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MONTREAL, WEDNESDAY, FEBRUARY 27, 1889.

THE INDEPENDENCE OF THE SOVEREIGN PONTIFF.

AN INTERNATIONAL QUESTION Recognition of the Fact By the Congress of

Paris-M. Thiers, Prince Bismasck, and Mr. Gladstone - Discourse by the Bishop of Salford.

[Liverpool Oatholio Times, Feb. 1st.]

THE BISHOP OF SALFORD preached on Sun-INE DISHOF OF SALFORD presoned on Sun-day morning last to a large congregation at the Oratory of the Holy Family, Grosvenor-square, Manchester. The few words he pro-posed to address to them, he said, were con-nected with the head of the Ostholic Church, and the subject was one which ought to interest every Oatholic. For over eighteen years the Church of God throughout the world had been in a state of discomfort and distress on account of the position in which the Vicar of Jusus Christ, the head of the Ostholic Church, still found himself. Over eighteen years ago he had been absolutely robbed and despoiled of the guarantee of his spiritual independence -tos sovereignty of Rome, and since that time the Vicar of Obrist had been practically time the violation of bound and a prisoner in his | Protestant, borne one, educated one, expect to house. He had not been able prudently to die one, but I say now that the system adopted go forth from his own residence even into the streets of Rome. They would remember that while the corpse of Pins IX. was being translated quietly in the night from the Onurch of St. Peter to its last resting place on the other side of Rome, great mobs had assembled and tried to throw the corpse into the Tiber and failing in that, had oried out, "Litt us throw it in the public sewer." They threw stones at the carriages which contained the prelates who were accompanying the corpse, and did all they could, by violence and in-sults, to make that and procession as shocking and as perilous as possible, and had it not snits, to make that satisfy providence in and the mark of the streems, devotedness of those who had loved Plus IX., and who closed around the hearse which bore his corpse, the body of the hearse which bore his corpse, the body of the dead Pontiff would have been hurled into the Tiber or into the public streets. The the Tiber or into the public streets. The the dead hour of night to rise and go to Asia, ing those eighteen years, had been in a state of continual distress and discomfort. They had heen told again and again that the dead who had heen fifty-two years among the street and th of continual distress and discomfort. They had been told again and again that the Roman question was dead. The Italian newspapers, the Italian statemen for many years had endeavoured to persuade the world that no one cared about the position of the source in the distore in th sons declared that the question was placed any years and and to manate the declared that the question was placed and years and a subject inter- | day This man's whole life was given up to the eating to the general public, and that no one esting to the general paolic, and that no one cared any more about the position of the Pope. But during the last twelve months a great change had come over the public opinion of the world. The Catholic Oburch in all parts of the world had raised her voice against the position in which the Holy Father had been placed; from every country had gons forth gratests signed not merely by bishops and prisets, but by persons of the bighest rank socially, and by the great masses of the people, so that it might be sala the Catholio Church throughout the civilized world had raised her votoe and was continually raising her voice against the position in which the head of the Catholio Church had been placed by the revolutionary government of Italy. It was not that Catholics wished to interfere with the making of the kingdom of Italy. They raised no question as to whether Italy should be a united kingdom or not. That was not a matter concerning them. All the Catholio Church called for was that her head should cease to be dependent upon a certain local government: that he should be absolutely and perfectly independent, and should have a guarantee for his liberty which would render him free from the interference of any partionlar government, and that he should not only be independent, but that his independence should be known and felt. That was the olsim which the Sovereign Pontiff had made, and which the whole Catholic Church throughout the world repeated, and would never cease to repeat till that claim had been I asked Father Van Court, the Father in charge Why was it so important that the secured. Vicar of Christ should be absolutely independent, and should not be subject to any pendent, and should not DE surgest of the start the fact that they had taught out noys particular civil government as he was to-day I ed from the fact that they had taught out noys The reason was because the Vicar of Christ and girls. He said for twenty years the Jesuits The reason was because the Vicar of Christ had only a male school. I call the attention of had only a male school. I call the attention of national power. He was not like, for in atance, the head of the Wesleyan body, or like the Archbishop of Canterbury, or like the chief authority of any seet which was national and local, which resided within a certain kingdom, and in which its power, such as it was, was confined. But the power of the Pope was not mearly a localised and national power; it was a power order to maintain his position with his fellows, which was absolutely international. The became a worse barbarian than he had ever been ohief power and authority of the Catholic Church was found to exist in every country and community of the civilized world, so that, as Prince Bismarck had truly said, the Pope of Rome was in no coun'ry a stranger : er. He belonged to every country because be was the recognized head, the spiritual and thieves on earth. They so heat and interest of the spiritual and the son earth. was the recognized head, the spiritual and thieves on earth. They go back, and instead of moral head of Catholics spread throughout teaching the other Indians, in ninety-nine cases all the countries of the world. And then, moreover, he was not the head of some extremsly insignificent body of men, but he was the head of about two bundred and thirty millions of people who compose the largest body of Christains, and and who believe with a firm and unshaken faith that he was not an ordinary persen, not mearly the elected and representative of a certain class of people, but they believed that being the successor of St, Pater, he was absolutely the Vicar of our Lord Jesus Christ. This, the largest body of Christians held most firmly that they were bound to guide their consciences and their were the control of the Fistheads who have been conduct by his authority, and therefore his authority entered and was felt among all jock. nations. It was felt among politicians, states-man, and men of all professions; it was felt in these swaying masses of the people, and in Profession missionaries they had not made a a word it teuched the controlleres the heart single, solitary advance in civilization, not one; Goldsmith. ار با از این این از این از

