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## KINGSTON'S SYMPATHY FOR IRELAND

The Limestone City Solid for Home Rule—Affairs of the Emerald Isle Fully Discussed.

### BISHOP CLEARLY'S MASTERLY SPEECH.

A meeting was held in Kingston on the 19th to hear a discussion touching the Irish question. There was a vast representation of all classes of citizens in attendance. It was shortly after 8 o'clock when Hon. Dr. Sullivan was nominated as chairman and proceeded to state the objects of the meeting. Surrounding the chairman were the following: Bishop Cleary, Fathers Twohey, Kelly, Twomey and McGrath, Alds. Hart, McDermott, Birmingham, T. H. McGuire, Q. C., Messrs. John Baker, B. O'Byrne, J. Walsh, W. Power, T. Cavanagh, John Smith, J. McManus, P. Browne, R. J. Gardiner, B. Leahy, A. Hanley, O. Tierney, H. Hayden, and J. J. Behan. The chairman hoped that the efforts of Ireland to secure Home Rule would ultimately be crowned with success. He read telegrams from R. T. Walkem, in Toronto, and Hon. John Costigan, regretting their absence. Following these was read a letter from Sir R. J. Cartwright, which appears in another column. The session given vent to were heartily cheered.

Ex-Ald. McGuire then advanced to the front and read for Bishop Cleary the annexed resolution:

"Resolved, That this meeting heartily endorses the sentiments conveyed to the foot of the Throne by the address to Her Majesty proposed on the 20th April, 1882, by the Hon. Mr. Costigan, now Minister of Internal Revenue and member of the Queen's Privy Council for Canada, in which, among other things, the hope was expressed

"That as Canada and its inhabitants had prospered exceedingly under a federal system, allowing to each province of the Dominion considerable powers of self-government, some means (all due provision being made for the maintenance of the integrity of the empire and the rights of the minority) might be found of meeting the expressed desire of the Irish people, so that Ireland might become a source of strength to the empire and that the Irish people, at home and abroad, might feel the same pride in the greatness of Her Majesty's empire, the same veneration for the justice of her rule, and the same devotion to aid and affection for our common flag as are now felt by all classes of the Canadian people.

"And this meeting, adhering to the sentiments of the said address, and while firmly opposed to any movement looking to the disintegration of the British Empire, extends an expression of hearty sympathy to the Irish people in their constitutional struggle for a just measure of local self-government."

The Bishop, on rising to speak, was greeted with loud applause. As an Irishman by blood and birth; as a citizen of this Dominion by adoption; as a loyal subject of Her Most Gracious Majesty, Queen of Great Britain and Ireland, he proposed the resolution which had been just read for the acceptance of this most respectable assembly. It had been affirmed already in all its substantial parts by the Parliament of Canada with significant unanimity and solemnity of circumstance in sight of the civilized world. It asserted Ireland's right to Home Rule, and declared that the concession of this right by England would redound to the advantage of Ireland, of Canada and of the Empire. (Cheers.)

Without committing himself to the stereotyped phraseology of the day, which aims in unequalled form the inherent right of every country to speak its own laws, he laid down the fundamental truth, applicable alike to all countries and peoples, whether they be independent or dominant or annexed and subject, that all laws, even though they be enacted in a foreign court and proclaimed under seal and sanction of a foreign sovereign, should be formulated upon the lines of the people's wants; their whole purpose, and to Canada's subjects in distant lands, enmeshed to his throne by links of steel. (Applause.) He laid down this other fundamental truth, that the sovereign, whether domestic or foreign, is bound by the dominion of the Supreme Ruler of Kings and peoples to keep in view the good of the people, as the sole end of all legislation, in so much that, should this end be clearly disregarded, the Royal enactments are null and void, and cannot possess the force of law to bind the human conscience. The Bishop challenged all the enemies of jurisprudence in England or elsewhere, to contravene these principles. In fact they are the foreground of British liberty, set forth in the great Charter, which denies to the Sovereign the right to enact laws for the realm, except by and with the advice of the

Houses of Parliament. (Cheers.) Now, shall any man, who is not a fit subject for the Asylum or Penitentiary, undertake to say that the bills boisterously and factiously dragged through the arena of party conflicts in Westminster, and finally sent up to the Throne by a majority of English, Scotch and Welsh members, most of whom never saw Ireland and have no concern for her interests, except so far as it affects their political party, are based upon the honest and intelligent consideration of her wants and the remedies most suited to her actual condition and resources? (Loud cheers.) In view of the disastrous results of London legislation upon the agricultural, industrial, commercial, educational, social, and political status of Ireland since the perfidious Act of Union, especially if the devices effected in every department of Irish public life during the previous eighteen years under direction of her native Parliament, although it was then the Parliament of only an eighth of the population, shall it be alleged that Ireland is unreasonable in her demands for the revival of her native Parliament with a fair representation of her people? (Cheers.) The whole substance of her claim is to be allowed to do at home in Ireland what she has an indefeasible right to have done for her either in Westminster or in College Green, and which eighty-five years' experience has proved to be incapable of doing, namely, to give Her Majesty's subjects regarding Ireland's purely domestic affairs, as distinguished from Imperial matters, through an Irish Parliament, qualified alone to give such advice intelligently and usefully and in a manner conducive to Her Majesty's credit and Ireland's benefit, because they alone have practical acquaintance with the conditions of the country, and the relations of class with class, and are chosen by the community at large, and invested with the prestige of public confidence, as fit expositors of the evils to be remedied and the remedies to be applied. (Great cheering.) This is what is termed Home Rule. It is what Canada happily enjoys for her own benefit and the peace of the Empire. (Cheers.) There is no loyalty in asking the British Parliament to concede to Ireland! God forbid that they should seek to encroach upon the smallest title upon the rights of Her Majesty, or anywise detract from her authority, her royal style and dignity and prerogative. (Applause.) They ask only to be allowed to speak to their Queen through their chosen spokesman in reference to their domestic wants, and ask Her Majesty to sanction the legislative remedies they shall recommend to her. (Cheers.) It is a simple case of restitution. The Bishop did not think it necessary to point out to this intelligent audience the whole series of nefarious proceedings whereby Lord Castlereagh with dagger in one hand and gold in the other, induced a small majority of the Irish members to commit national suicide by accepting the Act of Union. The Union was a legal mockery, entitled of itself to no respect from Irishmen and utterly incapable of extinguishing the Charter of the Irish Parliament. (Loud cheering.) The law of justice that lies against the robber towards the robbed is, that he give back to the honest man his own. (Applause.) His Lordship said that Captain Gaskin (who sat before him) would agree that the Catholic clergy spoke the truth, never through fear or favor, betrayed the truth, and once they spoke the truth never took it back. But, even though Castlereagh were a saint enrolled among the canonized, (laughter) the system enacted by the Union is a travesty on the representative form of government guaranteed by the British Constitution; it is a blind drawn between the Queen and her faithful Irish subjects, to prevent Her Majesty from constitutionally ascertaining the true condition of the country and the methods of equitable legislation. Of the 630 members of Parliament in Westminster 105 are nominally from Ireland, that is, about one-sixth of the assembly. Practically, however, the Irish people have only 45 representatives, or thereabouts, the majority of the seats nominally assigned to Ireland being filled by her bitterest enemies, the representatives of the English garrison in Ireland, the men of blood and spoliation and penal laws and traditional hatred of the Irish race. This result has been invariably brought about by the gerrymandering of the constituencies, much more by the artfully arranged property qualification which has hitherto excluded three-fourths of the Catholic people from the right of suffrage; and finally by the power of eviction and confiscation, equivalent to the power of life and death, vested by law in the landlords, and employed by them as a weapon of the most potent intimidation, to coerce the farmers into voting for the landlord's nominees in opposition to their conscience, and the interest of their class. Even the ballot, recently introduced, is not sufficient protection against this terrorism. What could 45 Irish members effect in a House where they are only one to thirteen, and where an alien assembly could always find pretext for anti-Irish legislation in the cordial concurrence of the Garrison Party, who pretended to speak also in the name of Ireland? Poor Ireland was ever made to appear as a house divided against itself. No consideration was shown to her representatives, except when the balance of parties rendered their vote casually important and worth being purchased by some little attention to their demands. This is not government on the representative principle: it is not constitutional government. (Cheers.) By the new distribution of seats and the enlargement of the franchise, it is true that Ireland is likely to

weaken the Garrison Party, and send eighty or more genuine representatives to Westminster. But still Ireland shall remain without an effective voice in the formation of her laws, unless she succeeds in wresting Home Rule from a reluctant foreign legislature. Promises shall be made to her, and some small measure of redress of grievances may possibly be granted to her, from time to time, according to the exigencies of Whigs or Tories. But it never shall be anything like full redress; it never shall be other than occasional relief, fractional and tantalizing. The sum of her evils shall remain without remedy; the legitimate aspirations of her ancient and honored race shall be thwarted as heretofore; her vital interests, educational and industrial, agricultural and commercial, social and political, shall be unrepresented in the laws that shall be framed for her government in a foreign capital. And how could it be otherwise? Analyse the House of Commons, in Westminster, and say, could the 550 English, Scotch and Welshmen, who compose it, be expected to take a lively concern in the affairs of Ireland, who has been said that the sons of Erin have as many rights in Scotland or Wales. But it is not so. Scotland had unity with England; she entered the alliance of her own free will, and had ever since been favored and petted and pampered, sometimes after a fashion directly injurious to Ireland. Wales was too stupid to offer resistance. Ireland refused to enter the alliance. She held by her own national rights, and shall never yield her rights to a distinct nation, living by her own life. (Great cheers.) Holding up his hand and looking upwards, the Bishop said that, with the blessing of God Almighty Ireland would never have a national unity with England or any other nation. (Loud applause.) The foundations of the earth shall give way, the sun shall lose its light, and Ireland shall never be turned into blood; but Ireland shall never renounce her nationhood—one blood, one race, one religion, one history of joys and sorrows, and noblest sacrifices, of literary glory followed by political darkness, one everlasting cheering. They would never be separated, never identified with any other nation. "We are one nation," he exclaimed, "and can ever become one." The audience cheered vociferously. The speaker, in emphatic tones, pointed out the dualities of Ireland and England because of antagonism of race, antagonism of religion and antagonism of interests. The Sovereign shall, he hoped and prayed, be ever the Sovereign of both peoples; but with equal fervor did he hope and pray that, with unity of Empire and unity of Throne, there shall ever co-exist the dualities of nations, the dualities of kingdoms, the duality of Parliaments, Great Britain and Ireland, bound together by the golden link of the Crown, each pursuing its own destiny in concord with the other. (Great applause.) The antagonism of England to the Irish race is too definite and too persistent in its bitterness to admit of any hope of their ever becoming one people, or of their uniting. They agree to live as distinct nations, each living in accordance with its own ideas, by its own political organization, under the bonds of Imperial unity, represented by the Flag of the Empire. Throughout 400 years England waged a war of continuous invasion upon Ireland; then for 200 years, the conquest being completed, she waged a war of extermination upon her victim, the most cruel and barbarous ever recorded in the annals of the world. In the nineteenth century, although she sheathed the sword and sought to mitigate many of the atrocities of her penal laws, she has held Ireland in bondage still, writing and groaning under the tyranny of the Draconian code of land laws, fiscal laws, political and educational disabilities and forced impoverishment, the unrepented residue of her wicked past; and she will never remedy these monstrous evils in Westminster nor permit Ireland to convolve her own Parliament for the purpose of remedial legislation. The chasm is made wider and deeper by the antagonism of religion. England's most bitter hatred of the faith of St. Patrick's sons is not only written in blood upon her statute-book, but may be seen by friend and foe, throughout the length and breadth of the Holy Isle, in the diabolical machinations and abbeys, the sanctuaries of learning and piety which constituted the former glory of the Irish race, the centres of European civilization, which even in their ruined condition to-day proclaim from tower and transept, arch and tracery window the richness of piety and art that distinguished the Irish Church in the Middle Ages. Yet not in parchment and ruined walls is the record of England's dire persecution of her race, but most vividly and enduringly preserved. It is in the hearts and memories of the people. Every city and town and hamlet, every knoll and dell in the four provinces retains the tradition of altars desecrated, of sacrilegious profanations of things most holy, of the murders and the brutal outrages perpetrated in the name of English civilization upon Ireland's priests and other holy ones of her children. You cannot obliterate such traditions as these from a nation's memory. They shall continue to be transmitted from sire to son, and shall perpetuate the chasm between nation and nation, between the conqueror and the conquered, the oppressor and the oppressed, the family who drew blood from the family whose blood has been drawn. (Cheering.) No, it never can be that Ireland should merge her national life in that of England and form with her a political unit. (Loud applause.) How could Ireland expect the voice of her forty or fifty members to receive consideration hearing, especially in regard to educational and other questions intimately connected with religion? It is plainly

