VOL. XXXI.—NO. 12.

MONTREAL, WEDNESDAY, NOVEMBER 3, 1880.

PRICE FIVE CENTS

Michael Davitt's Address.

TO THE MEABERS OF THE LAND LEAGUE BRANCHES AND THE FRIENDS OF IRELAND IN AMERICA.

The English Government has once more resorted to its traditional policy of coercing Ireland, and freedom of speech and the right of public meeting in the person of Charles Stewart Parnell and his associates on the Land League is again to be trampled under foot by their unprincipled and hypocritical

enemy.
Whence the justification for this muzzling of the leading men of Ireland to-day, and for striking down a public organization which re-presents and advocates the cause of our impoverished people?

There has been no incitement to insurrection or appeals to revolutionary remedies either on the part of the Land League or any of its members singled out for prosecution; nothing has been hidden or disguised from the emissaries of the Government in connection with the land agitation; care has been taken that the platform of the Land League should stand within the bounds of even the fraudulent constitution which treachery and corruption imposed upon our country by the infamous Act of Union. Outrages and acts of violence have been discountenanced at every meeting and by every member of the League; while nothing has been done or attempted that should challenge the application

have for so long a period allowed themselves and the chief industry of their country to become the prey of a monopoly and a class which no other people in Christendom would telerate for one day upon their privileges as

to Aug. 1. It shows that the States were never so prosperous and stable as they have been lately. The failures for the first half of 1880 appear to be for the whole United States only 2,497 in number, with liabilities amounting barely to \$33,000,000. Railroads are having more prosperous returns than before, and agriculturists were never so well off as they are now, after having enjoyed three unprecedentedly good harvests in succession.

CHRISTIAN

Lecture by Archbishop Lynch

(From the Toronto Globe.)

The following lecture was delivered by His Grace Archbishop Lynch in St. Michael's Cathedral, Toronto, on Sunday evening, October 25th., Every earnest follower of Christ grieves as much over the division among Christians as the infl dels rejoice at it. This disculon subjects Chris-tianity to great derision from the infidel world. Good and slucere Christians have grieved over Good and slucere Christians have grieved over the evil, and have put forth fervent prayers for its cessation. Sects and subsects are being multiplied every day, and the doctrine of Christ is being so multiated and diluted by them that scarcely any of it remains in their creeds, reminding us of the words of Christ: "When the Bon of Man cometh shall He find, think you, faith on earth?"—Luke xvill.. 8.

No wonder, then, that inidelity steps in and claims the victory over this divided Christian ity. This certainly should open the eyes of all who believe in Christ, and should induce them to put forward greater efforts for union where it can be found on a solid basis.

CAN IT BE ATTAINED?

tempted that should nothing has been implications.

No wounder, tempted that should nothing has been implications to tempted that should not help and the properties of the pr

which no other people in Christendom would therate for one day upon their privileges as men, their intelligence, or their manhood.

3d. Because the agricultural classes of Ireland are now banding themselves together in open and justifiable combination to demand the abolition of those laws which condemns them to an existence of misery and social servitude, and which place themselves and their birthland periodically in the attitude of mendicants at the door of other civilized nations; and,

4th. Because the popular mind of Ireland hasbeen educated by the Land League upon the question of land ownership, to the rejection of a system which is the parent alike of aristocratic supremacy and all the social and political evils which spring from the infliction of class-monopoly and caste-rule upon the land and liberty of a country.

Herein lies the "seditious conspiracy" for which the Land Leugue is to be crushed and Parnell Imprisoned—for which freedom of speech is to be denied, and the right of public meeting abolished, under the regime of Gladstone, Bright, and Foster, and the rule of that government which claims to be the champion

cessity of usity of FAITH IS NECESSARY.

1. Christ our Divine Saviour prayed for and insisted on unity among His disciples; not only a union of class-aviour prayed for and insisted on unity among His disciples; not only a union of charsty among themselves, but a unity in preaching His doctrine. He said, "If you continue in My word, you shall be my displayed on unity among His disciples; not only a union of charsty among themselves, but a unity in preaching His doctrine. He said, "If you continue in My word, you shall know the truth, and the truth shall make you free "—(John vill., and 32.) The whole If the chail her will have the distinct His due truth shall make you shall know the truth, and all the His due truth shall make you shall know the truth, and 32.) The whole If the chail her will have the desided hand the truth shall make you shall know the truth, and 32.) The whole If the hand

sects or dissensions are wolves who devour the flock of Christ, and merit all the severity of the denunciations of the A postle St. Jude—"—Fountains without water, and clouds tossed with whirlwinds, trees of the autumn, unfruitful, twice dead, plucked up by the roots, raging waves of the sea, foaming out their own contusion, wondering stars; to whom the whirlwind of darkness is reserved for ever."—(Jude 13.)

