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MISSIONS BY THE REDEMPTORIST FATHERS IN ESSEX AND KENT.

The Bishop of this Diocese, ever anxious for the spiritual welfare of the faithful committed to his charge, had made arrangements with the good Redemptorist Fathers some time last summer, to give a series of missions in the various French parishes of his diocese. In due time the missionaries came and began their labor of love.

The first to obtain this great blessing was the parish of Amherstburg, which is under the charge of the Rev. Basil.an Fathers. Towards the end of September, Fathers Wissel, Zirenan, Kautz and Curier opened the mission in the grand old church of this populous parish, and during 10 days edified and instructed the faithful by their powerful sermons and earnest exhortations, the result of which was the reception of the holy sacraments by not less than 1,400 persons. As this parish is part French and part English speaking, the mission had to be conducted in both languages.

The next parish visited by the missionary fathers was that of St. Clement (McGregor), which is under the pastoral care of the Rev. Augustus Schneider. The success of this mission was so complete that out of the 550 communicants the parish numbers, not a single one failed to The first to obtain this great blessing

parish numbers, not a single one failed to approach the sacraments.

From St. Clement the good missionaries went to St. Joseph's (Canard River) of which Father Marseilles is the pastor. of which Father Marseilles is the pastor. Here also the mission was a perfect success, and not less than 800 persons received the holy sacraments. The next parish visited by the missionary fathers was Paincourt, in the county of Kent, where the pastor, the Rev. Father Bauer, lately completed a magnificent brick church. The mission lasted eight days at Paincourt proper, and five days at Grande Point, all with the most gratifying results, for 1,250 persons received the holy sacraments, between the two churches. After Paincourt came the parish lately erected on the Roscum river, under the invocation of St. Joachim, with the Rev. Father Lorion as first parish priest. Here, like every-St. Joachim, with the Rev. Father Lorion as first parish priest. Here, like everywhere else, the people attended in large crowds all the exercises of the mission, and kept the missionaries busy enough during the six days the mission lasted, for fully 1,600 persons presented themselves at the holy tribunal, only four or five, all told, staying behind.

From Roseum the missionaries went to Belle River, which parish is under the pastoral charge of the Rev. Father Gerard. This is one of the largest French parishes.

This is one of the largest French parishes, and the missionaries had to devote to it ten full days; 1000 confessions and holy communions tell whether their labor he been in vain. The good Father Gerard has every reason to congratulate himself upon the happy results of this grand mis-

After Belle River came the turn of Stony Point, with Father Villeneuve as pastor, where the missionaries spent eight full days and made likewise a rich harvest of souls, for over 1000 persons profited by their holy ministrations.

To this parish is attached the church of

To this parish is attached the coursen of St. Peter's, in the township of Raleigh, which is probably the oldest chapel in Western Ontario, it having been built almost a century ago. Here the Catholies are but few and scattered far apart all over what are called the Chatham swamps. Natwithstanding the difficulties and Notwithstanding the difficulties and drawbacks of their situation, even here drawbacks of their situation, even here the people manifested great eagerness to hear the good missionaries, and, in the short space of three days allotted to them, nearly 200 persons were prepared for the reception of the hely sacraments.

St. Anne, (Tecumseb) which is under the pastoral charge of Father Andrieux, was the act of the pastoral charge of the pastoral

was the next to receive the benefit of the mission, and right well did the good people of this parish profit by it, for 1,235 persons approached the holy Table, only two or three failing to present themselves at the holy tribunal. On the feast of the immaculate Conception the mission opened in the church of St. Francis, of Raleigh, where the Rev. Father Wassereau officiated as pastor, and surely the Immaculate Mother did her work here, for with the exception of two or three, all, to the number of about 800, made the mis-