impossible for political or national unity to exist between two peoples divided by such terrible memories of wrong, and such opposite ideas of religion and right. They could never agree as to what constitutes the public good, which is the groundwork of legislation. Here, indeed, in Canada the sons of England and Ireland can shake hands with one another, forgetting the past in the progress and prosperity of this beautiful land of their common adoption. (Sustaining the action to the word, the Bishop amid tremendous applause, called up Captain Gaskin and shook him by the hand.) Here men have not spilled one another's blood for the ascendancy of race or religion, nor have they confiscated the property of any nationality. This is a free land, where men are free to love each other. (Cheers.) After paying a high tribute to English statesmen in general, as men of high honor and truth and patriotism, the Bishop praised Mr. Gladstone for his possession of these qualities in an eminent degree, combined with intellectual brightness unsurpassed by any other man on the earth, and he said that Mr. Gladstone and several high English Statesmen would like to efface the memories of all past injustices and by acts of reparation to Ireland bridge over the gulf that lies between the two nations. This is his aim; and for this he works as far as he can; and does his party to follow him, but said the Bishop, although he may succeed to some degree in hushing up the antagonism of race and religion, there is a third antagonism which he cannot suppress; it is ever living and active, it belongs to the future as well as to the past; it is the antagonism of interests. England is a nation of shopkeepers; trade and markets are her primary object in her dealings with other countries. All else is nothing in comparison with these. She has heretofore deliberately and by express legislation annihilated Irish manufactures, lest Ireland's goods should get a preference in foreign markets or compete successfully with her's. It is to be supposed that an assembly consisting chiefly of sons and grandsons of English shopkeepers shall be the unexampled magnanimity of submitting to the demand of a handful of Irish members for the re-establishment of Irish industries on a footing of perfect equality with their own, or on the principle of protection for a period sufficient to enable them to develop into equal power and production and equal facilities of profitable sale? The speaker next referred to the iniquitous laws made for Ireland by the British Parliament, and said that, notwithstanding the amendments made in them by Mr. Gladstone, they are still so unjust and oppressive that no people on earth would bear with them, except the Irish. Landlords even today possess the power to evict the honest and industrious farmers from their holdings if they fail to pay an impossible rent, and this cruel proceeding goes on every week in the year. Let the land produce a good or a bad crop, the landlord insists on getting an enormous rent, such as, even when the seasons are most favorable and crops are abundant, leaves the farmer without sufficient to feed and clothe himself and his family with decency. Farmers who hold under leases, made when prices of agricultural produce were at their highest, are held bound to those leases at this very day when American and Australian competition have brought down the prices to half and in regard of some products, to a third of what they were valued a few years ago. And if the poor farmer be not able to meet that unexampled demand, the landlord casts him out of home and turns him and his wife and children into a homeless drift upon the world. The Bishop touched upon the Educational laws enacted by England against Ireland and the patent wrong that is done to Irish youth intellectually and morally by excluding them from participation in the endowments bequeathed by their Catholic forefathers for their benefit. He dwelt upon the shameful unfairness of the conditions of University Education as regulated by the law enacted only a few years ago. Thus the antagonism of interests, more enduring than those of race or religion, must render it always impossible for the two nations to constitute one political unit organized by the laws framed by their representatives in Westminster. If Home Rule be not given to Ireland, for the management of her own internal affairs, it is folly to talk to her of representation, and in respect for London-made law, of the burial of ancient animosities and the future amity of the nations. One nation can never represent the rights of both. One code of agricultural, commercial and industrial laws cannot be the expression of justice to both. Let each nation address the Sovereign through its own Parliament and obtain the Royal sanction for its proper domestic regulations, and then, but not otherwise, shall there be an end of the seven hundred years' war between England and Ireland. (Great applause.) The Bishop in conclusion desired to say one word about the shibboleth of Imperial disintegration. He asked why should Ireland's control of her own domestic affairs involve the same concession made to Canada and Australia, so far from disintegrating, had confessedly acted in consolidating the Empire? If Home Rule did not weaken the bonds of Imperial unity in the remotest parts of the body politic, why should it effect organic dissolution in close proximity to the seat of life? If the colonies that could not be reached by military or naval forces, with out delay of weeks and months, in the event of rebellious disturbances, may be safely entrusted with Home Rule, why should there be special dread of Ireland, whose garrisons shall be manned by British troops and whose coast is almost with in gunshot of the English shores? The Bishop said he never had heard any gentleman of intelligence and recognised truthfulness assert that Home Rule for Ireland

meant separation. He did not mind what newspapers and the lower class of political agitators say upon the subject. They but echo the interested clamours of a party and propagate a senseless cry. But Mr. Gladstone, Lord Salisbury and the great statesmen of England would not utter such a falsehood. He told an amusing story illustrative of the readiness of politicians to abandon their cry of disintegration when it becomes their interest to do so, and, in proof of the disbeliever in the theory of disintegration on the part of English statesmen, he called attention to the answer given by Mr. Gladstone and his Cabinet to the Costigan Resolutions in April, 1882. Nothing was more strictly logical than the series of reasons set forth in those resolutions for Canada's appeal on behalf of Home Rule for Ireland—that the Irish race are a large element of the Canadian people; that they number many millions in the neighboring Republic, where feeling is intensely agitated by the complaints of the Irish in Ireland; that Canada is gravely concerned for the maintenance of peaceful relations with the Republic and its Irish population, and is disturbed by their disturbances; that Canada is a member of the British Empire, and earnestly desires to see peace established between all its provinces and races; that Canada experiences great benefit from the enjoyment of Home Rule, and would be glad to see Ireland participate in its advantages, if England could see its way to conceding it. Never was a State Paper more logically and forcibly, yet respectfully, prepared. Nevertheless Mr. Gladstone's Cabinet, feeling all his force of argument, and having no solid ground on which to rest its justification, thought fit to send back the message, unworthy of Her Majesty's responsible Ministers, that they "did not want Canada's advice;" as though, forsooth, the Canadian Parliament had no right to address the crown or the Legislature of England on such topics. What the Bishop wished to emphasize was simply this: Never would Mr. Gladstone's Cabinet have taken refuge in this paltry pretence before the civilized world, if they thought they could with truth have sent back to Canada this effective reply: "Gentlemen of the House of Commons in Canada, your appeal for Home Rule in Ireland is a plea for disintegration of the British Empire and Her Majesty's Government cannot listen to it."

The Bishop retired amid cheers and applause again and again repeated. Ald. McDermott seconded the resolution.

AN ORANGEMAN TAKES THE FLOOR. Senator Sullivan was about putting the resolution when Capt. Gaskin arose and started for the platform amid a storm of hisses and cheers. He said he had a resolution to present, and stammeringly declared that Canada had nothing to do with Home Rule. The tendency of the meeting was to do away with the harmony and good feeling which had hitherto existed in Canada. Home Rule, to his mind, was but the entering of the wedge for something else, independence. There were cries of "No, no," and several old men, becoming demonstrative, shouted at the speaker and caused considerable excitement. The chairman and others endeavored to pacify the mob, but for a long time the uproar could be heard. Several women retired at the same time. The speaker proceeded to read from a paper that Parnell desired dismemberment when Dr. Sullivan interrupted and asked if he (G) knew what Parnell had said. Capt. Gaskin said he didn't, but he took the utterances as he found them in the papers, and if they were untrue there was no law to punish the publishers. (Cheers.) He declared that the sending of money to aid in the struggle was a reasonable act. (Cheers and hisses.) They should do nothing to aid in the dismemberment of the empire. His resolution read as follows:

"That this meeting of the citizens of Kingston, convened for the purpose of expressing sympathy with the people of Ireland in their struggle for constitutional liberty, wish to put on record their great desire to see Ireland brought to a condition in which harmony and loyalty to constituted authority would prevail. But we do not consider it a wise plan to raise money to carry forward the present agitation, as we consider that the men at the front of the present agitation have no desire to see a settlement take place, seeing that it is a matter of history that the statesmen of England, the Hon. Mr. Gladstone, has over and over again intimated to Mr. Parnell his desire to have him place their wants in a concise, practical form, and he was prepared to do all in his power for them within the bounds of the British constitution, and Lord Salisbury, the head of the present government, has intimated much the same thing.

Seeing that Mr. Parnell's late utterances indicate that he is following on a line which means the dismemberment of the British Empire, this meeting is of opinion that it would be assisting a reasonable object to countenance the present agitation until the leaders declare that it is their intention to do nothing which would lead towards the dismemberment of the British Empire."

DR. MACKENZIE AS SECOND. Dr. Mackenzie next appeared on the rostrum and regretted that Bishop Cleary had not given a concise definition of Home Rule. Parnell had also never defined it, though repeatedly asked to do so. What was the Nationalists' policy? "Do they want National policy like we have?" (Loud cries of yes!) He would like to know how far Home Rule would go. He would like to see the antagonisms between England and Ireland bridged over, but he was sorry to hear His Lordship say that England and Ireland could never be a unit. He retired amid an uproar. He came out of the doorway next the stage, but had not reached his seat when T. L. Snook was seen to dash up the aisle amid hisses

and cheers. When he got upon the platform the chairman said he had allowed a mover and seconder to present a resolution, but he would not permit any one else to speak until it was disposed of. Some in the audience cheered, some groaned, and some cried "Sit down Snook." Mr. Snook maintained his pace, and was finally heard to say that he had an amendment, or whatever they liked to call it, to present. He read it thus:

"That this meeting, having confidence in the Imperial Parliament regarding their own affairs, deem it inexpedient and presumptuous to offer an opinion on the question of home rule for Ireland."

He said that Canada had no right to express an opinion regarding events occurring 3,000 miles away. Derivative cheers followed this expression. "What do we know of the place?" he asked. The next moment, in the confusion, Mr. Snook addressed the Bishop as "His Worship," and the audience was convulsed with laughter. In concluding Mr. Snook said he was sorry to see that the seeds of strife were being sown in the city of Kingston. Mr. J. Jones seconded the motion.

WOULDN'T PUT THE RESOLUTION. Dr. Sullivan said that undoubtedly these gentlemen were worthy citizens, but he wouldn't put resolutions which were offensive to the meeting and the gentlemen who had called it. He had conceded a great indulgence to them, an indulgence that would probably not have been conceded at any other meeting. He, therefore, ruled the resolutions out of order. He considered his ruling fair and straight. Some in the meeting became somewhat demonstrative, and while the excitement and disorder were at their height the original resolution was put, and declared carried, amid great cheering, a show of hands being taken.

Capt. Gaskin was on his feet several times, yelling, "Mr. Chairman," but he was not heard, and Mr. T. H. McGuire advanced to move the second resolution. Many in the audience began to retire, and Mr. McGuire shouted after them, "I thought Irishmen had pluck enough to hear the story out." The audience cheered, while T. Robinson, wearing a Tam O'Shanter, exclaimed, "You hadn't the pluck to see who were against your resolution." "Oh!" groaned some of the audience as Mr. Robinson pushed his way towards the door.

