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Waiting.

Walting while the shadows gather, And the sunlight fades away; While the tender gloaming deepens, And the golden turns to gray.

Watching while the starlight quivers, Brightly in the heaven above, I am waiting for her coming, Waiting, watching for my love.

Listening for the well-known footfall, And the voice whose loving tone Sweetly bids me cease my waiting, Watching, listening for my own.

Lingering still among the shadows, As they deepen on the beach, Hearts exchange in sacred stillness Thoughts that would be soiled by speech.

Thus in perfect love and trusting Winged moments pass away; Till the holy, star-crowned night is Sweet to us as golden day.

And as tenderly the gloaming Gathered on the brow of day, God shall keep her, God shall bless her, When Life's golden turns to gray. —J. Reld, in Chambers' Journal.

THE CONVERSION OF ENGLAND.

Cardinal Manning's Address.

At the reopening of the famous Hospi tal of St. John's of Northampton, Eng-land, Benediction of the Blessed Sacrament was given and the sermon preached ment was given and the sermon preached by Cardinal Manning, who took for his text 1 Corinthians xiii. 13: "And now there remain faith, hope, and charity, these three; but the greater of these is charity." In the course of his address his Eminence said: Perhaps it might seem strange that said: Perhaps it might seem strange that they should see so much importance in the restoration and reopening of that sanc-tuary, and yet he thought he should be able to justify even those who did net able to justify even those who and het unite altogether with them in seeing that in what they did that day was an almost unequalled example of the stability of their faith in the land. What were they doing? They were restoring to the Catholic Church, to Catholic worship, a sanctu-ary which was created some seven hundred ary which was created some sev ary which was created some seven hundred years ago. An archdeacon of Northamp-ton, whose name had been so carelessly regarded that some chroniclers called him William and some Walter, laid the foundations of that hospital and sanctuary. Seven hundred years and more had rolled away. For four hundred years it was in the community of the Catholic Church. For three hundred years it was expelled. Now at last, by the wonderful aid of Providence, it had come back once more. aid of The world might see nothing in this, but they saw much in it. First of all, it was a good deed well done to lay the founda-tion of that charity; and another reason which gave to the fact of its coming back once more to the unity of the Catholic faith was of great significance and sweet-ness. The charter by which this work of charity was founded was signed by a name which he could not hesitate to call the greatest in the history of England. It was signed by Thomas of Canterbury, the martyr of the liberties of the Church. Martyr of the hornes of the church, He might seem to use language too strong, and yet he only repeated the words of a great successor of his own in the chancel-lorship of England, who, in reviewing the whole line of the foremost men in the English race, did not hesitate to GIVE FIRST PLACE TO THOMAS OF CANTER

BURY, who, if he alluded to his pure and spotless life in the world, to his chivalrous courage in warfare, to his wisdom and skill as a in warfare, to his wisdom and skill as a statesman, to his devotion and fidelity as an archbishop, to his humility and charity as a pastor, and to the glory of his martyr-dom, he had no hesitation in saying that of all Englishmen he had known there was no name around which could gather and John's Hospital was founded, and there-

this world, lived in that home in charity

and prudence. These were works of char-ity which the great world might regard as

those who knew what charity was, such

work would be regarded as precious in the sight of God. Such was the work of St. John's Hospital. For more than four

hundred years the Holy Sacrifice had gone

up to the mercy-seat, but in 1567 or 1571

these things ceased, and up to that day the holy Mass had never been offered. A change had been effected, and yet the world did not see it. Yet those who had the light of faith would understand him

when he said that place had not only passed

into human hands that day, but that it was the incarnate, the divine Head of the Un-

iversal Church who that day took possess-ion of that edifice. When this work of

SEPARATED FROM THE CATHOLIC CHURCH

and the charity that dwelt in it, what did

was it protected, how did it come back

presence of the king, surrounded by

charity was

delivered, would be therein heard. Bedelivered, would be therein heard. Be-cause, as has been truly said, the voice of the humblest Catholic priest was rot merely his voice, or his doctrine, or his theology, but the multitudinous voice of the Universal Church speaking through him. The work they did that day was small to the eye, but it was full of coun-sel and exhortation to the heart; and, surely the act that day heaved them to surely, the act that day brought them to hope for England. Alas, it was too true that England, 300 years ago, was rent and torn out of the unity of the Universal Church was too true the too within ited. Church-rept and torn within itself. A