Finally, the grand series of the most successful missions that ever took place in Western Ontario terminated by Windsor. Here the French element is not so strong as in the neighboring country parishes; it numbers only about 100 families. A good many of these speak English as well as French, some even better; many of them, consequently, preferred to wait for the English mission, which will begin on the first Sunday after Easter. Nevertheless, the mission was a success, for the French people living in the new parish of Our Lady of Lake St. Clair, Walkerville, who had been invited to attend the mission at Windsor, came in good numbers, so that the church was well filled at all the sermons, and the confessions and commun-

ions ran up to 666.
It is just, before terminating this short

accompanied her brother Mr. W. P.
Beauchamp, and Prof. J. A. Fowler had

and rapid notice, to say that the good missioners did not spare themselves; late and early and all day long they were at work in the confessionals or in the pulpit. The general rule during all their followed by a half an hour's sermon; a mass again at 9 a. m., followed by an half an hour's sermon; a lengthy instruction, generally of two hours' duration; viz., on the second day of the mission for the married women, on the third day for the married men, on the fifth day for the young women; on the fifth day for the young men; and here it is really where the solid work of the mission was accomplished. Then at 7.30 p. m. there was another grand sermon of an hour and a half's duration, preceded by the rosary, and followed by the Benediction of the Blessed Sacrament.

The good done during this great series of missions is incalculable; as related above, the number of confessions and holy communions foots up to nearly 10,000. And who can tell how many have been brought back to God, who had neglected the holy sacraments for years. A number of marriages were also rehabilitated and several converts have been received into the church. God bless the holy missionaties who have labored so hard and accomplished so much good among us. And everlasting grattude on the part of his French children to our zealous and beloved bishop, who has procured for them the signal benefit of this great and consoling mission. And lastly, I should rather say first of all, glory and benediction and thanksgiving be for ever and ever to the good God for His great and countless mercies to His people,—Communication.

From our own Correspondent.

From our own Correspondent. MONTREAL NOTES.

St. GABRIEL'S BAZAAR.

The bazaar in aid of the new convent of St. John the Evangelist, conducted by the Ladies of the Holy Cross, opened on Monday, January 7th, and continued until Wednesday, January 16th. On each evening there was a large attendance, and the contributions were proportion ately large. On Saturday evening a number of the members of the Catholic Young Men's Society were present and they assisted to make the evening enjoys able by rendering a number of solos, duetts, and glees, in a very pleasing manner. On Monday Misses Alice Herbert, and Annie Perkins rendered a number of solos with great taste. Miss Mary O'-Byrne, the talented young organist of St. Gabriel's Church, accompanied both ladies on the piano. On Tuesday evening members of the Catholic Young Men's Society were present in snowshoe cost tume, and contributed to the general or ST. GABRIEL'S BAZAAR. Society were present in snowshoe costume, and contributed to the general enjoyment by a number of songs, &c. Messrs. J. A. McCann and Geo. Bury were

to the different tables, the success of the bazaar is largely due. The amount realized was over two thousand dollars, which will, no doubt, materially aid the good nuns of the Holy Cross in their grand object, "Education".
On Thursday, January 17th, the

RELIGIOUS PROFESSION
of five ladies was held at Ville Marie convent. The following are the names of the ladies: Miss Pelletier, in religion of the ladies: Miss Felletier, in religion Sister St. Mary Sauveur; Miss Beaudorin, in religion Sister St. Placide; Miss Des-jardins, in religion Sister St. Iphegenie; Miss Burke, in religion Sister St. Vir-gelia; Miss Gailloux, in religion Sister St. Emilienne. Fourteen young ladies took the holy habit.

the holy habit.

Mgr. Fabre officiated and a most im pressive sermon was preached by Rev. Father Legare, of L'Assumption. Rev. Fathers Merechel, Franchemontagne, Desmarais, St. Louis, Beaudoin, Brouillet and Decaries were also present.