THE COSTIGAN MOTION AGAIN. Mr. McGuire presented his resolution: "Resolved, That this meeting recognizes the fact set forth in the said address to Her Majesty, adopted on the 20th April, 1882, by the Dominion Parliament that Canada while offering the greatest advantage and attractants to the immigrant, does not receive that proportion of emigration from Ireland which might reasonably be expected, owing to a great measure to feelings of estrangement existing in the minds of so many Irishmen towards the Imperial Parliament."

"And this meeting, while not declaring it to be advisable that the Irish people should be urged to emigrate, is of opinion that the granting to Ireland of a just measure of local self-government would dispel those feelings of estrangement, promote a greater degree of mutual confidence, and thereby remove the considerations which at present prejudicially interfere with Irish emigration to Canada."

A POINT AGAINST GASKIN. Ald. Birmingham briefly seconded the resolution and made a point in stating that the Costigan resolutions, the same as presented to the meeting, were supported by Sir John Macdonald and Hon. Mackenzie Bowell, men whom Bro. Gaskin delighted to honor. He was glad to think that in Kingston differences of opinion could be discussed without the prospect of broken heads. Years ago there would have been a different state of things. The speaker declared his loyalty to Canada. He would yield to no one in love of country, for it he would give his blood or life, for it he would stand shoulder to shoulder with Bro. Gaskin or Mackenzie, and yet he considered it the privilege of every loyal Canadian to endorse the sentiments of the resolution.

Mr. Jas. O'Reilly, B. A., of Toronto, was enthusiastically cheered. He made a brief address, the chief feature of which was that the Orangemen of Ireland were the strongest supporters of Home Rule, and should it ever be secured to the Protestants of Ireland the Roman Catholics would ever be indebted. The blood of Irishmen spilt in English battles was a sufficient answer to the cry of disloyalty, and with a country feeling the impulses of prosperity he felt that the Irish people would more ably than ever defend the British Empire. The resolution was carried. THE RAISING OF A FUND. Ald. Hartly presented the last resolution: "Resolved, That recognizing that the constitutional and legitimate method of obtaining for Ireland all requisite legislation is through her representatives in

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AWFULLY OLEVER.

Wrote a Free Press young scribe the other day:

"A Montreal dealer in sticks is sold out of all but the spindling varieties in demand by dudes and other frail creatures. It is hard work for many of the youngsters to carry round their big sticks. The mania has not reached London as yet, although at the Land League meeting at the City Hall a larger number of heavy sticks were observed to be in the possession of citizens who had not been known to 'wear' them previously."

Very clever, very clever indeed. This youth has got that far in his journalistic education that he can attempt to sneer at the Home Rule meeting. But this first attempt being a wretched fizzle, we advise another trial. Can the F. P. man have forgotten that it requires a good-sized stick to tan the tough, assinine hide of a Young Briton?

UNEXAMPLD SUCCESS.

We have received copies of the new edition, the thirty-fifth thousand of "Catholic Belief." It is now only about a year since this book was published and its enormous sale in that short period is one of the strongest proofs that could be given of its merit. No one, says Bishop Ryan, whether Catholic or Protestant, can read Catholic Belief without being greatly benefited. The Catholic will have a better knowledge and truer love of his holy faith; the Protestant, if not convinced and persuaded to take the final step and enter the one fold under the one Shepherd, will retain no anti-Catholic prejudices, will be more Christian, wiser and better.

This excellent book is sold at 40 cents a copy. It may be ordered from the CATHOLIC RECORD OFFICE.

CLOSE OF THE GREAT MISSION.

The mission given the Catholics of London by the Jesuit Fathers Doherty and Kenny, which closed on Sunday last, was the most remarkable and successful religious awakening that has ever taken place in this city. The attendance at all the exercises was very large and the earnestness manifested by the people. During the last three days the confessionals were crowded. Ten confessors were night and day busy in attention to the faithful. The good result of their labors is testified to by the fact that, notwithstanding inclement weather and wretchedly bad roads—rendering traveling almost impossible for those living at any distance from church—no fewer than 2,400 persons approached the Holy Table. The mission closed on Sunday night with Pontifical Vespers, followed by the Papal Blessing, pronounced by His Lordship the Bishop, and by Benediction of the Most Holy Sacrament, given by Rev. Father Doherty, S. J. Just before Benediction Rev. Father Kenny ascended the pulpit to deliver the closing sermon of the mission.

"He that shall persevere unto the end shall be saved." (Matt. x, 22).

MY LORD AND DEARLY BELOVED BRETHREN.—Of all the words that are expressive of human hopes and temporal joys, I do not know one in the language which we all speak that appeals to our hearts and feelings so much as that sweet little monosyllable "home." If there was no life better worth living than this one, if there was nothing better worth toiling for than this world contained, then the goal which would appeal most to the ambitions of the human heart, as an object of most unalloyed happiness, of most perfect peace, of most certain shelter, would be "home." But if there is joy in our home there is also sadness, if there is peace, love and warm feeling, it is not true that we find also in the secrecy of home that there are pains and there are troubles, and there are weary watchings and then there are bitter partings. Oh, if man could only build for himself down here below a home that would fill his heart with his heart's joy, how uncomplainingly that man would labor. He would not grumble at the amount of work if at the end of all he could rise secure in his ideal home. My dear brethren, in striving for earthly ambitions we have been wasting these precious days. In Jesus Christ we never waste our lives, for do we not, every one of us, rejoice to know that there is waiting for us an eternal "welcome" home in our father's house. A welcome to joy that knows no alloy, a welcome to love that knows no parting, a welcome to the peace of the Lord. We have not here a lasting city; we seek for one that is to come. We have not here indeed a lasting abode; we have not here anything that endures. Everything that comes to us here comes from God. Man comes but to stay for a day and then goes forth into his eternity. We seek that which the eternal promise of God has said: "Seek and ye shall find; knock and it shall be opened unto you." We seek for the everlasting city, for the city of God. One moment, my dear brethren, before we end this work, one moment of retrospect, one glance back into the expansion of this work. You remember how last Sunday evening we set before ourselves the end for which man is here below. Man has not been created by God to gain this world. God came down here and told him what the gaining of the whole world would benefit him. "For what shall it profit a man if he shall gain the whole world and lose his own soul?" Consider the power of it. Who, looking at the thirteen hundred millions of mankind, does not feel the power of it? Let us gaze into the great centres of life and all the great streams of industry for ages rolling on. What is the motive, what the desire, that impels them? A poor man to gain another penny, and the rich man to

gain another million! And He came down here and warned them against it. You seek treasures and you will find them; you are made to be gatherers of treasures, but (and here, dearly beloved, our divine Lord gave us to know what you are for yourselves) treasures upon the earth, where the rust and moth do corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither rust nor moth doth corrupt and where thieves do not break through and steal." And cannot man be satisfied and filled here on earth? There never was a man who did not want more. And when he has acquired that which he so much desired, that which he wanted his strength to get, when at last he held in his grasp the prize he so eagerly strove after, so patiently and indefatigably sought after, behold approacheth the hour when he doth repent. This is not gain; this is not profit. We do not get all that profit in the ordinary language we speak when the hour striketh and he loseth all. Man was created by God after His image. There is a lamp within us which he has set there to enlighten our immortal soul. We are not indebted to God for a part of our being, not for this or that faculty, but for every part of us; we are all God's. If I have a faculty of learning, or of understanding, or of loving, or a power of attraction, this only can have been given me to the glory of God. God has an object in everything He designs. What is worthy of God? He need not have created us. He had no need of us, but when God in His infinite mercy created us He had a motive, a purpose in view, worthy of God. He created a loving man, endowed with faculties different from all other beings that walk this earth. He made that man to know and love Him and do the other works of His hand. As the apostle told the Romans who had gathered around to hear him preach. If you do not know God; if you do not conform your lives to God's commandments, to His precepts as set down in Holy Writ, when you seek therefore to enter heaven you will be unsuccessful. For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made. When we look around and see the works of His hands we cannot but know that there is an author of it all. Only in these days men do discuss and dispute whether God exists. Remember long, long ago, how, on authority we were told that there would be some who should say there is no God. It was not that the wise man said there is no God, but the fool hath said there is no God. The fool, again, does not say it in his mind, but in his heart, and the sayings of the heart are one's wishes. So the fool wishes in his heart for that which he knows, by inward perception, by observing the beauty of nature, cannot be. He knows there is, but wishes there is not, a God, no ruling power to prevent him from choosing his own wicked path and carrying out his own secret designs. But man was made for God. Everything was made by God in order to help us to lift up our ideas to God. So it is that, on turning to the gospel they read that the Great Missionary told them to use their faculties and open their eyes. "Consider the lilies of the valley, how they grow; they toil not, they spin not, and yet I say unto you, that Solomon in all his glory was not arrayed like one of these; for so the looms of all the mills of all the world could not make one of these. We see these things and pass them by; we listen to the voice of nature, and observe the creatures of nature, and pass them by. All teach us the Author of it all and the Designer of it all, for His glory. He has designed it all for our fuller knowledge, for our purer love, and for His more perfect service. And though we don't practically admit it, though our ordinary life, there are not many things which the heart of man should be set upon, for there is only one God, and there is only one Saviour. We hear a good deal in these days of stamping out evil. We, for instance, have resolved to stamp out sin from our own, and from the paths of our children. We have endeavored with all our strength to make this one resolve, to live hourly for the end which God has destined us. But one thing more is required of us. There never was abolition promised to him who heard the word, and merely heard it, but only to him who heard the word and kept it. What then is required to secure the eternal goal? We have not here a lasting city; we seek for one that is to come. Our faces are turned towards our home with a condition. God has required that we should acquire the Divine truths by perseverance. I do not like to disguise from myself that this word "perseverance" has a hard sound. I think it is a hard word. I think it is a very hard thing to say to the man who is struggling laboriously up the hill not to mind his position but to persevere, it is nothing for a man who does not work; there is nothing to be expected for a man who does not throw all his energies into the work; that if he continues as he is doing he will become the head of his profession. Do not whisper to him that in the pleasure of the moment, when his hand is grasping upon all his desires, that that grasp of his may be loosened! For the man of energy and the man of genius there is no such word as fail. But for the end of human achievements there is no other word than fail. Is it not a truth on which men are not divided, about which there is no controversy, about which there is no controversy, that we must leave all the gains of this world behind us? But when we come to talk of Christian perseverance there is nothing in that word that we can disagree about. Any man that has this, knows that no man with good-will and determination, who has set his hand to the plough, can look back and be fit to enter the Kingdom. God has said so. The first condition of saving our souls is perseverance, and without perseverance we cannot be saved. How long, my dear friends, how long? We are only asked to persevere to the end. You say that perseverance to the end is a long time. Who can tell me how long I may be permitted to preach to you the Word of God, or who can say with certainty that I shall be alive the next two months and speaking Christmas here on earth? Now, speak the truth if you have any indication of

the kind. How often has the strong man in the full power of his strength and of his faculties, been taken whence he came and the weaker vessel left. How often the strong swimmer is drowned, and the sickly youth found clinging to the boat, even as the ivy clings. Just as if the absolutely unlovesome had overtaken that man; just as if the thing we never did expect did happen. Christian perseverance is not the last condition of salvation but the very first. The man who makes a resolve of any kind knows he needs perseverance in order to accomplish the end he has in view. On last Sunday was enforced on us the great need that existed of our being in earnest. The first condition which we have to throw into the scales is to be in earnest about it, and our first resolution to say, "From this moment, no matter what my past experience, from this moment forward I am determined to be in earnest." Remember the scene that the apostle looked upon in Corinth. He came to Corinth, the magnificent Grecian city, crowded with lofty buildings of beautiful architectural design—while all the people were attending the great games held upon the Isthmus. He saw how these men strove for the prizes. He saw how they restricted themselves in their diet and pleasures, and they regulated themselves as to the hour of being abroad. They knew if they gratified themselves they would lose the mastery they were striving for. Every man was striving for the mastery and restraining himself in all things. Every man that strived for the mastery is tempted in all things, but as the apostle added, they strove for a corruptible crown and for an incorruptible. Look at what you see around you. Does not this picture show you men grasping this and battling for that in order to wear upon their brows a garland of flowers—a corruptible crown, like a halo around their heads, which fades from view as the hours cometh round. The reverend father continued by exhorting each and every one to be in earnest. They knew when they talked about saving a life they didn't hope to do so by looking down from the rock above on to the scene transpiring below, where the man was battling with the waves, and philosophizing in the storm. They knew they must jump in and battle with the waves. So with their immortal souls. He dwelt on the fact that they do not walk in darkness but in the light. Jesus is the light of the world, "Ego lux mundi." He urged them to let their light so shine before men that they might see their good works and glorify God who is in heaven. He cited the fact of the prophet Elias, who when weary had fallen asleep. He was told by the angel that he had a long way to travel. That angel put into his hand bread, and he walked in the strength of that food even unto the mountain of God. The preacher pointed out that what was meant by living a Christian life was living a Christian day; like the soldier who, when he hears the trumpet's call, dons his armor, so should they put on the armor of God. In conclusion, he impressed upon every one that his life was made up of years, and months, and months, and weeks, and weeks, of days. Their daily duty should consist of prayer, their weekly duty, attendance on Sunday at Mass; their monthly duty, partaking of the bread of life, which would enable them to reap the final reward of everlasting life.