and because they were strong in unity they were invincible. Were the millions of their countrymen united? He world rood THEY WERE! They were rent asunder, so that one-half

of them never set foot in that which was by law the Church of England; many never set foot in their sanctuaries, and were divided and subdivided among them-selves. It would be a painful and an odious task for him to enter into any analysis or description of their internal

analysis of description of their internal state. It was for Catholics to pray that that condition might be healed, and they longed that this might be so, and that all might be restored to perfect un-ity. England had lain desolate for 300 years, and divided itself, yet the desola-tion was not so grant as in some lands tion was not so great as in some lands. Where was the Church of St. James, at Jerusalem, St. Mark at Alexandria. St. John at Antioch, St. Perpetua at Carthage? Where were the great ancient churches of the world? God in his infinite mercy had left England Christian. Catholics bore no animosity towards Christians who believed in the Blessed Trinity, in redemption of the world, the coming of the Holy Ghost, and other truths contained in the Apostles' Creed. All such they embraced as Christians, though they were not united in the brotherhood of the faith. Their duty was to pray that that faith might spring up again in its perfection; and also to pray earnestly and with confi-dence that all might be restored to the

Catholic faith. Lastly, THEY MUST LABOR FOR ENGLAND. THEY MUST LABOR FOR ENGLAND. Hope without work was idleness. Prayer without labor was idleness. Prayer with-out labor was superstition. Work by word and deed, but they must remember "faith, hope, and charity," but the great-est of these was charity. They must not est of these was charity. They must not think they would ever convert a soul by scolding, or by threatening, or promising eternal punishments, which was like the east wind, that withered and cut off the first blossom and promise of repentance. Charity was a child of God, and charity often failed without the breath of truth in it. Light and warmth were inseparin it. Light and warmth were hisepar-able. Perfect ruth demanded perfect charity. Those who had the perfect knowledge of the Catholic faith were bound to be perfect in their charity, to win those about them. England never win those about them. England never rejected the Catholic faith; she was rob-bed of it. Time forbade him to say more than this. Moreover, England loved Christianity, and was ready to stand by it, and welcomed every voice that was lifted up for Christianity. Let them then be-lieve and hope and pray, labor with the love of God and of their neighbor to trainity that them they day.

to be of God and of their heighbor to straighten the thigs of to-day. Remem-ber, there was a gleam of faith in the mind of every Englishman. Wherever there was a spark of charity in the heart of compare to average there or advances of any one, he urged them to endeavor to kindle that into greater love. Wherever there was a glimpse of spiritual life in unite such glories as around that of Thomas the martyr of Canterbury. It was he who signed the charter by which St. spirit of their master. Surely such a day as that should teach them a lesson, and they should remember that it was love

THE CATHOLIG RECORD.

PERE LACORDAIRE. A Distinguished French Type of the

onastic Orders. If there is a literary character, says the New York World, which we should wish to hold up to admiration it is that of a successful abridger; languid diffusion, end-less detail and a disposition to think every subject entitled to a bulky volume being among the plagues of modern biography. To the dulness or rapacity of such merci-less encroachers on the time and attention of mankind, we oppose as a lesson and million and apart among some twenty-five millions, they were but a mere scattered branch, lost in the multitude. But that Great multitude, was it united? Because Catholics were united they were strong, and animated, and sometimes touched with and animated, and sometimes couched with poetic beauty, at the expense of a short perusal, during which attention will never be suspended, will put the reader in pos-session of one of the most illustrious characters that has adorned the Roman Catholic Church. 1t is admitted by the stern-est Protestants that there is strength in the spirit of that Church to work off what they deem its proper parts, and the Galli-can church, always the freest, most en-lightened and most brilliant of that great lightened and most brilliant of that great body, has ever been most faithful in such examples. Among the highest stands the of Claude and Paussin in their width and examples. Among the highest stands the great Dominican Lacordaire, a man instinct with all the vivacity and fire of the French character, yet devout, profound and discerning. The most vehement ene-mies indeed of Latin Christianity cannot deny that in those monastic societies, to to one of which Lacordaire belonged, we see the army which won the victory for law and order at a time when the very foundations of the earth seemed out of course; that to them we owe not merely the preservation or revival of art, but the reawakening of human thought from a sleep not unlike death itself. The men who reclaimed nations from barbarism. who dared to examine the forms and forces of the natural world, are, with all the faults alleged against them, the men to whom we are indebted for the marvellous developments of modern civilization. The history of the great monastic orders is the history of all thought during the centuries in which the constitutions of centuries in which the constitutions of the several countries of Europe were tak-ing shape, to assume at length the several forms of continental centralization and that English individual freedom which in our country has found its highest cul-mination. In other times the

