



THE SOVEREIGN PONTIFF.

Letter of His Holiness Leo XIII., by Divine Providence Pope.

To the Patriarchs, Primate, Archbishops, Bishops and all the Faithful in Peace and Communion with the Apostolic See.

VENERABLE BROTHERS, BELOVED SONS, HEALTH AND APOSTOLIC BLESSING:— Having now arrived at the close of the year in which, by the singular favor and blessing of God, we have spent the fiftieth anniversary of Our priesthood in the enjoyment of good health, Our mind naturally looks back over the past twelve months and derives immense pleasure from the recollection of all that interval. Not, indeed, without cause, for an event which concerned Us in Our private character, and which was neither great in itself or wonderful because of novelty, yet aroused the enthusiasm of men in an unusual manner, being celebrated by so many conspicuous signs of joy and so many congratulations that nothing further could have been desired. This was certainly most acceptable and most gratifying to Us; but what We consider its most important feature is the manifestation of good will and the freely attested steadfastness of religion associated with it.

For, the common accord with which We were greeted from all quarters openly proclaimed that in all parts of the world minds and hearts were directed towards the Vicar of Jesus Christ, that amidst so many evils pressing around them on all sides, men were confidently looking to the Apostolic See as to a perennial and unshaken fountain of salvation and that wherever Catholicity prevails, the Roman Church, the mother and mistress of all the churches, was esteemed and honored as it should be—with earnest disposition and a thorough feeling of harmony. For these reasons, during these latter months, not once merely have we turned our thoughts towards heaven.

THANKING THE GREAT AND IMMORTAL FATHER of all for having most graciously granted us this period of joy in the course of Our life and those consolations to Our anxieties which have been mentioned; and at the same time as an occasion arose, We have expressed Our gratitude towards those to whom it was due. Now, however, the end of the year, and of the celebration, reminds Us of the duty of renewing the memory of the favor received; and it has been most acceptably that the entire Church agrees with Us in again returning thanks to God. At the same time We desire to publicly testify, as We do by this letter, that, inasmuch as so many proofs of devotion and love have afforded no small measure of consolation for the alleviation of Our cares and troubles, We shall always remember them and be grateful for them. But a greater and holier duty remains to be discharged. For in this disposition of mind, with unaccustomed eagerness, to respect and honor the Roman Pontiff, We appear to recognize the duty and the expression of His will, Who is often wont to draw, and alone can draw, the elements of good from the smallest cases; that is to say, that the all-foreseeing God appears to have wished, amidst such a multitude of erroneous beliefs, to stimulate faith and to offer an opportunity of reviving the desire of a better life amongst the Christian people. Wherefore it remains for Us to take care that, after a good beginning has been made, the rest should follow satisfactorily and We must strive to have the designs of God understood and accomplished. Thus, finally, the devotion towards the Apostolic See will be full and abundantly perfect if, united with a right estimation of the Christian virtues, it leads to the salvation of souls—which is the only fruit to be sought after, and the only fruit that will last eternally.

From the highest position in the Apostolic Ministry in which the goodness of God has placed Us, We have often—as We were bound to do—undertaken the defense of truth, and have endeavored especially to explain those points of doctrine which appeared particularly opportune and of advantage to the interests of the public, so that, the truth being ascertained, everyone might by watchfulness and attention avoid the pestilent breath of error. But now we wish to address all Christians as a most loving father speaks to his children, and in familiar discourse to exhort each to resolve on

LEADING A HOLY LIFE. For, to a Christian, are certainly necessary together with the profession of the Christian Faith, the acquisition and exercise of the Christian virtues, on which depend not only the eternal salvation of souls, but also true prosperity and the constant peace of human intercourse and society. Now, if an inquiry be instituted as to the manner in which life is everywhere passed, it is readily seen that public and private morals are much at variance with the evangelical counsels. Too well the sentiment of St. John the Apostle appears to apply to this age, "For all this in the world is the concupiscence of the flesh, and the concupiscence of the eyes, and the pride of life"—(1 Ep., II., 16.) That is to say that many, forgetful of whence they come or what is the end for which they are destined, have all their anxieties and thoughts fixed on these fragile and fleeting goods; against the prophecies of nature and disturbing the due order of things, their will becomes the slave of those things in which reason cries out that man should be the ruler. The desire for comforts and pleasures is ordinarily accompanied by a passion for soaring such things as are calculated to bring those comforts and pleasures within reach.

