

The Catholic Record.

Published weekly at 484 and 486 Richmond street, London, Ontario.

Price of subscription—\$2.00 per annum.

REV. GEORGE R. NORTHGRAVES,

REV. WILLIAM FLANNERY,

THOMAS COFFEY.

Publisher and Proprietor, THOMAS COFFEY.

Agents for Alexandria, Glenora and

St. John's, N. B., and for the

Diocese of St. John's, N. B., and for the

Diocese of St. John's, N. B., and for the

Diocese of St. John's, N. B., and for the

Diocese of St. John's, N. B., and for the

Diocese of St. John's, N. B., and for the

Diocese of St. John's, N. B., and for the

Diocese of St. John's, N. B., and for the

Diocese of St. John's, N. B., and for the

Diocese of St. John's, N. B., and for the

Diocese of St. John's, N. B., and for the

Diocese of St. John's, N. B., and for the

Diocese of St. John's, N. B., and for the

Diocese of St. John's, N. B., and for the

Diocese of St. John's, N. B., and for the

Diocese of St. John's, N. B., and for the

Diocese of St. John's, N. B., and for the

Diocese of St. John's, N. B., and for the

Diocese of St. John's, N. B., and for the

Diocese of St. John's, N. B., and for the

Diocese of St. John's, N. B., and for the

Diocese of St. John's, N. B., and for the

Diocese of St. John's, N. B., and for the

Diocese of St. John's, N. B., and for the

Diocese of St. John's, N. B., and for the

Diocese of St. John's, N. B., and for the

Diocese of St. John's, N. B., and for the

Diocese of St. John's, N. B., and for the

Diocese of St. John's, N. B., and for the

Diocese of St. John's, N. B., and for the

Diocese of St. John's, N. B., and for the

Diocese of St. John's, N. B., and for the

Diocese of St. John's, N. B., and for the

Diocese of St. John's, N. B., and for the

Diocese of St. John's, N. B., and for the

Diocese of St. John's, N. B., and for the

Diocese of St. John's, N. B., and for the

Diocese of St. John's, N. B., and for the

Diocese of St. John's, N. B., and for the

Diocese of St. John's, N. B., and for the

Diocese of St. John's, N. B., and for the

Diocese of St. John's, N. B., and for the

Diocese of St. John's, N. B., and for the

Diocese of St. John's, N. B., and for the

Diocese of St. John's, N. B., and for the

Diocese of St. John's, N. B., and for the

Diocese of St. John's, N. B., and for the

Diocese of St. John's, N. B., and for the

Diocese of St. John's, N. B., and for the

Diocese of St. John's, N. B., and for the

Diocese of St. John's, N. B., and for the

Diocese of St. John's, N. B., and for the

Diocese of St. John's, N. B., and for the

Diocese of St. John's, N. B., and for the

Diocese of St. John's, N. B., and for the

Diocese of St. John's, N. B., and for the

Diocese of St. John's, N. B., and for the

Diocese of St. John's, N. B., and for the

Diocese of St. John's, N. B., and for the

Diocese of St. John's, N. B., and for the

Diocese of St. John's, N. B., and for the

Diocese of St. John's, N. B., and for the

Diocese of St. John's, N. B., and for the

Diocese of St. John's, N. B., and for the

Diocese of St. John's, N. B., and for the

Diocese of St. John's, N. B., and for the

Diocese of St. John's, N. B., and for the

Diocese of St. John's, N. B., and for the

Diocese of St. John's, N. B., and for the

Diocese of St. John's, N. B., and for the

Diocese of St. John's, N. B., and for the

Diocese of St. John's, N. B., and for the

Diocese of St. John's, N. B., and for the

Diocese of St. John's, N. B., and for the

Diocese of St. John's, N. B., and for the

Diocese of St. John's, N. B., and for the

Diocese of St. John's, N. B., and for the

Diocese of St. John's, N. B., and for the

Diocese of St. John's, N. B., and for the

Diocese of St. John's, N. B., and for the

Diocese of St. John's, N. B., and for the

Diocese of St. John's, N. B., and for the

Diocese of St. John's, N. B., and for the

Diocese of St. John's, N. B., and for the

Diocese of St. John's, N. B., and for the

