English, means: "where the end is lawful the means to attain it are also lawful," and he states that this is to signify that any means, lawful or unlawful, may be employed. Laymann uses similar language. These passages have also been quoted by Bishop Cox as proving that the Jesuits maintained the objectionable doctrine, but such is not at all the meaning of the writers, as the context shows in every case.

Bunsenbaum is examining the special case: "Is it lawful for a prisoner who is condemned to death to escape from jail and thus save his life?" The answer to this is in the affirmative, and the writer concludes that he may employ such lawful means to effect his escape, as do not infringe upon the rights of others, such as breaking his chains, climbing the prison walls, and eluding the vigilance of his keepers. He has no intention of saying that evil means may be employed when a good object is in view. On the contrary, he plainly states that there must be no injustice or injury to others, and no violence in the means employed. "Procesus vi et injuria."

The question is not whether Bunsenbaum be right or wrong in his decision of the case in point, but whether he permits evil to be done that good may come from it. This he certainly does not allow. We may further remark that the Protestant Bishop Jeremy Taylor decides the case in the same way as Bunsenbaum.

Laymann employs the words in exactly the same sense as Bunsenbaum. He is treating even of the very same case, whether a man condemned to death may lawfully make his escape. He answers in the same way as Bunsenbaum, affirmatively. There is no Catholic theologian, Jesuit or otherwise, who does not lay it down clearly as a universal maxim that evil means must never be employed even when the end is good.

But are Protestant teachers rigid in holding this maxim of Christian theology? Far from it. It is only a few weeks since one of the newly-elected Methodist bishops, while denouncing dancing as a sin, stated that President Harrison might allow it at the inauguration ball owing to the necessities of his position, and history informs us that the Protestant Bishops of England told Charles I. that in the hard circumstances in which he was placed he could lawfully sign Lord Strafford's death warrant, though knowing that he did not deserve the punishment. It will become Protestants to accuse the Jesuits of teaching that "the end justifies the means."

This is purely a Protestant doctrine.

ANOTHER GLORIOUS VICTORY.

The election in Kennington division of Lambeth resulted in a magnificent victory for the Gladstonian candidate, Mr. Beaufoy. This seat was made vacant by the resignation of Mr. R. Gent-Davis, Conservative, who was compelled to resign owing to embezzlement in the administration of a will. Mr. Gent-Davis was elected in 1886 by the handsome majority of 430, receiving 3,223 votes, while his opponent, Mr. Beaufoy, received 2,792. On Mr. Gent-Davis' resignation, both parties felt that much depended on the success of either party, as the election was in an important section of the metropolis and would therefore be a very good indication of the popular sentiment regarding the Salisbury-Balfour policy of Coercion. The Conservatives left no stone unturned to secure the victory, as they could not but feel that defeat would be a terrible disaster—nothing less, indeed, than a forecast of their impending doom.

The Liberals, on the other hand, were resolved, if possible, to win so important a seat, or at least to reduce the Tory majority. It was reasoned that if it were true that a re-election is setting in throughout the country, an important election in the metropolis should show it. Both parties, therefore, strained every nerve to gain the seat, and the result has been scored yet. Not only has the Conservative majority been wiped out, but Mr. Beaufoy has gained the seat by a majority of 630 votes. The completeness of the victory is enhanced by the fact that almost every vote must have been polled. The Conservative candidate, Mr. Hope, received 3,430 votes, being 217 more than Mr. Gent-Davis obtained in 1886, while Mr. Beaufoy received 4,069 votes, or 1,277 more than he polled at the previous contest. The result exceeded the most sanguine hopes of the Liberals, and it dispels the last fallow hope of the Conservatives that they can hold on to office much longer. The handsome majority of 630 with which the Government opened the pre-

ent Parliament was reduced to 69 on Mr. Morley's motion of non-confidence, notwithstanding that Balfour tries to keep up the appearance of a fair majority by keeping a number of Irish members permanently under lock and key in the Irish jails, but these tactics cannot succeed much longer.

