

The Catholic Record.

"CHRISTIANUS MIHI NOMEN EST, CATHOLICUS VERO COGNOMEN."—"CHRISTIAN IS MY NAME, BUT CATHOLIC MY SURNAME."—St. Pacian, 4th Century.

VOLUME 9.

LONDON, ONTARIO, SATURDAY, APRIL 30, 1887.

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ANTI COERCION.

THE QUESTION DISCUSSED IN THE ONTARIO HOUSE.

On Friday night in the Ontario legislature.

Hon. O. Mowat rose amid loud applause to move the resolutions favoring Home Rule for Ireland and protesting against the Coercion Bill. He said that he had calculated on being able to move them at an earlier hour. He believed the passing of these resolutions to be of service to the cause of Ireland. He would not speak at great length. The speeches they might make would have no effect in England—they would affect only our own people—and they were already alive to the importance of the cause of Home Rule. It was said that he had nothing to do here with the question of Home Rule. But those who were most deeply interested in the matter, and conspicuously that veteran statesman, Mr. Gladstone, had said that such expressions of sympathy were of great moral value. They were following the examples of the Dominion Government and of other colonial legislatures, asking for this expression of opinion. It was now beyond doubt that there was a larger amount of sympathy and misery in Ireland than in any other English speaking country. It was easy to see

SOME OF THE CAUSES
of this. Ireland was a conquered country, conquered by an alien race. Then there was the union, effected by bribery and frauds of the grossest kind. Afterwards England had governed Ireland for some time, and while there was no doubt that Ireland had been badly governed. Experience showed that England

COULD NOT GOVERN IRELAND
well. To illustrate this he would point out that it took 30 years after the Union before the Irish people were emancipated sufficiently far to allow of people of the Roman Catholic creed representing their countrymen in the British Parliament. Then, again, there was the alien church, which had existed as an established church until a very few years ago. There was in consequence a very strong feeling on the part of the great majority of Irish people against England and English people. This feeling extended to the Irishmen in America. Recent events had done a good deal to moderate the antagonism existing between the two races, especially the conversion of Mr. Gladstone to the cause of Home Rule. The very fact that Gladstone had taken up the cause, and had been supported by a great majority of the Liberal party, had done much to allay ill-feeling. Here in Canada we know the effects of home rule. We know that there would be no prosperity here without home rule, and we know that under it the Irish people lived here in content and happiness. (Cheers) Home Rule in Ireland, he believed, would promote the

HAPPINESS AND UNITY
of the empire. It was difficult to get attention in the British Parliament to local questions. The only way of dealing with them was by a Legislature competent to deal with her own local affairs. The Irish people, as the resolutions stated, were proud and happy to believe that Ontario was a part of the British Empire. (Cheers) If there was crime in Ireland, that was no reason for the passage of the Coercion Bill. Only a part of the Irish people had been guilty of crime, but the bill applied to the whole people, the guilty and innocent. The Coercion Act took away trial by jury and otherwise interfered with the liberty of the subject. Coercion might sometimes be necessary, but he contended that the causes leading to the crimes that made coercion necessary should be removed simultaneously with or prior to the

APPLICATION OF COERCION.
but the Act of the British Government proposed to apply coercion without removing those causes of crime and without promising to introduce any measure that would remove these causes. The resolutions had been drawn in such temperate language that it seemed difficult to suppose that any one would oppose them as it would be a grand thing for Ontario, if they were passed unanimously, and they had been drawn with that end in view. At all events he was fully of opinion that they would be of some service in promoting the welfare of Ireland, and the unity and prosperity of the empire. The resolutions were printed in the *Globe* of April 13.

Mr. E. F. CLARKE said he did not desire to make political capital out of the discussion. This seemed to be the sole aim and object of the promoters of these resolutions. The Imperial Parliament was now dealing with this difficult subject, and he was entirely opposed to interfering in their deliberations. The recent elections in Great Britain were on the

question of Home Rule, and were unfavorable to the cause of Home Rule in Ireland. If, then, they believed in the principle of the majority ruling, they should agree what the majority in Great Britain should be allowed to have their desire in this matter. Moreover, that majority surely was better able to judge of the advisability of granting Home Rule to Ireland than was a people four thousand miles away, who received all their news concerning the points in dispute through the medium of the American Associated Press.

Mr. STRATTON said that the preceding speaker had no right to impute to the Attorney-General the motive of a mere desire for political gains. The member for Toronto had quoted many opinions against Home Rule, but the opinions he quoted were those of a privileged class. (Cheers) The hon. gentleman had spoken as if this were merely a Catholic question. He forgot that nearly all the great leaders in the Home Rule had been Protestants. He had referred to the verdict given by the English people; but he (Mr. Stratton) ventured to say that if an appeal were made by the English people now, that decision would be reversed. They found that those who opposed Home Rule in the British Parliament had virtually closed their mouths not only of the Irish members but of the English members also who favored Home Rule. He asked the hon. member for Toronto how he would like, for any offence he might be alleged to have committed, to go to London to be tried for that offence. Yet that was what this Coercion Bill proposed to do. It would send Irishmen to London to be tried for offences they might be alleged to have committed in their own country. Was that British fair play? He thought, in conclusion, that the British Government could not do a wiser and a better thing than to celebrate this jubilee year of Her Majesty Queen Victoria by giving to Ireland that measure of local self government which would make her happy and prosperous. (Applause.)

Mr. MEREDITH said that those who sympathized with the cause of Ireland must regret the tone of levity with which the debate had been conducted, at least the debate might have been carried on in a decent and orderly manner. He regretted that these resolutions had been placed upon the paper. There was a time when such resolutions might have been of some benefit to Ireland—a time when the Irish people were struggling against coercion laws far more harsh and stringent than that which was now before the House. But what was the sympathy of hon. gentlemen opposite then? They were silent; they never called upon their great majority to vote resolutions of sympathy with the struggling cause of Ireland. Nay more, in a stronger case than this, they had expressed the opinion that non-interference was the duty of the Legislature. When the great question of the maintenance of equal laws throughout the Dominion was at stake the Government put upon the records of this House a declaration that this House had no right to express an opinion upon the executive action of the chief tribunal of the Dominion. Now when the case of Ireland was under consideration they proposed to eat their words and express an opinion upon the matter. He was the son of an Irishman. He believed in such a measure of local self government as was consistent with the integrity of the Empire. But he had a right to demand that his countrymen should be obeying the laws show that they were able to be entrusted with the making of them. He did not approve of that portion of the Coercion Bill which said that a man should be taken to England and tried for the highest crimes when the offence was charged as being committed in Ireland. But it was to be observed that the Coercion Bill reflected only certain districts of Ireland where the arm of the law was paralyzed. Such legislation as this was not unknown in Canada. In Canada we had upon the Statute book a provision by which a man could be tried without appeal. Upon what ground? Why, that under the existing state of things the ordinary law could not be administered, that was the Canadian Temperance Act. He did not know but that if he were in England he would be a Liberal. He acknowledged that in the past there had been penal laws which justified the Irish people in much that they did. The Government of Salisbury conceded that there should be a measure of self government to Ireland, but what they said was that there should be obedience to the existing laws before the power of self government was granted. "I protest," Mr. Meredith said, "against introducing here the questions of the Old Land. We have questions enough of our own, God knows." He was willing, however, that they should express their sympathy for Ireland. He had seen in a Canadian journal an argument used which alone could induce him to vote against these resolutions. Our soil was once invaded by a body of men who expressed their sympathy with the cause of Ireland. They came not once, but twice, invading the country—a people who had committed no offense against them. Within the borders of that country there were men of their own religion, enjoying the same rights and liberties as the Protestant people of the Province and the Dominion. They came twice and we repelled them, as he trusted we ever should, and when he saw a newspaper and a great dignity of the Catholic Church urging that we should vote for such resolutions lest we should produce an attack upon our border, he said that they could not be driven by language such as this to express any such opinion. It would be a dishonoring thing for our Legislature to lie down and vote for such resolutions. He would vote against them because he did not believe they would serve the cause they professed to serve; because he would not appear by any act of his to yield to the arguments used in the press; because the resolutions endorsed a scheme of which he did not altogether approve; a scheme which made

Ireland the vassal of England. He hoped and trusted that the dawn of a better day would never come unless it came bringing the feeling to all classes of the people that there would be just and equal government for all, instead of a condition of things that would intensify rancor, bitterness and hatred; unless the rights of all were protected. I do not know, said Mr. Meredith in conclusion, what the result of my vote shall be. I may be driven from public life forever. But whatever I may be, I am going to take the course that my conscience dictates. There should be no paucity of any cry, and no vote should be asked for a merely party purpose; and I charge the hon. gentlemen opposite with dishonoring the great cause of Ireland by dragging it into a miserable party conflict. (Cheers)

Hon. C. F. FRASER congratulated the hon. member for Toronto (Mr. E. F. Clarke) on having put the case from his standpoint with as little passion, as little animosity and as much fairness as one could reasonably expect. The majority of those who spoke had followed the same course. It was left for the leader of the Opposition, who posed as the embodiment of fair play or moderation, liberality and toleration, to make one of the most violent and incendiary harangues ever heard in this legislature. (Applause) The hon. gentleman had at last shown almost his entire hand. In the late general election he was very tolerant, and he declaimed against those who raised the religious cry as enemies of their country and their God. But he had to-night, with deliberation and malice, made a speech calculated to arouse the prejudice and animosity of the religious majority in this Province against the minority. If that was not his purpose, what did he mean when he referred to the Riel question? What did he mean when he charged the Government with trying to catch the vote of a certain section? What did he mean by his reference to the courteous letter of the Archbishop? He charged the leader of the Opposition with having taken the question out of the arena of calm discussion into that of signal strife and controversy, with the aim and object of strengthening his political position in the Protestant Province of Ontario. He talked about being driven from political life by his present position. Why, he did not dream of such a thing. (Applause) He thought he would be able to make some capital out of it. It was his trump card. Then he spoke of the Government dragging the question into the political arena. What did he think of his leader at Ottawa, of his own friends there, when in 1882 they carried the Home Rule resolutions, moved by a member of the Opposition? Did he then think that Sir John and his Government and the Canadian House of Commons had dragged this great Irish question into the political arena? And if not, how dare he make such a charge against those who were as well entitled to speak in this House as were they in the Canadian House of Commons? Hon. gentlemen opposite might sneer at the action of the Legislature, but he believed that the vice of the Legislature was potent, not only in Ontario, but throughout the Empire. (Applause) And he did not think it was a fitting thing for a member of this Legislature to say, as the member for Toronto (Mr. H. E. Clarke) had said, that they were making themselves the laughing stock of the world. The hon. gentleman did not think so when Dr. Kane was addressing meetings in Toronto. He did not think that the resolutions there passed were making the people of Toronto the laughing stock of the world. (Applause) No, it was not till the question came to this Legislature where two million of people were represented, where their opinions were voiced, that he came to this conclusion, and warned the House that it was going to degrade itself in public estimation. A representative body like this had a right to express an opinion on a matter which concerned not merely Ireland, but the Empire, and which, therefore, affected us as part of the empire. Wherever the British flag floated there were Irishmen and the sons of Irishmen interested in this question of Home Rule for Ireland. Here in Canada there was a large Irish population, interested first because it touched home, and secondly because it affected the peace, welfare and good citizenship of the people of Canada. His hon. friend (Mr. Meredith) said he would vote against these resolutions because reference had been made to the Fenian raids, and because we were able to repel those raids. But he (Mr. Fraser) said that if there were nothing else but the danger from this source that itself gave us a position upon this question. Any question that was of such far reaching importance that had caused the presence in the United States of a number of persons who were willing to strike a blow at England if they had the opportunity that a question of that magnitude was one upon which we were entitled to have our voice heard. Instead of being a reason why one should be silent it was a reason why we should speak out. There were more men ready in this country to repel and resist the Fenian hordes than the Irishmen of the Province of Ontario. (Applause) He himself belonged to the volunteer force at that time, and he had a very vivid recollection of the attempt which was then made to cast a slur on every Roman Catholic man in Ontario. But he had also a very vivid recollection of the fact that in every volunteer company there were to be found Irish Catholics and the sons of Irish Catholics shouldering their muskets ready to go to the front and make defence of this Canada of ours. The leader of the Opposition had insinuated, though he did not say so plainly, that when Fenian descent and birth were not to be relied upon.

Mr. MEREDITH—No, no.
Mr. FRASER, continuing, said that half a century ago, when in this country we were making an appeal for Home Rule, our difficulties were just such as they have in Ireland to-day. The people of this country were being governed from London. We were asking for responsible governments by our own representatives. Precisely the same principle was involved in the agitation for Home Rule for Ireland. He did not forget that that boon was not conceded in Canada until practically we had asked for it at the point of the bayonet. There was rebellion in Quebec; there was rebellion in Upper Canada; and he did not forget that the men who took an active part in that rebellion were afterwards promoted to high positions in the land. He did not forget that one of the leaders in that demand for responsible government afterwards became Prime Minister of the United Kingdom, and that there was a monument to his memory in the grounds of the Parliament building and that the Conservatives had been proud to follow him as a leader.

Mr. MEREDITH—Hear, hear.
Mr. FRASER, continuing, said that there could be no finer place to pass resolutions in favor of Home Rule, than in this country where we had Home Rule in the Township Council, Home Rule in the County Council, Home Rule in the Local Legislature and Home Rule in the Dominion Parliament. He admitted that there should be proper safeguards for the minority in Ireland. He felt the force of the argument the more strongly because he himself was one of the minority in Ontario, and the resolutions declared that that protection should be given. He was sorry that the leader of the Opposition had not so much toleration as his leader at Ottawa. If he had these resolutions might have been passed unanimously. Irishmen had shown that they were fit for government, that they were in favor of fair play, and law and order. Darcy McGee had landed in this country with this offence against English law still clinging to him, yet here he became a member of the Dominion Parliament and held there a place of usefulness and honor.

Mr. FRASER closed by moving an amendment providing that a copy of the resolutions should be sent to Messrs Gladstone and Parnell.

