A New Poem by J. G. Whittier.

John Greenleaf Whittier, the American poet, rarely writes now; but he has just contributed to the Atlantic Monthly a protest against the migration of the manhood of the country districts to the towns. We of the country districts to the towns. We are enabled to give from a copy of the American edition of the magazine some extracts from the poem, which is entitled "The Homestead." Mr. Whittier begins by picturing the described and desolate home, and then describes the charms of country life...

Against the wooded hills it stands, Ghost of a dead home, staring through Its broken lights on wasted lands Where old-time harvests grew.

Ungloughed, unsown, by scythe unshorn, The poor foreaken farm fields lie, Once rich and rife with golden corn And pale green breadth of rye.

Of healthful herb and flower bereft, The garden plot no housewife keeps Through weeds and tangles only left, The suake, its tenant, creeps.

His track, in mould and dust of drought, On floor and hearth the squirrel leaves; And in the fireless chimney's mouth His web the spider weaves. So sad, so drear! It seems almost Some haunting presence makes its sign That down yon shadowy lane some ghost Might drive his spectral kine!

O home so desolate and lorn! Did all thy memories die with thee? Were any wed, were any born, Beneath this low roof-tree?

Did rustic lovers hither come?
Did maidens, swaying back and forth
In rhythmic grace, at wheel and loom,
Make light their toil with mirth? Did child-feet patter on the stair?
Did boyhood frolic in the snow?
Did grey age, in her elbow-chair,
Knit rocking to and fro?

The murmuring brook, the sighing bree The pine's slow whisper cannot tell; Low mounds beneath the hemlock trees Keep the home secrets well.

O wanderers from ancestral soil, Leave noisome mill and chaffering store Gird up your loins for sturdier toil, And build the home once more!

What matter if the gains are small That life's essential wants supply? Your homestead's titles give you all That idle wealth can buy.

All that the many dollared crave, The brick-walled slave of 'Change and mart, Lawns, trees, fresh air, and flowers you have More dear for lack of art.

Your own sole masters, freedom willed, With none to bid you go or stay, Till the old field your lathers filled, As manly men as they!

With skill that spares your toiling hands, And chemic aid that science brings, Reclaim the waste and outworn land, And reign thereou as kings!

ST. JOSEPH, TME MODEL OF WORK-

BY REV. W. H. ANDERDON, S. J. Next to our ever-blessed Immaculate Mother herself, where shall we find so striking an example of the Divine choice of the lowly in order to accomplish His own great and magnificent purposes, as we find in the glorious saint whom He chose to be His foster-father? When, after a meditation on "the lowliness of His handmaiden," of the future Queen of Heaven, in the cottage at Nazareth, we turn to contemplate that poor carpenter, the virginal spouse whom God had provided for the protection of His Mother and of His own infant years, we find the and of His own infant years, we find the same law of God's dealings in operation. He is the Supreme; He elevates the lowly; He is the All-wise; and He infuses int humble hearts the true wisdom, the know-ledge, and the love of Himself. He is the Omnipotent: therefore He bestows on those who apart from Him, are weak, a great power of intercession at His Throne of Mercy. He makes them strong in prayer, and they prevail. They have won great graces from Him during their lives, because they asked it so urgently, like Jacob: "I will not let Thee go, unless Thou bless me." (Gen. xxxii, 26). Now that He has the last: "Well done, good and faithful servant; because thou hast been faithful that the character of the last: "Well done, good and faithful servant; because thou hast been faithful that the character of the last: "Well done, good and faithful servant." those who apart from Him. prayer, and they prevail. They have won great graces from Him during their lives, because they asked it so urgently, like Jacob: "I will not let Thee go, unless Thou bless me." (Gen. xxxii, 26). Now that He has fulfilled every desire, so that they need nothing and possess all, their power prevails in intercession for others here below; and that, by His own express will, in the measure of His love for them, and to His own greater glory.

and to His own greater glory.

A poor carpenter, not long ago, wa pronounced by the voice of Christ's Vica. pronounced by the voice of Christ's Vicar to be the patron and protector of the Universal Church. "Go to Joseph," said King Pharach to the famishing multitudes of Egypt, when they cried out to him in their hunger; "Go to Joseph," says the Pope, echoing the voice of Joseph's fos-ter-Son on His throne of glory, "and do all that he shall say to you." I have com-missioned him (Our Lord declares, in effect) to be My instrument in relieving of Egypt, when they cried out to him in your spiritual needs, and often your tem-poral needs besides, by his powerful inter-cession with Myself. I love you all with a Divine love, and delight to hear and answer your prayers. But I specially love to have your prayers, besides being directed straight to Myself, pass likewise to My Heart through the intercession of his dear soul, who fed Me, tended Me, fostered

Me, at Nazareth.