It is estimated that the result in Kennington makes sure to Mr. Gladstone forty additional seats in London city. This alone would secure the victory of the Liberals without any gain from the country constituencies, but taking these into account everything indicates a Gladstonian majority of at least 120 when next the popular verdict will be rendered.

Liberal Unionism is already a thing of the past, and the policy of Coercion will soon be buried deep in the same grave with it, never to be resurrected.

The Kennington election is an olive branch extended by the people of England to their Irish brethren, and it will be accepted in the spirit in which it has been offered. It will impress upon the Irish the wisdom of continued patience, and will fill them with hope that they are near the end of their trials and sufferings. They will understand that for the first time for centuries they are looked upon by the British electorate as brothers and fellow-citizens. And they will never forget the grand Liberal leader to whom chiefly this change in British sentiment is to be attributed.

SHALL HOME RULE CANADA?

Such is the heading of a senseless, almost very bitter and bigoted leading article in the London Free Press of Monday last. No one but a ninny could be found capable of seriously asking such a silly question. Neither Mr. Morley nor the Jesuits ever contemplated such an issue. But will the Free Press endeavor to prevent Catholics from recognizing the Pope as the supreme head of the Catholic Church? It would appear so from the tenor and drift of the leader just referred to. What the British Government, what the United States, and all free Christian governments accord freely to their Catholic subjects, surely Canada will not refuse, especially when we consider that at least one-half of the Canadian people are Catholics, and will continue to grow so, owing to all the dictates of the Holy See in matters spiritual; and to its wise arbitration even in temporal matters when requested to act as umpire in disputed and knotty questions of civil polity. It must be in the recollection of the Free Press men that not very long ago Pope Leo's prudent and sage arbitration was solicited by Prince Bismarck in a matter of dispute between the German empire and the Kingdom of Spain. Kaiser William, who was as conscientious and sound a Protestant as any blatant minister or journalist in this country, left the disputed points concerning the possession of the Caroline Islands to the uprightness of His Holiness and was so well pleased with the Vatican's decision that letters expressing his grateful gratitude were despatched to the Holy See and ample recognition made of Pope Leo's valuable services in the peaceable and satisfactory settlement of the points in dispute.

If the salvation army people, after having been disturbed in the possession of their property either in France or in Switzerland or any other country, were asked by the governments to accept due compensation for their losses, would they not refer the whole matter to the head of their Church? And would it be right for those governments, at the dictates of a few fanatics, to refuse the arbitration of General Booth? And would those governments be so silly as to style General Booth a foreign potentate? It is passing strange that a feeble old man who has not the liberty even of his own city should still be considered as a foreign potentate. Every governed body of men must surely be governed by some body who is acknowledged as the principal or head of that corporate body. No doubt Protestant journalists and preachers would be greatly delighted if the Catholics like themselves were headless. It is the story of the fox that advised all the other fies to cut off their caudal appendages. But after Mr. Reynard made a long speech on the subject, one very old and cute fox requested that the speaker would turn around, when, to the mortification of all present, it was discovered that the would-be mortal had no brush of his own.

"Much as we object to be annexed to the American republic we should entertain still stronger objection to be held within the control of the Roman Pontiff. It has not yet become necessary that such a humiliation should be heaped upon us."

All this is nothing but the mereest cant and the vilest bores. A respectable journal as the Free Press assumes to be should not pander to such insane apprehensions, the portion only of the very ignorant, and because of their ignorance, the ultra-fanatic. The Free Press continues: "The Italian national legislation is carried on without reference to him (the Pope) and not infrequently in direct opposition to his wishes." Would the Free Press be anxious to have introduced into Canada an Infidel Government such as obtains now in the city of Rome? Would it be more advisable to have an assemblage of Agnostics and Socialists and men of the dagger, Mazzinis and Garibaldians, making laws for any Province in this Dominion? No doubt, in the estimation of the fanatic, such Government would be preferable to any Catholic body of men who believe in God, obey the laws of His Church and respect the ordinances of him whom the Redeemer appointed to "Feed His lambs and feed His sheep." Thank Heaven we have a Christian Government in Quebec that will not allow blasphemy or tolerate divorce.