THE CATHOLIC YOUNG MEN'S SOCIETY held their annual concert on Thursday. the 17th inst., a large audience attending, notwithstanding the storm which prevailed. Mr. J. J. Fosbre, President prevailed. Mr. J. J. Fosbre, President of the society, occupied the chair. There was also on the platform, Messrs. E. Murphy, P. Flannery, F. J. O'Neil, T. J. Finu, T. Butler, H. Bellew, J. D. Purcell, and G. W. Stephens, M. P. P., and Rev. Father Salmon, Pastor of St. Gabriel. The following rev. gentlemen were also

present: Rev. Fathers James Callaghan, Simon Lonergan, Fahey, and Quinlivan. The president, Mr. J. F. Fosbre, in a neat speech, thanked the audience for the large attendance and referred to the work done by the Society during the past year, and stated that to the Rev. Director of the Society, Father James Callaghan, the great success of the Society and its Literary Academy was due. He also referred to Mr. J. A. McCann, President of the Literary Academy, who was untir ing in his efforts to forward the interests

of the Society and of the Academy. The musical portion of the programme was then proceeded with. The following ladies and gentlemen took part, and rendered their selections with marked taste and ability: Messrs. Thursay, Beauchamp, Alice Herbert, and Annie Perkins. Messrs. S. Myers, J. J. Rowan, E. Dug-nette, J. P. Hammill, J. A. McCann, M. P. Rowan, W. P. Beauchamp, T. C. O'. Brien, and J. H. Neville. Miss Mary O' Brien accompanied Misses Herbert and Perkins on the piano, Miss Beauchamp

had apparently reached their greatest development—it would be well to consider with them, "The influence of Christian Faith on Society." In this age timid people were apt to dread what new revelation science might be able to present that might shock if not destroy that glorious Faith which for eighteen centuries had endured the assaults of infidelity and which to day lay as deep in the hearts of every to-day lay as deep in the hearts of every true christian as it did when its rays shed their benign light over the world. In the new testament Faith was as clearly and absolutely required, as necessary to salvation, as good works or the observance of the ten commandments. He that believeth not shall be condemned, said the apostle Paul. The freedom of believing regardless of examination was certainly not the liberty spoken of by the Lord and His Apostles. He desired to point out. new testament Faith was as clearly and

point out TO THE SKEPTICS TO THE SECTION

of the day the importance of christian

Faith—because of its importance in sustaining society, because it exalted their
nature, because it kept the family within the circle of purity and honesty, be-cause it aided the State by teaching obedience to temporal power for God's sake, because it relieved human suffering and consoled the bleeding heart. So Christian Faith became a necessity to society, its doctrines lie at the foundation of society, its destruction would allow societ

society, its destruction would allow society to lapse into that chaos from which Faith rescued it. In it they saw the key of human love and the guide to man of his true and immortal destiny.

The reverend lecturer pictured the despair into which men of intellect were plunged because they had not Faith, and described the torture they underwent when exposed to the searching beams of when exposed to the searching beams of the sun. He then eloquently placed before them the seremty of the child of immortality under the influence of Chris tian Faith, and contrasted this with the state of the infidel, "from whose eyes, and heart, and mind are shut out that sacred and hallowing grace, that sweet and glorious expectation." Faith, then, exalted a man. In the hour of trouble and affliction it taught resignation and acted as an incentive to bear as God had borne. The large number of suicides was due to the absence of a belief in this doctrine. In the midst of misery men grow desperate without the restraining influence of Faith. The reverend gentle man asked them to look at

THE POWER OF FAITH.

Those who resisted the ordinances of man resisted the ordinances of God and purchased eternal damnation. Then if nothing was binding on the conscience of man in the observance of human law legisla-tion would be in vain. Men would be but eye servers. Therefore without Faith the law would be disregarded. In proof of this he asked them to look at the nature of an oath in a court of justice where faith in God's justice and the cer-tainty of punishment drew out the truth which vindicates character. Christian Faith, the lecturer now proved, was the mainspring of Christian charity which waited on the outcast and the broken-heartedl for God's sake. This was prompted and inspired by christian faith. Reject this doctrine and they robbed the suffering and needy of the thousands who now wait upon them, of noble Protestant ladies like Florence Nightingale, who bravely faced the fever and hospital for the sake of the friendless; they deprived the suffering of all the great Sisterhool of charity and mercy whose members have sacrificed their lives on. the field of battle staunching the wounds of the dying in the hospital, breathing its deadly contagion in the home of the afflicted, cooling the throbbing brow with a touch as tender as a mother's. These were some of the works of Faith and some illustrations of its importance as an influence on society.