Diocese of St. John's, N. B., and for the

Diocese of St. John's, N. B., and for the

Diocese of St. John's, N. B., and for the

Diocese of St. John's, N. B., and for the

Diocese of St. John's, N. B., and for the

Diocese of St. John's, N. B., and for the

ESCAPE OF JOHN DILLON AND WM. O'BRIEN.

Balfour's inhuman attempt to prevent any help or sustenance reaching the starving cottiers of Ireland from America has been met and nullified by the indomitable and fearless champions of Irish life and liberty, John Dillon and Wm. O'Brien. Those two representatives of Ireland in the British Commons undertook to achieve what the rulers of Ireland refused to undertake, namely, the saving from starvation of thousands of Irish men and women during the coming winter. Only last week Mr. Balfour stated at a public meeting in England that the reports of failure in the potato crop and consequent danger of even partial distress in Ireland were exaggerated. He promised also that in the few districts of the West, where scarcity existed, the Government was prepared to supplement the resources of poor law guardians if necessary.

In the meantime, however, statistics are brought in from almost every county in Ireland showing that scarcity exists and that famine threatens the poorer cottiers, who had to sell their produce to pay exorbitant rents and were depending on the potato crop for a bare existence. But the potato crop, their last resource, has been an utter failure. Nothing is left for thousands of families but to receive aid from their rulers or to die of starvation. Messrs. Balfour and Salisbury, the present rulers, turn a deaf ear to the cry for assistance and pooh-pooh the statistics. Any help to the poorer classes, they fancy, would be a blow and a detriment to the landlords—any assistance extended to the starving cottiers would be distasteful to the castle hacks and the blue blood who represent the English garrison in Ireland.

But it is rumored that John Dillon and Wm. O'Brien are contemplating a trip to America. Those two tribunes of the people will address large assemblies of Americans and of Irishmen in the western world. They will unfold the tale of Ireland's sufferings and of Balfour's cruel inhumanity. They will convince the English-speaking world of the necessity of Home Rule for Ireland. Money will flow into their exchequer, and the starving thousands, perhaps millions, in Ireland, will be relieved, independently of England or of Balfour or Salisbury. "Iris must not be permitted," cry the latter. "England will be disgraced before the civilized world, therefore let us arrest Dillon and O'Brien; let us trump up a charge of conspiracy against them; we shall find venal magistrates ready to do our behests in Ireland, and consign Messrs. Dillon and O'Brien to Tullamore jail for six months or more."

So what is acknowledged to be a judicial force has been going on in Tipperary for the last three weeks. Magistrate Roman, who had a personal grudge against the accused, was objected to by counsel for the defendants, but sustained by the superior court in Dublin. One policeman swore that he was in the habit, under instructions, of following stealthily into the vestry men who were going to confess their sins to a priest. This statement, sworn to by the sacrilegious perpetrator of the infamy, aroused the indignation of the whole court room, which had to be cleared, and the trial adjourned. Other delays came that prevented a fair and honest trial.

Meanwhile, winter was approaching with rapid strides, and no aid was coming from America; and the trusted leaders, whose appealing voice would be heard in every city hall and in every state Legislature in America, were out on sufferance bailed to appear every morning before the paid and suborned magistrates who were engaged to administer injustice, and prevent the scandal of an appeal to America or the outside charitable world for needed succor to Ireland.