supreme moral antharias haing absolutely and wife and of father and child scrupulously observed. I say that one course of experience one civil power, Catholics everywhere felt that if their conscience were to be directed, if their conduct was to be dictated, by the Sovereign Pontiff, he must be independent, and that there must be no suspision of his being under the control of any civil prince. (Continued on sixth page.)

JESUITS IN MONTANA.

THEY ARE THE ONLY PRACTICAL MISSIONARIES AND EDUCATORS.

The Testimony of a Missouri Senator, Who Says He was Brought Up in a School That Taught Wim to Losk Upon a Jesuit as being Very Much Akin to the Devil.

When the Indian appropriation bill was uner consideration recently in the senate. Hon George G. Vest, Senator in Congress from the State of Missouri, a Protestant, said :

Now as to education, in all my wanderings in Montaua last summer I saw but one ray of light on the subject of Indian education. I am a by the Jesuits is the only practical system for the education of the Indians and the only one that resulted in anything at all.

When the Senator from Massachusette, the Chairman of the Committee on Indian affairs said the other day that the reason of the success of the Jesuiss more than any other sect was that they devoted their whole lives to the work, he struck the keynotes of the enfire situation. Take a Protestant clergyman and send him to the West, I do not care how active and zealous he may be, he goes there with his family ties ; be goes there looking back to givilization, he goes there half devoting himself from a sense of duty to this ungenial life.

and conduct of Catholics wherever they were and yet among the Flatheads where there are to be found. Therefore they could see the importance from a moral point of view of this supreme moral anthania being sheolutely and wife and of father and child scrupulously observed. I any there are an child scrupulously

THE FOUR BISHOPS. AN ADDERSS PRESENTED BY THE STODENTS OF

ST MICHAEL'S CULLEGE. Last Wednesday morning the Roman Catho lic bishops of Ontario, Mgrs. Waleh, Oleary, Dowling and O'Connor, paid a visit to St Michael's College, where an address was presented to their Lordships and suitable replies made by each. Bishops Dowling and O'Connor alluded very touchingly to their connection with St. Michael's as students. The pleasant proceed-ings drew to a close by their Lordships giving the boys two full holidays, Following is the address :

To the Right Rev the Bishops of Ontario : MAY IT PLEASE YOUR LORDSHIPS, -Is is with no ordinary feelings that we approach to testify to your Lozdships, not only the loyalty and obedienor which are due from the students of a Oatholic institution to those occupying your high position, but also our gratitude and aff sotion for the interest you have shown in visiting us to-day.

The auspicious occasion of your Lordships' visit to this city was a very great gratification to us, because in it we saw the accomplishment our imitation, and your continued interest in every succeeding generation, your annual do nation of a medal for the advancement of study, and your generosity to the Courch of St. Busil, are the repeated expressions of your loyal de-yotion to your Alma Mater We wish your Lordship long life, continued health, and abund-ant graces in the excited station to which, we rejoice, you have been raised.