Hence the unrestrained thirst for wealth, which deprives of sight those whom it has seized, and is carried away furiously towards its object, often without distinguishing between what is just and what is wicked, and not infrequently with insolent contempt for the poverty of others. Thus many, who are surrounded by riches, pretend to cultivate familiarity with the multitude whom, in their secret souls, they haughtily despise, and, in

a similar manner, their mind, elated by pride, endeavors to be subject to no law, and to respect no authority; they call more self-love liberty. "He thinketh himself born free like a wild ass's colt." (Job xl. 12) Then there are allurements to vice and riotous temptations to sin; we mean the stage plays brought out impudently and licentiously; the volumes and journals written to make sport of virtue, and to honor what is disgraceful; the arts themselves, which were invented for the enjoyment of life and the innocent recreation of the mind, urged into the service of passion. Nor can we look to the future without fear, because.

FRESH SEEDS OF EVIL are, as it were, continually sown in the minds of the rising generation. You know what the custom is in public schools. These are deprived of every vestige of ecclesiastical authority, and at the time when it would be most necessary, carelessly and zealously to instruct the tender minds of the youth in Christian duties, the precepts of religion are for the most part not heard. Those who are older in life undergo even a greater danger, namely that of ad science, which is often of that kind that it serves not to imbue the minds of youth with knowledge of the truth, but rather to render them foolish by filling them with misleading views. For, in giving instruction, many are anxious to base their teaching on reason alone, rejecting divine faith altogether; on which ground, the greatest of all evils is often being moved, they often fall and do not distinguish the truth. Of this class are those who say that everything in the world is corporeal, and that men and beasts have the same origin and similar natures; nor are there wanting those who, with respect to God, the great Ruler of all things, the Maker of the world, doubt whether He exists or not or fall into the most frightful errors as to His nature, after the manner of the pagans. Hence it is necessary that the very appearance and form of virtue, law and duty should be altered so that while they boastfully preach the supremacy of reason, and hold forth eloquently on the penetrating power of talent, they suffer, as it is right they should suffer, the penalty due to their pride by being ignorant of the noblest things. The mind being corrupted by the opinions entertained, the corruption of morals enters as it were into the veins and marrow of the bones; and in men of the present day it cannot be cured without the gravest difficulty because, on the one hand, vicious opinions affect their judgment as to what is right, and on the other, the light of Christian faith, which is the beginning and foundation of justice, is absent.

For these reasons, we daily perceive, in some measure, how many calamities human society has drawn upon itself. The poison of opinion has proceeded in a downward course throughout the arteries of life and public affairs; rationalism, materialism, and utilitarianism have begotten so-called communism, and nihilism—hideous and deadly plagues which arise from those principles, not only naturally but almost necessarily. Indeed, if the Catholic religion, the divine origin of which is clearly shown by so many notable proofs, be rejected, why should not all the other forms of religion from which these errors are absent be also rejected? If the soul is not by its nature distinct from the body, and if, therefore, there is no hope of a blessed and eternal life the body perishes, why should labors and trials be undergone for the purpose of subjecting the appetites to the government of reason? Man's greatest good would consist in enjoying the comforts of life and securing pleasures. And as there is no one who is not impelled by the instinct and impulse of nature to entertain the desire of living happily, each person will rightly grasp as much as he can, so that he procure the means of living happily at the expense of others. Nor is there any power to exercise such a restricting influence as to curb sufficiently the passions which have been aroused. For, if the supreme and eternal law of God, commanding and forbidding, be repudiated, the only source is that the power of every law is broken and all authority is weakened. Hence it is necessary that the civil society of men be entirely upset, an insatiable cupidity inducing individuals to keep up an incessant warfare, some striving to guard what they have obtained, and others to obtain what they desire.