The Holy Father has presented to Prior Gylen 50,000 francs (\$10,000), for the new St. Patrick's Church in Rome, as a mark of his affection for the Irish people. This generosity of the Supreme Pontiff will, no doubt, be an additional incentive to the Irish world over to contribute towards the great work of Irish faith at the centre of Catholic unity.

ST. PATRICK'S DAY IN SIMCOE.

St. Patrick's day was observed in Simcoe by an evening lecture in St. Mary's Church. The crowded condition of the pews, sills and gallery is best realized on learning that, to be moderate, scores of intending listeners were unable to gain admittance. Rev. Father Corcoran, pastor of La Salle, was the speaker of the evening, and ably and interestingly did he treat his "often handled" yet "ever new" theme. Miss Rose Gallagher presided at the organ, and the choir, under the leadership of the Rev. Father Traher, did good service. Miss Nellie Devine's rendition of "Veni ad me" and Miss Mary Jeffrey's alto solo, "Not a Sparrow Faleth," with "Violin obligato" by Father Traher, being particularly acceptable. The sanctuary and altars were tastefully decorated, under the supervision of Mr. Albert Chanda. I may add that a subscription in aid of the "Parnell Fund" is being taken up in the parish. Will shortly send you the names of the subscribers and the amount subscribed by each.

AT ST. MARY'S CHURCH, LONDON.

St. Patrick's day was observed in a fitting manner at St. Mary's Church, Hill street, London. High Mass was sung at 10.30 by the pastor, Rev. Joseph Kennedy. The evening devotion consisted of musical vespers and benediction, at which Rev. Father Noonan officiated. The Rev. Joseph Kennedy preached a sermon appropriate to the occasion.

He sketched briefly St. Patrick's exile, his vocation to the ministry, his correspondence with the call, and his second return to Ireland as an apostle. On his arrival he bewailed the gross errors of paganism in which he found the nation steeped. All honor due to God's sorrow was soon changed into joy, for he found Ireland essentially pagan and idolatrous, and left it essentially Christian or Catholic. The Rev. father then fully recounted the wonderful works performed by this great saint. He founded 700 religious houses, consecrated a large number of bishops and ordained well nigh three thousand priests. No wonder, then, this country should be styled by the great apostle the "Island of Saints."

The Rev. lecturer here asked the question: "Did the Irish faith die out with the death of its founder?" No! Patrick prayed that his faith might never fail, and his prayer was heard. He went on to demonstrate that, notwithstanding all the persecution to which the Irish people were subject, they still clung "earnestly and fondly to the faith planted in Irish soil by Patrick. The people were despoiled of worldly possessions—their lands were confiscated—they were made poor indeed as far as the loss of the world's goods could make them poor, but all the Diasconian laws of the foreigner could never separate from the Irish heart the divine and priceless faith, firmly planted therein by the God sent apostle of Ireland. Father Kennedy dwelt at length on the great influence Irish missionaries and scholars exerted all over Europe and in recent times throughout America and Australia, showing that to these missionaries and to the Church at large is greatly due the existence of all that is most valuable in science and arts, and what is of still greater importance, the flourishing condition of the divine faith of the Crucified. True civilization does not consist solely in the cultivation of arts and sciences. Greek and Roman culture did not save these nations from destruction. True civilization consisted in good morals based upon an exact knowledge of Jesus Christ, and a faithful compliance with our religious duties. The mould in which character should be shaped, must be a Christian mould and education must be Christian. He then went to speak of the perpetuity of the Irish faith, and showed that while many churches founded by the apostles protected by the Emperors of Christian Rome, and governed for centuries by pious and learned pontiffs, have long since fallen to decay, the Irish faith, planted by the apostle Patrick, is as bright to-day as ever and has never suffered the dimness of an hour. We regret we are not enabled to give a full report of this remarkably clever and brilliant sermon which made a profound impression on the immense congregation present in the church.