We are glad to welcome to our midst your We are glad to welcome to our midst your Lordship the Bishop of Hamilton, being the first of the former students of St. Michael's raised to the purple, we have a special reason for looking upon you with pride; while the in-terest you, like Bishop O'Connor, have taken in the course of studies have a woll as to you in the course of studies here, as well as you high literary attainment, renders you the credit-or of our gratitude and a model for our guid

Although your Lordship of Kingston has not Although your Lordship of Kingston has not had auch close relations with St. Michael's College, still we welcome you with the deepest affection and respect. Your learning, your zeal in the cause of eduation, are a household word in the great land of our fathers. And is is with the great land of our fathers. And is is with the great land of our fathers. And is is with the great land of our fathers. And is is with the great land of our fathers. And is is with the great land of our fathers. And is is with the great land of our fathers. And is is with the great college. List, but by no means least, we address your lerdship of London. We feel that you have been with us from the beginning. Your interest has not been confined to the college, but has ex-tended itself to the whole Basilian community, until, under your fostering care, a child of this house has grown up and flourishes now for many years in our own diocese.

A Brave Woman Pound to Voluntary Exile Among Hawalian Outcasis,

Among the Eoglish passengers stranded upon The shoals of our Custom House on the arrival of a steamer last weak was a bale frail little woman with spectacles. That she was in severe distress was very evident. Not far at her right distress was dety evidence. Not far at der right was a disturbed old lady explaining to a defer-ential inspector how some dozen of silk balf-hoes and a large supply of red flannel under-wear of such strengly masculine persussion, and such abnormal length, could possibly be for her "own personal use."

The speatacied little woman watched her nervously, and when her own turn came disclosed the secret of her inmost heart and declared the

secret of the lower layer of her trunk. Bluebing furiously she laid before the officer a complete set of priest's vastments, beautifully embroider-ed and exquisitely fine.

"They are the Farher Danciet, the lener priest of the Sandwich Islands, and 1 am taking

them out," she said. This made no impression whatever upon the sordid soul of the Inspector, and he insisted that the owner should pay the 50 per cent duty, or as she called it in English idiom, "the 50 per cant impresting." Neither mould be had be cont. imposture." Neither would be heed her woman's request that she might take the things woman a request that has have to some friends," on with her "just to show to some friends," on her "solemn word of honor that she was going bet "solecon word of nonor that are was going to take them straight out to the Sandwich Is-lands within a month." The upshot if it all was that the restments were shipped direct to San Francisco, there to be claimed on the departure of her ship, and with that Miss Flavin was forced to be content.

Was forced to be content. When seen at her pleasant quarters in the city Miss Flavin quite willingly told the story of the vestments, and also the story of her strange mission to the Sandwich Islands. "Yes," she said with a strong English accent, and in a depresating sort of way, as if it were quite the most natural ambition in the world, "I am guing out to Mellering submission.

quibe the most natural ambition in the world, "I am going out to Molokai as volunteer nurse to the lepers there. It has been my intention for two years past, but it is only now that there is a hospital crected and a suitable shelter for women. As soon as the was done I was notifi-ed, and now I am on my way." "But when do you return to England ?" "Return ? Why, I can never return ! When once I take up my work I am an exile and an outcast as much as one of the poor wrethes

outcast as much as one of the poor wretches whom I shall purse. I have a brother and two

sisters living in England whom I shall never see again, but it is so completely a spiritual ambi-tion with me that I have been able to conquer even my love for them. For the two years I even my love for them. For the two years 1 have been waiting I have studied everything possible, theoretically (paking, on the subject of leprosy, and have gone through a course of hospital training as well. Of course there are no opportunities for studying the actual disease in London though I did see one instance in a hospital there." hospital there."

Are you the only woman nurse to be out there!" "No; there are six more. Two years or

more ago the call was sent out from the Church

GOING TO NURSE THE LEPEKS. and it shall be opened ; seek, and you shall find. If we had only to ask for riches, in order to If W9 1040 Only to ask for fiches, in order to obtain them, what eagerness what assiduity, what perseverance we should display 1 If by seeking we could find a treasure, we could re-move mountains for it. If we could by knock-

ing enter into the counsels of the king, or a high office, with what raiterated strokes should we make ourselves heard ! What are we not will-ing to do for false honor ; what rebuffs, what orcsses will we not endure for the phantom of worldly glory ! What pains will we not take for miserable pleasures that leave only remorse in their path ! in their path ! The tressure of the favor of God is the only

one we cannot submit to ask for, the only one that we are discoursged from seeking. Still, to secure this, we have only to ask for it; for Manchester, on the evening of January 29:b, the word of Jenus Christ is true, it is our con- immediately before his arrest. It has been duct that is unfaithful.—Fencion.