Mr. MEREDITH said he had made no remark which could justify the hon. gentleman in saying that he intended to cast a slur upon any Irish Roman Catholic in Canada in connection with the Fenian raid. The hon. gentleman might at least be honest in his discussion of the question. At 3:30 a.m. the House divided on Mr. Fraser's amendment, which was carried on the following division:
Yeas—Allan, Arvey, Balfour, Ballantyne, Bishop, Blesard, Blyth, Chamberlain, Chisholm, Clancy, Clarke (Wellington), Conmee, Dack, Drury, Dryden, Egan, Ferguson, Field, Fraser, Freeman, Garsoun, Gibson (Hamilton), Gibson (Huron), Gilmour, Gould, Graham, Guthrie, Harcourt, Hardy, Hilliard, Ingram, Ley, Mackay, McKay, McLaughlin, McMahon, Mack, Master, Metcalf, Morin, Mowat, Murray, Nairn, O'Connor, Peadar, Pardee, Phelps, Raysside, Robillard, Ross (Huron), Ross (Middlesex), Smith, Snider, Sprague, Stratton, Waters, Widdifield, Wiloughby, Wood, (Bran)—59.

Nays—Armstrong, Bigger, E. F. Clarke, (Toronto), H. E. Clarke (Toronto), Craig, Crighton, Cruess, Fell, French, Hammell, Hess, Hudson, Kerns, Lee, Marter, Macbrachan, Meredith, Miller, Monk, Morgan, Ostrom, Preston, Rorke, Stewart, Tooley, Wilmut, Wood (Hastings), Wylie.—28.

The resolutions, so amended, were then carried on the same division. Three cheers were then given for Home Rule and three for the Queen.

THE CANADIAN COMMONS DENOUNCES COERCION.

ABLE SPEECHES FAVORING HOME RULE FOR IRELAND.

On Thursday night, in the House of Commons, Mr. Curran rose to move his resolution in condemnation of the Coercion Bill. He said he was confident the position he took and the action he was to propose would meet with the favor of at least 80 per cent. of the Canadian people. He was proud that no Canadian newspaper, so far as he knew, in discussing this question, had spoken against the principle of Home Rule. It was true some had declared this resolution in its form was insensate and stupid, but he would recover very soon from the criticisms of men expressing such opinions. He felt that he was backed by public opinion because of the strong and general expressions against coercion and in favor of Home Rule, which had been given from one end of the Dominion to the other. He quoted resolutions passed at the City Councils of Montreal, Quebec and other cities; by public meetings in Toronto, Montreal, Ottawa and elsewhere; and the resolution passed in the Quebec Legislature, and one given notice of by the Premier himself in the Legislature of the great Province of Ontario. He had not heard of any declaration in the press, in any public meeting or representative body in favor of coercion and against Home Rule. He gave a list of the Coercion Act passed by the British Parliament since the union of 1800, and urged that this system should not and must not be continued. He referred also to the debates on coercion in the Imperial Parliament, quoting the utterances of Liberal members against coercion and in favor of a measure of Home Rule. Ireland was not alone in this great contest, for she was being joined by Scotland and Wales, while her plea was sustained by practically all those colonies which knew by experience the blessings of local control of local affairs. It was said

that the Protestants of Ireland were opposed to Home Rule, but it was not so. He read the report of a meeting of Irish Protestants in Dublin recently held protesting against coercion and favoring Home Rule. It was said that this House did not have the Coercion Bill before it and could not be in a position to express opinion upon it. He went briefly over some of the provisions of the bill, showing that evidence might be taken on oath respecting alleged offences, even though no man was before the Court charged with crime. That was summary and conviction made possible on evidence which would not hold in other countries. That measure would make Ireland an

ELYSIUM OF THE INFORMER,
a country in which no man's liberty would be safe, where every citizen would be at the mercy of the lowest and meanest scoundrel (Cheers) He read denunciations of the bill by Mr. Gladstone and said he would not attempt to supplement these eloquent words by any of his own. It was said that this House had no right to speak upon this subject, that though representatives of part of the Empire they must enjoy their own liberties and turn a deaf ear to oppression of the citizens of another part of the Empire. But the House is a body already put itself on record on this question. He would refer also to the words of the leader of the Government (Sir John), without whose good will no Home Rule resolution could be passed in the House, and read Sir John's declaration in support of the resolution in 1882. He spoke also of the opinion expressed by Mr. Chepman and by Mr. Blake at the opening of this session regarding the state of affairs in Ireland. Ministers of the crown in Britain had over and over again expressed opinions on behalf of the oppressed nations in Europe, in proof of which he read from British public documents in relation to the attitude of Britain on the position of Bulgaria, Poland and other countries. He dwelt upon the probable effects of coercion, and said that it would strike a direct blow at those who had conducted the constitutional agitation for Irish liberty which had challenged the admiration of the whole world, for the political descendants of the men who had spent millions in

DEBAUCHING A PARLIAMENT
to deprive a nation of its liberties would hardly hesitate at the possibility of packing a jury to ruin the influence of a man who stood in their way. He contended also that it must result in unconstitutional agitation such as that which had given rise to the Fenian organization, from which Canada had suffered so much. The denial of liberties to the people of Canada had resulted, even at so late a day as the beginning of Her Majesty's reign, in rebellion and wise concessions and the establishment upon firm foundation of popular government had endeared Britain and her Queen to every person in Canada, and a similar wise policy would result in equally happy results in Ireland. He closed by moving the resolutions of which he had given notice.

Mr. PATTERSON (Essex) seconded the resolution.
Mr. CASBY said that the last speaker had given a specimen of the fairness and freedom from bias of those who favored coercion. He had taken certain newspaper statements and upon them held the leaders of the Irish Nationalists to be guilty of the gravest crimes. One could easily understand why any Nationalist in Ireland would object to have the right of trial by jury taken from him and any charge against him tried by two Justices of the Peace. The objection was made that Canada had no right to speak on this question. But it had already been set forth that it would affect injuriously immigration to Canada and, moreover, might bring about hostile acts against Canada on the part of the Irish people of the United States, as management in Ireland had done once before. Moreover, Canada had had experience of Home Rule and was able to speak with authority on the subject. It was true there were differences between the circumstances of Ireland and those of Canada, but the principle of home rule was as good for one as it was for the other, and means should be found to apply it, so as to meet the different circumstances. It was as if that the Government of Mr. Gladstone had declined to accept the suggestion of Canada in 1882, but Canadians would be unworthy of their position if they accepted this snub, thereby acknowledging that they had no right even to approach the theme and subject in which they were deeply interested. Canadians had a right to speak their minds on this question, and they should maintain that right as they had done before. He dwelt upon some features of the Coercion Bill, showing how oppressive they were, and declared that there was no need for them in the present state of Ireland. The amendment would make the House say they had not information by which to judge of this subject. But every important newspaper had given a summary of the measure, and the member for North Bruce himself had given facts on which it was based from the speech of Mr. Balfour on the bill. On a question of such importance as this he (Casey) thought they had sufficient information to express an opinion. The statement was made by the members for North Bruce (McNeill) and Muskoka (O'Brien) that the minority in Ireland would not submit to a measure such as that proposed by Mr. Gladstone, plainly making a threat on behalf of that minority of an appeal to arms should such an Act be passed. Such a threat would hardly influence those who believed in Home Rule in their favor. It seemed to be assumed that the people of Ireland continued agitation from a pure spirit of mischief, but the fact that there was such turmoil was the best proof that reforms were needed. Laws should be made not to repress, but to free the people. He favored the resolutions. He would be glad had they been in favor of an address to the Queen direct, but would support them as they stood.

Mr. McNeill, after eulogizing Mr. Curran's ability and devotion to the cause of Ireland, expressed regret at the introduction of this resolution. It was true the House had last year passed a resolution on this subject in favor of Home Rule, but it was modified by a demand for the full recognition of Her Majesty's reign, in rebellion and wise concessions and the establishment upon firm foundation of popular government had endeared Britain and her Queen to every person in Canada, and a similar wise policy would result in equally happy results in Ireland. He closed by moving the resolutions of which he had given notice.

Mr. KENNY spoke briefly, supporting Mr. Curran's resolution.
Mr. FLYNN referred to the land troubles in Prince Edward Island, when the people broke out into open revolt, which had to be suppressed by military force, but when the Government stepped in and allowed the people to purchase their holdings peace returned and prosperity reigned again. No more law-abiding and peaceful people existed than those of Prince Edward Island. The right to agitate for the reform of abuses and for the extension of liberty educated the people in the principles of government and made them loyal to the laws which they themselves authorized. He denied that crime had increased in Ireland. He gave statistics quoted by Mr. Gladstone to show that never had there been less crime in Ireland than there was at this time. To deprive the people of the right to agitate for reform must lead to most regrettable acts. In the Maritime Provinces, before the principle of local control over local affairs was admitted, the people were in a state of constant discontent. This state of affairs was constant source of trouble to the Mother Country. If repression had been longer continued he believed there would have been an outbreak, but

HOME RULE WAS GRANTED
and the people became at once contented. Mr. Gladstone had declared that there were two roads, coercion and greater local liberties. They had tried the first long enough; let them try the other now. It was a comfort to the people of Ireland and their sons all over the world that the majority

in Scotland and Wales favored their cause, that the great democracy of England favored their cause, and their demands were championed by one of the greatest statesmen England had ever produced—Gladstone. Let Ireland be governed in accordance with the well understood wishes of the Irish people they would find instead of constant discontent and agitation a happy and contented people. (Cheers)

Mr. O'BRIEN expressed regret that these resolutions had been introduced. The House had voted last year in favor of Home Rule, while still maintaining Imperial taxation, this was proof in itself that Parnell and his friends would not accept it as final. Parnell himself had declared over and over again that he and his friends would not be satisfied with anything short of complete separation. Ministers of the Crown had declared that they did not rest their case upon criminal statistics, but upon facts abundantly proven, that there was an organized system of terrorism, that witnesses could not be got to testify, and juries could not be depended upon to convict though the evidence was absolutely conclusive. This was because of the National League, which trampled upon an innocent laborer and shot him down if he refused to obey its orders. There were the men whom they were asked to express sympathy. This bill was not a coercion bill, but an anti coercion bill to relieve the people of the terrorism and tyranny under which they were ground down. He referred to the charges against Parnell and other Irish leaders, that they had entered coolly upon a system of assassination, and declared that these resolutions were an appeal upon the House to express sympathy with men convicted—for he held they were convicted, as the evidence admitted of no doubt—of using such means as this in furthering their agitations. He denounced the League for sending an emissary to do, as he said, the footstep of the Governor-General because he did, in his capacity of Irish landowner, something which the League did not like. He regretted to see that Archbishop Lynch had sent to a public meeting a letter which in effect incited Irish sympathizers in Canada to insult Her Majesty's representative. The question had been asked of the Government, he believed, whether this emissary of the National League was to be placed under police surveillance. He (O'Brien) could not tell him that it was more in the nature of police protection he would require, for if he tried to carry out the programme laid down by the League there were men in every town and village in this country who would convince him that the representative of Her Majesty was not to be thus treated with impunity.

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CONTINUED ON EIGHTH PAGE.

BEN HUR; OR, THE DAYS OF THE MESSIAH.

BOOK SIXTH.

CHAPTER II.

"A woman of Israel, entombed here with her father. Help us quickly, or we die."

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hearty murmur; or they may be enduring the tortures of hunger and thirst, not having had to eat or drink since the evening, the convulsions were taking away his strength."

"Tirzah, reclining against her mother in her arms, wept bitterly."

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same, and told her stories, and invented new ones, and listened with eyes so much brightened, and with a smile so much sweeter, than she would have had on any other day."

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invaluable for a lifetime restored, as if by magic, at his hands, and even by people of advanced ideas, he is regarded with awe and veneration."

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felt like large pebbles under my knees. The pain was terrible. In a few days, however, I was restored to health and became the robust individual you see before you. If ever there was a miracle, this was one, and Father Moellinger worked it."

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as a warning to all recalcitrants because they held to the very doctrines which the Church of England has, for three hundred years, and since the year 1534, XXXIX. Articles, professed and sworn to, now, forthwith, this same Church of England, has made a great mistake that she should bestir herself against her heresies and her rebellion. Surely wonders will never cease. We confidently look for the day, not far distant either, when these same men will claim that they have not only never protested against the Pope, but, in fact, that the Pope rightfully belongs to the Church of England and they have more right to him than the old historic Catholic Church."

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MONSIGNOR DARBOY. THE HONORS SURROUNDING HIS IMPRISONMENT AND DEATH. From the recollection of seventy-one days, such as had never been known in the annals of civilization, Paris was finally delivered, Sunday, May 28, 1871. The reign of the Commune of Paris, pursuing its career of murder, destruction, and terror, went on finally in blood and flame. Its almost incredible enormities—the massacre of the archbishop, and the commission of complex murders of persons who refused to join in the fiendish work; its horrible and well-organized plans of incendiarism, intended to destroy the entire city, and resulting in the destruction of many great monuments; Parisian crimes which must excite eternal execration.

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MONSIGNOR DARBOY.

THE HORRORS SURROUNDING HIS IMPRISONMENT AND DEATH.

From Scribner's Magazine.

After an insurrection of seventy-one days, such as had never been known in the annals of civilization, Paris was finally delivered, Sunday, May 28, 1871. The reign of the Commune of Paris, pursuing its career of murder, destruction, and terror, went out finally in blood and flame. Its almost incredible enormities—the massacre of the archbishop, and the commission of countless other murders of persons who refused to join in this fiendish work; its horrible and well-organized plans of incendiarism, intended to destroy the entire city, and resulting in the destruction of so many great monuments of Paris—are crimes which must excite eternal execration.

Of one of these my position gave me a special knowledge, and I shall now return to speak of it at greater length.

It was from the fact that I was the only foreign minister who remained in Paris during the days of the Commune that I was brought into relations with the Archbishop of Paris. Up to that time I had known him only by general reputation, and as a man eminently beloved by all who knew him, sincerely devoted to the interests of his Church, and distinguished for his benevolence and kindness of heart. When I heard of his arrest by the Commune, on one of the first days of April, I considered it one of the most threatening events that had taken place. Yet it was hardly possible to suppose that any injury could come to a man like the Archbishop Darbois.

The bloodthirsty Raoul Rigault had signified his brutality, after reaching almost supreme power in the Commune, by ordering this arrest. The order was in these words: "Order the arrest of citizen Darbois (George), calling himself Archbishop of Paris," and on the 4th of April the archbishop was arrested at his residence. The agents of the Commune told him that they arrested him simply as a "hostage;" that they wished to treat him with all the respect due to his rank, and that he would be permitted to have his servant with him. They transported him from his residence to the prefecture of police in his own carriage, but when once in prison, instead of receiving the respect due to his rank, he was treated like a criminal. He was soon removed from the prison of the prefecture of police to the prison of Mazas in an ordinary prison carriage. No sooner was he in his cell than his isolation became complete. He received no news, he heard nothing from the outside, and saw no persons, not even his fellow-prisoners.