THAT BIGOTED INSPECTOR.

To the Editor of the Catholic Record. Rev. Sir,—I was very much pleased with the timely remarks made in your last issue on the bigotry of Mr. James L. Hughes, Inspector of Public Schools for Toronto. It may be known to most of your readers that a certain wing of the educationists of this Province desires and advocates strongly, a return to the old system of having a chief superintendent of education as in the "good old days" of the late Dr. Ryerson. This wing save the mark, as it is said, fixed on Mr. Hughes as its nominee for that position, should such a one ever again be created. What a chief superintendent he would make! And rumor gives him the credit of advocating, when and where he can, this idea, and his own special fitness for the position. Your readers can judge from his late remarks what are his qualifications for the office. The Hughes family seems bent on distinguishing itself for low bigotry. A brother of Mr. James Hughes, Mr. Sam. Hughes, has lately become proprietor of the *Warrior*, published in Lindsay. He is editor also. He has signalled his entry into journalism by a brutal attack on the French Canadian people. Witness the following: "Investigation reveals daily that the people of the unfortunate French Canadian, are very little better than brutes. The poor creatures have for ages been kept in darkness, ignorance and superstition, till now they are dulled and blinded as to be insensible to the ordinary feelings of humanity." Mr. Sam. Hughes was, until lately, one of the masters of the Toronto Collegiate Institute. I wonder how much of these ideas did he bring before his Catholic pupils. Yours, A CATHOLIC. Nov. 20, 1885.

MARRIED.

At the Roman Catholic church, Osecola, by Rev. Father Devine, on Tuesday, the 17th inst., Mr. Martin Sheedy, Jr., of Bromley, to Miss Mary Durick, eldest daughter of Mr. Daniel Durick, of Stafford. The young couple left on a wedding tour to Ottawa and other places the same day amid the hearty congratulations of a host of warm friends. Mr. George Fee, the respected Mayor of North Bay, was yesterday united in marriage to Miss Lizzie Mackey, daughter of the late Richard Mackey, Esq., of this town. The ceremony took place in the Roman Catholic cathedral, and was performed by His Lordship Bishop Lorrain. There was an unusually large number of friends and acquaintances of both bride and groom present. The happy couple left by the afternoon train going east on their wedding tour. The wedding presents were rich, beautiful, and numerous. We join in hearty congratulations to Mr. Fee and wife.—*Pembroke Observer*, Nov. 20.

ST. MARY'S CATHEDRAL, KINGSTON.

Financial Statement—Large Donation by His Lordship, the Bishop.

THE STAINED-GLASS WINDOWS ARE ALL APPROPRIATED AS MEMORIALS, BEING A TOTAL OFFERING OF \$6,000 TO THE CATHEDRAL BY PRIVATE INDIVIDUALS WITHOUT ANY CHARGE ON THE PARISH. At the 7:30 and 10:30 masses in St. Mary's Cathedral, on Sunday, Father Twomey read a statement on the Cathedral improvement fund. It was inaugurated the last Sunday of August last year. The amount of the last Sunday's collection was nearly \$300; but of course it was understood that beginnings are always the most generous in a series of offerings. This time twelvemonth the collections from Sunday to Sunday was fairly steady at \$170 or \$180. To signify his appreciation of this generosity of the people, and to stimulate their spirit to perseverance, His Lordship made them a promise of \$5,000, in annual instalments of \$1,000, out of his private purse. The congregation are aware that the Right Rev. Dr. Cleary accepts no salary or stipend from the city of Kingston, and whatever donations he makes are from his private resources. This morning Dr. Cleary handed to him (Father Twomey) a check for \$100, being his first instalment at the end of the first year. His Lordship has moreover paid this year \$550 for the stained-glass window, the first one on the north side of the Cathedral representing the "Dawn of the Day of Redemption." Now, it was expected by the Bishop, when promising his contribution of \$5,000, that the weekly offerings of the parishioners would continue to average about \$170. It has, however, fallen down to an average figure between \$125 and \$140. This was not satisfactory. It does not realize His Lordship's just expectations, and it is confidently hoped that, attention being now called to the deficiency, they who had shortened their hand will henceforth extend it with the generosity that marked their first offerings to the Holy House of God. The total receipts since the inauguration of the Sunday collection have been up to the Sunday inclusively, \$8,223.56, to which the Bishop's donation is added this morning. The amount expended from this fund has been \$92,640 balance due on the Confessionals and the erection of the pinnacles that had been blown down on the north side of the Church; \$596.89 for the important work of pointing the walls on all sides of the Cathedral; \$562.80 for cast-iron troughs, down pipes, &c., and \$150 for advertising; making a total expenditure of \$1,992.33. The balance to the credit of the Church at present in the Bank (inclusive of the Bishop's contribution) is \$7231.23. The Rev. gentleman also stated that His Lordship, in fulfillment of a further promise made to the congregation in the beginning of this movement, offered the Holy Sacrifice of the Mass every Monday morning of the year for the spiritual and temporal benefit of all who contribute to the fund for the completion of this noble Cathedral; and he has imposed an obligation also on every priest of this city to recite special Collects in each Mass, public and private, for the contributors and their families; that the blessings of peace and concord and every happiness may be accorded to them by God. The Bishop then ascended the pulpit and began his address by saying: "We are about to have a beautiful Church, a devotional Church, the most splendid Church in all Canada." He called attention to the six stained windows just placed in the northern side of the Cathedral, charming to the eye by their exquisite lines and varied devices, and standing in artistic richness throughout the series of religious subjects that please and instruct and edify the beholder. He depicted the exterior of the Cathedral, as it is to be, when the proposed improvements shall be completed. He said it would be a glory and a joy to our people, a delightful object to be gazed on from every side, as men approached this city by land or water. The world will recognize in its majestic proportions, its graceful outlines, its massive tower uplifted to the skies, its pointed turrets and its gravely religious character of architecture, a magnificent type of the glorious Catholic Church, rising above the sphere of worldly business, solid as the rock on which it is based, the Church of never-ending ages, delivering the heavenly message to all generations of men, to sound and accept the faith and the promise, the redemption and saving grace of the one true God. His Lordship, referring to the gradual falling off in the Sunday collection, remarked that a deficiency of \$50 per Sunday would be a deficiency of \$2,500 per year, and \$12,500 at the end of the period of five years, which they had calculated for the completion of the exterior of the Cathedral. It is to be regretted that the Bishop has not been as steadfast in making this weekly offering as the donor of large amounts. He said that it was well known that the success of this great undertaking depends more on the aggregate offerings of the poor than on the occasional or exceptional generosity of the rich. He promised the poor man a copious reward for his small, but cheerful contributions, if he gave it to God in faith of the Divine promise. In the Sacred Scripture it was written that God repays man's generosity to Himself and His Church with usury. He pointed to the stained glass window beneath the gallery, wherein Our Divine Lord is represented seated in the Temple, opposite the treasury, whence "He beareth," says St. Mark, "how the people cast money into the treasury, and many that were rich cast in much. And there came a certain poor widow, and she cast in two mites, which make a farthing. And calling His disciples together, He saith to them: Amen, I say to you, this poor widow hath cast in more than all they who have cast into the treasury; for they did cast in of their abundance; but she, of her want, cast in all she had, even her whole living." To this picture, life-like on the glass, the Bishop desired all to turn their eyes as they passed out of the Church and read

well its lesson, the lesson of generosity to God, confiding generosity, self-forgetting on the part of the poor, bare-footed widow, who knew from her religion that God would accept her half-cent, and repay her hundred fold. Wherefore, let every one, even the poorest, give something every Sunday. Let a portion, be it ever so small, be regularly set aside every week as God's portion, the tribute he demands of each one in acknowledgment of His royal rights, and in grateful return for His gifts of health and other blessings, temporal and spiritual. Let the woman, said the Bishop, take care to remind the men of this weekly duty to God and His Church; let not all the earnings go to this life; let a fixed tribute be set apart unflinchingly for God; and the praise bestowed by Jesus Christ on the bare-footed widow shall in one form or another, sooner or later, in this life, if it be good for you, or most assuredly in the next life, be addressed to you with an outpouring of Divine favor upon you and yours. This is exactly the advice given by St. Paul to the Corinthians, "Concerning the collections," he says, "as I have given orders to the churches of Galatia, so do you also. On the first day of the week let every one of you put apart with himself, laying up what it shall well please him that when I come, the gatherings be not then to be made." Do this, said the Bishop, on St. Paul's inspired advice, rather than on mine; do it, as the same Apostle exhorts, with cheerfulness, "for God," says he, "loves the cheerful giver," do it regularly, unflinchingly, as he again urges upon the faithful, "in doing good, let us not fail; for in due time we shall reap without failing; do this, as your fathers have always done, and as the generation of Kingston Catholics that preceded us did in their day for St. Mary's Cathedral. Amen, I say to you, you shall not be without your reward." The Bishop gave the following account of the windows. He commenced to plan the improvement of the Cathedral nearly three years ago; but did not wish to propose it to the congregation till some time should have elapsed after the collection for the liquidation of the diocesan debt. He thought, however, he might start the stained glass windows, in expectation of the expense being borne cheerfully by the clergy and persons desirous of having memorials of deceased friends, whilst the congregation of St. Mary's would in due time assume the task of completing the Cathedral exteriorly. In his parish of Danganeyvan, in Ireland, the church, although much smaller in dimensions, was in general outline similar to St. Mary's Cathedral. He had projected stained glass windows, fourteen in number, for that church. Trusting in the faith and generosity of his people, and knowing the value of good example, he erected one at his own private expense as a pattern for all; and in the course of some months he had the satisfaction of seeing the other thirteen windows filled with Gospel lessons—facts, mysteries and parables—in stained glass after the model of the first one in artistic elegance, and carrying out in the whole series a most instructive and edifying course of Scriptural tableaux. Thirteen families in the congregation had appropriated and paid for them. He then proposed to set up a grand set of Stations of the Way of the Cross in his parochial church, much larger and more costly than those in St. Mary's Cathedral. He had ordered them from Meyer & Co., of Munich, in Bavaria. The cost was to be \$130 for each of the fourteen. He purchased and set in its place the first one, and very few weeks had elapsed before the other thirteen had been purchased by families in his parish and set up in the church, as pious memorials of their departed parents, relatives and friends. It occurred to him to follow the same method in Kingston. Early in the spring of 1883 he had prepared an outline of Scriptural and Traditional subjects, illustrative of the history of man's fall and redemption, to be represented in groups on stained glass—96 in number; that is, six groups in each of the sixteen windows of the Cathedral. He stipulated with the firm of Wailes & Strang, in Newcastle-on-Tyne, England, for the execution of these sacred subjects, and the stained glass to fill each window, with the emblems, arms and devices suitable to each set of subjects, according to the Bishop's directions, and to his entire satisfaction in every particular, for \$500 per window. A coloured specimen was forwarded to Kingston and set up in the porch of the Cathedral. The Bishop ordered window No. 1 to be executed at his personal expense, with an inscription at the base, as it now may be seen over the door near St. Joseph's altar, "An offering to the glorious and Immaculate Virgin Mary, Mother of God, from her grateful client, James Vincent Cleary, S. T. D., the Sixth Bishop of Kingston [1883]." God blessed the project. It concerned His glory, the project of his earthly dwelling and the edification of His people. The Bishop has not solicited any one, priest or layman, to imitate his example in this respect. He has not spoken of it in the assemblies of the clergy. But privately and casually he mentioned to Father Browne in Port Hope, what he had in view, and immediately good Father Browne said, "Father Lynch, of Peterboro', and myself will take a window for a memorial to Dr. O'Brien, the late Bishop of Kingston." In Cornwall the Bishop related this pleasing incident to Father Charles Murray, who instantly claimed for himself and his brother Edward, the pastor of Cobourg, that a window be allotted to them for a memorial to their dear uncle, the most Rev. Dr. Horan, second last bishop of Kingston. On mentioning these facts to the Right Rev. Monsignor Farrelly, in Belleville, the generous Monsignor applied for a window to be appropriated to him for "a gift to St. Mary's Cathedral." During a subsequent visit of His Lordship to Glangarry this subject naturally turned up in conversation with the clergy. The result is that the parishes of Alexandria, St. Raphael's and Lochiel have through the respective pastors, Father Alex. Macdonnell, Father Charles Duffus, and Father George Ciolar, purchased a window in memory of the great and good Bishop, Dr. Alexander Macdonnell, the Patriarch of the Diocese of Kingston, and spiritual Father and guide of the Scotch colony who inhabit Glangarry, and reflect honor on their race and religion by their fervent piety and noble nobility of character. The parishes of St. Margaret and Williamstown demanded also, through