Such, for the most part, in the tendency of our age. Still, even in the sight of present evils, we have reason for consolation and for lifting up our hearts in the hope of better things; for God "aroasted all things that might be, and he made the nations of the earth for health" (Wisdom I., 14). But as all the world can only be preserved by the will and Providence of Him Who created it by the expressing in His will, so, in like manner, man's mental diseases can only be healed by His power, through Whose grace they are restored from grace to life. Jesus Christ, by the shedding of His Blood, redeemed the human race once indeed, but the efficacy of the great work and singular favor is constant and perpetual; (Acts iv., 12) Wherefore they who, by the force of law, endeavor to extinguish the increasing flames of popular passions, are really striving for justice; but let them understand that their efforts will bear no fruit, or certainly very little, as long as they are determined to reject the power of the Gospel and to refuse to receive the co-operation of the Church. The remedy for existing evils consists in this, that, changing their minds, people should privately and publicly return to the service of Christ and to a Christian mode of life.

Now, the substance and the pivot of the whole Christian life is not to yield to the corrupt manners of the age, but to fulfill the duty of opposing and resisting. All the words and deeds of Jesus, the Author and Finisher of faith. Therefore, however much we may be tempted to pursue a different path, we must hasten to the fight proposed to us, armed and prepared, in the same disposition and with the same weapons as our Lord, who, "having joy set before Him, endured the Cross," accordingly, let me see and understand, first

of all, how contrary it is to the profession of Christian faith to follow, as is the custom, pleasures of all kinds, to dread the trials associated with virtue, and not to refuse one's self anything that pleasantly and delicately soothes the senses. "They that are Christ's have crucified their flesh with the vices and concupiscences" (Galatians, v. 24); so that, as a consequence, they are not Christ's who have not trained themselves in the exercises and practice of suffering, despising effeminate and luxurious pleasures. For through the infinite goodness of God, man has been born again into the hope of eternal happiness from which he had fallen, but this happiness he cannot attain unless he endeavors to tread in the footsteps of Christ Himself, and mould his manners by meditating on the example He has given.

Therefore, it is not merely a matter of counsel, but a duty by which are bound not solely those who desire to lead a more perfect life, but all persons, that we should each "bear about in our body the mortification of Jesus" (II Corinthians, iv., 10.) How else could the law of nature itself, which commands men to live virtuously, be preserved? For original sin is blotted out by Holy Baptism, but the irregular and evil games implanted by sin are by no means removed. Although the part of man which is destitute of reason—the lower appetite—cannot endure those who, with the grace of God, resist and manfully oppose it, yet it struggles with reason for supremacy, disturbs every peaceful condition of the soul, and draws the will away from virtue, tyrannically, and with such force that we cannot escape vice or discharge our duties without a daily conflict. "The holy synod confesses and believes that baptized persons retain concupiscence, or the natural incentive, which as it has been allowed to remain for purposes of conflict, cannot injure those who do not consent to it, but through the grace of Christ combat it valiantly; nay, he who shall have fought properly shall be crowned." (Council of Trent, Session V., c. 5.)

IN THIS COMBAT, there is a degree of fortitude which is realized only by excellent virtue—the virtue of those who in fighting against impulses contrary to reason have almost succeeded in leading on this earth lives of heavenly sanctity. It may be that few attain such a height of perfection but that the very philosophy of the ancients taught, everybody is bound to keep the passions under restraint, and that with all the more earnestness inasmuch as the events of daily life supply very great temptations; unless indeed, there be those who foolishly think that there is less need for watchfulness where the danger is more imminent, or that those who are more seriously ill require less medicine. But the weighty trials which are undertaken in this conflict are compensated by other good things besides heavenly and everlasting favors, the principal advantage being the restoration of much of the former dignity to human nature by the subjection of the passions. For man has been created with such a design and in such an order that the soul should command the body and the animal appetites be governed by thought and understanding; and thus it is that not to yield to those dreadful masters, the passions, constitutes liberty in its most sublime and desirable form.

Besides, one cannot see what good can be expected from man in human society without this disposition of soul. How can he be inclined to perform good actions who has not accustomed to measure by his own self love what is to be done and what is to be avoided? No one can be magnanimous, benevolent, merciful, or abstinent, who has not learnt to conquer himself, and to despise all human things for the sake of virtue. Nor shall we be silent as to the fact that it appears to have been arranged by Divine counsel that salvation cannot be secured except through struggles and affliction. Indeed,

GOD HAS LIBERATED MAN from sin and granted him pardon for error, it is on the condition that He Only Begotten Son should pay the just penalties due to him. Though Jesus Christ have satisfied the Divine Justice in various ways, He preferred to do so by the terrible torments amidst which He laid down His life. And for his disciples and followers He laid down the rule, ratified by His Blood, that their lives should be a continual warfare against the vices and customs of the age. What is it that made the Apostles invincible in their efforts to impart the truth to the world, what fortified invulnerable martyrs in shedding their blood for the Christian faith unless a disposition of soul fearlessly obedient to this rule?