Shut up as he was in his dreary cell, forbidden communication with any person, it should not be wondered at that I temporarily lost sight of him in the whirl of the terrible events then passing in Paris. But on the 18th of April the Pope's nuncio, Flavio Chigi, wrote me a confidential communication, asking me to receive kindly four ecclesiastical canons of the Metropolitan Church of Paris, who would come to me to claim my protection in favor of their archbishop from the insurgents; and he asked to be permitted to join his prayers to those of the good canons, and to assure me of his great gratitude for all that I thought I might do in endeavoring, at least, to prevent any danger coming to the life of Mgr. Darbois. This communication was brought to me by the canons, and they made a very strong appeal.

Visiting Versailles on the 22nd of April, I called upon the Pope's nuncio to talk with him in relation to the situation. The outrage in arresting this most devout and excellent man and confining him (au secret) in prison, was not only a crime, but a great insult, particularly in the Catholic world. I fully sympathized with the nuncio and the gentleman who had addressed me in respect to it, and had no hesitation in telling the nuncio that I was at his disposal to do everything in my power, of course unofficially, to secure the release of the archbishop. I assumed that I should only be conforming to the policy of our government, as illustrated in like circumstances, by complying with the request in the hope that I might be able to ameliorate the condition of the prisoner. I returned from Versailles to Paris on the evening of the 23d of April, fully determined to act in the matter. The first thing I did after reaching my house was to send a messenger to Gen. Cluseret, the Commune's minister of war, to make an appointment to see him at ten o'clock the next morning (Sunday). My messenger returned, saying that he had found Cluseret, and had asked him to request me to call upon him at the ministry of war at that hour. Taking with me my private secretary, I reached the ministry of war promptly at the time named, where I found Cluseret occupying a desk which had previously been occupied by the regular minister of war of the government. I had known him quite well, and he received me very kindly. I then stated to him the object of my visit, saying that I did not visit him in my diplomatic capacity, but simply as a private individual, in the interest of good feeling and humanity, to see if it were not possible to have the archbishop released from prison. I said that the incarceration of such a man, under the pretext of holding him as a hostage was an outrage, and that the Commune, in its own interest, should at once release him. He answered that it was not a matter within his jurisdiction, and however much he would like to see the archbishop released, he thought, in consideration of the state of affairs then in Paris, it would be useless to take any steps in that direction. The people would never permit the release; and if he (Cluseret) should attempt to intervene in his behalf, it would not only render the situation of the prisoner more deplorable, but it would be fatal to him (Cluseret). Indeed I very much doubted myself whether the Commune would dare, in consideration of the excited state of feeling at the moment, to release the archbishop; but I told Gen. Cluseret that I must see him and ascertain his real situation, the condition of his health, and whether he was in want of anything. He replied that he could see no objection to that, but said that it was necessary to get a permission from the procurer of the Commune, Raoul Rigault, and suggested that he

would go with me himself to see the latter at the prefecture of police. We at once descended the gilded staircase into the courtyard, where we found his splendid coupe and driver in livery awaiting us. He invited me to take a seat with him in his coupe, while my secretary followed in my own.

In reaching the apartment occupied by Rigault we had to traverse the crooked and dirty alleys of the horrid old prison of the prefecture, all filled with the brigand National Guard. Recognizing the minister of war, they saluted him with the touch of the *kepi*, and we passed unmolested. Demanding to see Rigault, though it was now eleven o'clock, we were told that he was not yet up, and my private secretary and myself were then ushered into the magnificent salon of the prefecture to wait until Cluseret should have had an interview with the procurer of the Commune in bed. While we were waiting we saw the servants preparing for the midday breakfast in the beautiful dining hall adjoining the salon. I should think the table was set for at least thirty covers and it presented that elegant appearance which belongs to the second breakfast in all well-to-do households in Paris. It was fully a half hour before Cluseret returned and he brought with him a document all in the handwriting of Rigault containing the desired permission.

Armed with this unquestionable authority my private secretary and myself immediately started for the prison of Mazas, where we were admitted without difficulty, and treated with every consideration by the guardians. Their callous hearts seemed to have softened toward the archbishop, and they appeared glad to welcome us as his friends. As a special favor we were permitted to enter into his gloomy and naked little cell. He had been in prison more than two weeks, and had seen no person except the jailers, and he was utterly ignorant of what had been done during his imprisonment. He seemed delighted to see me, and I was deeply touched by the appearance of the venerable prelate. With his slender person, his form somewhat bent, his long beard (for he apparently had not been shaved since his confinement), his eyes haggard with illness, he could not have failed to make the most indifferent observer. I told him what the object of my visit was, and he at once entered upon an explanation of his situation. I was struck with his cheerful spirit, and captivated with his interesting conversation. He was one of the most charming and agreeable of men, and was beloved alike by the rich and the poor. His life had been one of acts of charity and benevolence, and was particularly distinguished for his liberal and Catholic spirit. The cruelty of his position and predicament of his coming fate had not changed the sweetness of his disposition nor the serenity of his temper. No words of bitterness or reproach for his persecutors escaped his lips, but he seemed to breathe rather to make excuses for the people of Paris, to whom he had been allied by so many ties during his whole life. He said he was patiently awaiting the logic of events, and praying that Providence might find a solution to the terrible troubles in Paris without the further shedding of blood, and he added, in a tone of melancholy, "The accents of his life will never be effaced from my memory."

"I have no fear of death; it costs but little to die; I am ready. That which distresses me is the fear of what will come to the other prisoners—the drunken men, the cries of death, the knife, the hatchet, the bayonet."

I found him confined in a cell about six feet by ten, possibly by the ordinary furniture of the Mazas prison—a wooden chair, a small wooden table, and a prison-bed. The cell was lighted by one small window. As a political prisoner, he was permitted to have his food brought to him from outside of the prison. From my conversation with him, and from all I saw, and from all I knew in respect to the Commune, I could not conceive from myself the real danger that he was in, and I hoped more and more strongly that I might be instrumental in saving him from the fate that seemed to threaten him.

The permission given me by Raoul Rigault to see the archbishop, which has been referred to, having been annulled by a general order to revoke all permissions given to anybody to see any prisoner, I was obliged to procure another special permit for this purpose. On the 18th of May, therefore, I sent my private secretary to Raoul Rigault to obtain such permit. He reported to me that he found Rigault very much indisposed to give what I desired; but he insisted so strongly that Rigault finally sat down, and with his own hand, wrote a permission. This is a cynical and characteristic document, and there are no words wasted. Mr. McKean was my private secretary. I was not designated as minister of the United States, but styled "Citizen Washburne," and the archbishop is simply described as the "prisoner (detenu) Darbois." The permit, of course, enabled me to enter freely. I no longer got inside than I saw that there was a great change in affairs. The old guardians whom I had often seen there were not present, but all were new men, and apparently of the worst character, who seemed displeased to see me. They were a little drunk, and were disputing each other's authority. I asked to see the archbishop, and expected to be permitted to enter his cell as I had hitherto. This request was somewhat curiously refused, and they then brought the unfortunate man out of his cell into the corridor to talk with me in their presence. The interview was, therefore, to me very unsatisfactory, both from the surroundings and from the condition of distress in which the archbishop seemed to be. It was impossible to talk with him freely, and I limited myself to saying that, while I and I limited myself to saying that, while I regretted that I had nothing encouraging to communicate to him, I had taken pleasure in calling to see him in order to ascertain the state of his health, and if it would not be possible for me to render him some further personal service. Such was the situation that I thought proper to bring my interview to a speedy close; then it was that for the last time I shook then it was that for the last time I shook the hand of the archbishop, and bade him what proved to be a final adieu.

The Martyrs of Henry's reign whose names occur in the recent Decree of Beatification were led to execution; John Larke, the friar and parish priest of Blessed Thomas More, and Rector of Chelsea. With him on March 7th, 1544, suffered Blessed German Gardiner, a relative of Stephen Gardiner, Bishop of Winchester, and a zealous upholder of the supremacy of the Vicar of Christ. It is needless to tell in detail the story of their trial, so indignantly unjust, so painfully an English was it in every particular. Suffice it to say they were condemned, refused to batten their faith in obedience to Henry's law and died martyrs for the unity of the Church and the supremacy of Rome.

The particulars of what followed I learned later, when, on June 3, after the downfall of the Commune, I visited the prison. The days of Tuesday and Wednesday, the 23d and 24th of May, were anxious days at La Roquette, but there were no very striking incidents. About six o'clock on Wednesday evening a detachment of forty of the National Guard, belonging to the "Vengeurs de la Republique," as they were called, arrived at the prison, with a captain, first and second lieutenants, a commissaire of police, and two civil delegates. They all wore bright red scarfs. Entering the office of the jailer, these civil delegates demanded of the director of the prison the release of the hostages, saying that they were commanded to do so. The director, at once refused to deliver up the prisoners, saying that he would not consent to such a massacre of men confided to his care without more formal orders. A long dispute thereupon arose, which finally ended by the director's giving consent to deliver up six victims who had been especially designated. The men awaited the decision impatiently in the court, and as soon as the delegates got the consent of the director to give up the prisoners they all mounted to the staircase pell mell to the first story, where the hostages were then confined.

In the presence of such a contemplated crime a silence came over these assassins, who awaited the call of the names of the victims. The names of the six martyrs were called. The President Bonjean, occupying cell No. 1, was the first; the Abbe Deguerry, occupying cell No. 4, was the second, and the last called was Mgr. Darbois, Archbishop of Paris, who occupied cell No. 23. The doors of the cells were then opened by the officer of the prison, and the victims were all ordered to leave. They descended, going to the foot of the stairs, calm and unmoved, and each one had a few words—the last on earth. Never was there a more mournful cortege, nor one calculated to awaken sadder emotions. Mgr. Darbois, though weak and enfeebled by disease, gave his arm to Chief Justice Bonjean, and the venerable man, so well known in all Paris, Abbe Deguerry, leaned upon the arms of the chief justice, and the other National Guards and others had gathered around the door of the prison as the victims went out, and they heaped upon them the vilest epithets to an extent that aroused the indignation of a sub-lieutenant, who commanded silence, saying to them, "That which comes to these persons will come to us to-morrow!" And a man in a blouse added, "Men who go to meet death ought not to be insulted; none but cowards will insult the unfortunate!" When they arrived in the court of La Roquette darkness had already come on, and it was necessary to get lanterns to conduct the victims to the high walls which surrounded the court. Nothing shook the firmness of these men when they were thus marched to assassination. The archbishop was the coolest and firmest, because the greatest. He shook each one by the hand and gave him his last benediction. When they arrived at the place where they were to be shot, the victims were all placed against the high walls of the prison of La Roquette. The archbishop was placed at the head of the line, and the fiends who murdered him scratched with their knives a cross upon the stone in the wall at the very place where his head must have touched it at the moment they fired their fatal shots. He did not fall at the first volley, but stood calm, and with his arms raised, and before other discharges came which launched him into eternity, he crossed himself three times upon his forehead. The other victims all fell together. The marks of the bullets after they had passed through their bodies were distinctly visible. The archbishop was afterward mutilated and his abdomen cut open.

At the removal to Pere Lachaise, which was but a few squares off, where they were thrown into a common ditch (from which, however, they were happily rescued before decomposition had taken place.)

On returning from La Roquette I came by the palace of the archbishop, where his body was lying in state. It was so changed that I hardly knew him. Great numbers of the good people of Paris were passing through the palace to look for the last time upon him who was so endeared to them by his benevolent acts, his kindly disposition, and his consideration for the poor and the lowly. In all the six or seven interviews I had with him in prison, except the last, I always found him cheerful, and sometimes even gay, and never uttering a word of complaint. No man could be with him without being captivated by his cheerful disposition, his Christian spirit, and interesting conversation. He was learned, accomplished and eloquent; and, above all, he was good. In his religious and political sentiments he was most liberal. He met his fate with the firmness of a Christian martyr, and any one who knew him could not but join in a tribute of sincere mourning. For myself, I can never think of him without being overwhelmed with emotions that I am scarcely able to express.

His funeral, and that of the other victims massacred with him, took place at the Church of Notre Dame, in Paris, June 7, 1871. The National Assembly at Versailles, worthily interpreting the sentiments of all France, decided that the interment should take place at the expense of the public treasury. Great preparations were made for the funeral

ceremonies, and it was one of the most emotional and imposing funeral services that I ever attended.

ALLELUIA!

We say it advisedly—since the night the first disastrous returns of the General Election poured in at the latter end of June there has come no moment of such hope and high heartedness for the Irish people as now fires the veins of our countrymen and of our British allies. A diabolical Coercion Bill is bearing down upon us. True, all who stand in its way—be it even the most venerable and mighty British statesman of the century—are trampled under the hooves of the Tory majority as by a pack of bulldozers. All this at the first blush looks very awful. It is in reality our strength and our sheet-anchor. With a mild Coercion Bill plausibly insinuated through the House of Commons, the Tory majority might have pattered along for an indefinite time, making their misgovernment of Ireland as arbitrary as they choose, but keeping a snug brother to the world. But the intemperate ferocity of Mr. Balfour's Bill, contrasted with the grotesque inadequacy of his case for it, and the unbearable insolence with which all English as well as Irish opposition to it is being thrust aside, have done more than years of platform education could do to open Englishmen's eyes to the horrors of the abyss into which they certain being cut and kicked. The man who would follow Mr. Balfour must not only be prepared to murder Irish liberties in the wantonness of brute strength, he must not stop at insulting Mr. Gladstone's grey hairs, and bundling the whole Liberal Party, with all its ancient and superb traditions, out of the House of Commons whenever a mob of jerrying Tory striplings, flushed with insolence or wine, find their opposition irksome. That is what the unheard of outrages and indignities heaped upon her Majesty's Opposition and upon its illustrious chief on Friday night come to. It is no longer for Englishmen a platonic question of tyranny in Ireland; it is one of an outrageous and intolerable invasion of their own freedom of opinion in their own Parliament House, and in the person of their most venerated leaders—an invasion far more daring and insulting than that which cost King Charles his head. This was the one thing wanting to bind the democracy of the two countries together by a sense of common and unendurable wrong. The result is that, if all the enemies are not gades hooded wherever they raise their voices—all betoken that the battle is about to be transferred from the House of Commons to a field where the unlikeness of the Tory bulldozers, the malice of Mr. Chamberlain, and the acerbity of Mr. Speaker Peill will have a dread reckoning to render. By the time the June roses are in bloom the issue which the last General Election was to have set at rest for ever will be again submitted to the judgment of England, this time with every nerve of English Liberalism straining on our side and with every motive that distinguishes men from brutes operating to overthrow the dominating Tory despotism which, not content with manacled Ireland, is fastening still more galling fetters round the limbs of the free Parliament of England. These being the circumstances in England, our own people are facing the future, not merely without flinching, but with joyous and abounding confidence in their own strength and in the fidelity of their British allies. Mr. Parnell on Friday night uttered one of those appeals to the patience and sense of our people whose simple grandeur has something of the effect of gold stalling a stormy sea. Our leader's solemn words will be engraven deeply on every Irish heart. Our people will not be stung to folly. They will not sully Mr. Gladstone's hands. They are not in the least cowed, or even perturbed. The spirit of the country never ran half so high or bright. We speak in full knowledge when we say that there was no moment since the Loughrea raid when victory on the Campaign estates was more absolutely secure. We have the very best reason to know that the Hon. Mr. Balfour Bryan, whose surrender on the Grangeville estate we record to-day, is only the first of a number of landlords who, having waited to see every weapon in the legal arsenal tried in turn against the Plan of Campaign, are craving for prompt and peaceful compromises with the Campaigners. There is not the smallest danger of the Irish people losing either heart or head. They have kept, and will keep, "within the bounds of legality and reason," and within these bounds they await bloody Balfour's Coercion Bill as lunatics as they persecuted the Prince of Saxe-Weimar's proclamation.—United Ireland.