The singing at both Mass and Vespers was of a very high order, and great credit is due the talented organist, Mr. Joseph Durkin, for her exertions to make the musical celebration of St. Patrick's day a grand success. Material assistance was also rendered by Miss Ella Murray, who sang sweetly an "O Salutaris," and Miss Birdie Rosch, who gave in first class style an "Ave Verum." Mr. Harry Beaton sang a very pleasing manner the solo in "Tantum Ergo."

ST. PATRICK'S CONCERT IN LONDON.

The evening observance of St. Patrick's day in London assumes the form of a grand concert, and the funds raised therefrom are devoted to the cathedral fund. This entertainment has been for many years organized and carried out most successfully through the exertions of the Rev. M. J. Tierney, rector of the cathedral, and Chancellor of the diocese. None, however, has yet taken place that has given more genuine satisfaction than the concert of last Monday night. The Opera House was crowded to the doors, proof that the memories of old Ireland and the desire to take part in duly honoring the annual celebration, is still as warm as ever in the hearts of Irish children. The Rev. Father Tierney, before the concert began, stepped on the stage and spoke as follows, being at times heartily cheered as he gave expression to sentiments of admiration towards the chief characters in the past and present history of Ireland's struggle. The Rev. gentleman spoke as follows:

Ladies and Gentlemen—It is my pleasing duty to-night to extend to you a hearty welcome to our St. Patrick's concert. Your very large attendance here this evening is a convincing proof of the ever increasing popularity of our concerts, and causes me to feel confident that you have come here not only to show

your good-will and generosity towards the cause for which this concert is held, but also to show your kind sympathy and affection for dear old Ireland, of which St. Patrick is the patron. In every country throughout the length and breadth of the globe in which we live there is scarcely one in which an Irishman is not to be found, and where that Irishman is found you will find a man who, on this national day of his country, goes back in loving remembrance to the land of his birth, and, in imagination, roams once more o'er the steep hills, rugged cliffs and through the grand, green valleys of the land of his forefathers. I believe, in the whole calendar of the saints of the Church or in the long catalogue of great men whose names embellish the pages of history, there is not one to be found whose memory is so dearly cherished or so greatly honored as that of St. Patrick, the Apostle of Ireland. It is now upwards of 1400 years since St. Patrick converted Ireland to the faith of Christ, and my firm belief is that if St. Patrick were to come to-day from the glorious realms of bliss that he now enjoys and visit the island whose people he converted, he would find the faith that he planted, and the virtues that he had sown in the hearts and souls of the sons and daughters of Erin just as strong, as vigorous, as flourishing and prolific as they were in the days that he himself had planted, preached and sown them. But, oh! through how many varied scenes of bright and happy prosperity and dark and sorrowful adversity has poor Erin gone since the days of Patrick. Nevertheless, through all those scenes of prosperity and adversity, her religion and her nationality lived on, notwithstanding all opposition. This dear green isle in the western ocean, although small in area is great in its achievements. In fact, it is the most spoken of nation in Christendom to-day. I care not what papers, either daily or weekly, you take up to read you will always find something in them concerning Ireland. Now, why is this? or what is the cause of such marked notoriety? Is it that her children are wicked, restless, rebellious and barbarous people? No! It is because her children are struggling in a legitimate manner to obtain for themselves that heaven-born privilege of ruling themselves as a nation and of making their own laws under the full sunshine of liberty. But they are opposed in this struggle by a strong and coercive power that has governed them for centuries with a hand of iron. Therefore the great cause of the widespread knowledge of Ireland's struggles, just claims and notoriety, is owing to the great opposition that this Government has shown Home Rule for Ireland, which is denounced and deprecated by every civilized nation under the sun. But for this down-trodden country the horizon of better times is rapidly growing brighter and brighter, and ere long the noontide sun of her liberty will be casting effulgent rays of light o'er the whole land. Her cause is taken up by one of the greatest statesmen that England ever produced, the Grand Old Man, W. E. Gladstone, who, now in the sunset of his declining years and almost at the terminus of a long, eventful and successful political career, turns with a kind, just and loving heart to Ireland, and says she must be free. He extends to Parnell and his able co-laborers in Parliament a helping hand that is sure to bring about for Ireland the long sought-for boon, the right to rule herself.