NECESSITY OF RELIGION IN SCHOOLS

Mr. Slorige T Gerry, President of the So-iev for the Prevention of Orughty to Children in New York City, recently said that "there were thirty thousand bad women in the city." He said his calculation was well based. He sorrowfully asserted that American people were sorrowning asserved bias American people were deteriorating, and instanced the numerous di-vorces all over the country. He came to the conclusion that our public school system was answerable for this. It was a huge political machine. The only remedy was in going back to the time-honored system of teaching religion in the schools. The new generation was growing up godless and immoral, highly educated

but to no purpose. The Metropoliton press would take issue with Mr. Gerry's last statement, and hold that even in the matter of secular knowledge the public school system is bighly defactive, at least in New York City. The Sun regards the whole system as little better than parrot training, in which the judgment is suffered to lie idle, and the memory is overcrowled to bursting point. This is not education. But Mr. Gerry is entire-I nis is not equation. But his Gerry is entire-ly right in demanding religious instruction in the schools. He does not go far enough, how-ever; - for the truth is that the whole public school system rests on a false principle, namely, that the State, and not the parent, should edu-cate children. The principles of natural justice may be disregarded for a time, but when the evils that spring from a disregard of them come home to a people with the prior force the home to a people with the proper force, the reign of order will prevail, and an equitable apportionment of school taxes will furnish a remedy ter a great, impending danger.-Colo rado Catholic.

THE POPE'S DECISION.

BUMORED DISTRIBUTION OF THE AMOUNT VOTED UNDER THE JESUITS' BILL.

QUEBEC, February 20 - A report is current ere to-night that the Pope has made a dis position of the \$400,000 voted by the Quebec L-glalature last session to the Jesuits. It is stated that the Society of Jesus is not by any means to receive the whole of the amount. One or to defile men he cannot conquer. I do not hundred thousand dollars is to go to Laval complein of it in the least. I know the Engversity, a like sum to the h

PRICE. -- FIVE CENTS

WILLIAM O'BRIEN,

His Great Speech at Manchester.

Balfour Arrayed Before an English Jury.

The following is the speech delivered by William O'Brien before the great meeting in quoted largely by the English Liberal press as not only the best effort of Mr. O'Brien's public life, but the most orushing arraign-ment of any English Ministry, for misuse of the powers cutrusted to them, since Burke's historic impeachment of Warren Hastings. Mr. O'Brien-whose unhoped for appear-ance on the platform was hailed with a trem endous outburst of enthusiastic welcome that lasted several minutes-spoke as follows :---

You may rest assured that, he my life a long or a short one, I will never forget this wonderful scene of enthusiasm and of welcome to-night. I have come pretty far to see you, but my heart would not be an Irish heart if I did not feel a thousand times recompensed for what wer trouble or anxietics I have had for the last few days by this marvellous scene in the heart of England (applause.) I promised my friend, your esteemed representative, Mr. Bright, to come to Man-chester. I little imagined that I would have to come as an outlaw, with almost, I might say, a price upon my head (shame.) But so it is. I appear before you with I sosroely know how many warrants and prosecutions and sentences hanging over my head ; and the most extraordinary thing is that if I were a political refugee belonging to any other land under the sun except Ireland, I could claim to-night an inviolable sanctuary on the soil of England. If I were a French or a Russian refugee, England would fight to her last man before she would surrender, me. Bat 1 am only an Irishman, striving with all my might and with all my heart to unite and to knit together the hearts of these two nations; and the extraordinary thing is that what the Frenchman can claim, what the Russian can claim, that I cannot elaim. I am an Irishman only, and to night, as soon as this meeting is over, I can be dragged from the midst of your great city (shouts of "No") -I say yes; ays, and from the heart of this great, free land, to be handed over to Mr. Balfour, to be subjected to the micerable It is little torments and worries and defilements by any by which it seems to be his delight to endeav-

people cannot help it

nd what is the result? To-day the Flathead Indians are 100 per cent. advanced over any other Indiana in point of civilization, at least in Montana.