their zealous pastor, Father Charles Gauthier, a share in the good work, although St. Margaret's having been formed into a parish only recently by Dr. Cleary, has had to bear the expense of erecting a grand church and presbytery at a cost which can fall little short of \$40,000. These parishes jointly have erected a window in memory of their former pastor, the Very Rev. John McDonald, V. G. The Rev. Father O'Connor, the pastor of Perth, on learning what was going on around him, intimated to the Bishop one morning last summer at Caledonia Springs that he would be glad to get a window in the Cathedral for the souls of his father and mother. Father Corbett, pastor of St. Andrew's, could not brook to be the last in the race of diocesan loyalty to the Mother Church of all the parishes; he next petitioned the Bishop for a window, the one under the gallery, and through him the good Scotch people of St. Andrew's have paid for that gift to St. Mary's. Last week the Rev. Father Kelly, chaplain to the Ladies' Branch of the Confraternity of the Holy Family, expressed to him an opinion that one of these windows—the one which is wholly and solely devoted to the domestic life of Jesus, Mary and Joseph, and is properly designated the "Holy Family window"—might fittingly be appropriated by the Confraternity for a thank-offering and a memorial of their institution in 1883. Instantly the proposal was accepted with gladness, and this most instructive and edifying window now belongs to the Confraternity. Thus eight windows and the half window under the organ gallery have been already appropriated without any demand being made upon the congregation. They are gifts to St. Mary's Cathedral, for which the parishioners should be thankful. His Lordship declared his firm conviction that ere long the remaining two and a half windows would be taken by pious donors. He did not wish to be understood as making any suggestion to any individuals or sections of the congregation, for his expectations lay in another direction, and he had a definite idea of the precise purposes to which those remaining windows ought to be devoted, and who they are that ought to assume the burden of purchasing and applying them as memorials of good and useful lives. He again exhorted his people to great faith in God, and hope in God's promised blessings, and charity towards God and His Church, as the true, ever-sustaining and supremely meritorious motive of their weekly offerings. He urged them to have faith, also, in themselves, that there is in one another, and declared that there is much more generosity and piety and zeal for the divine glory pent up in the hearts of his people than any are aware of; and that according to occasions of beneficence are supplied, the spirit of faith will be quickened under the impulse of grace, and great things shall be accomplished. We are happy to inform our readers that before the sun went down on Sunday, His Lordship had received an order from two gentlemen of his congregation for one of the unappropriated windows; and next day he received a similar order from another gentleman of this city; and we have heard it said that the half window, which alone remains now un-owned, is about to be immediately ordered as a memorial of a much-respected name. Certainly the prediction confidently uttered by the Bishop at the conclusion of his address on Sunday, did not take long for its fulfillment.—*Freeman*.

—Henry Ward Beecher has lately been discoursing on "Automatic Mortality." In the course of his sermon—or rather speech—for H. W. B. never preaches a sermon, he knocked the ground altogether from under the favorite and general Protestant doctrine or opinion concerning the condition of the dead: "I hope there is some intermediate ground, or if there be not, a graded heaven, in which men shall have some opportunity of unfolding; for as men live so they will die, and many of them will need a good deal more illumination and a good deal more practice before they are fit to be associates in the general assembly of the Church of the First Born. It is said that if a man simply has faith in Christ, that will save him. Well, yes, it will save him in one sense—it may keep him from annihilation; it may carry him over the abyss of death and give him another schooling beyond. But that salvation which consists in joining the great army of the pure and the noble, I don't think that every man that is 'saved so as by fire' necessarily joins at once in that great assembly." Such is the speech made by Henry Ward Beecher on the first Sunday after All Souls Day—a coincidence remarked upon by the *New York Herald*. When left to his own strong common sense the Plymouth church preacher often comes very near the truth. With the grace of God this man might have done wonders. —The Washington correspondent of the *Detroit Free Press* says: "The fact that Washington is to be the seat of the new Catholic University is exciting considerable interest among all denominations. The District is well supplied already with Catholic institutions of high character. The convent in Georgetown, some years older than the present century, still maintains its high character. The Georgetown College, an immense institution, and successful as are most Catholic schools of like nature, has now no superior among purely sectarian colleges. A fund of \$1,000,000 is to be raised to begin with. After that feat is performed, and any one who knows anything about the history of Catholicism and Catholic schools in this country will not doubt their success, then the archbishops, bishops and priests will consult for the purpose of seeing what else is necessary to make it one of the greatest educational institutions in the world. The professors are to be selected from all Catholic orders in this country and Europe and none but those of the highest grade of talent will be employed."

NEWS FROM IRELAND.

Dublin. The electoral numbers of the city of Dublin have risen under the new law from about 15,000 to over 40,000.

An Emergency man named Linton, in charge of a farm at Biggera, outside New Ross, was fined, at the New Ross Petty Sessions, £2 10s., for being found in possession of a loaded revolver, while drunk, and not having an inland revenue licence.

Queen's County. Ten young men who were recently tried at the Stradbally Petty Sessions, for boycotting and intimidating some land-grabbers, were, on Oct. 27, under a heavy escort of police, removed to Kilkenny Jail, to undergo a term of fourteen days' imprisonment.

King's County. Sir Patrick O'Brien, in an address made up of prose and poetry, bids farewell to the King's County. He will not contest either seat at the General Election.

At Navan, on Oct. 27, the tenants on the Bohernabreena Ougentown estate of the Earl of Fingall marched in a body, headed by Mr. W. Buchanan, P. L. G., to the Club-house Hotel, to meet the agent, Mr. Gerald H. Deane, and demanded 20 per cent. reduction in their rents, which the agent refused, and the tenants, forty to fifty in number, with one or two exceptions, left in a body without paying any rent.

At Kenilworth, on October 26th, six men who refused to give bail at the recent sessions were conveyed to Cork Jail by an escort of police. On the way to the station they were accompanied by a large crowd, some of whom had torches, and a regular procession headed the police contingent and played a siren on the station. At the station one of the torch-bearers let his torch fall, and it dropped near the feet of the district inspector. The police thought it was thrown at their officer, and without a word of command they fell upon the unfortunate people with their rifles clubbed, and administered severe punishment to the men, some of the latter having been severely bruised. The accused arrived in Cork, and were lodged in jail for a month.

One of the scoundrels who have been doing the "Moonlighting" parts in the landlords' play has been caught in the act. On October 22, a gang visited the house of a farmer named Doyle, situated in a lonely glen of the MacGillivuddy Reeks, some distance from Killybeggin. They demanded Doyle's money or his life, but Doyle and his sons closed with him, leading ruffian, took his gun from him, and after a stiff chase, captured him, and gave him into the hands of the police. The "Moonlight" captain's name is Tim Casey; and he is in the employment of The Magillivuddy Reeks, at Killybeggin, on the Hickson property, at Kilmore, to the number of about twenty, headed by their parish priest, the Rev. T. Enright, attended at the office of the agent, Mr. Samuel Murray Hussey, and professed to him the March gale of rent, minus a reduction of 20 per cent. They were met with a stern refusal, Mr. Hussey intimating that he would come to no settlement with them unless the March and September gales, together with the law costs incurred, were fully paid. The tenants would not at all agree to this, and left the office in a body; pledging themselves to pay no rent unless they got the reduction demanded.

Limerick. The Rev. Father Fitzgerald, P. P., Killeedy, died suddenly at his residence, on October 25. It is supposed he died from a fit of apoplexy, which he used to get occasionally. He had enjoyed his new station but two years. He is deeply regretted. He was a brother of the Rev. W. Fitzgerald of Leep. The Rev. John Carrick, P. P., Ardpatrick, is said to have been transferred to Killeedy, vacant by the death of the Rev. John Fitzgerald, P. P.

Tipperary. The agent of Major Lidwill, of Dromard, Templemore, having given a month's notice of his intention to collect rents, attended on October 25, at Templemore, according to notice, but not a single tenant came in to meet him. The Very Rev. Dr. Ryan, P. P., V. G., Ballingarry, died on Oct. 29. Dr. Ryan was one of the meekest and most humble of men. He was singularly devoted to his high calling, and was deservedly reckoned one of the most learned ecclesiastics in Ireland, especially in theological affairs. After the lamented death of the late Most Rev. Dr. Leahy, the great majority of the Cashel clergy voted for Dr. Ryan as his successor. The present archbishop made him his vicar general, and confided greatly in his wisdom and prudence.

Waterford. Upwards of sixty tenants from Ballydull, from the property of Mr. Woods, Cork, attended at Lismore, on Oct. 29, to have an interview with Mr. Woods, a gentleman who attended to receive the rents. The tenants, who were headed by the Rev. P. Slattery, P. P., Ballydull, waited in a body on the agent, and informed him that in consequence of the general depression in the price of all agricultural products they were unable to pay their rents unless a substantial reduction was given them to enable them to tide over the present depression. The agent requested 20 per cent. The agent said he was sorry he could not accede to their request, but he would give 15 per cent. reduction to all the

tenants who were rented at or below Griffith's valuation, and would give a further reduction to tenants who may be rented over that, but that he could not give 30 per cent. The tenants would not accept of 15 per cent. reduction, and they left without paying their rents.

Antrim. In 1876, there were but three churches and about twelve priests ministering to the Catholics of Belfast; now there are eight churches, at least four priests, a Diocesan College, three Christian Brothers' establishments, six convents, and a Catholic population of nearly 100,000. It is no exaggeration to say that to the earnest, zealous and edifying labors of the late Bishop whose successful results are due. As a patriot, a Prelate and a gentleman, Dr. Dorrinan will leave a void in the Irish Episcopal ranks not easily filled.

