

The Irish Famine.

Along the wild and stormy coast, lashed by the Atlantic sea,
Where brown and hoarse the grand old loughs
Still pause wear the garb she wore a thousand years ago
Amid the lonely hills and dales of Galway and Mayo.

There the poor, honest, peasant inured
To pain and sorrow, and to a barren soil
And in his corse, light and frail, sped off
The heaving tide
To seek the food that nature to neighboring land denied.

Still lived a life of noblest toil; nor mourned
His lonely lot
For peace and love and happiness still lingered
In his heart
Amongst his loved and loving ones, till
The famine found them, and marked
Them for its prey.

Pressed down by want and misery the stoutest
Heart must fail;
Against such power no man's strength
Strength prevail;
When earth and air combined his daily bread deny,
He bows his head, devoted head,
And prays for strength.

Shall thus they die within their homes,
Or in a pauper's grave,
And Christians in a Christian land not
Stretch a hand to save?
No! No! ten thousand voices proclaim in
Such a tone,
That, startled and affrighted, the famine
Died in a frown.

INFIDEL CONTEMPT FOR POPULAR GOVERNMENT.

Pride is the basis of all the opposition that has ever been raised against true religion. From the time that the Morning Star of Heaven rebelled against God until now an enormous exaggeration of self-importance has been the beginning of the most mischievous error. And from the Pharisees to our own Mugwumps this feeling has often been the cause of the bitterest animosity to Christianity. Every heresy that has arisen against the Catholic Church has endeavored to set up the opinions of its own leaders against common sentiment of the Christian world. Every petty sect, from the predecessors of Arianism to the latest successor of Protestantism, has attempted to break down individual liberty and responsibility and to substitute for these a dead uniformity not only of doctrine but even of manners. Not only the cut of the coat, but the cut of the hair was regulated by these self-styled reformers. The hour of meals, the sort of food to be eaten, every small detail of social intercourse was laid down by a cast iron rule, and all who refused to accept these absurdities were denounced as sinners and were condemned, without any chance of escape, to eternal perdition. This is all sober truth, quite within the bounds of fact, and it has been true without exception of all the sects that have broken off, directly or indirectly, from the Catholic Church. It is true of Arians and Manicheans, of Episcopians and Salvation Soldiers, of Quakers and Methodists, to a greater or less degree.

What is perfectly apparent is that Catholicism alone, while always discountenancing license and immorality, has never failed to be the true friend of rational liberty. Every form of opposition to the Catholic Church has, without any exception, attempted in some way to diminish human liberty. A great many of these forms, while quarrelling with one another on other points, have united in denying man's free will, and hence man's personal responsibility. With few exceptions every form of opposition to the Catholic Church has favored centralization of government, thereby taking away from the family, the parish, the town, or the locality generally, something of its liberty in order to increase the power of the central authority. If Protestants and infidels have nevertheless maintained a love of liberty and of local rights it has been, in spite of the theories of their sects, because of the permanence of ancient Catholic tradition which still survived among them, and because, after all, man's common sense in practice makes little of theories which are absurd or mischievous in themselves. Wherever Catholicity and its principles have flourished without the interference or "protection" of kings or other potentates, centralization has not been in favor. Diverse interests, temperaments, races, climates, have under Catholicity had liberty to act according to their own circumstances. Every crowned despot who has ever opposed the Catholic Church has opposed it because it refused to countenance his interference in what did not belong to him to regulate.

It was Catholicity which encouraged those thriving free cities of Europe during the Middle Ages, whose sturdy burghers took dictation from no meddling king or noble. From the Baltic Sea to the extreme south of Italy and France these healthy little republics, with the sanction and exhortation of Pope and bishops, defended themselves valiantly against centralizing aggression. From these free cities and from Catholicity as well as from Catholic England of the era of the Magna Charta that the founders of the United States Constitution derived the idea of local rights and liberties as a check on the central government; the combination of States' right with an indisputable individual right.