For Tierney terminated his remarks by announcing the opening of the concert, and again thanked them sincerely for their large attendance.

Then began the concert, and by the vast audience it was highly appreciated from the beginning until the close. It was under the direction of Dr. Carl Verinder, organist of the Cathedral. St. Peter's choir sang three choruses during the evening in a manner that reflected much credit on Mr. Verinder's careful training. Mr. Chadwick's orchestra rendered some appropriate selections in good style. The different numbers on the programme were all given in good taste. The remarkably sweet and well-trained voice of Miss Ella Murray, as well as her very pleasing manner, a picture, indeed, of modesty and simplicity, captivated the audience each time she made her appearance. Miss Strong was also heartily and deservedly applauded, her pieces being sung in a very artistic style. "The Meeting of the Waters," by Dr. Sippl, was given in a manner that cannot be over-estimated, he was equalled by no vocalist in Ontario. He has a powerful yet exquisitely sweet tenor voice, but the Dr.'s whole soul seems to go into his songs when he is giving one of Moore's melodies. We are not surprised at this, however, when we remember that no truer Irishman than Chas. A. Sippl breathes the air of Canada. Mr. Dalton's rendition of the "Waving of the Green" entitled that gentleman, also, to a meed of praise. He sang it with a vim and a dash, as well as artistic finish that was heartily appreciated. A most agreeable feature of the song was the introduction of some very clever lines written by Mr. Archy Bremner, of the Advertiser staff. They were so good, indeed, that we take pleasure in giving them a place in this report:

They're trying now coercion, and Balfour's cruel hand is being heavily laid upon good Parnell's faithful bones, and the green of old Ireland's wrongs are many, and daily growing more.

But this is vain, the remedy is not at Tullamore. But better times are drawing near, for Ireland's no one's tool.

And soon a scene of happy home, also of For there's a man in Ireland still, Parnell's the man I mean, well woe's not surely be a wearing of the green.

Parnell has made a glorious fight against the tyrant of the Times, we'll respect and honor him, the hero of my rhymes.

The tyrant's forces fought outrageously; their hatred was most keen.

But now they're red with anger while Parnell's the color of the green.

Pigott, the forger and the spy, his lies most glibly told.

He tried to ruin honest men for the sake of Balfour's gold.

At last he killed his worthless self, and left this earthly scene.

Now his own grave-garden in Spain is covered with the green.

The violin solos of Miss Coppinger, accompanied on the piano by Mr. Fred Evans, were heartily applauded. This young lady is fast making her way into the front rank amongst the great violinists of the country. The fancy dancing of the little Miss Taylors, the Irish Jig of little Miss Galbraith, the selections of the Paladino brothers on the guitar and harmonica, the bass solos of Mr. Williams, the sweet tenor solo of Mr. Davis, the remarkable clever piano solo of Miss Connon, and the capital jig dancing of Messrs. Morkin and Farrell, were all very highly appreciated.

IN TORONTO.