A humble, obscure carpenter! How gloriously will St. Joseph be enthroned, and how near to the Throne of Jesus, after the resurrection! How near is his radiant soul enshrined to Him, even now! Yet, when we think of the home be occupied on earth, of the unobserved daily toil, and the hidden sanctity, and the meek, unfaltering perseverance with which he gained bread for Jesus and Mary by the sweat of his face, it needs that we should look on these things with the eyes of Faith, to see how the one led to the of Faith, to see how the one led to the other—how the steps led up to the throne. Well, it is precisely here that our great patron becomes "the model of the working man." If St. Joseph had been of the College of the Apostles, or ranked among the white-robed army of martyrs; if he had been crucified with St. Peter, or his head been stricken from his body like St. Paul and St. James: if he had gone out head been stricken from his body like St. Paul and St. James; if he had gone out with the rest of the chosen twelve, into all the earth, and his words to the end of the world, we should have admired him, loved him, revered him, invoked his intercession —but we should have found greater difficulty in taking him for our model. Now, we are all working men; though our particular tools may differ. This pen is a tool as much as the weaver's shuttle, or the shoemaker's awl, or the tailor's

needle. And it works on, early and late, needle. And it works on early and late, without protection from any Ten Hours' Bill. Why may I not set b fore me St. Joseph in his daily toil, and my to handle my tools in the same spirit in which he used his? That is the question which the month of March brings to our minds; nay, thrusts into our minds; the month itself and the two festivals of St. Joseph, which he was being round in its own, a they

and the two festivals of St. Joseph, which the year brings round in its course; they come with this annual lesson.

To select from St. Joseph's character and example some of the points most practical to curselves as working men, we may take simplicity, fidelity, and patience. Just a word or two whout these, for our

encouragement.
By simplicity is meant singleness of purpose and aim; doing all things from one over-mastering motive. It means the absence of what the French express by the absence or what the French express by the term, "other thoughts in the background," which mingle with and deteriorate, and tend to paralyse better motives and actions. St. Joseph had just one ides, and this animated and interpreted the whole of his life. It was to do the Divine Will; to fulfil the function assigned to him by the Fternal Father. What a high function was that! To be the guardian of God's tressures upon earth: nothing less. function was that! To be the guardian of God's treasures upon earth; nothing less. And, as there could be nothing more, so he wanted nothing beside. He was of royal blood; a lineal descendant of King David; so was Our Lady herself. Yet God willed to enforce the lesson which the world so greatly needed, the lesson of a holy poverty and the simplicity that is allied to it, He therefore was pleased to wait (as it seemed) until the royal race had come down to be represented by a carpenter, a carpenter, a carpenter, a carpenter in what we should call "a very small way;" and a meek maiden who had no offering to make at the presentation of her Divine Child in the temple, except the offering of the the temple, except the offering of the poor. History presents to us instances of kings in exile, and reduced to straits. But here is a prince, who, far from inheriting the riches and glory of his ancestor, Solomon, is working even as a poor artizan in his little cottage in a mean, despised In his little cottage in a mean, despised town in a subject province, "Can any good thing come out of Nazareth?" asked Nathanael, ready to be convinced, if it could be proved. "Come and see," he might well have been answered. Look into the little workshop; contemplate the three who occupy it, and your doubt is solved.

Fidelity—faithfulness to vocation, and to the grace that goes with it—is all another term for the same thing. B. may be said that simplicity is in the inten-tion, fidelity in the act. The simple man is also the fathful man, when his single view of what he has to do passes into a conscientious diligence in doing it. Both imply a spirit of mortification. Simplicity mortifies that craving after novelties. that craving after noveltie mortifies that craving after novelties, hurtful or dangerous amusements, a rest-less desire of change, carrying people out of their appointed sphere, making them to be thoughtless, frivolous, unreliable; people of whom their neighbours say that "you never know where to find them."