Under these circumstances, and considering that the preservation of the lives of their fellow-countrymen, threatened with starvation, should be the first law in their hearts, and should rank high above all other laws, Messrs. Dillon and O'Brien, although watched by detectives and shadowed as men had never been shadowed before, eluded the eye of the Irish police force, and, without saying by what name, or good-bye to Mr. Roman or the police inspectors, quietly walked out of Ireland in their own quiet way, and in all probability are now in one of the ocean grey-bounds near the harbor of New York or Philadelphia, where ovations await them, and where liberal donations will flow into their coffers ten-fold, perhaps one hundred fold, more than if Balfour's stupid and heartless policy had not essayed to keep them gagged and in chains, while the wail of the famishing arose on the gale and reached them in their gloomy cells.

A cathedral has been erected at Port Said, Egypt, by the Archbishop of Alexandria. It is the first Catholic cathedral which has been built in Egypt for thirteen centuries. It is dedicated to Saint Eusebia.

A gold medal has been awarded by the French Minister of War to Sister Emmanuel, who is a member of the Community of the Sisters of Charity at Bruges. She has served fever patients in the military hospital of Chateaufort for twenty years and has never been absent from her post even for a single day.

CONFESSION: PUBLIC OR PRIVATE?

A "partial confession" of Birchell, the convicted murderer of poor F. O. Bennett, was published last week in the *Globe*, from which it would appear that Birchell, while denying that he himself committed the atrocious deed, acknowledges that he was accessory to it, and that he enticed Bennett to the fatal swamp near Eastwood. According to this partial confession he acknowledges having been seen on the road to the swamp, but states that the precise locality where he was seen were wrongly stated by the Crown witnesses. Birchell himself characterizes this account of the partial confession as "a lot of rubbish." The Woodstock papers and the correspondents of the other dailies assert that there has been no such confession at all, and the story is declared to be purely sensational. It is said that even to his spiritual adviser he has not made any confession. It is assumed as a matter of course by the press generally, that when Birchell will make his confession to his spiritual adviser, should he do so at all, it must become at once public property, as the clergyman who will receive it will at once publish it to the world. This is indeed openly declared to be the expectation.

What a strange idea of the duty of a spiritual adviser; nevertheless it is, we may say, almost universal amongst Protestants. There have been cases when Anglican ministers, with High Church tendencies, have refused to betray the secrets of the confessional, even when interrogated by the courts, but such cases are of rare occurrence. Such a case was that of the murderous Constance Kent, who claimed to be a cousin of the present royal family of England, with a bar sinister on the escutcheon. Her spiritual guide claimed the privilege of the privacy and secrecy of the confessional when questioned as to what confessions the accused had made to him.

But this is not what usually occurs on such occasions. We have had in Canada an example of one condemned to death for murder who long protested his innocence, though the evidence was very clear against him. His spiritual guide directed all his energies towards inducing him to confess his guilt, and as soon as the culprit acknowledged that he was guilty and that the sentence passed upon him was just, the clergyman exclaimed, "thanks be to God," and published the confession to the world.

As Protestantism has no fixed principles of doctrine or morality, of course, in such matters, all depends on the peculiar views or whims of the minister who may be in attendance on the person accused—or the culprit if such he be.

It is surely somewhat surprising that while the Protestant public attack the Catholic Church for prescribing confession as a means of reconciliation with God through the sacrament of penance, they should thus strongly insist that persons under sentence of death should make a confession which is to be made public in order to gratify the morbid appetite for sensational stories, where there is certainly no spiritual advantage to be gained thereby by the culprit or any one else. It is an admission which we feel instinctively that confession of sin is an incentive to repentance or contrition, but if this be the case the object is perfectly gained by the Catholic practice, the priest being an adviser and physician of the soul, besides having authority as judge to impart absolution. Indeed, apart from the power of absolving which Christ conferred upon the Apostles as the first priests of His Church, there is no adequate reason why confession should be insisted on at all.

But assuming the utility of confession, in which we assuredly believe, nothing can be more absurd and contrary to the object to be attained than the practice of publishing it to the world, which seems to be the sole end which the ministers have in view in urging it upon their penitents. God, certainly, does not impose upon man the severe obligation of publishing his sins to the world. To do this merely satisfies public curiosity; while to the culprit, however guilty he may be, it is an intolerable burden. Besides, it bears heavily upon all his immediate relatives.