Nor have all those who have been anxious to lead Christian lives and cultivate virtue pursued any other path; nor must we follow a different path if we wish to ensure our own salvation or that of the people at large. It is therefore necessary, vice having obtained such a mastery, that each person manfully guard against the allurements of luxury, and since there is on all sides such an insolent ostentation in the enjoyment of position and wealth, the mind must be fortified against the sumptuous attractions of riches, lest coveting those things which are called goods, but which cannot satisfy it, and which soon pass away, it lose an unfilling treasure in heaven. Finally, it is likewise to be deplored that vile opinions and examples have been so successful in enervating men's minds, that many are now almost ashamed of being called Christians and of leading a Christian life—a feeling which other springs from abandoned and the most inert sloth—both detestable, both such that no greater evil could happen to man. For, what means of safety could remain or in what would men place their hope if they ceased to glory in the name of Christ and refused to live openly and constantly in accordance with the precepts of the Gospel? It is a common complaint that the age is sterile of brave men. Let Christian customs again flourish, and firmness and constancy will be restored to men's minds.

[Continued on sixth page.] A candid man—The confessor. Well watched—A jeweller's window.

THREE BLOWS FOR IRELAND.

Rents, Evictions and Sentences All Increased by Mr. Balfour.

A NEW CAMPAIGN OF DESOLATION

T. P. O'Connor Describes the Reign of Terror Under which Poor Tenants Must Submit to Injustice—Prison the Penalty of Protest—The Situation Illustrated by the Ophert's Evictions. LONDON, Jan. 11.—Things in Ireland are even worse than I suggested in my last letter. Mr. Balfour has entered upon a more severe campaign than any he has yet undertaken, for simultaneously three things have been increased—the rent, the evictions, and the sentences of imprisonment. This is how the increase of rent came about; Under a measure passed in 1887 the Land Commissioners had the power to regulate rents by the state of the market. The Irish members pointed out that, as these powers were defined, they were grossly unfair to the tenants. One example will suffice. If the price of an agricultural commodity increased the Commission had the power on that, consideration alone to raise the rent. But in estimating the profit from a farm there is another consideration to be taken into account besides the price of the produce—that is, the amount the farm has yielded the products. For several years past the yield, not only in Ireland but in England, from farms has been enormously less than it used to be. Indeed, so far has this gone that an increase of price might be in some instances, not a promise of greater profit to the farmer, but the sure symptom of greater loss. This, last year the crop of hay was extremely scanty; the result was that the price of hay went greatly up, but the value of the manure of hay was not of the smallest use to the many small farmers who had been able to save no hay owing to the smallness of the yield and the severity of the weather. And in this way, at the moment when the price of hay showed agricultural depression, the Commissioners were authorized, to treat it as a sign of agricultural prosperity, and to raise the rent, to the detriment of the farmer by increasing his rent.

A REIGN OF TERROR.

This is what has happened in Ireland within the last two weeks: The price of cattle has gone up, but the number of cattle is small and the quality of the cattle is poor. The price of sheep and of wool, has raised the rents on the tenants. You would expect that this would raise an outcry, but T. P. Balfour has provided against that. He has resolved to suppress every meeting which attempts to discuss the action of the Commission, and by an increase of sentences he attempts to establish a reign of terror under the administration of the law. He has resolved to submit to the increase of rent or to eviction. As to the evictions in active preparation, already a big harvest has been reaped. Lord Ophert has been quiet for some time past, it is believed, because the Chief Secretary dreaded a renewal of evictions on his estate so much that he refused to let the evictions of the tenants of the estate. But Lord Ophert has refused to wait any longer, and the campaign of desolation will once more begin. Meantime there have been fierce fights, desperate resistance, and, considering the circumstances, as gallant and courageous a defense of threatened homes as history presents. These scenes have taken place on an estate which is excellently illustrative of the Irish land system.

THE OPHERTS' EVICTIONS.