THE BRAVOES OF THE BENCH.

It is by a pack of mean and cowardly mercenaries Irish liberty is to be assassinated. The new Bill "for the suppression of agitation" arms the stipendiary magistrates of Ireland with a dagger, and bids him use it. This is the principal provision of the Bill. This is its spirit and substance, the other clauses are but the outward limbs and flourishes. In the history of despotism there was never a power more absolute, more cruel, or more degrading to its victims than the power which this Bill seeks to bestow on the paid parliaments who do the dirty work of the Castle. "We propose," said the Chief Secretary, "to abolish trial by jury altogether for a certain class of offences." This means, fairly translated, "we propose to invent a new class of offences for which no jury could be asked to find a verdict of guilty." When the Government exclaims that trial by jury has broken down in Ireland their meaning is, as the *Daily Express* frankly acknowledges, that the old system of jury packing will no longer work, and we are to have an impartial tribunal of Castle creatures instead. They purpose destroying trial by jury because they have failed to corrupt it. It is not many months ago since we declared—Lord Fitzgerald was kind enough to recently quote our words in the House of Lords—that "our Irish jurors are the one body that stands between us and absolute and unlimited despotism." The one barrier is now to be swept away. It is no rhetorical exaggeration to say that no honest man's liberty is safe in Ireland for one hour after this Bill passes. The stipendiary magistrates, endowed with a jurisdiction as unlimited as their own ignorance and ferocious partiality. The suppression of agitation, the suppression of political combination, the suppression of the Press, the suppression of public meeting and of free speech, are all entrusted to their irresponsible authority. The Whiteboy code, passed in a moment of blind panic, has been denounced by almost every judge on the Bench for its incoherent ferocity. The judges have been compelled to strain the words from their ordinary sense to give a meaning to its clauses. Now the administration of that code is to be entrusted to a parcel of incompetent nincompoops, half a dozen or so brilliant barristers, and the credulous and disbanding half-jury (clerk) and promoted policemen, all thirsting for further promotion, and careless how they earn it. Any person who shall enter into a combination, or attend a meeting, or incite, solicit, encourage, or persuade any other person to attend a meeting or enter into a combination of which two of these stipendiary magistrates may disapprove, must go to prison for six months with hard labour. Any association which a Tory and Coercionist Lord Lieutenant considers "dangerous" becomes forthwith illegal, and is to be promptly suppressed by those obedient bloodhounds of the Bench. The Press of the country is placed at their mercy. It has been already decided by Chief Baron Fales that the Whiteboy code has a direct application to the Press, and that a newspaper editor, as such, is criminally liable for any editor or report that appears in his columns. But under the enlarged provisions of the new general suppression Bill the decision becomes unnecessary. We venture to think that there has not appeared a single article in an Irish National journal for the last two years—in an English Radical journal—on the Irish question, in which two pliant stipendiaries acting on their instructions could not and would not, under the heading of "incite, solicit, encourage, or persuade," find the materials for a six months' sentence of the editor to the plank-bed and the tread-mill. We can gather from the past how the power will be strained. A meeting "for the furtherance of the National cause" has been already decided, so far as it is in the power of Viceroyal proclamation to decide, to be an illegal assembly. But what manner of men are these to whom this absolute power is to be entrusted? Who are they, and how are they appointed? They are of all classes in Ireland, the most slavishly subservient to the Castle, the most justly hated, distrusted, despised by the people. They have for the most part tried and failed to earn their bread in a more reputable profession, and are now content to "crum a maw and clothe a back" by the pollution of justice at the dictation of their masters. They have been appointed and are maintained for their cringing subservience. They do their duty, as Mr. Morley happily put it, to the best of their instructions. Captain Plunkett, the convicted perjurer of the Police Courts, is a man of this class. He will put pressure, always within the law, upon the landlords, and subsequently deny it on his oath. He will shoot down tenants without hesitation, according to his varying instructions. It is the day's work and the quarter's salary. Cecil Roche is another creature cast in the same mould. At the Bar he belonged to the army of the briefless. On failure of the solicitors to recognize his peculiar talents he turned instinctively to the Castle. He was an enthusiastic, an idolatrous Gladstonite so long as anything was to be gained from Gladstone, the Sub-Commissioner and was dismissed. Then he set himself to work to earn the great object of the petty placemonger in Ireland—a stipendiary magistracy. This is how he earned it. He became a paid sponger of the I.L.P.U., and distinguished himself above his fellows by the virulence of his attacks on his countrymen and his country. One classical specimen of his rhetoric is still extant—"We will fight the Nationalists," he said, "on earth and in hell, and if hell is frozen over we will fight them upon the ice." It is to these men, and men like these, it is proposed the liberties and fortunes of Irish Nationalists should be confided. The drunken and disreputable hang-ers-on of the landlords—the class who exhibit their poverty and ulcerations at the gates of Dublin Castle and crave for office as for alms—to them is to be entrusted a power which the British Constitution regards as too arduous and sacred to be wielded by the most eminent and impartial of English judges. They are, as Mr. Morley says, removable and promovable at the option of their masters. Can anyone doubt that in seal-

THE LANSLOWNE ESTATE.

United Ireland, April 9.

On Sunday a meeting was held at Moore, county Kildare, in aid of the Lansdowne Anti Eviction Fund. Mr. Condon, M. P., arrived early, and accompanied by Mr. M. Minch, P. L. G., T. C., and Mr. C. Timmins, T. C., proceeded to the place of meeting, and was received with enthusiasm. The chair was taken by Mr. Thomas Orford, D. V. C., P. L. G. The Chairman briefly explained the object of the meeting. He hoped they would contribute generously to the support of the seventeen or eighteen rack-rented families who had been evicted at Luggacurran. Mr. Daniel Lalor then proposed the following resolutions:—"That we condemn in the strongest possible terms the heartless evictions which have taken place at Luggacurran, and which are a disgrace to the government of our country, more especially by a landlord who holds office himself under Mr. Balfour's Eviction Cabinet." (Cheers.) "That we pledge ourselves to support to the best of our ability those people who are fighting the battle of our country against rack-renting and evicting landlords in the Queen's County." (Hear, hear.) Mr. Richard Lalor, P. L. G., seconded the resolutions which were passed unanimously.

MR. CONDON'S SPEECH.

Mr. Condon, M. P., in the course of a long address, said the heel of the oppressor was upon them, and he attended there to ask them to meet their oppressor as their forefathers had met theirs (applause). The time had come when the men of Ireland were called upon to defend those who had been sent from their homes for non-payment of a rent which the land did not produce, and he wanted them to say to Lansdowne and people like him that they would not tolerate such oppressions and evictions in their midst. In the county which he represented the landlords had not tried these oppressions recently. And why? Because the people of Tipperary would not tolerate them (cheers). He wanted them to meet the landlords as the people of Tipperary had met them—to offer a fair rent, reserving for themselves and families that which would support and clothe them, and if the landlords refused that they should give them nothing; they should keep the money in their pockets, and, if evicted, erect houses on the side of the roads in sight of his lands, and let no one take them (cheers).

AN ATROCIOUS COERCION ACT.

They were threatened with a most atrocious and hellish Coercion Act, intended and devised for the purpose of extracting rack rents from the people. It was made by the landlords for landlords, and he asked the people to stand up as men and defeat the intentions of their enemies (hear, hear). They were not fighting singly now as they had been some time ago; they had the greatest leader ever England produced in Mr. Gladstone (cheers), and they had his able lieutenants, Mr. Morley and Sir William Harcourt. They had the democracy of England fighting with them, but no matter what was done for them in England and Ireland, they would succeed unless they did their share at home (applause). The evicted tenants deserved their sympathy and support, and the meeting had been summoned for the special purpose of giving it. What was the case with the others today might be their own to-morrow, and when they failed the evicted tenants' other friends would fall themselves in their hour of trial (hear, hear). He was sure that those who were listening to him would take the lesson to heart. They had America, Canada, and Australia at their backs, then why should they not look the landlords straight in the face? Why give him anything more than a fair rent, and if he does not take it why lie down under him!

A GREAT STRUGGLE.

They were now entering upon the eve of one of the greatest struggles that perhaps this country ever witnessed, and as he thought it would be the last, he ventured to say it would be the fiercest they ever had. The time is near at hand when men's hearts will be tried in a crucible, and he was sure they would shrink from making any reasonable sacrifices they might be called upon to make (hear, hear). They should not pass idly resolutions at National League meetings—they should avoid crime and outrage, because crime and outrage would be only giving a case to their oppressors who were bringing in a Bill to put down crime where it did not exist, and to punish criminals where no crime had been committed (hear, hear). Was there ever such a state of affairs known in the world before? They should not, he repeated, do anything that would help those men in working up a case in Ireland and in England to show that the alliance of Mr. Gladstone with the Irish party was unworthy of Mr. Gladstone, unworthy of the English people, and unworthy of the great English democracy. If Lord Lansdowne evicted his tenants for the nonpayment of unjust rents, they would bring the war to his own door in Canada. He posed in Canada as a philanthropist and a Liberal, while he was crushing his people in Ireland; but they would not let him do it. They should stand firmly by the leaders of the Irish cause. There was a little trial and suffering before them, but it would be but a short time until they saw the green flag floating over the country, over a long suffering and noble race (loud cheers). A hearty vote of thanks was passed to the chairman, when a collection was made, and a considerable sum in aid of the "Anti Lansdowne Eviction Fund" was received.

The Hornford Almanac and Cook Book mailed free on application to the Hornford Chemical Works, Providence, R. I.

Consumption Surely Cured.

TO THE EDITOR—Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption if they will send me their Express and P. O. address. Respectfully,

DR. T. A. SLOCUM,

Branch Office, 37 Yonge St., Toronto, Orpha M. Hodge, Battle Creek, Mich., writes: "I upset a tea kettle of boiling hot water on my hand. I at once applied Dr. Thomas' Electric Oil, and the effect was to immediately allay the pain. I was cured in three days."

THE CATHOLIC RECORD

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Catholic Record.

LONDON, SATURDAY, APRIL 30, 1887

THE QUEEN'S JUBILEE.

There does not seem to be the general and genuine enthusiasm aroused by the approach of the Queen's Jubilee at one time expected on all sides, and still hoped for by the friends of British monarchical institutions and of the maintenance of the legislative union between Great Britain and Ireland.

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There are no longer any first principles in criticism, or economic, or ethics or philosophy, on which all men are agreed. The most opposite teachings are promulgated by rival schools with all the certitude of axioms.

The Church by law established has indeed, during the last half century, fallen into a condition of "innocuous demerude." As a great military power England has not shone during the reign of Queen Victoria. Her alliance has been more shunned than sought by the powers of continental Europe.

The military achievements of the reign have not been notable. Except in one instance the British army has not been called upon to face the army of a great power; and then not single handed.

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OBITUARY.

Mrs. Connelly, St. John, N. B. The many friends of the Very Rev. Thos. Connelly, of Charlottetown, St. John, N. B., will learn with deep regret of the death of his venerable mother at the parochial residence, April 29th.

Through the death of Mr. Peter O'Neil, Custom House officer, which took place at his residence, 54 Wellington Street South, on Tuesday, April 19th, Hamilton loses one of her most respected citizens.

It is our sad office this week to record the death of a most estimable lady, Mrs. W. A. Lee, Toronto, who was interred in that city on Tuesday morning, 19th inst.

It is with regret we chronicle the death of Mart. V. Weldon, which sad event took place at the Elmore House, Ridgeway, on the 17th inst., at the early age of 28.

On the 18th of April, Mr. P. Donnelly, of Norwich, was united in the bonds of matrimony to Miss M. Edwards, of Nanpanee, formerly of Norwich. The ceremony was performed by Rev. Father McDonough, P. R., at the last named place.

The splendor of a disciplined character, which has learned to bear with grace which meets everything as it comes, and without flinching, without fretting, without crying for sympathy, life the weight and carries it where it must go, and does this serenely and cheerfully for half a life because during the foregoing half it has battled with wild waters to reach that shore of solemn strength.

THE CATHOLIC COLORED MISSION OF WINDSOR.

MY DEAR MR. COFFEY:—As you evidently take a very kindly interest in the Catholic colored mission of Windsor, I would ask room in your columns for the following remarks on the subject.

To convince the most incredulous, we need but to read of the success lately achieved by Catholic missionaries in Central Africa. Our Catholic hearts rejoice to learn that not only many conversions have taken place, but that these converts have had the faith so deeply and firmly implanted in their hearts, that they have been able to endure the most cruel tortures, even such as were inflicted upon Christians under Nero and Diocletian, and actually to sacrifice their lives rather than deny their holy religion.

THE EDITOR OF THE ST. THOMAS TIMES most solemnly declares that the Jesuits must not be incorporated in Quebec and called upon the Dominion government to disallow the act if it passes the Quebec House.

WE LEARN BY CABLE that Mr. Biggar will use the London Times for libel, and make that paper's articles on "Parnellism and Crime," of the series of which the Parnell letter was the culminating part, the basis of the action.

A ST. THOMAS EDITOR REBUKED.

SIR:—I trust you will have no objections to my explaining a few passages that appeared in your editorial of yesterday's issue, aimed at the Jesuits.

CORRECTION.—Several typographical errors having crept into the report of the Ottawa Mutual Life, as published in our columns a few days ago, we now give the correct figures, as follows: Cash from premiums in 1885 should have read, \$257,665.33, and in 1886, \$272,208.10. The net assets in 1885 were \$660,617.05.