The Catholic theory of the necessity of a confession which is strictly private, is the only reasonable one. It is an incentive to true contrition, and it is a necessary preliminary to enable the priest to exercise his judicial authority by which he forgives or retains sin, according to the dispositions of the confessing sinner. This authority cannot be intelligently exercised unless the penitent confess his sins, and when he does this, every law, natural and divine, binds the priest to most strict secrecy in regard to what the penitent has confessed.

It is the knowledge which people have, that the secrecy of their confessions will be violated, which is one of the greatest obstacles experienced by the High Church clergy in endeavoring to induce their congregations to make their confessions. They know well that Catholic priests will not publish them to the world; but what will the minister do? Well, it may be that some ministers will not put them into the newspapers; but there is a well-

FAMINE THREATENED IN ITALY.

Time and again it has been predicted that the day would inevitably come when the people of Italy would have reason to lament their bitter fate, and, in vain regrets, sigh for a return of the mild and paternal government of Peter's successors on the Papal throne. It appears now that oppressive taxes, hard times, want of employment and general stagnation of trade are driving the peasants of Calabria and other provinces into open revolt against the infidel Government which has usurped the place occupied for centuries by the sovereign Pontiffs. Extravagance in high places, reckless expenditure of the people's money, wholesale speculation and sordid selfishness on the part of Italy's new rulers have brought the whole country to the verge of bankruptcy. The men at the helm of state, both King Humbert and his masters, Crispien and Co., refuse themselves no pleasure or sensual enjoyment. They fancy the whole earth was made for them, or at least all Italy subject to their greed for wealth and thirst for worldly enjoyments. An unnecessary and well-equipped army is maintained at enormous public expense, and Government officials are basking in the sunshine of large salaries and despotic power. Meanwhile the people are ground to earth by excessive taxation; the men of wealth have no confidence in a Government rotten to the core; capital is withheld, manufactures are closed and no employment found for the thrifless thousands who depend upon their daily labor for an ephemeral existence.

In the days of Papal government, when the Bishop of Rome was acclaimed in public ovations with the title of *Papa di Re*, when the multitudes shouted: "Long live Pope and King!"—when the Pope was free to visit the churches and hospitals of his own city and attend to the needs of his faithful subjects in the Provinces of Ancona, Bologna and Romagna—no more loyal or contented or happy a race of people existed on earth. Taxes were scarcely heard of. The government at Rome and the Pope's household obtained abundant revenues willingly sent from every point of the globe. These contributions, although inuring none, nor felt anywhere, for they were spontaneous, and comparatively infinitesimal, yet in the aggregate they left the Roman court independent of appeals by direct taxation to those living under Papal sway.

Now everything is changed: the court expenditure is enormous, and an infidel government, that must necessarily be void of shame or conscience, is reckless in its extravagant outlay and excessive appropriations of the people's money.

It is no wonder general discontent should prevail, at least among the laboring and poorer classes. No wonder there be outbreaks of popular indignation and cries raised that show how treacherously the people have been betrayed into tolerating an infidel government and an infidel king. The following despatch was cabled from London, England, on the 1st October: "The reports of what occurred in Calabria, and what is occurring every day in Romagna and other provinces, speak for themselves. They must surely lead to a change in the government of Italy." Hunger, they say, will break through stone walls; and the people of Italy, who are robbed of their inheritance, as well as despoiled of their rightful king, the Father of the Faithful, cannot brook much longer the abomination of desolation set up in their midst.

The Protestant daily press, which cables the state of feeling in Italy, compares the condition of the poorer classes in that country to the wretched and hopeless state of the poor in England at the time when King Henry VIII. sequestered the monasteries and robbed them of all the resources of food and shelter that were freely bestowed on the poor and the helpless. Signor Crispien, Prime Minister at Rome, has been imitating Old Henry in closing up the convents, seizing on their property and appropriating to himself and King Humbert all the sins and the properties that belonged to the poor.