ACHIEVEMENTS OF MONKS HAVE BEEN MORE

both,

BRILLIANT, their services in promoting the welfare of mankind more willingly acknowledged. But we have fallen on different days. It may well be doubted whether in the turmoil of this busy age even Dominic, Augustine, Benedict or Bernard would retain their ancient majesty. The monks who inhabit the cloisters and wear their habit in our times are not and could not be as they were. It is by combining with the faith of these conquerors of the past and assent and adhesion to modern with the faith of these conquerors of the past and assent and adhesion to modern ideas that Lacordaire and Thomas Burke have preserved their influence and emula-ted their fame. Lacordaire was born in 1802 in the little town of Recey-sur-Ource, near Dijon in Burgundy, at whose old church of St. Michael he made his first confession and whose very stones this early association had invested with a performance of the liting head. church of St. Michael he made mis hist confession and whose very stones this early association had invested with a pe-warm, firm pressure of the living hand; warm, firm pressure of the living hand; but even in his brightest play of thought in Lacordaire's always—a culiar sanctity. "My mother," he says in after life, "St. Michael and the first dawnculiar sanctity. "My mother," he says in after life, "St. Michael and the first dawn-ings of religion are built up in my soul together—the first the most intimate, the most durable of all." As he grew and entered the university there came to him with its verv air, as Mozley says there came to Newman and most of the great recently Montalembert—have compared more recently Montalembert and more recently Montalembert more recently Montalembert and more recently M noment or interest to them. It was the foundation of a master, two priests, and eight poor folk, who, though being poor in this world lived in the them in a construction of the them in them in the t to have been at the Union-the future to have been at the Chinament future orator, even to the clear vibrant voice trembling under its own weight of thought; the eager speech that would sometimes pause as if listening to itself and then press onward, pouring forth its inex-haustible riches. He was even then, as haustible riches. He was even then, as through after life, the indefatigable stu-dent; *esprit soudain*, yet capable of the long-continued and daily application that belongs to the rare union of ardor with patience which has marked the career of most of England's greatest worthies, as those of France. His nature was one which held within it many conflicting elements; he was a boild yet cautious thinker, gaining many things at a bound and yet returning to measure his distance with the foot and eye. He

irredom for the Church of France. It issed him and beg to be spat on and of by the eloquence of Lacordaire, whose speech in his own defence before the court of assize, when accured with Lam-mennais of disaffection to the existing memais of disaffection to the existing order of things, can compare with any of O'Connell's, whom he regarded as the greatest, perhaps the only, orator "of modern times," and surpasses in splendor of strength any of the efforts of Manvuin,

Dupin or Berryer. Lacordaire was ac-quitted. The verdict was not given until midnight, and Montalembert has told us how, passing through the midst of ap-plauding crowds, they walked together through the darkness, along the silent and deserted quays of Paris, and how he left IRISH CONSTABULARY STRIKE. Lacordaire at his own door, hailing in him the orator of the future. The thoughts, however, which Lamennois wrote and Lacordaire spoke were too extreme for the hour and regarded by the Church as too dangerous. For this and other causes the

Avenir, after a troubled and brilliant career, came to an end and with it what may be termed the worldly life of Lacordaire. From that hour his thoughts lost all turbulence and passed into a pensive charm, affecting the mind with a sense of serenity. To make HIS SEPARATION FROM THE WORLD IRRE-

TRIEVABLE, he determined to become a monk of the order of St. Dominic, and began his no-vititate at La Quercia, an old Dominican monastery situated among the wooded hills in the neighborhood of Viterbo, whence, going to Rome, he received the Dominican frock from the hands of the father-general. It is difficult, even with the light of Lacordaire's own explanations, to see why he made choice of this particuto see why he made choice of this particu-lar order, against which, from its connec-tion with the inquisition and other dark events in the history of the church, a strong prejudice has existed from which even Lacordaire's partial defence in his life of St. Dominic can scarcely relieve it. Father Burke, who, like Lacordaire, was a fervent disciple of O'Connell and believer in his doctrine which placed authority in the light of liberty and strove to reconcile and who therefore might have been equally expected to prefer some other order, selected this because he was brought up close to one of its convents and found his first confession and communion in its chapel. All orders, however, nowadays are nearly the same, at least to the eye of the laity, having the same vows of poverty, chastity and obedience, and in Galway, the old Spanish town in which Father Burke was born and brought up, and which is full of friars of every order beyond any other in the British dominions, it would be impossible to distinguish the members of one order from those of another.