But if any one wishes a recent instance of the fact of opposition to Christianity is always identical with opposition to local liberties and therefore to any really popular government, he will find it in the interview of the London correspondent of the New York Tribune with Professor Huxley, reported in that paper the other day. Mr. Huxley, for what earthly reason it is not made known, was asked his views on Mr. Gladstone's supposed intention to help the Irish to the right to govern themselves, or to "Home Rule," as it is popularly called. Prof. Huxley, like most of these scientists who have been so taken up with the study of atoms that they have almost lost the conception of the universe, is a hater of Christianity. Like his late American confrere, Dr. Draper, who wrote that silly book, "The Conflict Between Science and Religion," Prof. Huxley has always spoken of Christianity as a degrading form of tyranny. Of course, then, Huxley must be in favor of liberty; he must have a great deal of love for the people and respect for their opinion. Hear him, as reported in the New York Tribune:

"I am as much opposed to the Home Rule scheme as any one can possibly be, and if I were a politician I would fight against it so long as I had breath in me. But I have kept carefully out of the political field all my life, and it is now too late to think of entering it. An anxious watching of the course of affairs for many years past has persuaded me that nothing but some sharp and sweeping National misfortune will convince the majority of our countrymen that government by average opinion is merely a convenient method of going to the devil, and that those who profess to lead, but who, in fact, slavishly follow the average opinion, are simply the fastest runners and the loudest squeakers of the herd which is rushing blindly down to its destruction."

Here is a man who is opposed to the "tyranny" of Christianity over men's souls, although he does not believe in the existence of the soul, who is opposed to the liberation of men's bodies from a tyrannical rule of starvation. The Englishman would free what he does not believe exists from a tyranny which he does not believe in, but he is as much opposed as he "possibly can be" to putting an end to an oppression about whose existence neither Christians nor infidels have ever raised a doubt.

The curious thing about the matter is that Huxley, with the old pride that accompanies error, feels himself to be above "the common people." He is a genuine Mugwump. Government by "average opinion," that is to say in plain English, government according to the will and the interests of the people at large, is a roundabout way of going to the devil, a person, and according to old Huxley's forebears, let us take care that our Government does not fall into infidel hands. They do not believe in any sort of social or political system which is not conformed to the standard which they have several, each and every one according to his own degree of crankiness, set up as perfection. It is a notion of political as well as of religious liberty.—Catholic Review.

A Recantation in Rome.

A Roman priest, named Paolo Grassi, who twelve years ago, forsook the one true Church to join the sect of Baptists, has now returned, and has published his recantation, which is in the form of a letter addressed to Signor Natali, the head of the Baptist sect in Rome.

"Twelve years ago," he writes, "I, Paolo Grassi, Roman priest, yielding to the insinuations of persons who came to Rome about that period, and belonging to proscribed and heretical sects, gave my name to the sect of the Baptists, which was then recently established in Rome, using the liberty, which to the prejudice of the Catholic Church, various heretical sects had of promulgating in this capital the Catholic world. Having entered into the sect of the Baptists by means of public apostasy which I made from the Catholic religion, not only have I adhered to and embraced their errors and sacrilegious ceremonies, but, unfortunately, I have been a propagator of them.

"I, illuminated by the grace of God, and deeply sorrowful for the many sacrileges and crimes committed and scandals given, he returns, humble and contrite, to the arms of the Apostolic Roman Catholic Church, the only source of truth.—"I throw myself," he continues, "at the feet of the Roman Pontiff, who represents Christ on earth, to return as the wandering sheep to the fold. I deplore and abjure all my errors, my falling away and perjury, hoping through the Divine mercy, and also intercession of the most Blessed Virgin Mary, the pardon of my sins and that peace which I have sought in vain during twelve years. I deplore my past errors, and let this my letter be as a public, solemn, and irrevocable recantation of all my error and heresy; and as a public, solemn, and irrevocable declaration that I accept no other Church than the Catholic Apostolic Roman Church, no other head than the Sovereign Pontiff, no other doctrine and truth but that which the Church, by means of its infallible head, proposes to the belief of the faithful."