BENEFITS OF SOCIETIES.

The Bishop of Kingston Expatiating upon them.

MEN MUST HAVE SOME RECREATION, AND BE AROUND IN THE HEALTHY AND SUBSTANTIAL APPROVAL GIVEN TO SOCIETIES HAVING FOR THEIR OBJECT THE IMPROVEMENT OF MEN'S TASTES AND INTELLIGENCE.

There are three objects which the society had before it: (1) it aimed at mental improvement; (2) it supplied its members with suitable recreation; (3) it drew its members from the dangers of evil association and debasing pastimes that beset the path of young men in the world.

He proceeded to say that the soul of man, although one and indivisible in essence and substance, is virtually threefold, that is, it performs three really distinct kinds of vital acts, different from one another, and separable from one another, and sometimes directly opposed to one another, just as if they proceeded from three substantially different vital principles.

The English language, not being so philosophical in its character, whilst it has preserved the definite terms "mind" and "spirit," to denote the two higher elements of our nature, possesses no single word to express the animal faculty in man, as distinguished from the substantial soul.

In popular speech these passions are associated with the idea of evil. But this has reference only to the passions as they have been disordered by sin, not as they have been given to us by God. When He made man, He made him in rectitude, a harmonious whole, with all the elements of his nature well ordered in relation to each other and to their Creator.

What a vile wretch what a hamster beast, in what a forge and what a heat, were shaped the anvil.

—James F. Blake.

BENEFITS OF SOCIETIES.

The Bishop of Kingston Expatiating upon them.

MAN MUST HAVE SOME RECREATION, AND HE SHOULD BE TAKEN IN HEALTHY SURROUNDINGS—APPROVAL GIVEN TO SOCIETIES HAVING FOR THEIR OBJECT THE IMPROVEMENT OF MEN'S TASTES AND INTELLIGENCE.

Last week a meeting, attended by the members of the Catholic Literary Association and their friends, was held in the Golden Lion block, Kingston. Rev. Father Kelly, president of the association, occupied the chair. In a few appropriate remarks he welcomed Bishop Cleary. His lordship, on being introduced, made a short address. He stated that he had been made glad by the encouraging reports which he had received about the members of the association. He was happy to know that they were working together on Catholic principles. They wanted the church to take an interest in the association, and he had done so by sending them a priest. His counsels had been respected. He had visited them for the purpose of pointing out the advantages to be derived from such a society as theirs when it was properly conducted. The speaker's experience with such societies, in the old country, was that to hold them together they were to be given occasional impulses. If this were not done, they would prove unsuccessful in the end. To increase their interest in this society was one of the purposes which he had in view in visiting it. He was very anxious, not only that they should retain their old members, but that they should get many new ones.

There were three objects which the society had before it: (1) it aimed at mental improvement; (2) it supplied its members with suitable recreation; (3) it drew its members from the dangers of evil association and debasing pastimes that beset the path of young men in the world. Parents should induce their sons to become members of an association of this kind. It afforded a source of recreation, and this all should have. It was a law of life. Men were entitled to seek entertainment after labor. If the body has been worked into fatigue, nature claims rest; and so with the mind. If rest is not secured, sickness follows. Men, by their nature, must have pleasure, and they are entitled to it. If it is not supplied in a legitimate form, it will be obtained illegitimately.

CONSTITUTION OF THE HUMAN SOUL. He proceeded to say that the soul of man had three faculties: (1) the intellect, in essence and substance, is virtually three fold, that is, it performs three really distinct kinds of vital acts, different from one another, and separable from one another, and sometimes directly opposed to one another, just as if they proceeded from three substantially different vital principles. The faculties of the soul, which are the intellect, the will, and the affections, are the animal faculty, the intellectual faculty, and the spiritual faculty. The Greek and Latin languages employed three well defined terms to denote these three several faculties of the individual soul.

The English language, not being so philosophical in character, whilst it has preserved the definite terms "mind" and "spirit," to denote the two higher elements of our nature, possesses no single word to express the animal faculty in man, as distinguished from the substantial soul. This animal faculty is the same in us as in the brute. All its operations are in relation to the body and its vital functions. Its primary function is nutrition by means of food, which it digests and dissolves into minute particles, some of which it assimilates to our nature, and others it eliminates, as refuse, through various channels. Thus it causes the body to vegetate, and its parts to extend and evolve from within, as the infant slowly grows into the fulness of mature age; whilst by a wonderful process of absorption and secretion, maintained incessantly through the night and the day, in sleep and in vigil, it preserves the continuity of life in continuous change till the moment of final dissolution in death. For the direction of the soul in fulfilment of these functions and all that appertains to healthful preservation of the body, the all-wise Creator has supplied us with a manifold power of sensation and corresponding tastes, feelings, appetites and passions, all ordained for the physical benefit of man, and each provided with its own proper organ for reaching its proper object, according to its specific purpose. There is not one natural taste or appetite in man that is not in itself good and directly conducive, if rightly disciplined, to the preservation and just development of the order of human life, either individual life, or family life, or the life of civil society. The loss of any one of them makes an imperfect man. The perfect development and discipline of each is the physical perfection of the man.

THE PASSIONS NOT BAD IN THEMSELVES. In popular speech these passions are associated with the idea of evil. But his reference only to the passions as they have been disordered by sin, not as they have been given to us by God. When He made man, He made him in rectitude, a harmonious whole, with all the elements of his nature well ordered in relation to each other and to his Creator. Every passion of man's lower nature was then obedient to reason, perfectly tranquil within, and unmoved by sight or sense of outer objects, whilst awaiting in silence the mandate of reason, as the sole rule of their action. Thus it was, and thus it was to be, so long as man's reason was obedient to the mandate of God. It was in the moment of man's primal transgression of the Divine precept that his lower nature broke out into rebellion against the direction and control of his reason. Yes, and it was the beset of the passions, the one wherein man is most akin to the brute and most ashamed of himself, that first adomed Adam of his high estate, and of the lawless rebel forces that seized the citadel of his heart for struggle against the empire of his reason thenceforth and evermore. Therefore, young men, bear always in mind that the object of life is not the free indulgence

of sensual tastes and appetites, regardless of the laws impressed upon our nature by the God who made us. It is written, "THE WISDOM OF THE FLESH IS DEATH." It is death of the soul, eternal death. It is death of the body also, by reason of the countless diseases and multiplied miseries it is sure to entail. For medical experience bears out the Scriptural word of warning, "he that eateth in the flesh, his flesh also shall reap corruption." Oh! if young people did but know the variety and terrible character of this retribution of corruption that follows upon inordinate sensual gratification, how careful they would be, from the earliest days of manhood, to guard against first temptations, and dangerous occasions, and the evil influence of bad reading, bad company, bad places of resort, against bad thoughts too, which are the beginnings of bad desire and all bad conduct. It will be too late to learn this lesson when vice, especially the vice of impurity or intemperance, will have already poisoned the springs of life, and wrought fatal disorder in the brain, the heart, the stomach, the liver, and other central organs, resulting in slow decay or, as too frequently happens, in a sudden and unprovided death. Apart from these most grave considerations, I desire to impress upon this Literary Society, whose members, I presume, aspire to character of upright manhood, that the more a young man delivers himself over to the despotism of one or all his animal passions, by so much the more does he forfeit his manhood and its dignity, and debases himself to the condition of the brute creation. His fellow-men will rightfully despise him; and even should his misdeeds be concealed from human eyes, he must in his heart of hearts condemn and loathe himself. It is what the Royal Prophet declared nigh three thousand years ago by inspiration of the Holy Ghost, "Man, when he was in honor, did not understand: he is compared to the senseless beasts and is made like unto them."

THE DRUNKARD AND THE IMPURE MAN. This is not too severe a reproach against him who makes animal enjoyment the object of life. It falls far short of the measure of his debasement, for he is in truth more beastly than the "senseless beast"; he descends to lower depths of turpitude, and does his nature more foul disorder than he would or could do, were he transformed by divine vengeance into the living reality of a beast. If the drunkard could bring himself to regulate his appetite for drink after the manner of the horse or the ox, he would not drink so much as he does, nor so frequently and unreasonably, nor would his liquor be so artificial, so ardent and so hurtful to his nature. So likewise the impure man, were he to imitate the laws of moderation that govern the beasts of the field and the birds of the air, he would not be so unchaste of mind, nor so impure of heart and flesh; his lust would never seek forbidden objects, nor revel in excessive indulgence. One of the main purposes of the formation of this Literary Society is to withdraw youth from the occasions of being led into these and other vices in the hours of their evening rest after the labors of the day, by bringing them together into friendly association and directing them by innocent amusements and wholesome reading and the frequent instruction and constant supervision of the priest who has charge of them and who takes the liveliest interest in their welfare. Thus their hours of legitimate rest are guarded against danger of absolute idleness and of dissipation and bad company, and are turned to profitable account.

THE SOUL MAKES THE MAN. It is not the body that makes the man. In physical organization, in symmetry of parts, in strength of muscle and agility of limbs, man cannot claim superiority over the brute creation. Man is a man by virtue of that wherein he is distinguished from the beast and "made little less than the angels." It is the rational soul that makes the man, and the likeness of the Godhead in him, as it is described in the record of creation. "The Lord God formed man of the slime of the earth, and breathed into his face the breath of life, and man became a living soul. To the image of God he created him." Our bodily organization and the laws laid upon it in creation demand of us continual thankfulness to God, and reverential behavior towards ourselves always and everywhere, because we are shaped and framed in every limb and member by the holy hands of the Lord of Heaven. But far more noble and more exalted in sacredness is our rational soul, breathed into us by the Divine mouth—into each and every one of us similarly as into that first statue of clay that became a living soul in the likeness of God, by the breathing of the Heavenly Father upon it. It is therefore, we have just care of our body, and cherish and nourish it and guard it against injury, how much more solicitous should we be for the safety of our beautiful God-like soul, its suitable nourishment by the food of truth and virtuous stimulus, its healthfulness and vigor of intellectual and moral activity and its protection against every corrupting or debasing influence? This is the first duty of manhood. Whoever neglects this duty is unworthy of being called a man. Now, the rational soul, considered with reference to its intellectual faculty, is "called the mind," and its functions, like those of our bodily organization, are various. They may be classified as the understanding, the memory, the imagination and the free will. Every man possesses each of these in some degree, some surpass in one, some in another. The man of most solid understanding is not always endowed with the most extensive memory; and, it is commonly believed that severe mathematical sciences are seldom possessed of lofty powers of imagination. But the gift that has been specially vouchsafed to each one by his Maker may be brought to illimitable perfection through laborious study and judicious direction. This is properly called education, which literally means the development of the mind's native powers, and is, unhappily, too often confounded with the imparting of scraps of information on this, that and the other subject to the youthful mind without any process of mental development. Each of you may render your school education more per-

fect here by good reading, friendly interchange of thought, public debates on popular subjects, and various other methods suited to associations of young men. Thus you may entertain one another and afford pleasure to friends who come to witness your literary exercises. Music and song combined with recitation and debate constitute a sufficiently full program of an evening's amusement. I should like to see these exercises frequently repeated, and your means of pleasurable enjoyment multiplied. Believe me, the youth who finds delight in reading classic authors, be the subject history, biography, poetry, popular science, descriptive geography, records of travel or other such useful and entertaining branches of knowledge, is least likely to turn aside into the by-ways of vice and seek indulgence in gross and criminal pleasure. A taste is formed by the early cultivation of study; and, whereas the frequent repetition of sensual pleasures begets satiety and disgust, the repeated gratification of the literary taste begets more keen desire and more exquisite sense of enjoyment. Thus the evil tendency of corrupt nature is counteracted by the refining and elevating tendency to eager pursuit of literary knowledge. Your Rev. President is well qualified to direct and assist you in the choice of authors suited to each one's capacity and natural turn of mind. I am confident he will allow none but good books and periodicals and newspapers to enter here. I trust he will find means of enlarging your library. I beg also to express a hope that our fellow citizens will extend encouragement to your society. All may not choose to become members in the ordinary sense, but they would do good to the youth of the city by enrolling themselves as honorary members, and helping you to defray necessary expenses by the small fee of one quarter per month. For my part, I wish to signify my appreciation of your good work by asking you to admit me to membership in right, and I will contribute ten dollars a year to the society, hoping also to be able to serve you in other ways. You have this advantage over divers other associations, that you are nowise identified with the cause of any mere party for political or other objects on which men may be divided in opinion. You are engaged in self-improvement, literary progress and the safe guarding of youthful virtue. Every good citizen will look favorably on you.

FAITH CROWNS THE WORK. Were a man to live solely by the principle of his animal nature, even though he should transgress no moral law, he would be nothing more than a respectable brute. Again, were a man to live solely by the principle of his intellectual nature, even though he should have cultivated his understanding, his memory, his imagination and aesthetic tastes to the highest degree of perfection, and had conformed his free will to the natural laws of truth and duty, he would not yet be a man, such as man must be in order to attain the end of his existence. Whoever walks his whole course of earthly life in the natural sphere can never reach a supernatural end. The distance between the two is infinite, and there is no end appointed by God for man other than the supernatural. This consists in the beatific vision of God, face to face in His kingdom of everlasting glory; and the supernatural means by which alone we can arrive at this supernatural end, is Divine grace derived from the Saviour's wounds and infusing new life into our souls through

THE COERCION BILL.