In this issue we publish an interesting extract from an old book entitled "Statistical sketches of Upper Canada for the use of emigrants; by a Buckinghamian—London. John Murray, 1832." It is inscribed to Sir John Colborne "as a humble testimony of admiration for the zeal and talent with which he has conducted the affairs of the colony as well as gratitude for kindnesses in private life." So that the writer was evidently a man of some prominence. He states that he had lived twenty years in the Province, served in the war of 1812-15 and from the year 1826 to 1832 his principal employment had been "to traverse the country in every direction, and visit nearly every township in it for the express purpose of obtaining statistical information." The observations of such a man are a severe rebuke to the intolerant demagogues who now a days strive to stir up the ill-will of our countrymen against us.

AN ATROCIOUS SLANDERER.

In reviewing Mr. Goldwin Smith's address to the Equal Rights, delivered in Richmond Hall, Toronto, early in September, we promised to notice in a future issue some of the slanders to which he gave utterance against the Jesuits.

Among these charges, one of the most ridiculous is that the war between France and Germany in 1870 was the result of Jesuit influence over the Empress Eugenie with the object in view to crush Protestant Germany. It is not our purpose to enter into a serious refutation of an evident absurdity, but we mention this statement of the would be Gastavus Adolphus in order to show to what slanders he is reduced in order to sustain his impeachment of the Order contained in the following words:

"Our people in Canada have not yet seen the Jesuit at work here as Europe has, and therefore it is possible to make them believe that he is nothing but a teacher and a preacher."

The causes of the Franco-German war are too well known that the public should be blinded to them by Professor Smith. France and Germany had long been undisguisedly hostile to each other, owing to efforts on both sides to extend their political influence, and the hostility burst into a flame when it was found that Germany had succeeded in inducing Spain to invade a German prince to occupy the throne of that country. This was the direct occasion of the dreadful conflict which followed and which proved to be so disastrous to France; but Jesuits had about as much to do with the event as had Sardan, the sailor, or Mr. Smith himself. Jesuit influence, indeed, or any clerical influence, had little weight in determining the political movements of Napoleon III.

Mr. Smith himself virtually acknowledged this while wishing his Orange audience to believe that the Jesuit Order was responsible. He acknowledged that he could give no proof, so he contents himself with stating that "it is the general belief in France" that this was the case. And this presumed pot-house belief is all the ground he has for the atrocious slander which he utters.

But what interest could the Jesuits have had in crushing Germany? Germany is undoubtedly a Protestant country, if we regard the ratio which exists between Catholics and Protestants; but after all it is not so exclusively Protestant as Mr. Smith would have us believe. The Catholics are, at all events, 37 per cent. of the population, and their percentage is rapidly increasing, and than German Catholics there are not any in Europe more staunch in maintaining their liberties and the liberties of the Church, in spite of the persecution which raged against them since the war, but which is now, through the operation of divine Providence, greatly moderated.

We may dismiss this assertion of the Professor as being refuted by his own virtual admission that his statement is not susceptible of even an attempt at proof. It was quite acceptable, however, to the audience he was addressing, and as his object was simply to gain notoriety, and to vent his spleen, he risked what reputation he has on the statement. Another of the libelous assertions is:

"A harmless company of teachers and preachers, the Minister of Justice calls the Society of Jesus. A harmless company of teachers and preachers which made the religious wars of the League in France, which made the thirty years' war in Germany, which exterminated the French Protestants, which through James the Second, almost overturned the liberties of England, which disturbed every nation in Europe with its political intrigues, which inspired a whole series of political assassinations, which was the soul of reaction in Europe, and the virtual kindler of the fire of the Inquisition. History has not such another record of wrong done to humanity."