Fifty years ago the Jesuits went among them and to-day you see the result. Among all those tribes, commencing with the Shoshones, the Arapshos, the Gros Ventres, the Blockfeet, the Piegant, the River Crows, the Blocks and As-sinabones, the only ray of light I saw was on the Kithhead measuration on the Jesuit mission the Flathead reservation on the Jesuit mission schools, and there were boys and girls, fifig boys and fity girls. They raise cattle; the Indian boys herd them.

They have mill; the Indian boys attend them. They have blacksmith shops; the Indian boys work in them. When I was there they were building two school-houses, all the work done by the scholars at the mission. They caunot raise corn to any extent in that climate, but they raise vegetables and enough cats to supply the whole school; and I never saw in my life finer herd of cattle or horses than they had upon that mission. Five nuns, sisters, and five fathers constitute the teachers in the respective achoola.

We had school examination there, lasting through two days. I undertake to say that never in the state was there a better examin-ation than I heard at that mission of children of the same age with those I saw there.

The girls were taught needle-work, they were taught to sew and teach, were taught music, they were taught to ke p house. The young men were taught to work upon the farm, to herd cattle, to be black smiths and carpenters

and millwrights. Here is the whole of it in one single sentence: of the mission to give me his experience as Indian teacher, and to state what had given the school its remarkable success. He said it resulted from the fact that they had taught both boys the senators who are interested in this question

to this single point. He said when he educated the boys and graduated them at the school they went back to the tribe ; they were immediately received with jeers and reproaches, told that they had white blood in their venue, that they talked like the while people, and that they were apostates to their race. The result was, that the Indian, in

before. I do not want to say apything against the schools at Hampton or Oarlisle. I undertook on that expedition to use one or two of those scholars as interpreters. All, it seemed to me, they had advanced in was to learn to deplete out of a hundred they relapse into barbarism. I do not speak of any denominational pre-judices in favor of Jesuits; I was taught to abbor the whole sect; I was rais d in that good old Presbyterin church that looked upon a Jesuit as very much akin to the devil; but I know if the Senator from Massachusetts, the under the control of the Jesuits for fifty years, I will abandon my entire theory on this sub-

years in our own diocese.

It is a proud day for us when the hierarchy of this province stand in our midst, and will be long remembered by the most thoughtless amongst us. We express our pride in our faith and holy religion ; and we express our pride in helonging to a college which now numbers bishops and a long line of zealous priests amongat its old students. We offer to your Lord hips our continued pravers for all blassings, for your life and your different dioceses. We ask in re turn your prayers and your blessings upon our selves, our work, the college, its superior and

strong out were the property of the professors. St. Michael's College, Toronto, Feb. 20, 1889.

PURGATORY.

BY CARDINAL WISEMAN.

As a practical doctrine in the Cathelic Church, purgatory has an influence highly consoling to humanity, and eminently worthy of a religion that come down from heaven t second all the purest feelings of the heart Nature herself seems to revolt at the idea that the chain of attachment which binds us together in life can be rudely snapped asurder by the hand of death, conquered and deprived of its sting since the victory of the Cross. Bat it is not to the spoil of mortality, cold and distigured, that she clings with affection. It is but an earthly and almost unchristian grief which sobs when the grave closes over she bler of a denarted loved one ; but the soul files upward to a more spiritual affection, and refuses to surrender the hold which it bat upon the love and interest of the spirit thahath fied. Cold and dark as the sepulchral vault is the belief that sympathy is at an end when the body is shronded in decay, and that no further interchange of friendly offices may take place between those who have laid them down to sleep in peace, and us, who for awhile strew fading flowers upon their tomb,

But sweet is the consolation to the dying man who, conscious of imperfection, believes that even after his own time of merit is expired, there are others to make intercession in his behalf ; soothing to the efflicted survivors the thought that instead of unavailing tears they possess more powerfal means of actively relieving their friend and testifying their affectionate regret by prayers and supplication. In the first moment of grief this sentiment will often overpower religious prejudices, cast down the unbeliever on his knees beside the remains of his friend and anatch from him an unconscious prayer for rest. It is an impulse of nature which for a moment, aided by the analogies of revealed truth seizes at once upon this consoling belief. But it is only like the fitting and melancholy light which sometimes plays as a meteor over the corpses of the dead ; while the Catholic feel-ing, cheering through with solemn dimness, resembles the unfailing lamp which the plety of the ancients is said to have hung be-fore the sepulohres of their dead.