Down. A proof of the unabated earnestness with which the country continues the struggle for leave to live and legislate is given in the series of magnificent meetings held all over the four provinces on Sunday, Oct. 25. The place of honor in these affairs ought to be given to the meeting near Strangford, County Down. New ground was broken in holding a meeting there, for up to this part of the country was looked upon as sacred to the cause of anti-Nationalism. Despite the opposition of the owner of the soil, Lord de Ros, a splendid meeting, with five or six bands and a large number of banners, was mustered. There was a very large gathering of the county clergy, and the chair was appropriately occupied by a local priest, Rev. Father McKinley. Mr. Small, M. P., attended as representative of the Parliamentary Party, and put some very cogent reasons before the Protestant farmers of the county why they should stick by the National League and not by the landlords. Lord de Ros must have been grinding his teeth all the while this meeting was going on. Like Glendower, he had called up spirits from the vasty deep, but the spirits had treaded him as if he were Hotsup, and wouldn't come. He had summoned all the Orangemen of the district to repel the "invasion," and they never took the smallest notice.

Galway. The following changes have lately taken place in the Archdiocese of Tuam:—Rev. Father Morris, C. C., from Kilmaine to Tuam; Rev. Father Ryan, C. C., from Roundstone to Kilmaine; and Rev. R. Higgins, C. C., from Roundstone to Roundstone.

On October 25, there was a large meeting at Tuam, presided over by Father Cantan, C. C., and addressed by Colonel Nolan, M. P., and Mr. John Dillon, amongst others. Dr. Mark Molloy also spoke. On Mr. Dillon's arrival in Tuam he was presented with an address from the local branch of the National League. The address, which was read by Mr. Bodkin, welcomed Mr. Dillon to a town, and expressed approval of his independent, honest, and straightforward actions, by which he had well sustained the honors attached to the name he bore.

The Marquis of Sligo has bluntly refused to accede to the request of his Western tenants, who presented a memorial numerously signed, asking him to give them an abatement in their rents, which are, admittedly, excessive. During the past month ejections for one year's rent were scattered broadcast amongst the Western tenants on the Sligo estate. All who could not pay, were evicted, and so all who could not, are yet awaiting their doom at the coming sessions. Those struggling tenants have, at all times, paid by way of rent much more than ever they could make out of the land. This season's crops in the West are bad—the potato, the staple produce, falling very short of the ordinary average. If the Marquis tries to extract from his tenants an extortionate rent, along with putting his threats to carry out the dreaded "death sentence" of eviction into execution, there will be some troubled times in the West.

On Oct. 25, Mr. T. Sexton was presented with the freedom of Sligo, at a special meeting of the Corporation. He was subsequently presented with an address from the members of the Mail Accelerator Committee, representing the inhabitants of Sligo. He was also given a purse of sovereigns in recognition of his services.

Bickle's Anti-Consumptive Syrup is a combination of several medicinal herbs which exert a most wonderful influence in curing pulmonary consumption and all other diseases of the lungs, chest, and throat. It promotes a free and easy expectoration, and gives ease even to the greatest sufferer. Coughs, colds, shortness of breath, and affections of the chest, attended with weakness of the digestive organs, or with general debility, seem to vanish under its use. No other remedy acts so readily in allaying inflammation or breaking up a severe cold, even the most obstinate cough is overcome by its penetrating and healing properties. When children are affected with colds, coughs, inflammation of their lungs, croup, quinsy, and sore throat, this Syrup is of vast importance. The number of deaths among children from these diseases is truly alarming. It is so palatable that a child will not refuse it, and is put at such a price that it need not exclude the poor from its benefits.

Dropsy, Gravel, Bright's Disease. These common and dangerous complaints are due to a bad condition of the fluids, unhealthy changes in the blood and secretions—the Liver being equally at fault with the Kidneys. Regulate these conditions with Burdock Blood Bitters, one of the best system renovators known to medical science.

THE NATIONAL CAUSE.

SPEECH OF WM. O'BRIEN.

On Sunday, Oct. 25th, Mr. O'Brien, M. P., delivered a farewell address to his constituents in the borough of Malloy. The borough having been merged in county of Cork, and Mr. O'Brien having been invited by the Irish Party to contest a Northern constituency, he appeared in Malloy to take leave of the constituents and friends in his native town by whom he is regarded with so much affection.

Mr. Wm. O'Brien, M. P., who was received with great cheering, said—My friends, this is, in some respects, a very sad, and in other respects a very proud day for me. In one respect it is a sad day, because I am leaving you, and in another it is a proud day, because I am going to represent the Irish people in the House of Commons.

Mr. O'Brien then spoke of the difficulties of the situation, and the need for a united front. He mentioned the recent election in Malloy, and the support given to the National League. He also spoke of the progress of the cause in other parts of the country, and the need for continued effort and sacrifice.

He then spoke of the personal sacrifices he was making, and the need for others to do the same. He concluded by expressing his confidence in the ultimate success of the National Cause.

Earl Spencer (great groaning) and his drunken juries, and his own way in those days, and I think it exceedingly likely that if the electors of Malloy had at that time given Earl Spencer the least color of justification for pretending that the Irish people approved of his policy, I believe that he would have overwhelmed me, and trampled us under his feet.

He then spoke of the need for a united front, and the need for continued effort and sacrifice. He mentioned the recent election in Malloy, and the support given to the National League. He also spoke of the progress of the cause in other parts of the country, and the need for continued effort and sacrifice.

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How The Age Affects Us.

All agree that this is a wonderful age. Without having a very clear and definite idea as to its wonderfulness, most people feel that the world is going on at a rapid rate, and that life is crowded with excitement. They see enough to satisfy themselves that many get rich rapidly, and that many go to ruin post-haste, and that everybody is living at a much higher temperature than formerly.

The inspiration, whatever be its source, is certainly intense. Men are battling with nature, with circumstances, with chance and fortune, as they never battled before; and verily their prowess grows mightier and their wills are beginning to feel shaky about the less of their premises (laughter). They are beginning to feel, and all the world is beginning to feel, that nothing can stop or stay the march of the Irish people until the portals of the old Parliament House are thrown open once more, and until the halls that echo the eloquent and aspirations of Grattan's Parliament will ring once more with the rejoicings of a free and happy Irish nation (cheers).

We have, thank God, no reason to be ashamed to look back; we have still less reason to be afraid to look forward into the future. Mr. Parnell and his party have done well, and have done the honor of our country of Cork the party of assigning as their future member a man who will deserve the eloquent and ringing eulogium which my friend Father Barry passed upon him (cheers), a man that is taken from the very foremost ranks of the Irish party to be sent down here; a man whose eloquence and honest Irish heart would make him an ornament and a favorite in any constituency in the land (cheers). I need not tell you what Mr. Leamy is, for you saw him, and you heard him when we wanted help here in Malloy (cheers). He is so strong a candidate that I don't suppose from Knocknagone, my hall that I have done so much for the party of assigning as their future member a man who will deserve the eloquent and ringing eulogium which my friend Father Barry passed upon him (cheers).

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A Deserved Word of Praise.

This paper, in common with all the best papers of the Dominion, is very chary in its public commendation of the wares and articles which claim public attention in its advertising columns. When it knows anything is worthy of special mention, it is frank enough to say so. For the past two or three years our columns have contained many articles (taken from other papers and inserted with our regular reading matter) commendatory of Warner's safe cure. We hear much from it on every hand, and we confess we have been as surprised as gratified, at the reports in circulation concerning it. We know these are a prejudice against the use of unauthorized proprietary medicines, and many cases the prejudice is well founded. In this instance, however, the prejudice seems hurtful only to him who indulges it. We are satisfied from personal investigation that this great preparation has not only a present beneficial effect, but that to a remarkable degree it has a permanent effect, at once singular and gratifying, and it is therefore not at all surprising that it should have won such a deserved hold on public favor.

Our well known Bishop Edward Wilson, of Ottawa, pronounces it "the most valuable and efficacious remedy ever tried. It is like a charm, soothing, relieving and building up so quickly, commencing without hesitation and often meeting with instances where it has proved a great boon." The Rev. William Henderson, of Prescott, Ont., was unable to fulfill his clerical duties, being utterly prostrated with a bad cough, palpitation of the heart, short breath and liver disorder. In 1882 he was restored to health by the use of this remedy and remains in good health to this day. The Rev. D. A. Brown, a retired Methodist clergyman, of Aultville, aged 78, was completely broken down with gravel, bladder catarrh, profuse micturition, and general nervous unrest. He underwent fearful operations, but did not amend. Two years ago he began Warner's safe cure and restored his health and he now says the effects were decidedly permanent. The Rev. Geo. Waterman, of Winborne, Eng., was completely under the power of Bright's disease of the kidneys and was given up by the best London specialists. Two years ago he began this remedy and in a recently published statement, after a full recovery of health, he says: "I have been saying, 'Oh, there will be plenty of time now there is not plenty of time, coming to meet us, and to demand an account of our lives; we can't from His face, and He will not wait hour fixed in the eternal counsel wisdom has come, the hour of everything depending, the hour of the years of our life should have long preparation, those years so thrown away.' Friends may stand around us, not wated the oil in their lamps, have ours. Their souls may be grace of God, preserved and continually by prayer and good frequent confession and penance. They may have enough and to spare they cannot lead us. 'No,' I say to us, 'go rather to them and buy for yourselves. Go rather to the regular sources of the grace of God, which our Lord has in His Church, to give life to our soul, and prepare you for our Lord.' But too often it is as in the penitents. While the foolish who has put off his preparation for grace, has lived in the state of sin, to die in the state of grace, goes to lamp, his Lord comes, finds him, judges him as he is. The priest, but only to look on him, lying dead, even if the oil of grace is brought, he has not perhaps the priest for it; that is, he has not those disciplines of sincere penitence and amendment, without which all sacraments are ineffectual and ineffectual. Brethren, it is a fearful prospect, that not one of the five who were lessly unprepared was able to lamp ready to meet the bridge coming. A short time ago, a man lived. No doubt there are the mercy of God is over all, and that the sinner should perish, only safe way, the only way, is not the widest, fool and even to live as all good Christians, continually prepared for death; grace of God always in their souls, no stain of mortal sin on them; woe, gait, and lamps burning hands; and like to men who their lord, when he shall return wedding; that when he comes, knocketh, they may open to him, and be saved."

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CONSUMPTION CURED.

An old physician having placed in his hands by a returned Medical Missionary, the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Catarrh, Asthma, Bronchitis, etc., after a long and fruitless search for a cure, he writes in a letter to the author: "I have been suffering from Consumption, Catarrh, Asthma, Bronchitis, etc., for many years, and have tried every remedy known to me, but without success. I have been told that you had a remedy for my disease, and I have tried it, and I am now cured. I feel that I owe you a great debt of gratitude, and I am glad to be able to say that you have cured me. I have been suffering from Consumption, Catarrh, Asthma, Bronchitis, etc., for many years, and have tried every remedy known to me, but without success. I have been told that you had a remedy for my disease, and I have tried it, and I am now cured. I feel that I owe you a great debt of gratitude, and I am glad to be able to say that you have cured me."

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FIVE-MINUTE SERMON FOR EARLY MASS.

By the Parollet Father. Preached in their Church of St. A. Apostle, Fifty-ninth Street & Avenue, New York.

Which you, therefore, because not the day nor the hour.—Joseph, St. Gertrude, Virgin. The Gospel of the feast of the dear brethren, is that of the bride who went out to meet the bridegroom. Five of them, being prudent, took oil in their lamps; might be ready at any moment; but the five foolish ones thought to the matter. At when they least expected it, they heard, "Behold, the bridegroom go ye forth to meet him." The foolish virgins tried to borrow the wise to fill their lamps, but to go and buy for themselves. We were gone the bridegroom came, were not ready; the door of the feast was closed when they returned in answer to their entreaty, "Lo open to us," came only the words, "I know you not." "Woe to us," says our Lord, in concluding this "because you know not the day nor the hour."