Inclement to religious wars, attacking the liberties of England, political assassinations, and the Inquisition: all these are asserted to be the work of Jesuits. It is truly a terrible impeachment, and it would require a monster treatise instead of a newspaper article to deal with it fully, yet we can say enough in a few lines to show, first, that Mr. Smith's testimony on these points is worthless; secondly, that his pretended facts have no bearing upon the question with which he is dealing, the rights of Catholics in Canada; and thirdly, that his pretended facts are impudent falsehoods. The only redeeming quality about them is that they "outrivillan villany." But we must deal with them briefly.

It is well known that it was not for restricting the liberties of the English people that James II. lost his throne, but for extending liberty of conscience to Catholics and Dissenters. It was for relaxing persecuting statutes. If Jesuits were proved to have counselled him, it could only be inferred, therefore, that they were friends instead of enemies to religious liberty. The enemies to liberty were those Protestant ministers who wished to perpetuate persecution. Why does not Mr. Smith denounce their successors?

As to the political assassinations, we know that Goldwin Smith refers to the murders of Henry III. and Henry IV. of France, and to the pretended poisoning

of Pope Clement XIV. These events are said by no-Popery lecturers of Prof. Smith's class to have been perpetrated by Jesuits. History gives no evidence that Clement XIV. died by any other means than from natural causes, nor is there any reason to suspect of such a crime an order which, at the trying moment of their suppression, obeyed that Pontiff's decree without a murmur of dissatisfaction.

As regards Henry III., it must be borne in mind that, in spite of the advice of his own counsellors, he treacherously murdered the Duke of Guise, Henry Le Balafre, and his brother the Cardinal of Guise, the defenders of the laws of the kingdom, as well as Catharine de Medici. He selected the assassins, and distributed the dreggs with which the assassinations were perpetrated. The indignation of the people was ungovernable. Is it wonderful that within eight months an indignant avenger was found who in excess of zeal slew the treacherous king? We do not propose to excuse the deed; but it is often a consequence of evil-doing that the injured are goaded to take stern vengeance. Jacques Clement, the assassin of the king, was a monk, but he was a Dominican, not a Jesuit, nor was there any conspiracy in the transaction—and no Jesuit had anything to do with it.

Henry IV. was a friend to the Jesuits, and none were more strongly attached to him than the prominent Jesuits of France. He was killed by a private lay individual from private motives. It is an unfounded charge to accuse the Jesuits, or any Jesuit, of having been an accessory to the murder in any way.

As to the Inquisition, as it was established by Ferdinand and Isabella of Spain in 1480, whereas the Jesuit Society only began to exist in 1534, it is hard to understand how Mr. Goldwin Smith has acquired his special historical acumen. But all his facts are on a par with this one.

We shall not enter into a detailed account of the unfortunate religious wars which devastated France and Germany during the sixteenth and seventeenth centuries. There were excesses on both sides, but it must be borne in mind that the Protestant excesses were committed in order to impose upon the Catholics a new order of things. The Catholics took up arms to defend themselves from highly aggressive revolutionaries. We shall not deny that the sympathies of the Jesuits, and of other priests as well, were on the Catholic side, just as the Protestants were on the Protestant side. But it is certain that the Catholic clergy deplored the sad condition to which their respective countries were reduced during these troublous times. It is false to say that the wars were brought about by the Jesuits. Mr. Smith makes this assertion only for the purpose of nourishing the hatred which so many Protestants entertain for that illustrious order. But if his object were truth, he could tell of the political intrigues of the Protestant clergy too, not only in France and Germany, but also in England, Ireland and Scotland. He could tell of many a "Hannibal Mackleworth" who did not hesitate when deeds of blood were to be committed. He could tell of the share John Knox and other leading Presbyterian clergy had in the murder of David Rizzio, and of all its brutal circumstances, unequalled in the annals of civilized Europe, and of George Wishart's share in that of Cardinal Beaton. He could tell how Anglican clerics persecuted Presbyterians in the reign of Charles II. and how Presbyterians returned the compliment by compassing the murder of the Anglican Archbishop Sharp. But, forsooth, it is only against the Jesuits that the records of a troubled period of from two to three centuries ago must be appealed to.