Ophert is the name of the landlord. When his conduct was discussed in the House of Commons some weeks ago, Mr. Balfour described him as an excellent landlord, who had never had any trouble with his tenants until the plan of campaign. This was amusingly inaccurate. The plan of campaign, as you know, was not started until two years ago—in the winter of 1886—while as far back as 1858 a committee of the House of Commons was inquiring into the management of this absentee under this same landlord. What had brought about this investigation was the fact that some of the tenants had died of starvation, and that many of the women were represented to habitually eat seaweed in order to get through the winter. I have seen in your columns lately a description of the clay-steps, but your contents has, I believe, to produce people who are sea-weed eaters. That unique distinction belongs to Ireland under the present land system. Witnesses were heard before this committee who proved beyond any other charge, against the man, that he had not only refused to pay the rents, but that he had been excessive and never earned by the land. How, then, were the rents paid? The answer will supply a key to the history of Ireland and also to a phenomenon familiar to every head of an American household that has Irish help. I suppose there are few of your well-to-do readers who have not observed how at Christmas time the children of the year their Irish help have scraped money to send to the old people at home. Well, it was to help pay the rent on such properties as that I am describing. This was one source of Mr. Ophert's rents. The money sent by sons and daughters in England, Scotland, Australia and other parts was the main source of his income. It is also illustrative of the history of Ireland. Every season for half a century or more there is an exodus from Ireland of what are called harvest men. They go over to England to reap the harvest. Poor creatures, their lives are sufficiently hard. Their all is carried in the red hankerschief at the end of a stick, which is so well known to the Irish, and which is both on and off the stage, and while they were reaping the harvest in England they were content to live on oatmeal, to sleep in barns and to undergo any and every privation to save even pence out of the money earned. This rigid economy is practised not in their own interest but in the interest of the landlord, for their earnings, like the earnings of their children or brothers and sisters in America, went to swell the rent.

HOUSES GALLANTLY DEFENDED.

Such then is the history of the estate from which, and an array of military and police and emergency men, evictions are going forward in Ireland at the present moment. I have spoken of the gallant resistance. For hours, in spite of a most imposing array of forces, the tenants who had loopholed their houses kept the bailiffs and the police at bay, and if it had not been for the presence and ready aid of the priest, there is little doubt that some of them would have resisted with firearms. There was one man in particular who made a gallant defence. He had lived some years in Montana Territory, and had brought back from there some of that fierce love of liberty which a Republican climate is apt to impart. It was only

at the last moment and after repeated entreaties from the priest that this gallant fellow gave up the fight and surrendered. Poor man, like many of his fellow tenants who came out of their fortress bleeding and scarred, he is now in prison, and probably will for months pay the penalty for standing up in defence of his home against tyranny so intolerable as that I have described.

CECIL ROOBE'S CAREER.

Now, as to the increase in the sentences of imprisonment. The cable told you long ago of the sentence of Mr. Edward Harrington to six months imprisonment with hard labour. Even Unionists organs fight shy of this case, for the heinous offence for which Harrington has got this savage sentence is that of having punished his own speech in his own paper. The magistrate before whom he was tried is the infamous Cecil Roobe. This ruffian—for this epithet is really not too strong—is an excellent specimen of the kind of magistrates who now administer the law in Ireland. He was a few years ago a barrister without a brief and without a penny. He has a reputation of having been at this period a disreputable fellow, very fond of whiskey and other amusements. But he married a lady with some money, and then he got employment as a lecturer for the Irish Loyal and Patriotic Union—a body that hires lecturers for the political platforms in England. The function which the ruffian performs in Germany the lecturers of the Loyal and Patriotic Union perform in England. They are paid diameters who paint the most lurid and the most lying pictures of the state of Ireland. Cecil Roobe was equal to the task of them, and his pupils of lies about his own country and his own countrymen whenever he was required to help a Tory win a seat from a Gladstonian Home-Ruler. This was the kind of man chosen by Mr. Balfour to sit in judgment upon Dillon, O'Brien and the other men whom he had been denouncing only a few days before as traitors and assassins. Roobe has gone to work with a will. Amid all the things the Irish administration has done since it came into office, there were a series of evictions on the Vandeleur estate some months ago. Roobe attended, along with the bailiffs and the Emergency men. He wore what is called here a "billycock" hat, and seated on a stone wall, with his billycock just on his head, he administered justice in his hand, he administered justice; that is, he sent to jail the tenants who had been dragged by the police out of their battered and lovelied homes. This was the man who gave Harrington six months imprisonment.