You always know where to find them." ou always know where to find the man of a simple character. He is just in the most dignified position and employment which man can have; the employment which interpreted the whole life of Our Blessed Lord Himself. At the end of His Blessed Lord Himself. At the end of the Divine four-and-thirty years, or so, He summed it up: "I have glorified Thee on earth; I have finished the work Thou gavest Me to do." Then, fidelity also is a gavest Me to do." Then, fidelity also is a mortification; for it cuts across that natural desire we all have, to belong to ourselves, and not to be tied to rules, to times, to irksome employments, and so on. A man is a faithful man, so far, when he rises promptly in the morning, and insist on getting his morning prayers and hefere eak, a science sake : and many such things that want; because thou hast been faithful over a few things, I will place thee over many things; enter thou into the joy of thy Lord." The faithful servant may have ruled a great empire, or he may have worked at a pretty trade. He may have been Prime Minister, or waiter at a third-rate hotel; he may have written sublime treatings or corned its unit on petitioning. treatises, or copied items into pettifogging ledger. The question is not what he has been called to do, but with what self-

denying diligence, with what self-denying diligence, with what simplicity of intention, he has done it. "The light of the body is the eye. If the eye be single, the whole body will be lightsome; but if it be evil, thy body also will be darksome, Take heed, therefore, that the light which is in thee, be not darkness." s in thee, be not darkness. Patience waits to complete this trio of Christian graces. Without patience, fidelity might be merely a spiritless and monotonous performance of duties, as the mill-horse treads his round. Without patience, sinchesses of mili-norse treads his round. Without patience, singleness of purpose might degenerate into inconsiderate zeal. But this virtue, like the key-stone of the arch, locks all together, and perfects the whole. Patience means suffering, and suffering willingly accepted. The higher the motive for accepting it, the more Christian and supernatural the virtue.

supernatural the virtue. supernatural the virtue,

Now, to apply these principles to St.

Joseph's life and character. The man of
the world, who is conscious of great qualities, and feels within him a power to rise,
and make himself a name, is impatient for
the opportunity. That is according to
nature. Here you have your great statesman, soldier, writer proposed. nature. Here you have your great statesman, soldier, writer, man of art. St. Joseph was a man of transcendent holiness, therefore of large understanding; for the loving, filial knowledge of God is as the central hall, from which all other knowledge branches out, each into its several vestibule or lecture-room. Yet he works on, prays on, provides by his humble employment for those entrusted to him, and lets orators electrify their audiences, and generals lead their armies, without a thought about them, except a thought of humble and grateful compassion. That is according to Grace. For

"the guardian and father of virgins, to whose faithful keeping were entrusted the very Innocence Itself, Christ Jesus, and Mary, Virgin of virgins;" and he is thereby entreated, by the dear remembrances of those pledges entrusted to him, to obtain for his clients great purity of body and soul. In these incommunicable privileges, and in this world-wide patronage of Christians, St. Joseph is placed before us by the Church for our love, admiration, and trust; and for our imitation. But in his simple, faithful, patient life, in the conscientious care with which he discharged the duty of every hour as it came, in his reverential devotion to his superiors who laid under his roof, in his constant, fervent prayer, his spotless purconstant, fervent prayer, his spotless purity, his union of devotion with employment—in these humble, unseen or half-seen virtues, St. Joseph is our patron and

Therefore, this month of March is the special month of working men; and we shall tend to secure peace and happiness here below, and eternal rest and recompense above, in the measure in which our daily employment tracts the footsteps of St. Joseph the poor artizan, St. Joseph the man of continual prayer, the loving server of Jesus and Mary, St. Joseph the "bread-winner" and master of a household that was the all-perfect model of every holy family.

ARRIVAL OF SIR AMBROSE SHEA.

On Monday evening last, when it be came known, by the signal on the Block House, that the steamer Portia was nearing the Narrows, the citizens of St. John's, to the number of about four thousand, mustered at the Star of the Sea Hall, and, accompanied by the band of Professor Bennett, proceeded to the premises of Sir A. Shea, to meet him on his arrival. When the steamboat, which was specially hired for the occasion, to take Sir Ambrose Shea from the Portia, arrived at the wharf, the immense concourse, which had been quickly increased to ten thousand, gave three hearty cheers for Sir Ambrose, after which he addressed them in a most eloquent and patriotic manner. Sir Ambrose said that he was not yet tired of the good people of Newfoundland. That although misrepresentations and slanders have been used against him to the Home Government by a certain clique in Newfoundland, the present demonstration of the thousands assembled before him sufficiently proved to him that they did not endorse the actions of those adventurers and come bychances. There was yet work for him to do in Newfoundland, and it would not be his fault if that work were not done well. He fault if that work were not done well. He was offered another appointment, but as yet he did not accept it. With regard to the vile accusations and lying slanders which were transmitted to London against him, he would take an early opportunity of laying the whole matter before the of laying the whole matter before the people of St. John's and the public at large. Sir Ambrose then heartily thanked the people of St. John's for the high honor they did him on the present occasion, and promised them that his one and only thought in the future would be to look after their interests.