Letters from Distinguished Prelates. At the anti-coercion mass meeting held lately in Toronto the following letters were read from His Grace the Archbishop their Lordships Bishops Cleary and O'Mahony: St. Michael's Palace, Toronto, April 16, 1887. Sir—A higher order of spiritual duties prevents my attending your meeting to protest against the iniquity of the proposed Coercion Bill, introduced into Parliament by the policy of the present unfortunate Government, but I am heart and soul with the object of your present meeting. I have said a higher order of spiritual duty, for I deem it a spiritual duty to protest against injustice and the oppression of the poor. I beg to plead a merciful consideration at your meeting for the representative in this country of Her Majesty the Queen of England, solely on account of the sovereign authority which he represents. Our Lord has said upon the chair of Moses sit the scribes and Pharisees. "Do as they say, but do not do as they do." The appointment of this statement was very unfortunate, for free and virtuous Canada had a right to expect a representative whose character and whose ancestry would not bring disgrace on her. The book of Sir Charles Russell, ex Attorney-General, who examined that between landlord and tenant on the Landdowne estates, has been published to the world, and reveals an appalling state of injustice and tyranny for generations. You are of course at liberty to expose the abominations of agents, and your charity will, I fear, be strained to its utmost limits in an effort to dissociate their crimes from those of their employers. Remember that the most criminal of them is the Government which, open-eyed, aids and abets the injustice towards the tenant which its own act of Parliament judges condemnable. I am glad to find our excellent Legislature of Ontario entering also their protest in advance of yours. Nearly every Legislature in the United States has also protested. All English-speaking people should disown such tyranny and save themselves from any imputation or connivance, lest their silence might be interpreted into countenance in the slightest degree of tyranny and oppression which deprives people of their just rights. It is the duty of humanity of a higher moral order to protest against the evil actions of the lower grades, for there is a solidarity in human nature which presses the good to protest, if they can do nothing else, against wrong doing, wherever or by whomsoever perpetrated. All the millions of Irish exiles spread throughout the world are raising their voices against the projected coercion, and against all the past crimes of the English Government in Ireland. It is true that there are some Irishmen who, from evil associations,

and his absolute insufficiency to save himself from ruin. He must get help from without; and from Him alone it must come who has promised, and is faithful to His promise, that "He will not suffer you to be tempted above that which you are able, but will even make issue with the temptation, that you may be able to bear up." This special help of God, without which our Catholic faith teaches us that no man can continue to walk in the path of the commandments, is secured to us by prayer and the use of the sacraments. You cannot be good Catholics, you cannot be sure of your perseverance throughout a single day, if you neglect your duty of morning and evening prayer. We have need of God every day as well as Sunday. St. Paul, holy though he was and sublimed in mind by his vision of the third heavens, has not been ashamed to avow that he was tempted by the "angel of Satan the sting of the flesh," and that it was by prayer to the Lord, three times repeated, he came off victorious.

EXHORTATION. I shall be glad if this instruction upon the most interesting of all human topics, the constitution of man's soul and the triple order of its operations, will enable you to comprehend the inner springs of life, and therefore to respect yourselves all the more, and stimulate yourselves to depress the mean instincts of lower nature and cherish those higher aspirations that lead you to seek improvement of your mind in knowledge, and your spirit in virtue. This is the exaltation of human life which gives true dignity to manhood, and prepares us for our future association with the "spirits of the just made perfect," and the "many thousands of angels" in the court of the King of heaven. For it is promised that his recreation we shall no longer be oppressed by the downward forces of our animal nature and its lowly functions. "The animal body," says St. Paul, "isowor" (in the grave); but it shall rise "a spiritual body." Food, drink, sleep, the labor of digestion, the sense of fatigue, all sickness and all pain shall be no more. "Neither shall they marry or be given in marriage," said the Saviour, "but shall be as the Angels of God in heaven." Thus in death the principle of animal life in man meets its last end, similarly as it meets its end in our animal nature and its lowly functions. "The mind" and "spirit" shall thenceforth be the whole soul of man; and the life of the risen and glorified body shall be derived exclusively from the action of the soul upon it, as the form of its being. Accordingly it shall participate in the life of the glorified soul, sharing its attributes of power and subtlety and agility and brilliancy. Therefore this self-same body of flesh, which we so heavily upon us shall, after the resurrection, move unimpeded, in perfect and instantaneous obedience to the will of the spirit, through the boundless regions of the empyreal heaven; it shall be free to traverse the starry firmament from pole to pole in the twinkling of an eye." It may also, if the spirit so wish, descend with the velocity of the lightning flash upon this earth, to tread the ground again whereon we walked in the days of our mortality and fought the hard and weary fight of the spirit against the flesh. Then and there we shall bless the God of heaven for His innumerable mercies to us and the final triumph of His Grace accomplished in us.

THE COERCION BILL. I remain, dear sir, Yours very faithfully, JAMES VINCENT CLEARY, Bishop of Kingston.

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SYMPATHY WITH IRELAND.

\$200 IN AID OF THE NATIONAL LEAGUE—RESOLUTIONS IN FAVOR OF HOME RULE. At a meeting held a few days ago in the Catholic parish school house in St. Thomas, Rev. Father Flannery acting as chairman, the following resolutions were unanimously adopted: Resolved, that we beg leave to submit to Her Majesty Queen Victoria, for whom we profess cordial loyalty, and to whom we offer our heartfelt congratulations on her attaining the fiftieth anniversary of a successful reign. That we view with horror the proposed Crimes Bill and Coercion Bill now before the House of Parliament in England. 2. That we express the most profound regret that any portion of Her Majesty's subjects, especially our kith and kin, should be treated with such exceptional cruelty. 3. That we, in Canada, a country less favored by climate and soil than Ireland—feel independent, happy, prosperous, and loyal; that we owe these blessings, under God, to the fact of our being allowed the privileges of responsible Government and free institutions. 4. That from our own experience, and from our intimate knowledge of the feelings, the wants and the resources, aspirations of the Irish people, we are thoroughly convinced that nothing short of local self government can ever succeed in promoting contentment, prosperity and loyalty in Ireland. And while claiming for our countrymen and co-religionists in Canada, unconditional loyalty and adherence to the government under which we enjoy

freedom and prosperity, we humbly submit to Her Majesty's Government the advisability of extending to the people now living in Ireland—the same confidence and responsibility of self-rule as reposed in the people of this Dominion—and which has been followed by such happy and glorious results. That we herewith, wire drafts of \$200 to the treasurer of the National League, in aid of the efforts now made in the Imperial Parliament to arrest persecution and bring about Home Rule for Ireland. A copy of these resolutions was sent by telegraph to the secretary of the National League, to be read at the meeting in St. Vincent's Hall, Toronto.

LIST OF SUBSCRIBERS IN ST. THOMAS, TO THE FARNELL FUND.

Table listing names and amounts: Mrs J Casey... 1 00, Fr Flannery P P 10 00, J Brady, Westminister... 10 00, J Crowley... 7 00, D J Donohue... 4 00, Co Atty... 5 00, John McVeigh... 5 00, Yarmouth... 5 00, T Casey, Fingal... 5 00, S Pocock... 4 50, T Kelly, Yarmouth... 4 00, month... 4 00, John King, M C R... 3 00, Patrick Butler... 3 00, Charles Arlein... 3 00, J Burke, M C R... 3 00, Joseph Bonock... 2 50, J T Coughlin... 2 00, Westminister... 2 00, John Burns... 2 00, J H Price, merchant... 2 00, J Doyle, Yarmouth... 2 00, month... 2 00, T Barry, M C R... 2 00, Charles Regan... 2 00, G Murphy... 2 00, T Coughlin... 2 00, Dan Coughlin... 2 00, Dan Coughlin, Barrister... 2 00, Denis Lyons... 2 00, M Cloherly... 2 00, F McNally... 2 00, F C Flannery... 2 00, Rev Fr Cook... 2 00, James O'Reilly... 2 00, H McVidlar... 2 00, Hugh McClean... 2 00, A Monahan... 1 50, T Wall, M C R... 1 50, M McAndrews... 1 00, Jas Smith... 1 00, Martin Joyce... 1 00, Jas Egan... 1 00, P McCarthy... 1 00, Ed Starkey... 1 00, Jas Gaffrey... 1 00, B Mulrooney... 1 00, John King... 1 00, J McNeill... 1 00, H McCaffrey... 1 00, P Sheridan... 1 00, John Burns... 1 00, J L Peters... 1 00, P Brady... 1 00, John Hyne... 1 00, John Feeney... 1 00, P Murphy... 1 00, M Dowd... 1 00, T Murphy... 1 00, B Murphy... 1 00, John Les... 1 00, M Kinsell... 1 00, Jas Casey... 1 00, B Housinger... 1 00, D Barrett... 1 00, Wm Barke... 50

are almost anti-Irish. These of course have little weight and deserve but little honor. This universal cry of regenerated humanity resounds against proud England, now low enough in the estimation of the civilized world. English rule in Ireland commenced in abetting and upholding the crime of adultery. The rest of the history may be summed up in penal laws against the rights of human society, their language and religion. Our country to-day stands the image of ruin and desolation. It is the most unfortunate country in Europe though renowned for its fertility and other natural advantages. The sighs and groans of millions of the Irish and of their children have ascended to heaven for over seven centuries, and a just retribution will certainly follow, and England may yet be brought to the condition of Ireland.

SYMPATHY WITH IRELAND.

Desiring to give a practical expression to our sympathy for the unfortunate evicted, we subscribe \$50, wishing I could afford \$5,000, to a fund which will be raised for their support. Yours faithfully, JOHN JOSEPH LYNECH, Archbishop of Toronto. His Lordship the Bishop of Kingston sent the following cheering words, and with them a cheque for \$50: Bishop's Palace, Kingston, 17th April, 1887. To the Secretary of the National League, Local Branch, Toronto. DEAN SIR—The Rev. Father McGrath proceeds to Toronto to-night to attend the meeting of the National League to-morrow evening, which has been convoked, as I understand, for the purpose of expressing the sympathy of Irish Canadians with the cause of struggling Ireland, and protesting in the name of humanity and of the rights of justice against the truculent policy of physical force and armed coercion, now proposed to Parliament by the Tory Government of England to be invested with the sanction of law for the extinction of Ireland's just claims and legitimate hopes in a pool of blood. Lord Salisbury's policy is no less foolish than wicked. It has been tried as many times as the years of the accused Union, effected by Pitt and Castlereagh through the double agency of gold and danger, namely, its violent despoliation. Those successive Coercion Acts have in every instance proved to be, not merely failures in a political sense, but social curses and direct incentives to crime and public disorder. They have, as we know, never been intended, as all laws should be, for the good of the people, but for their injury and oppression, and the ascendancy of the party that hates and despoils them. What have we now to meet it nothing more or less than a declaration of unjust and unprovoked war against Ireland by Lord Salisbury's faction. It is an avowal of legislative despair. I send Father McGrath to your meeting that he may voice in my name for the hearty concurrence of ninety nine per cent of the Irish Canadians of Eastern Ontario in the sacred purpose of your meeting. We cling steadfastly to the cause of our Mother Country through weal or woe. We hold it dear to our hearts, as a principle of life consecrated by the prayers and tears of our fathers, the sufferings of our martyred brothers, the traditions of the Irish beside, and the inextinguishable instincts of our ancient Nationality. I remain, dear sir, Yours very faithfully, JAMES VINCENT CLEARY, Bishop of Kingston. The Right Rev. Dr. O'Mahony writes as follows in this hour of Ireland's direful need: Mr. Daniel P. Cahill, Secretary. DEAR SIR—I heartily approve of the purpose of your meeting to-night. The unjust, unconstitutional, and unstatesmanlike attempt of the Salisbury Government to stifle the cry of Ireland by coercive and penal enactments deserves the reprobation of every liberal and liberty-loving man, of whatever class or creed he may be. Coercive laws, without the shadow of justification, are indeed an ignoble exhibition of English "equal justice to all"—or the blessings of a "paternal government"—of a time-honored "Glorious Constitution"—and above all of the "hereditary wisdom" of the lawmakers of an Empire upon which the sun never sets. It would seem as if the time had come when the sun, in very shame, would set upon an Empire whose senate seems bereft of justice, mercy and wisdom! Wishing your meeting every success, I am, dear sir, Yours faithfully, T. O'MAHONY, Bishop of Eudocia. P. S.—I enclose you a cheque, \$25 00, for the Eviction Fund.

A Protestant Bishop on the Catholic Church.

Right Rev. Randolph S. Foster, Protestant bishop, pays the following tribute to the Catholic Church in the New York Independent: "It cannot be disputed that she descends in direct and unbroken line from the apostolic time and Church. Within her pale, both recently and anciently, have been many of the most illustrious saints and scholars. She presents the most compact and powerful organization that has ever been set up among men. She has wielded more power over wider spaces of time and space than any other institution, ancient or modern. She is still to-day as powerful as she was in the time of the great Gregory or Hildebrand in essential respects. That there are still many saints within her pale there is no reason to doubt. Her episcopal throne on the Tiber still moves the world. It is not perfectly clear that she will ever be less powerful than she is to-day. Her communion is large as in her palmist days, and her children not less loyal in constrained allegiance. Neither England, nor Germany, nor the United States is free from her grasp. Her influence in England is scarcely less than in the reign of Queen Mary, and is growing with every rising and setting sun. In the United States in fifty years she has passed from nothing to absolute mastery. There is no mission field in the world where she has not more converts than all combined Protestantism. The elements of her conservative power have no parallel. Missionary efforts in her own dominion have hitherto been effectual to win a score of thousands of converts, which are an inappreciable loss from her fold, not missed more than a hair from the head."

Nine Years Experience.

Medicine has for so many years, and by so many people, been tried without effect in treating Chronic Ailments, that the public welcome a new method of curing by electric medical appliances. They are especially efficient in Malaria, Rheumatism, Kidney and Liver Complaints. There is no company that has been able to utilize electricity so fully and satisfactorily as the Electric Medical Co., of Brooklyn, N. Y. Their large advertisement in another part of the paper. It is pointed out as a remarkable fact that ten houses, occupied by 2,500 orphans under the care of Don Bosco, suffered no damage by the recent Italian earthquakes, though houses were wrecked around them in all directions. Lord Salisbury having remarked that "Irish affairs are like a perpetual nightmare," Gladstone retorts: "When you suffer from nightmares, what is the way to escape from it? The way to escape from it is to wake out of your slumbers."

NEWS FROM IRELAND.

Dublin. A victory of no small importance has been gained in the Whitechurch Division of the South Dublin Union.

The Archbishop of Dublin, in a letter according to Canon Monahan, of Nottingham, the necessary authorization to make a collection in the archdiocese, along with a donation of £10, says:—"It is enough for me to say that if you were not an Irish priest, and if your Bishop were not as outspoken an advocate as he is known to be of the cause of constitutional freedom in Ireland, it would not have been necessary for you to make this appeal to Irish Catholics at home to help you in clearing off your heavy load of parochial debt."

As an evidence of the feelings of indignation with which the Coercion proposals of the Tory Government have been received, we learn that the Committee of the Protestant Home Rule Association, largely in defence to the representations received from its country adherents, are making arrangements for the holding of a mass meeting in the Round Room, Rotunda, when deputations will attend from many districts, to protest against the unwarrantable character of the Bill.

A Protestant clergyman, the Rev. Mr. Sandys, formerly of Donnybrook, was dismissed by his rector, Rev. Canon Ryder, because of his Home Rule principles. It is now understood he now holds an appointment in Liverpool.

On March 10th, after attending Mass at the Franciscan Convent, Watkin street, Kilkenny, twenty-eight young men, and twenty-six young ladies from Kilkenny city and county, left that city, in charge of the Rev. R. Malley, for the purpose of joining the Order of the Holy Cross, at the University, Notre Dame, Indiana.