There was a crowded audience at St. Basil's church on Sunday morning and sprays of Erin's shamrock marked many hearts from Erin's isle. The music was excellent, and at the close of the service the strains of "St. Patrick's Day" swelled through the church. Rev. Father Teely, appropriate to the anniversary of St. Patrick, delivered a sermon from the text: "I have chosen to that ye may bring forth fruit and that fruit remain." Certain anniversaries, he said, bring with them memories like fragrant breezes from a sunny shore—such as the memory of our first communion, when for the first time the child's lips were purpled with His blood and Christ was received within the young communicant and also the ordination of the priest who consecrated himself with love to holy Church. Such a memory, too, was that of the holy St. Patrick. The Rev. father sketched the life of the saint. How, born of noble and Christian parents, he was at the age of sixteen years stolen and carried into slavery, and in the north of Ireland spent seven years of hardship and prayer. How, freed, he became inspired with a desire to spread the Gospel through benighted, pagan Ireland. How he studied patiently for years, and was at Rome, "the source and fountain of all faith," consecrated the first Bishop of Ireland. How, returning to Ireland, he spent sixty years sowing the seed of Christianity and with such success that he ordained 3,000 priests to assist and continue the work. The seed that Saint Patrick sowed spread, and still to be seen on walls in Cornwall and Yorkshire were the crosses cut by the old Celtic priests. In eloquent terms the virtues of Ireland's patron saint were extolled; he was blessed with every virtue, and like St. Paul might have said to his people: "Walk in my footsteps as I walk in the footsteps of Christ." St. Patrick's three distinguishing virtues were humility, the spirit of penance and persistent prayerfulness. Referring to the present condition of Ireland, the Rev. father spoke of "Erin's passion rose of suffering" and "her crown of persecution and patience." Her crown of truth amid the cruellest forms of death, and again of the "red ruby of her suffering." It was better, he said, in this western land, to bury all remembrance of that and live in peacefulness. But unfortunately they were to claim for themselves and their co-religionists through the length and breadth of the land their rights and privileges. It was better to drop the emblems of Erin, and thank God for the patience and fortitude she had displayed and pray God she might remain faithful in the days of prosperity that seemed opening to her. The young men were urged to lay aside the levity and carelessness that seemed to encompass them. And impassioned was the preacher's injunction to them to heed less the sneers that were thrown at them because they were Roman Catholics and Irishmen, and to heed less the sophty they saw daily in the newspapers. They should remember the blood that flowed in their veins, and thank God for the faith that had come down to them from their fathers, taking care to pass it down unimpaired, and so the fruit would last forever.

ST. MICHAEL'S CATHEDRAL.

Special services, commemorative of the patron saint of Ireland were held in St. Michael's Cathedral on Sunday. In the evening the L. C. B. U., No. 1, and the Celtic Union, both in regular attendance. There was a very large congregation present, many of whom were unable to obtain seats. Rev. Father Moyns, D. D., of St. Mary's, Ont., delivered an eloquent panegyric on St. Patrick, taking as his text II Cor. xii, 12:

"Yet the signs of my apostleship have been wrought on you in all patience in signs and wonders and mighty deeds."

These words, he said, were employed with great force by St. Paul in recalling to the minds of the Corinthians his own sufferings and zeal. It would then be his duty to apply these to his faith, zeal and holiness of the glorious St. Patrick. To-day wherever a faithful child of Erin dwells the fire of charity is kindled in his heart toward God in giving him so distinguished a patron saint. The marvellous character of St. Patrick's birth and early life were dealt with. He seemed predestined by God to perform the wonderful work of converting Ireland. Born in France, at sixteen years of age he was taken by King Niall to Ireland, where he tended flocks on the hills of Antrim. Here he received that early training in self-denial which so characterized his after life. The story of his marvellous flight from Ireland, his education under St. Martin of Tours, and of his mysterious call to Ireland, were then related. For thirty-five years he lived a pilgrim, at the end of which time he received a most marvellous call to Ireland, whither he returned in 432 and spent the remainder of his life in the service. The peculiar nature of the Irish made them an easy conquest for the saint, and the fruits of his work are shown in the Irish clergy to the faith of the Church in all ages. In concluding he urged his hearers to imitate St. Patrick's self-denial and good works.—Toronto Globe.

Rev. A. Toomer Porter, a Protestant Episcopal clergyman of South Carolina, states that the Catholic Church has progressed rapidly in numbers among the negroes since the war and that about 500,000 are now members of the Church.

The Methodist meeting house in Eugene City, Oregon, has been purchased by the Catholics and has been properly fitted up as a Catholic church. It was blessed recently by Archbishop Gomez, together with a new parochial school which will be taught by Benedictine nuns.