look after their interests.

At the conclusion of Sir Ambrose At the conclusion of Sir Ambrose's speech, ropes were procured, and having entered the sleigh, accompanied by the Hon. E. D. Shes, Messrs. Kent and O'Mara, hundreds of willing hands laid hold, and marched through Water Street, up Patrick Street, down Duckworth Street, to the residence of Sir Ambrose—where he again thanked the multitude. where he again thanked the multitude for the enthusiasm and patriotism mani-fested by them in his behalf.

Monday night, in honor of the arrival of Sir Ambrose Shea. Enthusiasm was at its highest, notwithstanding which there was not one accident occurred nor one angry word spoken, but the hearty cheers, which resounded sgain and again, were enough to make the 'bungs' fly from every molasses puncheon in St. John's. We shall refer to this in our next issue.—

Terra Nova Advacate, Feb. 22. Terra Nova Advocate, Feb. 23.

Sir A. Shea's Speech AT THE STAR OF THE SEA HALL ON FRIDAY

EVENING. St. John, Nfld., Evg. Telegram, March I. Sir A. Shea remarked on the fact that the chair was occupied by Mr. Walsh who the chair was occupied by Mr. Walsh who so rarely appeared in public life, and whose presence this evening testified to the gravity of the occasion that had brought them together. It was also an evidence of its importance that while that spacious hall was crowded to overflowing, some thousands were unable to obtain admittance. As far as he (Sir A. Shea) was personally concerned, he thanked him for these manifestations of good will and confidence, and he felt how much they went to compensate him for any disappointment to compensate him for any disappointment regarding the circumstances which formed the subject of the present meeting. On the occasion of his landing on Monday the the occasion of his landing on Monday the people of all classes had assembled in their thousands to show the feeling evoked at the treachery of which he had been made the object, and though they had met in unparalleled numbers, their orderly and peaceable demeanor was preserved to the and and the spectagle must have created nd, and the spectacle must have suggested end, and the spectacle must have suggested to the wrong-doers that the course they had been pursuing was not altogether free from contingent hazards. He was proud to represent those who under a deep sense of wrong were yet resolved to seek no redress but what might be found in the earnest expression of feeling and opinion. They all knew that he had received the appointment of Governor of this colony and that it had been wrested from him by the foulest misrepresentation from him by the foulest misrepresentation and malignant bigotry. Sir Ambrose then explained how he had been brought into contact with the Imperial Govern-ment regarding the Washington Treaty, where his services had been highly ap-praised and a desire expressed to have

by fairness and moderation. He had by latrices and moderation. He had never engaged in extreme courses—no man could charge him with permitting difference of religious belief to affect his political or social relations, and this was evinced by the whole course of his career in life. "Could I, then," said Sir Ambrose, "possibly have been prepared for the outburst of gratuitous intolerance which waited on the announcement of my appointment? I had ous intolerance which waited on the announcement of my appointment? I had reasoned on the grounds that ordinarily determine men's conduct, but I had been a sectarian firebrand all my life, I could not have been assailed with more malignant ferocity. I might easily have avoided the course which gave the pretext for the unwarranted assault, had I known that those with whom I had been so long associated had in them latent those qualities that belong to the conditions of savage life, and which, in the present case, have been signally displayed. When I returned from England in July I knew this appointment was in prospect and I could then have retired from public life and bid my enemies defiance when the time arrived. But in our peculiar condition at that time I felt my retirement would have that time I felt my retirement would have been inopportune and that my knowledge of public affairs might be usefully engaged of public affairs might be usefully engaged in felicitating the return of our former satisfactory social relations. It was solely for this purpose that I remained in public life, and I can say with all truth that I directed my efforts to this end, feeling that it was far more important to heal our religious differences than to obtain extending the constitution of ous differences than to obtain party advantages, and wholly in this spirit was my course throughout directed. I have never before been a party leader, and was in that position now for the first time and for the purposes I have indicated, and this policy of conciliation was known and admitted to have influenced me even to the extent of losing a party adventure. the extent of losing a party advantage.