We learn from the Monthly Record, Pietermaritzburg, South Africa, of the ordination of the Rev. Francis H. Howlett, O. M. I., Father Howlett is son of the late Mr. James E. Howlett, J. P., New Ross, and grandson of the late Mr. Harvey Devereux, Patrick street, Kilkenny. Father Howlett resided for many years in Kilkenny.

On March 27th, a large and enthusiastic meeting of the parishioners of Aid, was held in the Market Square, in aid of the Landowners and Eviction Fund. The meeting was originally fixed to be held in the Town Hall, but the police, who have had possession of the hall since the evictions commenced, not having left it, a platform was erected in the public square, around which about a thousand people assembled. The chair was an amidant applause by the Rev. J. Staples, C. C., Mr. Timmins, T. O., proposed a resolution expressing satisfaction at the spirit displayed in Aid and the neighboring towns in the movement on behalf of the tenants.

Michael Davitt arrived in Belfast on March 29, for the purpose of fulfilling an engagement to lecture under the auspices of the National League. The subject of Mr. Davitt's lecture was the work of an Irish Parliament. A number of ladies of the Belfast Branch of the National League assembled at the Linen Hall Hotel, with the intention of presenting Mrs. Davitt with an address and gold bouquet. Owing to a bronchial attack Mrs. Davitt was unable to accompany her distinguished husband.

Dr. H. M. Clarke, of Philipstown, King's County, has been elected of the Commission the Peace by the Lord Chancellor, it is stated, because of his having identified himself with the Protestant Home Rule Association and the National League. About twelve months ago Dr. Clarke organized a large and representative branch of the Protestant Home Rule Association for the King's County, of which he was unanimously elected president, and he still retains the office.

Mr. Robert Hodges Eyre White, of Glengariff Castle, recently figured in the Record of that county as a typical representative of the virtuous class, the Irish landlords, who are so pitifully affected by the prevailing dishonesty. Mr. White was charged with fraudulently obtaining from a tenant, named Sweeney, the sum of £23 2s. 1d., to which he had no claim whatever. The tenant was a simple, innocent man who allowed his account to be made out for him by Mr. White, who manipulated it so as to obtain from the confiding Sweeney a large sum over and above the rent due. The case was tried before Judge Johnson and a special jury, on which were several Protestants.

A large meeting of the townpeople was held in the Mall Rooms, Youghal, on Sunday, March 27th, for the purpose of furthering the fund for the relief of the aged mother of Patrick Hanlon. Several speeches were delivered, and a committee was appointed to receive subscriptions. A sum of £40 was subscribed on the spot.

On March 31st, a large number of men with horses and farming implements assembled on the farm of Mr. Maurice Burke, about three miles from Killa-vullen, and turned a great portion of the land up and prepared it for tillage. The landlord is Captain Gray, and the tenant has adopted the "Plan of Campaign," having been refused a reasonable abatement.

Limerick. Patrick Coffey the Emergencyman, who was in charge of the evicted farm in Loughill, from which Mr. R. Taylor and his family were evicted some time since by Mr. McNamara, Limerick, remains now derelict, as Coffey has decamped for Australia, after having played a successful trick on the Government by purchasing the farm under Lord Ashbourne's Act, and handed over the proceeds to Mr. McNamara. Mr. McNamara created Coffey a tenant, and with the result that he got practically out of the difficulty of obtaining anything for his land. The

League branches strongly condemned McNamara's action, and the matter has excited a great deal of public excitement for some time past. A convention of League delegates was held at Loughill, for the purpose of endeavoring to bring about an amicable arrangement, but McNamara seemed inexorable, and Mr. E. O'Sullivan, as hon. secretary to that body, placed the matter before the League branches, with the result that they can now congratulate themselves with having scored a victory at the expense of the Government of "law and order." It is also well to remark that Mr. Taylor and his family are Protestants, and never have been prominently identified with the national cause; but, notwithstanding, the Catholic population would not permit an injury to be done them, thus showing that they care little what a man kneels at so long as he is the victim of oppression they will aid him in a righteous cause.

The authorities have taken prompt steps with regard to the action of Constable Dorney, of Killeely Station, who threw down his arms, and declared he would never take part in the arrest of Father Matt Ryan. By direction of District Inspector Greene, he has been conveyed by two policemen from Killeely to barracks at Bray, and suspended from duty, pending an investigation. Constable Dorney has eleven years service, and has an excellent record. He is a native of Clonmel, and has served some time in Limerick, whether he was transferred about a year ago. The popular feeling has been so much excited over the attitude assumed by the constable, that bills were posted up in the district, calling upon the people to raise funds, and present him with a substantial testimonial, so that he may be fully indemnified for any loss which he may suffer, especially as it is expected that dismissal will follow the step he has taken. Rumor has it that the constabulary authorities are apprehensive of the effect of the example set by Constable Dorney, and that should there be any symptoms of approval on the part of other members of the force, they will be rigorously suppressed. In the person of Clifford Lloyd, there was much agitation for the removal of various grievances, and although they were referred to a Special Commission, the men believed to have fomented the threatened strike, were transferred to distant stations at the same time, in consequence of which they resigned.

The Most Rev. Dr. Power has made the following changes in his diocese: Rev. Maurice Flynn, P. P. Clonea, to P. P. of Passage; Rev. Richard Phelan, O. C., Passage, to be P. P. Clonea; and Rev. Thomas Furlong, C. C. Dunadee, to be C. U. of Passage.

The Kilsaduanne branch of the National League met, March 20, Rev. B. Scanlon, P. P., in the chair, and decided to hold a meeting in the schoolhouse of the parish, in the presence of Father Keller, P. P., the patriotic pastor of Youghal, and thereby trying to coerce him to give evidence against his people.

Michael Davitt arrived in Belfast on March 29, for the purpose of fulfilling an engagement to lecture under the auspices of the National League. The subject of Mr. Davitt's lecture was the work of an Irish Parliament. A number of ladies of the Belfast Branch of the National League assembled at the Linen Hall Hotel, with the intention of presenting Mrs. Davitt with an address and gold bouquet. Owing to a bronchial attack Mrs. Davitt was unable to accompany her distinguished husband.

Dr. H. M. Clarke, of Philipstown, King's County, has been elected of the Commission the Peace by the Lord Chancellor, it is stated, because of his having identified himself with the Protestant Home Rule Association and the National League. About twelve months ago Dr. Clarke organized a large and representative branch of the Protestant Home Rule Association for the King's County, of which he was unanimously elected president, and he still retains the office.

Mr. Robert Hodges Eyre White, of Glengariff Castle, recently figured in the Record of that county as a typical representative of the virtuous class, the Irish landlords, who are so pitifully affected by the prevailing dishonesty. Mr. White was charged with fraudulently obtaining from a tenant, named Sweeney, the sum of £23 2s. 1d., to which he had no claim whatever. The tenant was a simple, innocent man who allowed his account to be made out for him by Mr. White, who manipulated it so as to obtain from the confiding Sweeney a large sum over and above the rent due. The case was tried before Judge Johnson and a special jury, on which were several Protestants.

A large meeting of the townpeople was held in the Mall Rooms, Youghal, on Sunday, March 27th, for the purpose of furthering the fund for the relief of the aged mother of Patrick Hanlon. Several speeches were delivered, and a committee was appointed to receive subscriptions. A sum of £40 was subscribed on the spot.

On March 31st, a large number of men with horses and farming implements assembled on the farm of Mr. Maurice Burke, about three miles from Killa-vullen, and turned a great portion of the land up and prepared it for tillage. The landlord is Captain Gray, and the tenant has adopted the "Plan of Campaign," having been refused a reasonable abatement.

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the present Parliamentary representative for South Tyrone. "I call South Tyrone my own constituency still," said Mr. O'Brien, "though, for the moment, I am an evicted tenant, but I am occupying a sentry box at the other side of the ditch, and, please God, like our friends who were evicted with the last week, I will live to go back." This announcement was received with enthusiastic cheers.

Rev. Father Verdon (in religion Rev. Father Gregory, of Holy Mary), died on the Feast of the Annunciation, at the Carmelite Convent of St. Teresa, Clarendon street, Dublin.

A large meeting of the members of the Ballinacilly Branch, was held on March 27. Sir H. Burke still refuses to leave the settlement with his tenants to the arbitration of his brother and a distinguished Catholic prelate. The members of the Branch, who were in his employment, came forward at the meeting, and declared their determination to cease working for him until he settles with his tenants. In all about forty men have quit work, and there now remain but a few who are daily expected to show their sympathy with the people. Boycott notices were posted all over the estate, and for several miles around, declaring Marblehill boycotted, and calling on all the servants and workmen to resign. The police patrolled the roads collecting them, and guarded the entrance to the chapel, during last Mass, with the exception of those who were in possession of extra foolish being who would insist on papering it walls with illegal documents.

On March 30, seven families were evicted on the estate of Mrs. Semple, in the townland of Keelogue, a place about five miles distant from Castlebar. During the eviction of one of the tenants a missile thrown at a bailiff hit a constable named McCooney, inflicting serious injuries. Sub-Inspector Seagrave at once ordered the police to charge the crowd, who numbered several thousands; but through the exertions of Mr. Daly, order was restored, and a collision avoided. The people were subsequently addressed by the Rev. P. McPhilip, O. C. Evictions were also carried out on the estate of Miss Gardiner, who, with Miss Pingle, superintended the operations.

"Alas! how few politicians there are who ever approach the tribunal of penance," said the Rev. Nicholas Ballies, in a sermon preached at St. Francis' Church, Putnam avenue, Brooklyn, in a discourse urging his congregation to attend their Easter duties.

"How few of these so-called Catholics regard the voices and precepts of the Church. They frequently hold municipal office, and they will go to church sometimes. They call themselves Catholics. But they will not go to confession. They hold their hands before their eyes, and looking between their fingers, they connive at lying and wrong doing. They know very well that they cannot receive absolution unless they confess their sins and make restitution. They must also be sorry for their sins and entertain a firm purpose of amendment. 'No, they don't go to confession, for they know they cannot 'fix it,' so they continue their sinful life, and it is terrible to tempt the justice and mercy of God, remaining dumb to the voice of the Church."

By the use of Buckingham's Dye, the wickers may be easily made a permanent, natural brown, or black, as desired.

In the North-west has been suppressed and our citizens can now devote reasonable attention to their corns. The only sure, safe, and painless remedy is Putnam's Pain Expeller. It is never fails; never makes any sore spots; works like the original discomfit. See that you get "Putnam's," and take none other.

Mr. W. E. Calger, Advertising Agent for the Toronto News, says: "I was induced to try Navel Balm for a severe and troublesome Cold in the Head. One use literally wiped out the clogged secretions, and I am free from it."

Many bad joints, by which people are crippled for life, are made by neglected or badly treated rheumatism. Ida Plank, of Stratford, Ont., was afflicted with rheumatism, and her fingers so that she could not bend them. "Navel Oil" cured it, and is a prompt cure for all painful complaints.

A lady from Syracuse writes: "For about seven years before taking Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure, I suffered from a complaint very prevalent with our sex. I was unable to walk any distance or stand on my feet for more than a few minutes at a time without feeling exhausted, but now I am thankful to say I can walk two miles without feeling the least inconvenience." For Female Complaints it has no equal.

George Legault, of Tayside, Ont., says he can heartily recommend Yellow Oil as the best reliever of rheumatic pain, his father and mother having suffered for years with rheumatism and all remedies failed except Yellow Oil. Worms derange the whole system. Mother Graves' Worm Expeller deranges worms, and gives rest to the sufferer. It only costs twenty-five cents to try it and be convinced.

"I never felt better in my life than I have since taking Bardeol Blood Bitter. It is a severe bilious attack; I could not eat for several days, and was unable to work. One bottle cured me." John M. Richards, Sr., Tara, Ont. For all bilious troubles use B. B. E. For Rough conditions of the Skin, Shampooing the head, Pimples, Eruptions and Skin diseases, use Prof. Low's Sulphur Soap.

NOTICE.

SEALED TENDERS, addressed to the undersigned, and endorsed "Tender for Indian Supplies," will be received at this office up to noon of SATURDAY, 30th April, 1897, for the delivery of Indian Supplies during the fiscal year ending 30th June, 1898, consisting of Flour, Bacon, Groceries, Ammunition, Twine, Oats, Cows, Bulls, Agricultural Implements, Tools, &c., duty paid, at various points in Manitoba and the North West Territories.

Forms of tender containing full particulars relative to the Supplies required, dates of delivery, &c., may be had by applying to the undersigned, or to the Indian Commissioner at Regina, or to the Indian Office, Winnipeg.

Tenders may tender for each description of goods (or for any portion of each description) separately, or for all the goods called for in the Schedule, and the Department reserves to itself the right to reject the whole or any part of a tender.

Each tender must be accompanied by an accepted Cheque on a Canadian Bank in favor of the Superintendent General of Indian Affairs for at least five per cent. of the amount of the tender, to be forfeited if the party tendering declines to enter into a contract based on such tender when called upon to do so, or if he fails to complete the work contracted for. If the tender is not accepted the cheque will be returned.

Tenders must be made up in the Money column in the Schedule the total money value of the tender, and the amount of the tender will not be entertained.

When implements of a particular make are mentioned it is because the articles so mentioned are of a superior quality, and are of a more durable nature than others; in such cases the contractor is held responsible for any loss or damage to the articles in the transportation to the place of delivery.

When the transportation may be only partial by rail, contractors must make proper arrangements for supplies to be forwarded to the place of delivery.

Tenders will please note carefully the following conditions: 1. Supplies will not be paid for until the Department has been assured of the satisfactory completion of the article for which payment is claimed.

Forewarned Forearmed

of danger by the condition of your blood, as shown in pimples, blotches, boils, or discolorations of the skin; or by a feeling of languor, induced, perhaps, by inactivity of the stomach, liver, and kidneys, you should take Ayer's Sarsaparilla. It will renew and invigorate your blood, and cause the vital organs to properly perform their functions. If you suffer from

Rheumatism, or Neuralgia, a few bottles of Ayer's Sarsaparilla will relieve and cure you. Alice Kendall, 218 Tremont st., Boston, Mass., writes: "I have been troubled with Neuralgia, pain in the side, and weakness, and have found greater relief from Ayer's Sarsaparilla than from any other remedy."

Ayer's Sarsaparilla. It instils new life into the blood, and imparts vitality and strength. Being highly concentrated, it is the most economical blood purifier.

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass., U. S. A. For sale by all druggists. Price \$1; six bottles for \$5.