Father Burke is the only one who even in the pulpit wears the balit. Be this as it may, the Dominican Order satisfied the ob-ject both Lacordaire and Father Burke had

freedom for the Church of France. It tised him and beg to be spat on and or vent at Chana's he came hown from the pulpit and, uncovering his shoulders, in-sisted on receiving from each of the congregation twenty-five strokes. One Good Friday he descended into a crypt where he made himself a cross, raised it, and, being bound to it with cords, re-mained on it for three hours. The bar-mained on it for three hours. handed on it for three hours. The bar-barous personal punishments, which his death gave to light, doubtless shortened his life, which came to a close in 1860, aged 58.

Boston Republic. INSIDE HISTORY OF THE ROYAL

The Seed of Insubordination and Revolt Sown.

[From Our Own Correspondent.]

DUBLIN, Aug. 31, 1882. The dangerous movement in the Irish lice force which caused so much anxiety police force which caused so much anxiety to the authorities last month, but which seemed, under the [piedge of investigation of grievances, to have died away, has again broken out, this time in a way that must permanently shake the confidence of our English rulers in the confidence of our English rulers in the profuse professions of "loyalty" indulged in by the men whenever an opportunity occurs. Not much direct good can be hoped at present for the Irish cause out of business whether we see a "strike" take place or not (and I have no doubt that the difficulty between the constablery and Dublin Castle will be patched up this time as it was before,) but the effect of permanently shaking the confidence which the government reposed in their main proper in Ireland cannot ultimately

main prop in Ireland cannot ultin fail, in connection with the popular de-mand for self-government, to have the most excellent results. The trouble be-tween the men and their masters a few weeks ago was simply one of pay. They demanded certain wages, allowances and pensions under threat of a strike, and the lord lieutenant, anxious that the public mind should not be kept directed to the mind should not be kept directed to the consequences of determined action, at once promised inquiry and the agitation ended. Neither the government nor the men could afford to push things to ex-tremes, the government for the sake of their hold on the country and the men for cash considerations and family reasons.

Thirteen thousand police. ARMED WITH RIFLE AND BAYONET, garrisoned in 2000 strong "Darracks" built with bullet-proof chambers, and at every point of vantage all over the island hold it for the British and keep the population in awe. They are generally the sons of farmers, picked men in point of height and build, and are, as a rule, exceptionally intelligent and well educated. Their pay, as compared with what they could earn as farm servants or laborers, is in the case of surgents after thirty years service and of two-thirds pay in the lower grades. The following is the scale now received, on which an increase of about a third is demanded:

the popular will. WHERE THE MEN WERE WEAK

most diffusion of all in the new set of all in the some severe acts of penance which with them what Montalambert calls in his with the mantalamber table ware and the price with the mantalamber table ware and the price ware and the pr universal in France, and drank in along with them what Montalambert calls in his eloge, "an ardent but not excessive liberal-ism of political sentiment." He was even then, in the ardor of discussion in the debating societies of his university, what Manning and Gladstone are picture to have been at the Union—the future portunity to free himself honorably fore the men immediately concerned. We appeal to the force generally to join us and our brethren at Limerick, and shake off servility. Maintain taciturnity, await the proper hour, and then show your de-termination. Remember there is bread enough for us beneath that flag which endless. It is written, however, "Now, when Jeshurun waxed fat, he kicked," and the members of the Royal Irish confloats over the great watern republic, where no Lloyd or Bruce need longer be dreaded." That stablery, petted and pampered like the olden janissaries, recently began to realize their own impotence. The Land League their own impotence. The Land League opened their eyes. First, it impressed on their minds what a menace to England there has been in a united Ireland firmly