3.) Teachers of unbelief say now-a-days, Teachers of unbelief say now-a-days, "No matter whether you are bantized or not, only be an honest man and you will be saved"; but Christ on the contrary said, "He that believeth and is baptized shall be saved, but he that believeth not shat be condemned,"—(Mark xvi., 16). Such teachers would have met stern treatment at the hands of the Apostles. St. Paul says that such, rejecting grave, make shipwreck in matter of faith, and relates that he had delivered up to Batan two ringleaders of heresy—that is, he had peremptorily cut them off from the Church, in order, as he says, "that they might learn not to biaspheme,"—(I. Tim. 1., 20.) we see, therefore, that the Apostles sought to preserve the Christians from schisma and division—1st, by warning them of the danger; 2nd, by denouncing the unquiet spirits; and 3rd, when necessary, by cutting them off from the Church.

PROTESTANISM ESSENTIALLY OPPOSED TO

PROTESTANISM ESSENTIALLY OPPOSED TO UNITY.

Schism is nominally condemned by the Pro-testant sects of to-day, yet the very principle on which they claim the right to exist is tranght which they claim the right to exist is traught with dissension, division, and coosequent spiritual ruln. The first Reformers, having broken from the only Christian Church, founded their system in schism, and consummated it in heresy. The Protestant body may in this country be classed under seven principal heads, or, as they call themselves, denominations—Episcopalians, Presbyterians, Raptists, Methodists, Universalists, Congregationalists, and Lutherans, besides innumerable subsects. What had been the cause of all this dissension in faith and discipline amongst those calling themselves Christians? The cause is the old one—pride of intellect, restlessness under the restraint of authority, and unwillingness to substraint of authority, and unwillingness to substraint of authority, and unwillingness

many minds cannot do otherwise than disagree on religious points of doctrine.

As we are speaking of those who venerate Sacred Scripture, and believe in its divine inspiration, let us quote from it to prove the necessity of unity of faith.

UNITY OF FAITH IS NECESSARY.

1. Christ our Divine Saviour prayed for and insisted on unity among His disciples; not only a union of charity among themselves, but a unity in preaching His doctrine. He said, "If you continue in My word, you shall be my disciples indeed, and you shall know the truth, and the truth shall make you free "—(John viii., 31 and 32.) The whole 17th chapter of St. John is taken up in recording the prayer of our dear In Thy name whom Thou hast given to Mc, that they all may become, as We also are, . . . That they all may become, as Thou Father, in Me, and I in Thee, that threy may also be one in Us; that they world may know that thou has sent Me."

(John vii., il and 21). Hereindeed. Christ insists follows and unity of intelligence; for

renowned in all ages for holy lives and wonderful miracles, a Church which has preserved to the present day the unity of falth and of leadership, for as we are to seek unity of doorine in the Church of Christ, and as we have seen that it so one of its distinguishing marks; so weshall that in it strict unity of Government. For as unity of faith is essential.

the mid class monoppy and contention upon the beautiful content of the content of

wise than by ambassadors or ministers, terms now repudiated by those to woom the terms do not apply—but St. Paul uses them, as he had a right to do. "For Christ," says the apostle, "we are ambassadors, God, as it were, exhorting by us. Fo Christ we beceech ye, be ye reconciled to God" [fl. Cor., v. 20] But Christ had already said, "He that hears you hears Me, and he that despiseth you despise the Me. Luke x., 15] Are those words applicable to every follower of Christ? Certainly not, but to those only who are of the spostolic college, regularly or dained and sent by authority. And to those only who are of the spostolic college, regularly ordained and sent by authority. And again, Christ condemns those who withear or obey the Church, as heathens and publicans, [Matt xviii., 17.] And St. Paul [Heb. xii., 7-9] says: "Remer ber your prelates who have spoken the word of God to you, whose faith follow," and "be not led away by various or strange doolrines," That the prelates of the Church were the depositories of the true doctrine of Christ is again proved by the Ap stle St. John. "We are of God. He that knoweth God heareth us. In this we know the spirit of truth and the spirit of error." [I. John, v. 6.] The aposties and their successors are, therefore, the depositories and guardians of truth. Who are their successors? A very practical question—one might 28k rather who were not their sucme might ask rather who were not their suc-sessors?

cessors?
That ministry cannot be successors to the authority of the apostles which came into existence 1,500, 1,660, or 1,700 years after the apostolic times. It may be said that such succession is times. It may be said that such succession is not necessary, but it is an assertion without proof. The successors of apostles are the bishops of the Catholic Church, who alone can show valid ordination derived from the Apostolic Cottege, and true mission or jurisdiction from the same source. Kings or congregations cannot give ordination, or jurisdiction.