IMPRISONED FOR ANOTHER'S SPEECH.

The imprisonment of Finucane, one of the members for Limerick, was even more scandalous. He was charged for a speech he made in October last. When the speech was produced it was found to be too moderate to justify imprisonment. But the prosecutors were not at all of their resources. They are going to speak by another man at a meeting in the previous May; and because Finucane happened to be present at the same meeting—it was not proved that he ever heard the speech—the resident magistrates held that he was as guilty of the speech as the man who made it, and sentenced him to four months imprisonment. Such, then, are the things that are going on in Ireland. The outbreak of violence in Dublin Castle is partly due to some small electoral advantages gained in the petty and corrupt circumstances that have recently been fought. But we shall have an opportunity of reversing this verdict, I hope, next week, when the election takes place for Govan, a suburb of Glasgow. We expect to win, though the seat has been twice held by a Tory. And if we do it will give a great shake to the Ministry. It will prove that in Scotland, at least, the Tory cause is lost. This will probably produce a change in the temper of Mr. Balfour. There are two things he watches most closely—the result of the elections in Great Britain and the amount of the subscriptions from America.

T. P. O'CONNOR.

THE EXODUS.

Alarming State of Affairs in the Country.

Its Extent and Causes—Authentic Statement by a Farmer—Necessity for a Commission of Enquiry—The Duty of the Ontario Government.

The following letter appeared in the Toronto Mail of Jan. 24th—Sir,—While discussing with some conservative friends your articles on desirability of the Ontario Government appointing a commission to inquire into the exodus, its extent and causes, we made a list of the families and single men and women who had gone from the States from within a radius of one and a quarter miles, taking up place as a centre, and were very much astonished to find it ran up to 76. I enclose the list. It gives the names and destination. They are all farmers and their families, or sons of farmers and their wives and families, and were well known to those present, and none of us have any reason to believe that what small circle is exceptional in any respect. This we discussed the causes which are thus pouring out the best blood of our young Dominion in such streams. There is no mystery about them, and it needs no commission to disclose them. They are lying around everywhere, thick as leaves in Autumn. To give my brother farmers a clear idea of what they are and what they amount to, I will go back to the period of the last depression, when the new policy was inaugurated, a policy that was to make depressions and defects unknown forever; that would restore every expropriated Canadian to his native soil; that would always leave a surplus in the treasury and a trade balance in our favour.

The trade returns for 1879 show that in that year of depression in our total exports were in round numbers \$79,000,000, and our total imports \$11,000,000; on these imports the then Government levied a Customs tax of \$12,000,000. In 1887 the date of the last Parliamentary return, our total exports were \$80,000,000 and our total imports \$105,000,000, and on this the Government levied \$22,000,000 taxes, or \$10,000,000 more taxes than in 1879; and, as a matter of trade, the importer who paid the \$10,000,000 added it to the cost of the goods and added his percentage of profits, say 20 per cent. This would make the amount \$12,000,000. Then the retailer adds his profit of say 30 per cent, or say in all \$15,000,000 extra taken out of the pockets of the consumers. Then the press tells us that for every dollar the Government gets the manufacturers and the combines take two and three, but say two or \$20,000,000 added to the \$15,000,000—in all \$35,000,000 and \$14,000,000 of additional imports, all to be paid for out of our produce, and only \$1,000,000 of exports to pay it. Is it any wonder that we

farmers are hard up and that the spirit of change is abroad in the land? And if there is a sane man in the country who thinks this can let I would like to hear him say how it can be done. It would have ended long ago only that the Government have been borrowing at the rate of \$11,000,000 a year; but that cannot last, and will make the crash worse when it comes.

There is another cause of the exodus is the position of the farmer with his load piled upon him. He has to grow wheat in competition with the Hindoo, who can live on five cents a day, and has the markets of the world in which to buy supplies. He has to raise horses, cattle, sheep, barley, and pay a charge of twenty per cent. on them for the privilege of selling them in competition with the American farmer; and if he dare buy his supplies in the market he sells on the same terms as the American farmer he is at once fined thirty-five per cent. on all he buys. The manufacturer can buy all the wool, dye stuffs, soap grease, etc., to run his factory anywhere in the world he likes and bring them in duty free. Millions and millions of pounds of wool grown by the Zulu and the Hottentot, who pay no taxes and are robbed by no combine, are brought in annually, and the tax ridden Canadian farmer has to compete with it at his own door. That is how he is protected. But let him bring in a horse blanket and he is at once fined forty per cent. for not buying it from this same manufacturer. Is it any wonder that the farmer runs away from such a country as fast as ever he can? He will simply a self, manacled and handed over to be pillaged by the privileged class.