this want a day's absence from duty must bring them within sight of. Third, many of the less ardent agitators appear to have been dragged into the business by the ex-ample of their fellows, and would be too ample of their fellows, and would be too cowardly to proceed to extremes, although willing to benefit by the sacrifices and work of their bolder comrades. There was a perfect parallel, in fact, in the position of the malcontents with that of the agrarian leaders in many respects. The govern-ment, unwilling that their pet force should get a heap name and cause nearble in Fact. get a bad name, and cause people in Eng-land to have peculiar reflections, hushed land to have peculiar reflections, hushed up the trouble with a promise of inquiry, and nothing more was heard of the agita-tion, untill two or three days ago. Then, without a moment's warning, and with in-tenser fury than ever, the storm began again. Its centre had all along been in Linguish where Mr. Cliffard Liond's iron Limerick, where Mr. Clifford Lioyd's iron hand had lashed the local force into mutinity, and his systematic provocation of the people imposed on it numberless har-rassing and needless duties in night paraising and needers whiles in high pa-trols, prosecutions, searches, etc. In Lim-erick, therefore, when the agitation quieted down, the government before in-stituting the hoped for inquiry proceeded to draw the fangs of the mutineers by scattering the ringleaders to distant posts Accordingly, four days ago, six of them were suddenly ordered to quit the city forever, and proceed that night to far away northern stations. The victims, of course, understood the meaning of the coup, and to the horror of Colonel Bruce, who, as head of the force, gave the order, they blankly refused to stir. Every constable in Limerick left his beat, and for hours a great city declared to be so disturbed that the curfew law as in force was left uned, while with the fated six they were deliberating on, and

leave their families to want bread, and

DENOUNCING THE CONDUCT OF THE GOVERN MENT.

Telegrams were sent and reassuring plies received from scores of outlying stations, when the government in alarm, to check the spreading revolt and make clear its consequences, dismissed five of the mutineers, and the sixth, at the mere threat, tamely surrendered and packed up his kit for the north. The older, or-nearpension-time men, then began to talk of 'prudence" and necessity for maintaining 'loyalty" and discipline, and this internal indecision and discussion had a powerfully disintegrating effect on the cohesion of the remainder. As I write the action of the men has not taken a definite shap beyond the issue of two documents which apparently represent the opposite poles of thought in the malcontent police mind. The one is a "respectful memorial to the lord lieutenant, humbly praying for the reinstatement of the dismissed men, locally known as "the Limerick martyrs." The other is a mysterous and defiant manifesto addressed generally "to the royal Irish constablery," and it winds Their pay, as compared with what they could earn as fatm servants or laborers, is much in excess of the Irish market rate, and in addition they are provided with uniform barrack accommodation and a pension to the full amount of their pay in the case of surrents after thirty verses. You must organize in the rose of surrents after thirty verses the new laws of the rose of surrents after thirty verses the new laws of the rose of surrents after thirty verses the new laws of the new laws of the rose of surrents after thirty verses the new laws of the new laws of the rose of surrents after thirty verses the new laws of t possible in the press the numbers of ose who are ready at a moment's notice to sever their connection with the royal Irish constablery. We are opposed to any such mode of proceeding as that laid down

for permitting us to leave the force. Un-usual measures have been resorted to against us, and we are determined to meet them on equal terms. You are aware that the Limerick men tendered their resigna-tions, but were dismissed with a high-handed authority better adapted for 200 years ago. We are no longer serfs. Show Colonel Bruce and his pet Lloyd they cannot de奏

concern ; e law, or nd re-ad-according adgment' parties. ion ; for, only innay deterof Holy which ininterests exercise teachings ists only anything ses; any-fancies to worship. citement ng to be ything to suits his ything to of the dohe subter-Mormon nting out ism, and cause of ically imdo that ; ntrenched pular pre-of man's hers must generally nking the ing effec-And that save the hurchmen ong them. and self-adividual-aded, Ca-

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thority of righteous-

him-standing alone for the liberties of the Church of God-that was the end which led him to his martyrdom, which purchased THE LIBERTY OF THE CHURCH OF ENGLAND and, the Church throughout the world. What had been spoken in that place for the last 300 years? He did not know whether the word of God had been preached there or not, but of one thing he was certain—viz., that for 300 years the voice of the Universal Church had never been heard in that place, until, per-haps, at that moment. There, henceforth haps, at that moment. There, henceforth and for ever, the voice of the Universal Church infallibly divine in the message it

PUNISHED FOR PERJURY. too minute for its observation ; but to

A Negro Woman Struck Dumb for False Swearing.