Forewarned Forearmed

with Ayer's Sarsaparilla, there need be no fear of Dyspepsia, Rheumatism, Neuralgia, Salt Rheum, Tetter, Eczema, Catarrh, Liver troubles, or any of the diseases arising from Scrofulous taint in the blood. Geo. Garwood, Big Springs, Ohio, writes: "Ayer's Sarsaparilla has been used in my family for a number of years. I was a constant sufferer from

Dyspepsia, but Ayer's Sarsaparilla effected a permanent cure. Seven years ago my wife was troubled with Goitre; two bottles of Ayer's Sarsaparilla cured her, and she has never had any return of the disease. I regard this preparation as the best medicine in use for the blood."

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass., U. S. A. For sale by all druggists. Price \$1; six bottles for \$5.

BELL ORGANS AT THE COLONIAL EXHIBITION.

The Marquis of Lorne and H. R. H. The Princess Louise, after testing all the exhibits in Canadian Court, purchased a handsome BELL ORGAN. Sales were made also to Right Hon. Sir Robert Bourke, Governor of Madras, Sir Robert Affleck and Lady Douglass, of Victoria, B. C.

For Tone and Pleasing Design the Bell Organ maintains its supremacy as the best. Send for latest circular to W. BELL & Co., GUELPH, ONT.

HEALTH FOR ALL!!! HOLLOWAY'S PILLS & OINTMENT. THE PILLS. Purify the Blood, correct all Disorders of the LIVER, STOMACH, KIDNEYS AND BOWELS.

THE OINTMENT. Is an infallible remedy for Bad Legs, Bad Breasts, Old Wounds, Sores and Ulcers. It is famous for Gout and Rheumatism. For disorders of the Chest it has no equal.

STRICTLY PURE. POSITIVELY SATISFACTORY, or returnable and money refunded. Use these Pills, and help drive adulterated and inferior goods out of the market.

FITZGERALD, SCANDRETT & CO. 100 DUNDAS STREET. St. Catharines Business College. This is purely a Commercial School, conducted by experienced teachers and practical accountants.

FIVE-MINUTE SERMONS FOR EARLY MASSES

By the Paullist Fathers. Preached in their Church of St. Paul the Apostle, Fifty-ninth street and Ninth Avenue, New York City.

LOW SUNDAY. "Jesus said to him: Because thou hast seen Me, Thomas, thou hast believed: Blessed are they that have not seen, and have believed." John's Gospel, xx. 29.

The first lesson which we learned, my dear brethren, from the life of our Blessed Lord on Easter Day was a lesson of peace. To-day we are concerned with another lesson. It is the lesson of Faith, and to them that learn well this lesson our Lord promises His special blessing.

What, then, is faith? "Now, faith is the substance of things to be hoped for; the evidence of things that appear not." It is an evidence; a certitude higher than any evidence or certitude of the senses. St. Louis of France, when, some one constrained him to see a miraculous appearance of our Lord in the Blessed Eucharist to confirm his faith, he said that his faith was stronger without the miracle than with it, and he refused to see the miracle. Faith, then, is of all things higher than any other certitude we can have in this life. Human reason assures us of certain facts; of certain existences, but divine faith leads us on above human reason to the author of the facts, to the Creator and Preserver of the world, to those existences. So that the man who has the gift of divine faith knows more certainly facts and existences than he who has it not, because by this gift he refers them all to the Absolute, they being all only relative.

The gift of faith, as every Catholic knows is given in baptism. Now, what is there in the gift of baptism which constitutes the baptized man a new creature in the sight of God, considering that the natural man is one who is wounded by original sin in his intellect, will and affections? Considering this, I say, we ask how can this soul, born into the world under this sad condition, be recreated? Christ, speaking to Nicodemus gave us the answer: "Except man be born again, he cannot enter into the kingdom of God." To-day it will concern us to consider only one of these gifts, the gift of the intellect. By baptism man is given, as we have said, the gift of faith. Now, faith is the act of cleaving to God, and only of the recreated intellect. It is a divinely inspired gift by which the baptized man is enabled to apprehend the acts of God and believe them as true. It is a divinely inspired gift by which not only can he penetrate the unseen, but by which the visible things of this world become clearer and more visible, because we begin to see them in the light in which God sees them. Therefore, wisely does the Church sing every Sunday in the Mass, "I believe in all things, visible and invisible." So, then, the gift of faith puts into the soul every baptized man a capacity for receiving the truth and nothing but the truth. Such is the advantage the Christian has over the unbaptized man. He has a quality which enables him to reach the grand end for which God in the beginning created him. By means of the gift of faith, then, man cleaves to God, and by the use of this divine gift man becomes as if he were filled with God and sharer of the divine beatitude. It is a gift, which, used rightly, makes him apprehend truth in matters of faith and morals, so that it needs but the special action of the Holy Spirit in the case of the Pope to make him the infallible exponent of the Church in these matters. Every baptized person has this capacity, but not all do, will, or can use it. The most that many a man can do is to recognize the truth when he hears it as truth, but not to find it out. This, then, is a gift, or you may say, a divine inspiration, that you and your children of the Church for their own special heritage. It divides them from those without, by a chasm as wide as that between Dives and Lazarus, and which nothing but the very gift itself can cause to cross the gulf. Such is the reason why men who wander in error so often, come at last to the end, and become good Catholics. Because they have perceived that to the mind of the baptized, good and devout Catholic, there is a certainty in all things, both visible and invisible, which science, false philosophy, and the World never could attain to. Guard, then, and keep alive and burning the gift of faith, and the earnest and constant use of the sacraments that it may be said of you at the last: "Blessed is he because, though he saw not, yet he believed."

"Oppress not nature, making down to rest. With feasts too late, too solid, or too full." Armstrong, when he wrote these lines, gave good scientific advice. Half of our people suffer from dyspepsia in some of its many forms. Life becomes a burden, and business worries and annoy. The "Golden Medical Discovery," invented and prepared by Dr. Pierce, is an effective remedy for indigestion. By druggists.

A Good Life Preserver. T. Milburn & Co., March 16th, 1886. I was completely relieved from that dreadful disease dyspepsia, with only four bottles of that life preserver—B. B. B., and cheerfully recommend it to any one subject to such disease. P. DEANNY, Morrisburg, Ont.

AFTER YEARS OF SUFFERING, persons who have vainly sought remedial help from other sources, have obtained the long desired relief from Northrop and Lyman's Vegetable Discovery and Dyspeptic Cure, which puts a stop to the torments of Dyspepsia, renews activity of the Bowels and Liver, relieves malady incident to the gentler sex, and builds up failing health and strength, gives purity to the blood, and tone to the whole system. George Dodge, Sr., a well-known citizen of Emporium, writes that one of his men (Sam Lewis) whilst working in the woods so severely strained his ankle that he could scarcely get home, but after one or two applications of Dr. Thomas' Electric Oil, he was able to go to work next day.

ANTI-COERCION DEBATE.

Continued from first page. Mr. WALLACE (West York) said he was in favor of a measure of Home Rule, but thought the House was not in a position to express an intellectual opinion on this question of coercion.

tended to peace and union instead of to discontent and division. After all there were only two ways of governing a people—by force, or coercion, if they choose so to call it, and freedom.

was not at all depressed by the insinuation. He was sorry they had to resume the discussion of this question under the circumstances which now existed. Last night they were told by the House of Justice (Mr. Thompson) that in the hour of distress the members of the Opposition had not been anxious to assist in securing relief, but when light had dawned, when the victory had been about won, they were active and active.

of what was needed. He would do the same on this occasion, feeling that anything, however imperfectly designed, so long as it was in the proper direction, was better than no direction upon such a question. There were some criticisms of the resolutions which could not be met by changes like those he had dealt with, but must be met by argument.

ELECTRICITY. During the past nine years we have cured, with our appliances, tens of thousands of patients suffering with chronic ailments after all other treatments had failed.

You Will Not Find in my catalogue and greater travellers than Stanley; seed saved from the odds and ends of various crops; seed raised from unsuitable soils, headless cabbages, sprouting carrots, or refuse beets.

F. C. FLANNERY'S BANKRUPT STOCK STORE. LESS THAN COST. NOTE THE FOLLOWING GOODS AND PRICES: All wool, black and colored cashmeres, No. 5, 10, 12, 15, and 20c, worth double the money; grey flannels, table linens, napkins, etc.

JOHNSTON'S FLUID BEEF. This preparation is justly celebrated FOR THE INVALID. It is invaluable, as it can be retained and assimilated by the weakest stomach.

GRATEFUL-COMFORTING. EPPS'S COCOA. BREAKFAST. By a thorough knowledge of the natural laws which govern the digestion and assimilation of food.

C. B. LANCTOT. 1664 Notre Dame Street, MONTREAL, P. Q. IMPORTER OF ALTAR WINES OF ALL KINDS. SILKS, MERINOS, BLACK SATINS AND LINENS.

R. DRISCOLL & CO. REFORM UNDERTAKERS and Furniture Dealers. Open night and day. An attendant always on the premises. THE FINEST HEARSE in the Dominion. Upholstering a Specialty.

HOPE FOR THE DEAF. NICHOLSON'S PATENTED. In all cases, the most successful means have been found. The deaf are enabled to hear, and the dumb to speak.

OXFORD AND CAMBRIC SHIRTINGS. NEW STYLES. Made to Your Measure. Big Bargains in Oxford and Cambric Shirts in Stock. PETHICK & McDONALD. 393 Richmond St.

VOLUME 9. Catholic Record. LONDON, SATURDAY, MAY 7, 1897. A MAN WHO HADN'T A MAN WHO HAD THE PAPERS.

Mr. MacNeil, of North Bruce, who opposed Mr. Curran's Home Rule resolutions in the Canadian commons, moved the following amendment: "That this House desires to repeat the expressions of its deep and abiding interest in the prosperity and happiness of the people of Ireland, and its adhesion to the sentiments on the subject of Home Rule enunciated in a joint address to Her Majesty from both Houses of the Canadian Parliament, passed in the session of 1882, and in resolutions adopted by this House in 1880.

"We can only accentuate our opposition by going on protesting against this bill until we have been closed upon every stage, every clause, and every amendment. There are a great many instructions to the committee on the second reading; while upon the clauses we can put down a series of amendments, each standing on its own bottom, and raising on each a question of principle. I hold that we ought to resist coercion at every stage. It is one of those vital questions upon which, if we so hazardous an enterprise, we ought in the last resort to betake ourselves in arms to the street. But we have no right to take that step unless we have a fair prospect of success; for it is a crime to shed blood unnecessarily. Well, I regard the action against the Coercion Bill in the House of Commons as a kind of participation in a species of self-revolution. On the third reading of the bill I consider that English and Scotch Liberals as well as Irish Nationalists ought to be suspended as a final protest against this iniquitous bill.

The Canadian Commons took, to its honor be it said, the same view as did Mr. Labouchere, and condemned the bill. THE FISHERIES DISPUTE.

The Fisheries' dispute is, we are happy to note, nearing settlement, and the American, who were by our handful of ultra-loyal fire-eaters to be coerced and bullied into an acceptance of terms at variance with the real meaning and intent of the treaty of 1818, about to obtain all that they asked for. Salisbury dreading the effect of American condemnation of his Irish policy, has literally humbled himself to the dust in his proposition for a modus vivendi to the American government. What in fact is his proposition?

"Her Majesty's government and the government of Canada in proof of their earnest desire to treat the question in a spirit of liberality and friendship, and to understand that the action of the United States is in a great measure due to chagrin at being called upon to pay \$1,000,000 under the Halifax fisheries award, are now willing to revert for the coming season, and if necessary for a further term, to the condition of things existing under the treaty of Washington, without any suggestion of pecuniary indemnity. This is a proposal which I trust will command itself to your government as being based on that spirit of generosity and good will which should animate two great and kindred nations, whose common origin, language and institutions constitute so many bonds of amity and concord."

In other words, American fishermen are for the present to have all the privileges for which their government was at one time forced to pay the sum of \$1,000,000 for a brief period of years. How true the opinion expressed on the 26th of March last by the Hon. Wm. MacDonnell: "No sane man believes that a nation of sixty millions, the most intelligent, the most wealthy, the most unassailable, the most free among the nations of the world, will submit to be told by a subordinate colony of less than five millions, 'you may continue to trade with us, but only on condition that you transport your goods in such vessels and conduct your business by such of your citizens as we approve; you may license vessels engaged in the deep sea fisheries to touch and trade in foreign ports, but if they come into ours and buy or sell anything but 'wood' we will seize, confiscate and sell their ships and pocket the proceeds."

Believing as we do that Canada has reached the age at which she can make her own commercial treaties, we hope that an end will be put to negotiation on our behalf through the foreign office. It is a humiliation if not a disgrace—almost all events a source of constant loss to

PARNELL. Messrs. CALLAHAN & Co. OILOGRAPH. We guarantee our "PARNELL OILOGRAPH." (Copyrighted.) the only correct method of the Irish Language, and the only one that can be used in all parts of the Empire.

ROYAL BAKING POWDER Absolutely Pure. The Royal Baking Powder is a mixture of pure strength and wholesomeness. More economical than the ordinary kind, and cannot be sold in competition with the multitude of low cost imitations.

BOOKS FOR MONTH OF MAY. A Flower for each day of Month of May, 10 cents; per 100, \$5.00. Flowers for May or Thoughts for Month of May, by Rev. J. E. Mills, 10c. A Flower Every Evening for Mary, 10c. The Month of Mary, containing Meditations for each day of May, by P. W. S., 35c. The Ursuline Month of Mary, 35c. Month of Mary, translated from the French of De Russi, 50c. Month of Mary in Religious Communities, by Agnes Sadlier, 50c. The Children of Mary, cloth gilt, 35c. " " paper, 15c. May Prayers, or Thoughts on the Litanies of Louth, 75c. Golden Wreath for the Month of May 50c. Mary the Morning Star, 40c. Miter Admirabilis, 50c.

FIRST COMMUNION PICTURES. For Girls or Boys. Size, 6 1/2 x 10 per doz., 20c. " 9 x 10 " " " 40c. " 12 x 18 " " " 60c. " 12 x 18 extra, per doz., 72c.

Lace Pictures for First Communion. For Girls or Boys, plain, 2 1/2 x 4, per doz., 25c. " " colored, 2 1/2 x 4, " " 60c. " " plain, 2 1/2 x 4, " " 30c. " " decorated, 2 1/2 x 4, " " \$1.12. The Lace Pictures at 30c. per doz., is very appropriate as a gift of Remembrance of First Communion.

D. & J. SADIER & CO. 115 Church St. TORONTO. 1667 Notre Dame St. MONTREAL.