After expressing his firm resolve to endure all sufferings, even to the shedding of his blood, rather than forsake his present intention, he concludes by saying that he has only one sole prayer, "the conversion of all heretics, and that the day may soon come that, being all in the fold of our Holy Mother Church, we may sing *Unum ovile et Unus Pastor*."

A Brave Irishman.

An Irishman, who was a soldier of the Revolution, and of Warren's brigade, was suddenly stopped near Boston by a party, during a dark night; a horseman's pistol was presented to his breast, and he was asked to which side he belonged. The supposition that it might be a British spy, rendered position extremely critical. He replied, "I think it would be more in the way of civility, just to drop a hint which side you are pleased to favor." "No," testily said the first speaker; "declare your sentiments or die!" "Then I will not die with a lie in my mouth," American, to extricate you from your perilous position!" The officer replied:—"We are your friends; and I rejoice to meet with a man so faithful to the cause of his country."

The Beginning of Consumption.

Blotches, pimples, eruptions, "fevers," ulcers and enlarged glands, are but so many outward manifestations of poisonous and scrofulous humors in the blood, which sooner or later are apt to attack the delicate tissues of the lungs, causing ulceration and consumption of these organs. Be wise in time and use Dr. Pierce's "Golden Medical Discovery," the greatest blood-purifier, pectoral and strength-giver yet known to medical science. It cures all these dangerous maladies having their origin in the blood, if taken in time.

WHAT SCIENCE SAYS.

THE "FEARFUL AND WONDERFUL" MECHANISM OF THE HUMAN SYSTEM GRAPHICALLY PORTRAYED.

(In the editorial columns of the New York Herald, H. L. Loring, M.D., writes the following beautiful description of the laboratory of the human system, we think we have never read a drier or more trustworthy one.)

"Man is the greatest of all chemical laboratories. Magnify the smallest cell of the body and what a factory is spread before the eyes, countless chambers; in which are globes of air, masses of solid matter, globules of dying liquid; a flash comes and the whole is consumed and needful heat is carried into every part of the system. Electrical forces also generate and are conveyed to the brain, the muscles and various nerve centers.

"In another set of a million chambers we see various glasses and vapors. By chemical action these are changed and purified in the lungs and the skin. The blood we often say is a great living river. In its current are masses which the air inhaled, pieces of food, blocks of chalk; slabs of tartar; pieces of coarse string of albumen; drops of molar, and lines of alcohol. How are these waste masses disposed of? Begin where you will in this great stream you must come to the purifying places of the system. Here is activity and an invisible force reaches out into the stream, seizes and carries this mass of waste into vast trenches, thence into a smaller reservoir, and finally into a larger reservoir, which regularly discharges its contents.

This separation of lime, uric acid and other waste material from the blood without the aid of a pump, is a feat of the life fluid, passes human comprehension. In health this blood purifying process is carried on without our knowledge. The organs in which it is done are faithful servants whose work is silent as long as health remains.

"People strangely wait until pain strikes a nerve before they will realize that they have any trouble. They do not know that pain concerns chiefly the exterior not the interior of the body. A certain set of nerves connect these blood-purifying organs with the brain. They may not gnaw and bite as does the tooth-ache or a scratch, but they regularly silently report. When these organs are failing these nerves indicate it by drawing the blood from the face and cheek, leaving the lip and eye blanched, by sending uric acid poison into the smallest veins, the skin then becoming gray, yellow or brown. They also prevent the purification of the blood in the lungs and cause pulmonary difficulties, and when the organs are failing these nerves indicate it by drawing the blood from the face and cheek, leaving the lip and eye blanched, by sending uric acid poison into the smallest veins, the skin then becoming gray, yellow or brown. 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