Considering the philosophy or reason ing of christian Faith the lecturer declared that so far from the man of thought and reason being distinct from the man of religion all the great philosophers of old, or most of them, were really religious men. In support of this he cited a number, who listened enraptured to the Divine harmony of Nature, while the scientists of our times are wearing

general charge of the musical portion of the programme. Edmund Guerin, Esq., B. A., B. C. L., was the speaker of the evening. At the invitation of the president, Rev. Father Salmon, he addressed the audience, and although unprepared gained rounds of applause by his eloquence and wit. of the Creator to the christian was wise. of the Creator to the christian was wise.
The infinite pathos and love of the
Lord's Prayer made sweet and light
his burden in life and 'solve the problems that vex the Godless thinker.
The reverend gentleman saw in Christian Faith the exercise of a sweet and
consoling influence on society, expelling
the dross and finding the gold of their
nature.

While they contemplated this influence While they contemplated this influence of Christian Faith they could not shut out the face of Him who gave His life, or the cross upon which He died, with all its meaning, sad and tragic yet glorious and consoling. No one could imagine that in the old pagan world or in modern times there had been or can be anything approaching the prefection of that thing approaching the profection of that Christian Faith which the exemplar of all holiness preached and taught in the desert, on the highways, by the seashore and most eloquent of all on Mount Cal-

and most eloquent of all on Mount Calvary.

The rev. gentleman concluded: May our hearts be purified of everything which darkens our confidence in Christian life, that we may look upon our dying Lord with loving eyes and mould our lives by the thoughts and lessons which Christian Faith inspires.

The address, which lasted an hour, and of which the above is an imperfect synopsis, was characterized by lofty eloquence, great argumentative force and singularly appropriate illustrations. Mgr. Farrelly thanked those in attendance for coming out on such a night, and felt sure they had been well—with the sure they had been out on such a night, and felt sure they had been well repaid.

CATHOLIC PRESS.

Catholic Review. If the "signs of the times" mean anything, we are at the ending of a great and wicked age of the world. A new one is about to begin. Will it be any better ? Where is the guide to the light? "The day of trial for our race has come," says Mgr. Preston in his new book. "Men are beguiled by false theories and led in search of a false liberty. The rejection of the Divine authority is the logical reflection of all government and all obedience. There is no barrier left against the tide which will sweep away justice, order, morality, and all that men hold dear. There is only one beacon of light to the nations, the Rock of Peter, on which the Great Master built His Church, which is the corner-stone of order to the whole earth. If the "signs of the times" mean anycorner-stone of order to the whole earth.

grand pow-wow a few days ago—this time in Salamanca. They are called time in Salamanca. They are caused "Freethinkers" we suppose on the lucus a non lucendo principle; for it would seem, as if the profoundly philosophical fellows don't want any thinking at all lifewant from their resulting style of different from their peculiar style of thinking. Of course they foamed at the mouth and plasphemed against God and religion. Now why don't those fanatics mind their own business—if they have any? Isn't this a free country, and what business it of theirs if readle for the state of the state business is it of theirs, if people elect to believe in Christ and revealed religion? They may go and be damned if they want to; but they must not interfere with those who don't want to.