CONCLUSION.

The great and vital question, therefore, which first confronts the earnest searcher after truth is that of the right of the Church to command his adherence, and we have seen that no power other than a divine authority can exact of the human mind the full and entire consent necessary to constitute an act of divine and salutary faith. Hence it will follow, as we have said before, that if any man seek for unity and peace lie must forego the great and radical principle of Protestantism—privateInterpretations: must submit to the divinely constituted authority of the Church of Christ, in which alone is peace. The present outers about dogmatic teaching is is but an exemplification of this principle, and will perish with it. Christ promulgated Christian faith, not we. Ha came to teach all truth: and when He declares it we are not free to reject it. Dogmatic faith did not begin till some doctrine of Christian faith was demed, because until disputed all the articles of Christians faith were implicity believed by all Christians and this was called simply faith.

THE ONLY HOPE OF UNITY—THE CATHOLIC CONCLUSION.

many who appear to yearn after unity leave out of their calculations this Hoty Catholic and Apostolic and Church from which their predecessors have apostutized. It is a utopian idea for the sects to think of reunion among themselves, for we have already shown that they must deny their primary principle before they can arrive at any form of union. They have rejected authority; they must return to obedience. The only means of correcting a schism is to return to Mother Church.

They are returning in goodly numbers througout the world; the best, the most learned, and the most pious are making sacrifices and submitting themselves again to the mild yoke of Jesus Carist. Many, however, are so worldly-minded that they do not take sufficient interest in the affair of their salvation. They do not seek after the priceless pearl of the truth, nor, having found it, do they sell all that they have to obtain it. The principal obstacles in the way are, as we have said, pride of intellect and restlessness under the restraint of authority. To them must be added in many cases human respect, the intimate associations of church or family relations, and, in too many cases, temporal gain. In this as in all other matter the desh warreth against the spirit, and the result of the combat must be the complete victory of either parly, an entire return to true Christian unity in the bosom of the Catholic (flurch, or an entire renunciation of all faith. In absolute atheism. There can be no compromise, rounded way. "For what fellowship hath Christ with Belial." [II. Cor. vi., 14.] "But we have a more firm prophecy of Meripiure is made by private interpretation." [II. Pefer i., 19.]

We have seen therefore that

Lunty of faith is essential to the Church of Christ.

That this unity of faith necessitates a divisely constituted authority for the addidica-

rulers of darkness!' Does he not say that against these we have " to wrestle," and not only "against flesh and blood?" Does not this same apostle also warn us that this prince can "transform himself into an angel of Euglishman. light" to suit his own purpose? Againdoes not the Lord Jesus nimself forewarn us that "there will arise false Christs and false prophets" who "will show great signs and wonders to deceive, if it were possible, even the elect "that is, those whom the Almighty has foreseen will be His obedient children; and does not our Lord continue thus His solemn warning. "Take ye heed, behold I have told you before?" Again-does not the Apostle Paul tell us that Antichrist's kingdom will be ushered in "by all power, and signs, and lying wonders," and "in seduction of iniquity," &c .- he calls it, I believe, "the mustery of iniquity." Then, again, has not the Apostle John warned us that the reign of Antichrist, which is to be "over every tribe, and people, and nation, and tongue, will be a seduction through a series of astounding miracles? Again, did not the magicans of Egypt, " with their enchantments," perform many of the miracles wrought by Moses, and later on do we not find that one of these had the power to bring Samuel the Prophet from Hades to speak to has been issued consequent upon a communi-Saul the King? In the Apocalypse or Re- cation being received that a sympathy exvelations of the Apostle John we shall find that "spirits will be loosed from the abodes of darkness to work miracles. Does it not also appear probable that he who causes all

of "the principalities, and powers, and the

Mother of Our Lord, it seems to me that she is easily known by these signs-6She never speaks of herself," and " never seeks her own glory;" she always points to Jesus, and throgh Him to God; when she speaks of herself it is only to glorify God in her. It was the same with the Apostles, St. Paul says: "They glorified God in me;" and again: "The people when they saw it gave praise unto Whenever praise or glory seemed to God." be going elsewhere, we find how vehement the Apostles were against it. I name this simply as a test. I see, now, that the statue of the Blessed Mother is "moving its eyes." Now, I would not disbelieve those who were witnesses of this, but I would remind them that we have been forwarded that he who is "to do great wonders" will presently "cause an image or statue to speak," yea, "give life to it," and "cause all to be slain who shall not worship it."