Brethren, the meaning of this is to plain that it hardly needs word of explanation. Yet how it is, alas, by the majority of Christians. What does this mean that the virgins neglected to provide for themselves and to have in their lamps the grace of God, with which souls should be provided, and which they are in the state of mortal sin? If this precious oil of God's graces, we are ready at any moment to meet the Bridegroom; no matter how late the cry is made that "Behold, we can go forth with confidence, meet Him and feel sure that the marriage feast of heaven will be closed to us. But if we have not this oil, if our soul is empty, if we are in a state of mortal sin, what dimmy countenance, what terrible fear and distress when we are suddenly told of death? "We have been saying, 'Oh, there will be plenty of time now there is not plenty of time, coming to meet us, and to demand an account of our lives; we can't from His face, and He will not wait hour fixed in the eternal counsel wisdom has come, the hour of everything depending, the hour of the years of our life should have long preparation, those years so thrown away.' Friends may stand around us, not wated the oil in their lamps, have ours. Their souls may be grace of God, preserved and continually by prayer and good frequent confession and penance. They may have enough and to spare they cannot lead us. 'No,' I say to us, 'go rather to them and buy for yourselves. Go rather to the regular sources of the grace of God, which our Lord has in His Church, to give life to our soul, and prepare you for our Lord.' But too often it is as in the penitents. While the foolish who has put off his preparation for grace, has lived in the state of sin, to die in the state of grace, goes to lamp, his Lord comes, finds him, judges him as he is. The priest, but only to look on him, lying dead, even if the oil of grace is brought, he has not perhaps the priest for it; that is, he has not those disciplines of sincere penitence and amendment, without which all sacraments are ineffectual and ineffectual. Brethren, it is a fearful prospect, that not one of the five who were lessly unprepared was able to lamp ready to meet the bridge coming. A short time ago, a man lived. No doubt there are the mercy of God is over all, and that the sinner should perish, only safe way, the only way, is not the widest, fool and even to live as all good Christians, continually prepared for death; grace of God always in their souls, no stain of mortal sin on them; woe, gait, and lamps burning hands; and like to men who their lord, when he shall return wedding; that when he comes, knocketh, they may open to him, and be saved."

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FIVE-MINUTE SERMONS FOR EARLY MASSES

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

TWENTY-FIFTH SUNDAY AFTER PENTECOST. "Watch ye, therefore, because ye know not the day nor the hour."—Gospel of the feast, St. Gertrude, Virgin.

The Gospel of the feast of today, my dear brethren, is that of the ten virgins who went out to meet the bridegroom and the bride. Five of them, being wise and prudent, took oil in their lamps; but the five foolish ones gave no thought to the matter. At midnight, when they least expected it, the cry was heard, "Behold, the bridegroom cometh, go ye forth to meet him."

Then the foolish virgins tried to borrow oil from the wise to fill their lamps, but were told to go and buy for themselves. While they were gone, the bridegroom came; they were not ready; the door of the marriage feast was closed when they returned; and in answer to their entreaty, "Lord, open to us," came only the words, "I know you not."

But if we have not this oil, if the lamp of our soul is empty, if we are in the state of mortal sin, what dismay comes on us, what terrible fear and distress of mind, when we are suddenly told to prepare for death! We have been saying all along, "Oh, there will be plenty of time;" and now there is not plenty of time. God is coming to meet us, and to demand of us an account of our lives; we cannot hide from His face, and He will not wait. The hour fixed in the eternal counsels of His wisdom has come, the hour on which everything depends, the hour for which the years of our life should have been one long preparation, those years so carelessly thrown away.

Friends may stand around us, who have not wasted the oil in their lamps; we have ours. Their souls may be full of the grace of God, preserved and increased continually by prayer and good works, by frequent confession and Communion. They may have enough and to spare; but they cannot lend to us. "No," they must say to us, "go rather to them that sell, and buy for yourselves. Go rather," that is, "to the regular sources of that grace, the sacraments, which our Lord has placed in His Church, to give life to the dead, and send for the priest, he will fill the lamp of your soul, and prepare you to meet our Lord."

But too often it is as in the parable of the virgins. While the foolish Christian, who has put off his preparation for death, who has lived in the state of sin, expecting to die in the state of grace, goes to fill his lamp, his Lord comes, finds him and judges him as he is. The priest comes, but only to look on him, lying dead. Or even if the oil of grace is brought to the sinner, he has not perhaps the price to pay for it; that is, he has not those dispositions of sincere penitence and amendment of life, without which all sacraments are vain and ineffectual.

Brethren, it is a fearful point in this parable of the wise and foolish virgins, that not one of the five who were so carelessly unprepared was able to have her lamp ready to meet the bridegroom in his coming. It should teach us to expect that, as a rule, a man must die as he has lived. No doubt there are exceptions; the mercy of God is over all, and wills not that the sinner should perish. But the only safe way, the only way, indeed, that is not the widest folly and even insanity, is to live as all good men do live, continually prepared for death; with the grace of God always in their souls, with no stain of mortal sin on them; with "their loins girt, and lamps burning in their hands;" and "like to men who wait for their lord, when he shall return from the wedding; that when he cometh and knocketh, they may open to him immediately."

A STRAY PARAGRAPH.

N. Y. Freeman's Journal.

In these days, when enthusiasm is so rare, and the tone of society is pessimistic to such a degree that the world seems to doubt the possibility of self-sacrifice for the Christian Faith, we have only to turn to the daily papers to find that martyrs still die.

Telegraphic notes have appeared from time to time of late in obscure corners of the daily papers. They are like this: Father Chatelet, missionary, ten native priests, and seven thousand Christians have been massacred at Hue, in China.

While the papers give much space to all sorts of subjects—political matters, recent developments in science, "revolutionary thoughts" in the Protestant pulpit, etc.—we have noticed no observation on the curious phenomenon, in this age of unbelief, of the fact that so many thousand men were willing to die in the East for that Cross which, as we are told by persons of culture, the West is beginning to despise.

To live, these people had only to say that they were not Christians. It would have been as easy for them to gain earthly life, by denying the Faith, as it was for apostates under the persecuting Roman emperors. They would be required to do for life and comfort what Colonel "Bob" Ingersoll does for a little money—blaspheme Christ. Since the end of the month of June at least fifteen thousand Christians have been killed in Annam—martyrs for the Faith; dying gladly, following in the footsteps of men like Father Chatelet, and looking on the agony of wives, children, friends, at their death, as nothing compared to the agony of that eternal separation which would follow apostasy.

Flippant talkers and writers, who are fond of quoting the fashionable axiom that Faith no longer influences men's lives, should study the lives of some men who go forth to teach all nations. Why do they go into strange lands, among barbarous people, leaving all earthly things that make life endurable? Not for fame. Their names are often only names in religion, and their individuality is buried from the eyes of the world. Not for profit. Not for pleasure. The sufferings of Father Bonomi in the Soudan, and the sufferings more cruel than death—show that many come to missionaries of the Cross. And the accounts of new horrors which arrive from Annam every week give glimpses of missionary life not calculated to entrance pleasure-seekers.

A singular phase of active Faith is that when priests escape from the wrath of the mandarin, they do not hasten back to their country, but range the waste places with their flocks, living on roots, hiding and starving, yet upheld by the hope that God will clear the way, so that this may return to their life of rigor and self-sacrifice.

Colonel "Bob" Ingersoll and his friends, Mr. Herbert Spencer and the rest, would have the world believe that Christian martyrs as well as Christian miracles are no more. But the grand circle of Christian progress is unbroken. The Church is strong and vital. *Ex pur se nascitur.* Miracles are past, are they? Yet here, among Wall street news and the advertisements of new scientific books, and even of Col. Ingersoll's doings and sayings, we read of the blood of martyrs spilled for our Lord.

This must shock the believers in sweetness and light, who have erasped all mention of blood from their "religious" theories. They cannot conceive of "the point of view" which would make a man lay down his life for a "crossed-out word" among Wall street news and the advertisements of new scientific books, and even of Col. Ingersoll's doings and sayings, we read of the blood of martyrs spilled for our Lord.

It means a great deal. It is easy for these people of culture to look at a picture of St. Sebastian as a work of art. The martyrs of the Catacombs seem very far off. But here—so glaring, and so startling among the everyday records of nineteenth century progress—it is awful to come in contact with blood—blood shed for Christ by those who hold Him dearer than life.

It is awful and terrible, like a trumpet sounding alarm on a summer night, and bidding Christians be ready.

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Messrs. Mitchell & Platt, druggists, London, Ont., write, Dec., 1881: We have sold Dr. Thomas' Electric Oil since its first introduction, and we can safely say, no medicine on our shelves has had a larger sale, or gives better satisfaction. We always feel safe in recommending it to our customers.

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**C. M. B. A.**  
 Stratford, Nov. 20th, 1885.  
 S. E. Brown, Esq., Grand Sec. C. M. B. A.:  
 Dear Sir and Bro. — Yesterday evening, Nov. 19, assisted by Bro. Dr. Hanavan, Thomas Quirk and P. O'Rourke, of Stratford Branch, and Bro. John Dromgola, of London, I organized a Hamburg Branch No. 40. It starts with 26 charter members and three members on withdrawal card from Stratford Branch, the Rev. Father Switzer being one of the charter members.

This Branch makes one of the most creditable commencements in the history of our association in Canada, and our Hamburg Brothers deserve praise for their energy in making such a prosperous start. The following is the list of officers.

Yours fraternally,  
 D. J. O'CONNOR.

HAMBURG BRANCH NO. 40,  
 Spiritual Adviser—Rev. J. Switzer,  
 President—T. Murphy,  
 1st Vice-President—J. Boehler,  
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 Marshall—Frank Holcher,  
 Guard—F. J. Hartman,  
 Trustees till end of Dec, 1885—Lorenza Arnold, A. Hartman, James Monaghan, Trustees till end of Dec, 1886—J. W. Harshel, J. Holcher.

Received from Wm. Cooran, Recording Secretary of Branch No. 4, Catholic Mutual Benefit Association, London, Ont., two thousand dollars, in two drafts of \$1000 each, in payment of the beneficiary of my husband, Thomas White, late member of said Association. MARY WHITE.

Witnesses—Michael Hartman, Pres. Branch 4, John Derr.

**Letters of Public Men**  
 SIR RICHARD CARTWRIGHT AND HON. MR. COSTIGAN ON AFFAIRS IN IRELAND.  
 The following is Sir R. J. Cartwright's letter:  
 "MY DEAR HARRY,—I will not be able to attend the meeting you propose to hold on Wednesday, but I have no hesitation in saying that I continue to entertain the opinion I expressed some years ago by speech and vote in the House of Commons, that the best way of extricating Ireland from her present political difficulties would be to restore to her people the control of her own internal affairs."

Having been a resident in Ireland for several years, and being also a descendant of one of the few Irish representatives who protested to the last against the legislative union brought about some eighty years ago, I have always taken a keen interest in the condition of Ireland, and I feel more and more convinced with each successive year's experience, that it is not merely in the interest of Ireland alone, but in the highest degree in the interest of the whole British Empire, that a large measure of self-government should be conceded to her.

It is perfectly well known that, at any rate till within a very few years, the vast majority of educated Englishmen, and more particularly of English public men, were infinitely less familiar with Ireland than with most portions of the continent of Europe, and besides (apart from the obvious difficulty of legislating satisfactorily for Ireland under such conditions) I believe that it has long since become physically impossible for the Imperial Parliament at one and the same time, to deal properly with the vast and complicated questions of an Imperial character which are constantly arising for discussion, and to administer the domestic and municipal affairs of thirty-five millions of people.

As to the allegation, so often and so freely made, that the Irish people cannot be trusted with any considerable powers of self-government lest they should use them to conspire against the central authority, it is only necessary to point to the example of our own colonies and to that of Australia, to prove that where they are assumed to play an equal and loyal citizens as men of any other nationality whatsoever; and to add that, while I believe that English statesmen of both parties are sincerely desirous of promoting the prosperity of Ireland, according to their lights, I feel thoroughly convinced that from the very nature of the case it is false policy to attempt to deal with two peoples so dissimilar in many important respects as those of England and Ireland, as if they formed one homogeneous whole, and that some form of government more or less closely akin in spirit if not in form to that which we ourselves possess, and to that which the welfare of both countries, and also in all light or remote degree to that of the Empire at large.

To us in Canada the question is of two-fold importance.

In the first place a large number of our people are of Irish origin, and therefore naturally and rightly take a deep interest in all matters affecting the welfare of Ireland.