Memphis, Aug. 28.—A strange story comes from the eastern portion of this county of a woman being struck dumb while giving false testimony. The facts as related are as follows: On last Friday a colored man named James Price was or trial before Esquire Allen, a justice of the peace, who has an office on the Macon road, between Germantown and Bartlett, Tenn. Price had been beating a number of women in the neighborhood, and Isabella Jackson, a colored woman, was placed on the wit-ness stand to tell what she knew of the not scalar to tell what she knew of the matter. She began her evidence, but was soon after asked by the justice, "Do you not know that you are lying?" She answer-ed, "Yoe sir." These more the her structure

ed, "Yes sir." These were the last words Isabella Jackson ever spoke. She had appeared quite independent, and to some These were the last word it become? What was its history, what was its declension, what was its end, how appeared quite independent, and to some extent impudent, when first put upon the stand, and after her last remark a number of questions were asked, but the woman made no reply. Believing that she was shamming, the justice directed Constable W. H. Allen to escort the witness from the generate room but when ordered to folegain? To answer those questions would be too sad a task, and he had no desire to say one word which would be out of harmony with the joy with which they wel-comed among them those who might not comed among them those who might not be altogether with them. Therefore, he would not dwell on it, but might say that the jurisdiction of the Universal Church was in power again. Once more the jur-isdiction in that place was that which St. Thomas championed when he stood up for the Church of God. On the 13th day of October, the anniversary of the translation of St. Edward, king confessor of Westof St. Edward, king confessor of West-minster, Thomas of Canterbury stood in power, and it soon became apparent to all present that the hand of the Almighty had conflict, at the peril of his life, with the successor of St. Edward, Henry II. In the present that the hand of the Annuality has been laid heavily upon her. For two hours or thereabouts the woman remained in this passive state, after which she was placed in a wagon and conveyed to her home. She never moved or spoke afterarons who had deserted him, and the bisbarons who had deserted him, and the ofs-hops who had forsaken him, standing alone with two humble prelates of his own following, two faithful bishops who in fidelity, but in fear, dared not stand near the liberity of ward, but on Saturday evening she ex-pired, no antidote applied during the in-terval having availed in affording the slightest relief. The incident is verified by Squire Allen, before whom the woman appeared, and also by a number of persons present at the time of its occurrence.-Louisville Courier-Journal.

To Ladies

suffering from functional derangements or any of the painful disorders or weaknesses incident to their sex, Dr. Pierce's treatise, illustrated with wood cuts and colored plates, suggests sure means of complete self-cure. Sent for three letter postage stamps. Address WORLD'S DISPENSARY MEDICAL ASSOCIATION, Buffalo, N. Y.

COULD STOP AT WILL IN THE MIDDLE OF A sENTENCE and pause in the composition of a hem-

stick. It can scarcely be wondered at, that with such qualities, when at the age of 22 the darkness of disbelief which had for a time settled on his mind had passed for a time settied on mis mind nad passed away, and having abandonde earlier views of going 'to the bar he became a priest of Rome, he should have become at once a power in the affairs of France. He soon felt within himself, however, the need of a liberty which the state of the Church in France did not affard, and he naturally France did not afford, and he naturally looked towards America. He had even made every arrangement for coming to his country when he received a summons from the Abbe Gerbet announcing the from the Abbe Gerbet announcing the publication of the Avenir, in conjunction with Lamennais and Montalembert, and demanding that he should become a French O'Connell, whom of orators and patriots he had ever most admired, and set forth at home in full relief and splen-dor the ideas of liberty in Church and State which had so long held possession of his soul and which he had thought to work out in a distant hand. Montalambert. work out in a distant land. Montalambert, who had gone to Ireland with the same views that had drawn Lacordaire towards America and had hurried home at the sound of the same war note, describes Lacordaire, when he met him at the house of Lammennais in Paris, as'then—he was 28—bright with the charm of youth, all about him speaking of distinction, the turn of his head, his lofty yet modest