Considering these facts and a great many

Gazette publishes a disgraceful lutter, signed diately, to which Germany has entered a pro-

San Francisco," advocating the substitution of Judge Lynch for Secretary Forster. "Do this," he says, "and you'll flatten out Land Leagues mighty quick." The letter is probably bogus, or at any rate written by an

London, November 1 .- A confidential intimation has been received here that a general fireworks of more than ordinary formidable magnitude is to take place on Friday next, at a simultaneous hour, in Manchester. Liverpool, Northampton, Cork and Dublin, and the well-wisher to Ireland who states he is only actuated in breaking his oath of allegiance to the cause for the sake of his country, in giving this information, admonishes the Government to make every precaution or the boys will assuredly get the mastery. The officers commanding who have been despatched to the more dissatisfied points of the country, have been strictly enjoined to be confident of the men in their regiments; and the captains of companies of infantry and squadrons of cavalry have made reports to their commanding officers of all men who have been under punishment for more than one offence during the year, with a view of eliminating them from any se vice in which greater precaution and tack allowed be exercised than ordinary in the event of any momentous difficulty. This latter order cation being received that asympathy existed between some of the soldiery and the people, although it is looked upon by the Horse Guards as a puerile attempt to shake the confidence of the authorities in some of the regiments. So that no error may be committed by the War Office authorities, they have acted on the precaution, so that no stigma may be placed on that department. Every day, in fact every hour, confidential documents are received at the Irish Office and Horse Guards, and although some are of the most whimsical character, the authorities consider the whole matter of too grave an import to treat with inattention.

NEW YORK, Nov. 2-Special from New

York Herald Bureau : Dublin, Nov. 1 -- Oblivious of the threatened prosecutions the Land. lengue during the past two days has shown even unwonted vigor, while the prosecutions are hardly spoken of in the press. Nine meetings were held on Sunday and eleven to-day. At most of these gatherings there was a large attendance and much enthusiasm. The language and de-meanor of all the speakers were as determined and violent as ever. The customs which now prevail at every meeting of swearing the listeners with raised hands, to pay no rent above the Government poor law valuation, and take no farm from which a tenant has been evicted, was everywhere followed. Among the speakers there were wilder spirits too, who did not pause at generalities. One orator at Ballina advised and piety, then I ask cannot this and much his hearers to obtain guns and learn how to use them. Another at Balla, who was, however, repudiated by the League, thought that guns were very good in their way, but prefeared dynamite and gun cotton. A meeting of the Corporation of Waterford to-day resolved, after a very stormy scene, which Mr. Farnell was called during "a ruffian" and "a humbug," to present the agitator with the freedom of the city. Limerick City made to-day a great effort to redeem her boast, that her reception of Mr. Parnell would rival the greeting given him by Cork. Notwithstanding the threatened weather and intermittent rains which turned the roads and streets into a vast puddle, contingents poured in from all the surrounding country, bearing flags covered with patriotic devices and headed by bands playing national anthems, quicksteps and marches. Fully forty thousand took part in the proceedings. The contingents arrived in semi-military order, some mounted, some afoot under the command of of their local leaders. Only a few houses were decorated with flags, and there was a total absence of arches or other signs of welcome. The people, however, turned out en masse, and every window along the route was or what is glorified, so that it be not "Em-manuel-God with us." I hope that it will be some, who testified their sympathy by wavsome, who testified their sympathy by waving handkerchiefs. Messrs. Parnell and give my opinion on the matter, I only Dillon left the train at Kilmallock, where they were joined by Mr. O'Sullivan, one of the county members. They were driven by road fifteen miles to the city. On the way Mr. Parnell and his friends were joined by numerous contingents, who acted as an escort, and some miles from Limerick they were met by a reception committee, who presented Mr. Parnell with an illuminated address to which Mr. Parnell briefly replied. The procession, which had grown to considerable dimensions, continued its progress to the city limits, where the mayor of the city and the common councillors, dressed in their robes of state, awaited him with an address of welcome. The meeting was held! in a field outside the town which forms a. kind of natural amphitheatre. Messrs. Paznell, Dillon, Dyer, Kelly and Sullivan spoke. The tenor of their remarks was that they must settle the land question themselves, and show the British Parliament that they had power to settle it. The most notable feature of the day politically was the effort made by Mr. Synan, one of the county members, who is opposed to Mr. Parnell, to unfurl the dag of "Fixity of Tenure." He challenged Mr. Parnell to define his plan for the establishment of a peasant proprietary. Mr. Parnell replied in a bitter speech, carrying the immense audierace with him. He denounced fixity of tenure as a delusion. It was a bold stroke on Mr. Synan's. part, but it will probably cost him his seat in Parliament at the next election. In the evening a banquet was given to Mr. Parnell

> -Admiral Seymour has applied for additional vessels to be sent out to him imms-

in the Limerick Athenaum at which a number of prominent citizens were present.