Mr. Smith's whole address to the Equal Rights is a compound of falsehood, malevolence and dishonesty.

THE STUPIDITY OF TYRANNY.

The tyranny of Mr. Balfour in arresting the Irish Nationalist members of Parliament and other prominent Nationalists is likely to have quite an opposite effect from that which he intended. During the past few months the Irish party were remarkably quiet and but few meetings were held. Balfour was persuaded that Irishmen were growing weary of the struggle against landlordism, and that the arrest of the leaders would cause a general uprising of the people against the National League as a tyranny whose yoke they would gladly throw off. He himself has been so little time in Ireland, that he is compelled to rely upon the stories he hears from the Dublin Castle clique, and he was assured that the slanders of war are now lacking in the efforts of the League, and that if a stop were put to the project of Messrs. Dillon and O'Brien to gather money in America the League would collapse.

But new activity has been infused into the Irish members by the blow which has been struck. Public meetings have been already arranged for which will be held soon all over the country, in places where there was hitherto no intention to hold them, and the most eloquent among the Irish members have made arrangements

to deliver speeches at them, which will sustain the patriotic sentiment of the people. The mission of Messrs. Dillon and O'Brien to America may be prevented from being fulfilled, but, in that case, Mr. Parnell will himself, probably, undertake that work, but at all events there will be found equally determined men who will do the work in America, and the arrest of the leaders will simply be an incentive to all Americans as well as Irishmen on this continent to contribute all the more generously towards the National cause.

The determination of Mr. Balfour to take the course which he has adopted was reached while he was on his Scotch estates amusing himself. Messrs. Dillon and O'Brien were telling the suffering peasantry that money received from America for the purpose of saving the people from starvation must not go into the pockets of the landlords. It is not for this that it is given; and the landlords took the alarm at this intelligence. They would be very willing that money should be collected in America, if it were to come into their pockets, instead of being used to save the people from starvation, but whereas they were not to profit by it they thought that the mission of Messrs. O'Brien and Dillon must be suppressed. Hence they communicated their desires to Mr. Balfour, but were disconcerted when he refused to take their representations into consideration while he was on vacation.

However, the date when the American delegates were to leave Ireland was indiscreetly published, and Mr. Balfour saw that immediate action of some kind was necessary. Hence the precipitation with which the arrests were made.

Intense indignation pervades the country at the course of the Government, and it is supposed that more arrests will be made shortly, but the spirit of the people is not at all crushed by the blow, nor will it be if hundreds of Nationalists be thrown into prison. The thousands and millions for whom there is no room in all the jails of Ireland will continue to prosecute the work.

Putting together all the circumstances of the case, it is the general opinion freely expressed even among Conservatives, that Mr. Balfour has overreached himself, and that his act is as stupid as it is tyrannical. He cannot loosen the hold which patriotism has upon the minds of the Irish people, nor can he, by the imprisonment of the Nationalist leaders, prevent generous Americans from sustaining the National cause by their contributions. On the other hand, Ireland is confident that the next election will assure the triumph of the principles for which she has all along contended, and Mr. Balfour's latest act will only strengthen the determination of the people to dethrone him and his colleagues.

THE FAMINE DISTRICTS.

"The Government has advanced the Midland Great Western Railway Co., of Ireland, £400,000 for the purpose of enabling the company to build lines to connect the coast and inland markets in the distressed districts of Ireland. The *Telegraph* says fifty miles of line will be constructed from Galway to Clifton, twenty six miles from Westport to Malinbeg, and a short line from Ballina to Killybegs. The help afforded to the poor tenants by this opportunity to procure work will prove opportune, as it will enable them to earn money with which to tide over the worst winter months, and purchase potato seed in the spring. The fisheries along the extension of the Irish Litoral will be