About two hundred persons assembled in Chickering Hall, New York, last Sunday night, to hear the lisping blasphemies of a certain Miss Gardener—a protege of that infidel high-priest Ingersoll. Heaven knows 'tis bad enough to find a man in fidel, but for a description of an unbelieving woman, we must refer the reader to the eloquent Chatsaubriand. The irre ligious virago, we may observe, doesn't like St. Paul a bit. She called him "an erratic old bachelor." Yes, Paul practiced and preached the excellence of colibacy; and of course, Miss Gardener doesn't like that. Besides, Miss Gardener is evidently one of those gabby spinsters to whom the fiery Apostle would show the door if she said boo within the walls of a Church.
Paul would have none of your church talking women. But then the gentle Miss Gardener doesn't trouble churches much for she says: "I want to do what I can to show women that their mercury o elf-respect must fall several degrees when they enter the Church doors." God help the poor Charles Augustus who may be bamboozled into the perpetration of matri-mony with such a virago. He has in ad-vaues our profoundest sympathy.

The Congregationalist is wroth with the Rev. Heber Newton's exegetical bump of Biblical destruction and thus wails forth its protest: "The Rev. R. Heber Newton its protest: "The Rev. R. Heber Newton is still pegging away at the Pentateuch. He works hard to make out that Moses did not write the books, but cannot tell who did; perhaps "different hands, in diff erent ages, and summed up in the work of three great editors, each of different ideas, views, style, whose names have gone into oblivion." Pretty much everything ideas, views, style, whose names have gone into oblivion." Pretty much everything of the historical kind in the books he makes out to be a myth, an all agory or a f.agment from the lost annals of some neighboring Syrian people. The first

but of the tribes or clans. And so on, repreducing many of the views of Colenso and his tribe, tearing down the present faith of the great bedy of the most learned and godly Christian scholars, and giving little but vague guesses, legends, and unsupported data of his own instead. How a Christian minister can feel that he can best serve this worldly, sensual, unbelieving age by so undermining what honest faith in the Bible there is left, surpasses ordinary comprehension." Well, what are you going to do about it? He passes ordinary comprehension." Well, what are you going to do about it? He is a Protestant as well as you, and he but stands on his Protestant right of private interpretation. The principle established by the religious revolutionists of the Sixteenth Century is logically destructive of all authority and leads to Infidelity. The Rev. Heber Newton is but drawing the conclusion from the premises of Luther's conclusion from the premises of Luther's syllogism.

THE CAUSE OF MR. PARNELL'S POWER.

By Mr. T. M. Healy, M. P.

From the Pall Mall Gazette of Dec. 28

Sir Stafford Northcote once dubbed Mr. Parnell Vhomme incompris. He still remains so! The English people cannot understand how a man whom all their great statesmen and their entire their great statesmen and their entire Press have proved a thousand times to be not only unworthy of all confidence but guilty of every crime should still retain the affection and devotion of their fellow subjects across the channel. As long as it was pessible to do so they closed their eyes to the facts. "Broken down men and reckless boys," according to Mr. Forster, made up the entire Parnellite following; but even the member for Bradford will now hardly contend that with the help of these two classes alone an unparalleled series of electoral victories could be achieved or a sum of £40,000 subscribed leled series of electoral victories could be achieved or a sum of £40,000 subscribed within the past twelve months alone. Had the Liberal party in 1881 understood that they were dealing not with a faction, but with a nation, it is very doubtful whether they would have sanctioned the suspension of the Constitution in Ireland on the invitation of members of their Cabinet. But it still surprises them that the Irish But it still surprises them that the Irish people, who were the sufferers from their mistakes, should to-day prefer to confide in the counsels of Mr. Parnell, who was right, rather than in the Government, which was wrong. Other critics exclaim that the Irish should have insisted on

court. It is, of course, thought a great hardship, if not a decided impertinence, by Englishmen to be called on to surren-der the vantage of the judgment seat for the post of arraigned criminals, but that is the claim made by the Irish Nationalists. The circumstances of their position at times oblige them to appeal and plead before a British jury, and thus in effect to acknowledge the tribunal; but I am afraid that most of the advocates all the time are mentally committing contempt of court.