PASSIONS AND WEAKNESSES OF HUMAN NA-

TURE HAD PASSED AWAY, but while in the cardinal's the dry fire of thought and ecclesiastical government alone seem left behind, round Lacordaire's there linger a sweet rapture and angelic air. Lacordaire's inspires affections, the cardinal's rather the admiration of fear than any softer feeling. Still, Cardi-nal Manning's appearance is a grand and nal Manning's appearance is a grand and impressive one. When, clad in scarlet cap and robe and bedecked with lace, he stands upon the altar steps of the Pro-Cathedral; one hand uplifted, his eyes flashing fire, and Lacordaire is pictured in the white habit of his order in similar attitude in the nybrit of Nature Dames the attitude in the pulpit of Notre Dame, the figures equally remind you rather of those. religious pioneers of old, such as Origen, or, to come to later times, Bossuet, than a divine of such quiet days as ours. Their

a divine of such quiet days as ours. Their sermons, too, resemble in one respect-they are both stern, logical, unyielding efforts of reasoning, but while the Eng-lishman's are bare of ornament the Frenchman's are decorated with a graceful renchman's are deconted with a gracent foliage of fancy. Those of both know no admission to unbelievers; they do not give way on a single point of doctrine; they acknowledge no right on the part of doubt or independent judgment. The Church attitude of their whilom foes. Both action of the second se is mannow, lay device and the testimony of scripture and the testimony of ages. It has had its witnesses in apostles, prophets, martyrs and confessors. In spite of all persecutions—persecutions which would have beaten to pieces anything which was not divine in origin and purpose—it still flourishes and though for the moment in some parts of Europe the infidel may seem to conquer, all the machinations of the prince of evil shall not prevail against it. The ascetic look he wore Lacordaire se-verely earned. He carried to extremes through his whole life an imitation of the Saviour's passion so strange and terrible to to imit a singleting of the popular will. through his whole he an initiation of the Saviour's passion so strange and terrible as to inspire a shinking. One can hardly imagine that this great orator, swaying the hearts and intellects of thousands and the hearts and intellects of thousands and necessarily feeling on his own part the full force of that mysterious counter-spell of attraction through which the warm, living heart of humanity reacts upon those living heart of humanity reacts upon those hearts that have power to move it deep-ly, would regularly pass from the pulpit to the cell of one of his brethren, kneel humbly down, lay bare his shoulders, and beg for the full severities of discipline. Rising from it all bleeding he would press his lips on the foot of him who had chasbearing, his voice at once penetrating and tender, above all his piercing glance, which seemed at once to seek out enemies to conquer and hearts to subdue. The object of the Avenir was to reconquer

THE GOVERNMENT WILL FINALLY CRUSH OUT

RESISTANCE, I have no manner of doubt, but no one acquainted with Ireland can mistake the significance of the incident, however it may end. Lucky it is for English rule there has been in a united freiand nimity knit together, as the people have been for the last few years in making certain de-mands; second, it showed them that but for their aid the popular combination that the movement did not synchonize with the arrest of Mr. Parnell eight months ago would have been irresistible and English the arrest of Mr. Farnel eight months ago or with the intenser periods of the no-rent agitation. England's luck, however, has always lain that way—a capful of wind in Hoche's time, an antimely landing by Humbert, a blight in 47, an informer and would have been irresistoile and English rule practically dead; and third, it sug-gested to them that if unarmed peasants by simple organization could extort such unexpected concessions from landlords and government, the formidable military and government, the formidable minitary power and position of the police must lead to a combination within their ranks of an infinitely greater leverage. Its innate strength must be great and the dread of fraternization with the people in an insurrection all-powerful. The govern-ment, too, had the fear that such an in-surrection might perhaps, though unexa little snow later on. Chances favor her and seem against her opponents, for whether in Ireland, India, Egypt or the Transval, she never has two enemies on her hands at once. The garrisons in Ire-land are now reduced, but the soldiers, who still have to be kept there, are very many and can ill be spared, so that the ill wind for the English is at least blowing good to Arabi Pasha. English statesmen therefore, have their belief shaken in th lip loyalty of Irish peelers, and fearful of their temper in a time of peril, are much more likely to be ready to turn their thoughts to plans for governing the island without their aid by means of a system of local government. They already have had pointed out to them that the idea germin-ating in the brain of police agitators is to turn the force into a sort of Prætorian co-hort, such as that which in the days of old Rome made and unmade emperors. If the police are allowed to organize openly t is to that things are tending. If denied then a secret combination terrible to auth-ority is threatened. Plainly, it is not well with the power of the stranger within the Irish shore, and once more there is strong hope for the rule of the ancient race in their own land. does not at first sight seem apparent, yet their weakness was no small one. First, isolated as they are in outlying stations,

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FLIES, roaches, ants, bed-bugs, rats, mice, crows, chipmunks, cleared out by "Rough on Rats." 15c.