of ill-will, and as I thought the feeling

to this result, and in this state of things was assuredly warranted in assuming my appointment to the Governorship could not be regarded in a spirit of hostility by those with whom I had parted on terms of apparent cordiality and goods will. Had they showed their true spirit of dominating intolerence, they should never have had the chance of defeating me, but I committed the arror of their me; but I committed the error of taking them for fair minded friends, and not masked traitors, and they, for the time, have gained their point on these honorable conditions. I had some business matter to settle before taking office and arranged that my commission should fol-low me. When it was found that I had come without it, all that malice could suggest was set to work to arrest the issue of the commission. Telegrams of the wildest and most misleading character were despatched to the Colonial office, and private meetings were held and resolu-tions concocted in which perhaps there was a web of literal truth holding together a story of the falsest character. The very manner of these proceedings told their manner of these proceedings told their real nature. They were got up in secret in the night when conspirators generally do their work. They were carefully concealed from the public view and to this hour have not seen the light. Eighteen members of the Assembly protested against me on political and sectarian grounds, and when this paper was asked for by Mr. Carty in the Assembly Mr. They have the proceeding the control of the control of the careful of t the matter, suffice it, just now, to say that newer before, within the memory of the oldest inhabitant, has there been such a demonstration in St. John's as that of Monday night, in honor of the arrival of Sir Ambrose Shea. Enthusiasm was at its highest, notwithstanding which there was highest. Notwithstanding which there was a fraud on them as well as on me, for it represented a factious cabal and not the general state of the sta sented a factious cabal and not the gen-eral public sentiment. I stated all this to eral public sentiment. I stated all this to the Government and avowed my readiness to abide by a constitutional expression of opinion by the House of Assembly, where both sides could be heard and where the proceedings would be in the light of day and in presence of the public. But I feel there was a power behind the throne, or this fair proposal could not have been rejected. The Irish Orangemen set all their activities to work, and for the time forgot Parnell, and the pressure came at a moment when I presume the Gevernment were unable to disregard it; for I feel assured Colonel Stanley was willing, if he assured Colonel Stanley was willing, if he could, to uphold my appointment. And now I come to deal with some of the actors in this transaction. I would will-ingly avoid these references, but I feel they are demanded by regard to the intelthey are demanded by regard to the intel-ligent comprehension of the case. Sir Frederick Carter was not a wholly unconerned party. He promised me he would leave them to transmit their own representations; but did he act up to this undertaking? I have no absolute means of knowing it as a fact; but I believe he endorsed those representations. Of this I feel assured, that he failed in the dis-charge of his duty to advise Her Majesty's Government of the true nature of Government of the true nature of these statements—how they were got up in secret, how they were never published here; and he was bound to inform them that he had some reason to believe, as he might well have had, that if brought before the Assembly in session as a vote of disapproval to my appointment, they would not have been sanctioned by a majority of that body. Sir Frederick, for months past and prior to the election. for months past and prior to the election was the centre and inspiration of political intrigue, and the temptation to give way to his sectarian impulses was too strong for the obligations of judicial impartiality. He owed me a different line of condu as far as feeling might have affected it.
During his time as leader of the Govern-During his time as leader of the Government I never failed to give him a warm and effective support. I do not speak in any sense of self-assertion, but the case demands plain speaking, and when I say he was largely indebted to me for the success of his administration, the public, I feel, will not deem the statement overcharged. His present position of Chief Justice might not have been secured to him had I withdrawn from him in favor of his rival. It was guaranteed to him when he left the Government that he should have the vacancy when it came, but when the time arrived