The secret of Mr. Parnell's hold upon The secret of Mr. Parnell's hold upon the Irish people is that it is to their wishes, feelings, and prejudices his actions corres-pond, that it is their interests alone he considers, and that he has shown an undisuised contempt for every effort to com-bel him to attorn to British opinion. This escription of the situation may, perhaps, a described as "calculated to dismay and be described as "calculated to dismay and discourage sympathetic Englishmen." But how much has English sympathy or encouragement counted with us or our fathers throughout a long struggle? There are probably not ten Englishmen in the world who sympathize with Ireland on a real knowledge of history and fact. The article which they describe as "sympathy" is the ingredient which prompts the charitable to send buns to ragged schools—a very different thing from that emotion which stirred men's blood at the

to argue with the Irish. They seek to pronounce upon our affairs in the role of judges, being mere interested parties to the

suit, while the Irish not only deride their

judgments but proclaim that if the voice

of England is allowed to be heard in the

dispute at all it should be simply as a grace, and from the defendant's side of the

ion which stirred men's blood at the ale of Poland, of Italy, or of Greece. The fear of losing this bastard "synathy" will never be taken into account by practical men. Irish politicians understand exactly what the causes are which ripen or retard the settlement of griev-ances, and think no more of Miss Molly protestations of sentimental good will to Ireland than of the sighing of the wind. To the mass of those who take their politics and contemporaneous knowledge from the daily British newspaper, Mr. Parnell is an ogre, a monster, an incom-prehensible ingrate. To the Irish he is a deliverer, a victorious chief, the embodi-ment of their hopes. To explain these

order faithfully to present to the English public some conception of the state of feeling at the beginning of the Repeal agitation, found it necessary in his charming "Young Ireland," to write as a preliminary chapter the admirable "Bird'seye View of Irish History."

To the understanding of the mainsprings of Parnellite action to-day there should ge, with any account of the men and the movement of the present, a history of the causes which have led to the condition of affairs they desire to amend. The English public, however, to give them their due, are not troubled keenly to understand the Irish side of the case. Like the unruffled devotee of a persecuting creed, they are clear and unshaken in the belief in their own orthodoxy, and careless to comprehend the arguments of a different faith. If these are explained to them, they are treated with the heauteur of profound conviction. belief in their own orthodoxy, and careless to comprehend the arguments of a different faith. If these are explained to them, they are treated with the hauteur of profound conviction. Who would question with the run of Englishmen, for instance, the precious dogma of the pace Britannica imposed on restless Irish savages, or blaspheme the sacred truth that for generation after generation the problem across the Channel has simply been the wrestling of British benignity, generosity and long-suffering with the spirit of Celtic ferocity and evil-doing? Every institution in Ireland is perfect until the session, when some act to amend or abolish it is passed, and then, in turn, the new act becomes perfect, final, and undisturbable. A month ago, Mr. Courtney informed us that the Land Act of 1881 was a "complete and final settlement of the Irish Land Question." In 1880, Lord Hartington, when refusing the motion to place a tenant's representative on the Bessbora Commission, doubted very much that the Act of 1880 required the smallest amendment. In a few years more other wise statesmen will be at work on succeeding Land Acts.

The strength of Mr. Parnell's position is that he values at their proper weight the declarations of English politicians on his country's affairs; and when the case requires he proceeds on his way as if they had never been made. No one in Ireland, for instance, believes that men like Mr. Courtney and Lord Hartington believe what they try to make other people believe. Our view is that they simply utter the standard British commonplaces about Ireland in order to reassure themselves and sustain their party until the time arrives for another change of front. Behind Mr. Parnell are the mass of the Irish people, who confide in his judgment and admire his intrepidity. He is obeyed more chearfully and implicitly then Eco

Behind Mr. Parnell are the mass of the Irish people, who confide in his jadgment and admire his intrepidity. He is obeyed more cheerfully and implicitly than English leaders are, and for this the Irish have been reproached as servile. Admitting for argument's sake that they are so, will any of our critics explain what other Great Master built His Church, which is the corner-stone of order to the whole earth, The Vicar of the Lord Most High, who feeds the flock in the safe pastures of the Good Shepherd, is the one never-failing defender of the truth, the right arm on earth of God and reason."