It prolongs the tenderest affections beyond the gloom of the grave, and it infuses the inspiring hope that the assistance which we on earth can afford to our suffering brethren will be amply repaid when they have reached their place of rest and make of them friends, who, when we in our turn fail, shall receive us into everlasting mansions.

of Rome to over fifty different orders of won but only one responded and that was at Syra-cuse, N. Y Six Sisters from the convent there have already gone,"

"Father Damien is the head of the leper colony, is he not ?"

"Yes, and has been for sixteen years. He went out from Zselgium a well man. He was nurse, priest, orother, gravedigger, everything, and it was impossible almost for him so avoid taking bue loath-ome disease. He noticed it first Uuree years ago, but it is quite probable that he had been a leper for several years befor e. I have heard from an assistant of his that 'is condition now is very bad, that laprosy had done its work in turns at his care, his eyes, nose, throat, his hands and his lungs. The poor father is com letely disfigured; his voice is s! most extinct." " Is the disease as horrible as we believe it is?"

Miss Flavin, " More loathsome than anything you can im-

agine. I fancy repulsive in every way. "Are you not afraid of it ?"

- " ()h, no !" as mildly as a child. " You expect to escape it, then ?"

"I expect I shall be as others-I shall be contaminated when my time comes. I am not

seeking for notoriety, for reward for anything save the spiritual comfort of doing for the dying creatures what their condition keeps others from doing. The settlement to which Miss Flavin, who is,

by the way, a native of Liverpool and a Roman Oatholic, is going was established in 1865 by the Hawaiian Legislature to prevent the spread of the disease. The people of the islands seemed to determined to smoke the pipes, wear the clothes and sleep on the mats of the lepers that the contamination was increasing as a horrible rate. In 1878 there were 400 lepers still hidden by their friends and families. However bloated the face and glazed the eyes. or however awollen or decayed the limbs were, the persons so affected seemed never to disgust their friends, and when the time for parting came the dismal wailings and the agenized partings when friends and relatives clung to the victims of the awful disaste made the seperation the more painful. This work of segreg stion has been faithfully pursued by the Government, in pitiful hope of stamping out the disease. There are at present 100 leper ornhans alone in the great setuement.

It is to this place, then, that Miss Flavin has exiled herelf, a land vividly described by Mrs Bird as the most horrible spot on all the earth ; a home of hideous di-ease and slow-com ing death, with which science in despair has c-ased to grapple; a community of per pla socially dead "whose only business is to perish:" ifeless husbands, husbandless wives, children without parents, parents without obildren, mer and women who, without hepe, are condemned to watch the repulsive steps by which each o their fellows goes down to a losthrome death, knowing that by the same they too must pass.-

ON THE ADVANTAGES OF PRAYER.

"Pray without orasing."-Thes. v. 17. Such is our dependence upon God, that we ought not only to do His will, but we ought to desire to

know how we can please Him. How unspeak able a happiness it is to be allowed to approach

N. Y. Warld.

of the same institution, one hundred thousand to the Ruman Catholic hierarchy for the purpose of higher education, and the remainder, one hundred thousand, to the Jesuita. It is stated, moreover, that His Holiness refuses to allow the incorporation of the society. but confirmation on this point is lacking.

THE "WORLD'S" POW-WOW

PROTESTANTS VS. PROTESTANTS.

The Toronto World has made a complete burlesque of itself of iste over the Jesuit Bill, so have these Pretestant elergymon, who floundered about their pulpits, in Montreal lass Sunday, seriving to gain a point against Hon. Ool. Rhodes and Hon. Ross. The World, will find in the Mercier Governitient Protestants of more staunch a character and more devoted to their faith and religion than the poor cads who are shining in Ontarlo under the cloak of the Protestant religion to raise an issue against Hon. Mr. Mercler, T won't work and the World knows it. The Protestants of Lower Canada intend to send a mandate to their colleagues in Oatario, to attend to their own offairs in the alster Province. -Quebec Telegraph.