In the second, it is of especial consequence to us, and only in a less degree to the whole Empire, to cultivate the most friendly relations with our kinsmen in the United States.

It is a matter of history that up to the present moment a large portion of the people of the States are actuated by feelings of bitter and deep-rooted hostility to the British government.

It is undoubtedly true, also, that one chief cause of this unhappy state of feeling is the conviction that in Ireland is largely due to mis-government and oppression, and any measure which will tend to convince Irishmen and their descendants that the English people are genuinely desirous of promoting the real welfare of Ireland, will go far to remove one of the most serious standing obstacles to that close and enduring alliance between the two great English-speaking peoples which, I have long held, it should be one of the very first objects of every English and Canadian statesman to bring about by every honorable means within their power.

Yours, &c.  
 "R. J. CARTWRIGHT."

"My Dear Sir,—I delayed replying to your telegram, asking me to attend the mass meeting to sympathize with Ireland, until I would see if I could not go. I find I will be unable to leave. My warmest sympathies are with Ireland, and I earnestly desire to see her in the enjoyment of that system of self-government under which we live and prosper in Canada. I favor every constitutional movement having that object in view."  
 "Yours very faithfully,  
 "JOHN COSTIGAN."

**THE AMOUNT RAISED.**  
 The collections and subscriptions to the Irish National Fund, raised at the meeting last evening, amounted to \$255. This has been augmented to day and will be further increased by a grant from the I. O. U. Union.

**DOING OF KINGSTON.**  
 HUNGERFORD PARISH—REV. FATHER FLEMING'S DEPARTURE FOR IRELAND—PRESENTATION AND ADDRESS.  
 Owing to continued ill-health, Father Fleming is compelled to take a leave of absence for a few months. He proposes making a trip to Ireland. The Rev. gentleman has been very popular since his installation in the parish, and as an evidence thereof the subjoined address was presented him accompanied by a snug purse to defray his expenses on the voyage.

Mr. A. McDonald, solicitor, of Madoc, read the address and Mr. T. McCann handed in the purse after mass at the foot of the altar and which elicited from Father Fleming many kind and appropriate sentiments, assuring the congregation that he appreciated their good wishes, and declaring his intention of returning as soon as possible to them and continuing his labors, which, he said, would be done in the future, as in the past, to the best of his ability.

**THE ADDRESS.**  
 To the Reverend Father Fleming, Parish Priest of Hungerford.

REVEREND SIR—It is with feelings of the deepest regret that we, your parishioners and friends, have recently learned of your early departure from our midst, on a voyage across the wide ocean, in order to restore your health, rendered so delicate by your late and severe illness. It is now but one short year since His Lordship the Bishop of the diocese assigned to your care and control the Parish of Hungerford, and with what affection and energy you entered upon the holy duties of your priestly office we all fondly can remember, and how little we thought of the bitter and long trials in store for you and us in this parish consequent on the smallpox pestilence, which shortly after your installation in the parish broke out with such fearful effects. We now seize this opportune moment of placing on record our testimony of your unselfish and untiring zeal in consoling the sick and administering the last rites of Holy Church to the dying at that most terrible time, and we can recall the dark hours when the parish broke out with such a case contracted while in the discharge of those duties, amongst the noblest which a man or priest is called upon to perform, the caring of the sick and especially in their last moments, when everything else in the world was gradually fading away from the vision, you, and frequently you alone, stood in courage, to strengthen and to prepare them for

**PREVAILING IMMORALITY.**  
 ELOQUENT DISCOURSE ON THE EVILS OF THE DAY.  
 At St. Patrick's church on Sunday Rev. Father Whelan in the course of an eloquent discourse on the immorality so prevalent at the present day, took occasion to refer to the Theodore street and Stewart rape cases. He said it was terrible thing to see eight young men in the morning of life were to pass the remainder of their earthly existence in a prison in punishment of a crime as degrading as it was cowardly. Out of those eight five were Roman Catholics and three of them belonged to St. Patrick's parish. But if they were Protestants, they would have been hanged. They were not young men who lived up to the teachings of the Church, nor did they attend to those duties which the Church imposes on all faithful children. They were reckless of their souls' welfare; they followed the promptings of their own unbridled inclinations, and the result has been disastrous to themselves. Their fate was a warning to all who could learn a lesson from example; their fate should be a warning to those whose passions are stronger than their principles; the weakness of whose humanity is allowed to run riot with the promptings of the flesh which men are prone to follow. Had these young men been living the good Christian life, instead of being to-day co-felons wearing a convict garb, they might have been respectable members of society, a credit to relatives and of benefit to the world. The Rev. gentleman next went on to speak of the behaviour among females which was so noticeable on our public streets. Young women who seemed utterly reckless of the good opinion of the world could be seen flaunting in our most crowded streets from early in the morning till a late hour of the night utterly careless of who saw their companions. How are men going to respect such young women? How are men to pay homage or respect to the sex if the sex will not respect themselves? Respect oneself by proper behavior and others will respect you. The reverend gentleman went on in words of admonition to young women who might be in seeking to attract the admiration of men. Men admire not, they respect chastity and detest immorality. This is the feeling of all men worthy of the name. Careless or loose behavior in a young woman brings reproach not only on herself, but also on her sex, and no

matter how innocent may be the motives the results are bad and demoralizing. Chastity in all its details and surroundings is the brightest jewel in a woman's crown and should be valued as such. Nothing more easy to tarnish than a woman's honor, nothing more easy to soil and yet, despite this fact, giddy young people do not stop to think are daily, very hurriedly their greatest charm, carried away by the frivolities with which they are beset. Home training has much to do with the after-conduct of the child, and parents cannot be too careful in seeing after their offspring. Father Whelan next touched on the immorality to be found in high places, the judge on the bench, the senator in the chamber, and men in other high places in the land, what kind of an example do these men set? What is society at large doing to suppress the immorality which is so prevalent? The law suppresses the crime as far as it is possible, but society by purifying itself of this evil could do much. The sermon was a very eloquent discourse.—*Ottawa Free Press, Nov. 17.*

**THE GUNPOWDER PLOT.**  
 A correspondent furnishes the following historical facts.—In recent number of the *Free Press* I notice that some of the London Orangemen imagine that the Catholic Church was at the bottom of the celebrated "Gunpowder Plot." In this they are all mistaken. In point of fact, the Catholic Church had no more to do with the Gunpowder Plot than the Orangemen had to do with the last eclipse of the sun.

What man of note, then, aided and abetted that execrable conspiracy? Answer—Sir Robert Cecil, a Puritan, who was then Prime Minister of England. (Reeve hist., p. 508).

What man of note detected and frustrated that conspiracy? Answer—Lord Montague, a Catholic Peer. (Appleton Cyc., vol. vii, p. 100).

Now, sir, since the Gunpowder Plot was devised by a Puritan and frustrated by a Catholic, why, then, do the London Orangemen blame the Catholic Church? Are they sorry because King James and his twenty Catholic Peers were not blown up to "Smithfield" by Piersy, Fawkes and Cecil's other dupes? In the event of an explosion, those Catholic Peers would have all perished in the common wreck. Hence the Gunpowder Plot was not a Catholic plot.

Reeve (hist., p. 500) tells us that James VI. ascended the throne, A. D. 1604, he gave licence to the Puritans to build a chapel to the Catholics. Now, Sir Robert Cecil, the Prime Minister, was a Puritan, and he lost no time in his attempts to make the Catholics appear odious in the eyes of the King. In order to accomplish this purpose two things had to be done: 1st, a crime had to be committed, and 2nd, the Catholics were to be blamed for the crime. Hence, a sham conspiracy was hatched with Lord Cecil, a Puritan, as chief hatcher.

A few outlaws rented a house near the Parliament Buildings, and afterwards began digging a mine. The whole scheme was a political contrivance on the part of the puritanical Cecil to do a wedge between King James and his Catholic subjects. In order to give his dupes ample time to dig their mine, Sir Robert Cecil had his Parliament adjourned until Feb. 7, 1605. Tresham, Fawkes & Co. began to dig on Dec. 11, 1604. They worked assiduously, and on Dec. 24th they reached a partition wall, 9 feet thick. February dawned, and still they were at work half way through the wall. The conspirators then saw in a glance that their work would not be finished in time for the opening of Parliament, Feb. 7th. Hence, in order to afford the conspirators sufficient time, Sir Cecil, the Puritan, again prorogued Parliament to the 3rd of October, and then to Nov. 5th. (See Appleton, a Protestant work, vol. vii, p. 100).

These prorogations of Parliament show plainly that Cecil was no stranger to the preliminary workings of the Gunpowder Plot. His plans were these:—First, place the powder under the Parliament House; second, in order to throw suspicion on the Catholics, we will have them to be absent from the opening of Parliament; third, at the opening of Parliament we will discover the plot, and the King will blame the absent Catholic peers for the whole thing. Cecil's dupes completed their arrangements between February and May. They placed 36 barrels of powder in a public vault below the House of Lords. (This vault had just been vacated by a dealer in coal—Appleton, vol. vii, p. 100). From May until November 26 barrels of powder and 500 fagots were left in a public vault under the Parliament House, and yet Cecil's dupes made no effort to remove them. During that long period of time they were in the vault, the Catholics were absent, leaving the powder and fagots in charge of Cecil, the wily Puritan. Cecil could have discovered (?) the plot in May or June, but he deemed it more "glorious and pious and immortal" to wait till the opening of Parliament, and then he would cover himself with glory by resuming (?) the King and Peers from a awful death (Phevi).

If all the Catholics were absent when the plot was discovered, then of course they would be suspected by the King. Hence Cecil's emissaries began sending letters to the Catholic Peers, warning them to be absent on November 5th. But when Lord Montague received a warning letter, on October 26, he carried it to Prime Minister Cecil. The Prime Minister seemed to be greatly confused. He saw at once that the glory of discovering his own plot would not be his. He felt annoyed because Montague did not keep even, the wily Cecil perceived the mysterious letter (as he had never seen it before) and then he affected to treat it as a ridiculous matter, not worthy of notice. When the King returned home from the country he read the letter, and orders were given to have all the vaults searched. (Why did not Cecil receive a search by force this?) The warning note was sounded by a Catholic on October 26, and still Cecil did not deem it necessary to have the vaults examined until November 4th. (Cecil knew that the powder would not blow up until he gave the signal, hence his supine security.)

Well, the fixed time for a public discovery of the plot was now set. Accordingly Sir Thomas Knivet received an order to go with port attendants at midnight to

**OBITUARY.**  
 MR. WILLIAM J. DROUGHT.  
 With very deep regret we have to chronicle the death on the 17th inst. at his father's residence, of Mr. William J. Drought, in his twenty-sixth year. The deceased young gentleman was well known in the city and highly esteemed by a large circle of friends on account of many fine qualities. His funeral, on Wednesday last, was very largely attended, the Rev. Father Tiernan officiating at the Requiem Mass. His bereaved relatives have our hearty sympathy in their affliction.

MRS. CATHERINE PRIMROSE.  
 On Sunday last took place the funeral

of Mrs. Catherine Primrose, from her late residence, King street east. It was one of the most largely attended ever seen in the city. The deceased lady was the oldest settler in this vicinity, and had numerous friends. Mr. George H. Primrose, son of the deceased, with his wife, came over from St. Louis, where his ministerial company was performing, to attend the last sad ceremonies. At St. Peter's Cathedral the service for the dead was celebrated, and the remains interred in the Catholic cemetery.

MR. EDWARD GILLISIE.  
 The death at Kenmore, in the Township of Osgoode, on the 20th inst., of Mr. Edward Gillisie is mourned by a large circle of friends. Mr. Gillisie was in his forty-fifth year at the time of his death. He was a model Christian, good natured and kindly neighbor, and will long be missed by those who knew him. May he rest in peace.

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**SITUATION AS TEACHER WANTED.**  
 A young lady holding a 2nd class certificate and capable of teaching French and Music desires a situation as teacher.—Address, box 197, Lindsay. 372-373

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