Buffalo Union.

Queen Victoria is really going to aid Mr. Parnell to revive Irish industries. She has graciously ordered some poplin. Now if Gladstone will only wear a frieze coat, twill a well-seasoned blackthorn, and make those Orange brutes behave themselves, there may yet be hope for Ireland. The so-called "Freethinkers" had another grand pow-wow a few days ago—this line is successed. They impeat the preliminaries, the institute of the jury, and the status of the jurisdiction of the court, the impartiality of the jury, and the status of the jurisdiction of the court, the impartiality of the jury, and the status of the jurisdiction of the court, the impartiality of the jury, and the status of the jurisdiction of the court, the impartiality of the jury, and the status of the jurisdiction of the court, the impartiality of the jury, and the status of the jurisdiction of the court, the impartiality of the jury, and the status of the jurisdiction of the court, the impartiality of the jury, and the status of the jurisdiction of the court, the impartiality of the jury, and the status of the jurisdiction of the court, the impartiality of the jury, and the status of the jurisdiction of the court, the impartiality of the jury, and the status of the jurisdiction of the court, the impartial the further of the indiction of the court, the impartial that they are solved will any of our critics explain that they are solved any of undetermined, what else could a people of the indict of the indiction of the court, the impartial that the jurisdiction of the court, the impartial that the jurisdiction of the court, the impartial ting for argument's sake that they are solved in diction of the court of the indiction of the court of the indiction of the court of quest of the nation, the training ground of great and noble men; to enter therein the gratification of a life's ambition. They regard it with affection because of its ancient traditions, and with devotion for its services in the cause of English freedom. It is an awe for them to be in the place, its profanation a horror. For Irishmen, however, the House of Commons is the chief stronghold of the enemy. There treasons, stratagems and spoils are devised against them. There s the perennial well-spring of coercion— he arid fount of dearly bought reform, ney see no dignity for their countrymen in membership, but only a species of slavery, if the members are honest, regard their representatives as useful merely to counterplan against the devices of the counterplan against the devices of the British Government, in whose friendliness it would need a miracle to induce them to confide. There are Irish constituencies that will take the peasant from the ploughtail, the cowboy from the byre—yea, the scavenger from the streets—and year them into Payliamant before a residual than into Payliamant before a residual to the payliamant before a send them into Parliament before again they entrust power to faithless aristocrats, they entrust power to faithless aristocrats, as to their sorrow they have done for eighty fruitless years. What is it to them whom Mr. Parnell nominates for county or town, so long as the work they want done is performed? The interests of the leader and his people being one, and the purposes the same, so long as he gives them results, so long will they give him the means which he declares necessary to obtain them. It is not merely Mr. Parnell the Irish people are following, but their own proper interests, the gratification of their national pride, the humiliation of their oppressors, the achievement tion of their national pride, the humina-tion of their oppressors, the achievement of the full measure of their rights. Mr. Gladstone in 1871 told the late John Mar-tin that he feared not to compete with him for the confidence of the Irish people. If success in this competition could now with their present leader, he may hepe to issue triumphant from the liste, hope to issue triumphant from the lists, if he achieves more rapidly and fully than Mr. Parnell the objects on which the Irish heart is set. Such is the state of affairs in Ireland. Coercion, like the lid on a boiling pot, may keep down the seetning for a while, but it will again be heard to bubble by and by.

Trample not on anyone; there may be some work of grace there that thou know-est not of, "The name of God may be written on that soul thou treadest on; it may be a soul that Christ thought so much of as to give his precious blood for it; therefore, despise it not.