The Irish Temperance Leagne Journal asys The question raised by the Rev Charles Garrett about the employment of girls in public houses is well worthy of the attention of philanthra pists and legislators. He says there are 200 000 girls employed in public houses in the Unit-ed Kingdom, and some of these perhaps many of them, are kept "120 hours per week in the focid air," while mill girls, by Act of Parlia-ment, are only allowed to work fifty seven hours per week. In Victoria, the Temperance refor mers refuse to allow barmaids to be employed out our Parliament at home seems unable to devote attention to such particular matters as devote attention to such particular matters as health and morals of the people. Probably the House of Lords would forbid such l.gislation even if her Majesty's faithful Com-mons cared to take the matter up. In our judgment there is no speedier way of ruining, morally, a young girl than to put her in a public-house, or behind a bar. Her customers are mostly of the sort that can only corrupt her, and if here he any truth in the ancient maxim and if there be any truth in the ancient maxim about evil communications corrup ing good manners, she is indeed in an evil case. This is another case sgainst the existence of the public Th₁₄ ủ Employments that can only tend to houses. the demoralization o: all who are in them ought to be swept away.

GEMS OF THOUGHT.

Perseverance is the best school for manly virtue.

What sunshine is to flowers, smiles are to humanity.

Poverty is in want of much, but avarice of overything.

Wit is a merchandise that is sold, but can never be bought

Sow good services ; sweet remembrances will grow from them.

The winner is he who gives himself to his work, body and soul.

sble a happiness it is to be allowed to approach our Greator with confidence, to open our hearts to Him, and, through prayer, hold intimate communion with Him. He invites us to pray. "Will He not," says St. Cyprian, "grant us those glassings that He commands us to sak for?" Let us pray then with faith. Happy the soul that is blewsed in its prayers with the presence of God I St. James says, "If any among you are afflicted, let him pray." Alas 1 with think this heavanly employments Happiness is like the echo ; it answers you, busit does not come.

The future destiny of the child is always the work of the mother. He that wreetles with us strenghtens our

nerves and sharpens our skill.

Great men and geniuses find their true places Ask, and it shall be given to you ; knock, in times and great events. h us

t until the next general election. But I do want you, Englishmen, to ponder ever the case-to think over the fact that any common Irish policeman can come into this great city of yours to night and violate the sanctuary of English freedom; that any Irish police-man can do to-night what Lord Palmerston once defied all the armies of France to do in the case of a revolutionist of somewhat more dangerous character I think than I am. What is the argument of the Tory party upon this subject ? Do they ask any serious Englishman to believe that we-who have been condemned to long periods of imprisonment for a public speech in Ireland-that we are guilty of more flightious orimos than the interesting Parisian dynamitard or the Russian hinilis, who can claim security and freedom under the English flip ? Do the Torles them. selves believe, does Mr. Balfour himself believe that we are the children of darkness they represent us to be-we, whose votes they bargained for a few years ago, and whose leader they were proud to send their Tory Lord Lieutenant to negotiate an Irish Parlia-ment for Ireland ? No, they do not believe it; and the most wooful feature of these persecutions of the representatives of the Irish people is that they are part of a deliberately concocted policy—a policy concocted in cold blood by mere politicians—for the purpose of lacerating and wounding the feelings of the Irish people, and of tearing open airesh those cruel old wounds between the two countries which, thank God, are heating and are dis-appearing in spite of them under the benign spell of Mr. Gladstone's conciliation (cheers). Well, they say to you "the law in Ireland is the same as the law in Eugland." It is nothing of the kind. It is dishonest, and it is untrue, to say anything of the sort. What was the very gravamen of the speech for which I was condemned to four months' imprisonment the other day? It is the following sentence :---

"If you want to know how to deal with the land grabbers ask the Primrose dames. Ask how they deal with the Radical shop-keepers who are guilty of a tenderness for Mr. Gladstone. The Primrose dames don't go round shouting 'Boyoot them I' in hearing of the police ; but they do it a thousand times more fectually when they meet them in the street They give them the out direct ! They leave them severely alone; and instead of sending those high and titled Primrose dames to the 'plank-bed,' Mr. Balfour makes pretty speeches to them and he receives bouquets of flowers from them."

I was innocent enough to say, "Well, I suppose we can also tread the primese path of boycotting." So we can. But with this diff-rence, that the primrose path of hoycotting in Ireland leads not to garlands of flowers or ladies' smiles, but leads to the plank bed nd the county jail. Let me trouble you with one more extract from this oriminal speeck of mine, and I only trouble you with it as an illustration of the fair play that we Irish members receive from the Times newspapers. I said that the self-protection against the land-grabbers was the first principle of self-preservation of hundreds of thousands of the defenceless people of Ireland. I said :--

(Continued on fifth page.)

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The reproaches of animies should quicken us to duty and not keep us from it. 79.15