Yours etc., HENRY BROWN, Elderslie, Jan. 17.

List of persons who have left for the States in a radius of 1 1/2 miles around lots 1 and 2, Con. 2, Elderslie:

- James Brownlee, wife and 9 children, farmer, Dakota, 11
Humphry Jones, wife and 8 children, farmer, Michigan, 10
Humphry Jones, Jr., and wife, do, 10
S. M. Williams, wife and six children, Michigan, 8
J. and A. Watson, Chicago, 2
Wm. Bradford, wife and 8 children, Dakota, 10
Wm. Green, wife and mother, Dakota, 3
John McBride, wife and five children, Dakota, 3
Wm. McBride, wife and 1 child, Michigan, 3
Robt. McBride, Dakota, 1
Henry and James Brown, Michigan, 2
George Stanley, wife and 8 children, 5
George John, and wife, Michigan, 3
T. Moore, wife and four children, 6
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THE HOLY WATER FONT.

SOMETHING ABOUT ITS ORIGIN AND THE WATER IT HOLDS.

Just within the entrance of every Catholic Church is a font and this font contains holy water, into which Catholics dip the finger, says an exchange, and then sign themselves with the sacred sign of the cross. Now, what is this water? who places it there? and for what purpose? The Catholic Church regards religion as the greatest of sciences—the one above all others to be studied and understood. She therefore considers herself bound to neglect no means whatever which are calculated to keep religion alive in the thoughts of her people, and no means which are capable of reflecting light upon its mysteries and dogmas. We all know by observation and experience that man is prone to sin. This distressing tendency is but the result or manifestation of that corrupted nature which is inherited from Adam. Even when the stain of original sin, committed by Adam our first father, is effaced by baptism, we fall readily again into actual sin. Men need to be reminded that they must cleanse, and with persistent exertions keep clean, their souls if they would dwell during eternity in the presence of the pure God.

But water, in the external order, is the element afforded to men which enables them to maintain that exterior cleanliness so necessary to physical comfort, and which typifies the interior cleanliness which is enjoyed by God. "I will pour out upon you," says the Almighty God Himself, "clean water, and you shall be clean." (Ezekiel, 36, 25).

Therefore the Church, when she makes use of water in baptism or otherwise, suggests to us the weakness and deficiencies of our nature, and reminds us also of the necessity of spiritual purification. The priest by baptizing shows outwardly by the means of the flowing water, and symbolically, the spiritual cleansing which is being done within. The blessed water which stands in its font, at the church's threshold, reminds the Christian as he enters, how pure should be his heart when coming into the temple of the Lord, and into the sacred influence of God. All water should serve to remind us of this necessity for hearts to be constantly pure; but the holy apostle (Paul I. Tim., 4: 4) tells us, "Every creature is God, that is received with thanksgiving, for it is sanctified by the word of God and by prayer. Moreover, when mankind fell, and passed unquenched under the influence of the powers of hell, lifeless things which had been created for man and placed at his disposal, passed with him under certain infernal control. The water, therefore, find the salt that is in it, are exorcised by prayer and ceremony, and thus withdrawn entirely from the control of Satan. Thus blessed and exorcised, and devoted particularly to the service of God, holy waters are efficacious to promote strength of soul and health of body. These salutary effects flow, not from the water itself, but from the prayers of the Church, and also from the religious motives and pious sentiments which in each particular case may accompany its use.

FACTS AND FANCIES.

Canadian Laborer.—"Sir John, what do you propose to do about these hard facts, discovered after careful investigation by the Legislative Committee of the Trades and Labor Council? Over-supply of man under immigration, reduction of wages as a consequence, and hard times generally—and all under the N.P. that was to protect Labor, mind you. Sir John.—"My dear horny-handed friend, you are facts to me! You can't have read my late banquet speech or you would have known that everything is lovely in Canada under our beneficent protection policy." Monopolist.—"Course it is! Just examine by bank account if you do't believe it!"—Grip. Boned for money—Oodfish.