another Richard was in the field with formidable pretensions; and had I not stood by Sir F. Carter, as he well knows, he might not have been Chief Justice to day, might not have been Chief Justice to day, nor in a position to facilitate negatively or otherwise the designs of my opponents. Sir Richard Carter did me wrong in another case. When Confederation was rejected, the story was circulated that I had endeavored to carry it without an appeal to the people, and that he prevented me. He knew this was a falsehood, and yet he had not the manifers to ted me. He knew this was a falsehood, and yet he had not the manliness to contradict it, but accepted the spurious popularity it gave him at my expense. I expected from time to time that he would ee what common fairness demanded, and ese was common farmers demanded as expose the lie; but to this time he never discharged this plain duty to one who was closely associated with him in the proclosely associated with him in the pro-ceedings of that question. It is clearly time to consider, in view of all we have seen, whether the office of Chief Justice should not be kept apart from the other positions which leads to political meddling and tends to destroy the public faith in the impartial adminis-tration of instice. We have another tration of justice. We have another gentleman who busied himself with great gentieman who bused himself with great zeal in the case I am considering—Mr. Augustus Harvey—who, though he regards himself an exalted person, must have felt that his authority wanted backing when he dragged the honored name of Bishop Jones into this controversy—a position which, I feel assured, that dignitary would be the left to the kinnight. tary would be the last to place himself in if he knew the use for which his name was to be employed. But Mr. Harvey's was to be employed. But Mr. Harvey's rancorous sectarian spirit must assert itself, though he may ultimately not see the wisdom of warring with the Catholic sentiment of the country which I represent in the present case. In the relation of our people with Mr. Harvey he has seen no indications of religious intolerance, while their generous liberty now receives this insolent recognition. The "The elections passed off without the shadow of disturbance or any expression receives this insolent recognition. paper he sent to England, as from the Chamber of Commerce, was from a part only of that body, while it is an instrucbetween the parties was friendly and sat-isfactory, and gave promise of useful work in the coming Assembly. I can claim to have contributed all in my power tive commentary on this 'protest,' that I was but a few months before their representative on an important mission to Washington, for which I received their thanks on my return; but religious fanaticism plays strange tricks with reason and consistency, of which this is but another example of the many the present

Mr. Thorburn's action in this matter is

to me wholly inexplicable. Before leav

ing this country my last meeting with him was cordial, as I had always supposed our understanding to be, and on my return I found him in bitter hostility. He will rue the day when he left his private purrue the day when he left his private pursuits for duties he does not understand, and I wish him no worse than a further experience of a position in which he blindly and recklessly engaged. I fail to comprehend the effect of sectarian intolerance on the minds of these people, changing the whole apparent bent and spirit of their former lives and leading them into courses from which reason and logic seem to be wholly eliminated. I am thankful to say we Catholics have no such feelings; we value our friends none the less because they differ from us in religious belief, and we shall continue to hold this view of perfect toleration. We are this view of perfect toleration. We are all mixed up in the common affairs of life, and deprecate the policy that would seek to disseminate feelings of sectarian animosity, so pregnant with evil to our social and material interests. We cannot afford it, and the efforts of all should be fested by them in his behalf.

After the meeting, which we understand is about to be held in the Star of the Sea Hall, during the coming week, we shall be in a position to write more fully upon the matter, suffice it, just now, to say that the matter, suffice it, just now, to say that the matter, suffice it, just now, to say that the matter, suffice it, just now, to say that the matter, suffice it, just now, to say that the matter, suffice it, just now, to say that the matter, suffice it, just now, to say that the matter, suffice it, just now, to say that the matter, suffice it, just now, to say that the matter, suffice it, just now, to say that the matter, suffice it, just now, to say that they alone in the world work. Had this been a bona fide expression of public opinion I should have position in their own land. Men with sons growing up will know how to deal sons growing up will know how to directed to its early extirpation from amongst us. But there is something with this affronting declaration and to denounce its alien authors, and these parties will be told in terms not to be mistaken that this and all other questions connected with the Government of th connected with the dovernment of the colony will be controlled and determined not by aliens, but by the people them-selves. An abnormal condition of thing may sometimes bring us into the presence of strange spectacles, such as that we see of strange spectacles, such as that we see in the Government at the present time; but these things are evanescent as the causes that produce them, and we may feel assured that the counting house Gov. ernment, now in temporary occupation, is doomed to disappearance in the early future, when the people have time to realize the incapacity and selfishness every day becoming more apparent in the class representation they have had the folly to call into existence. It is a matter fo serious thought when we look at our pres ent condition and the prospects of the people that the Government should be in the hands of political apprentices. Never was there a time when capacity and experience were more needed that at the present moment. Our sealfishery almost gone; the Labrador fishery in a state, hav-ing reference to the markets, that menaces its very existence, for present realization warn all who can to abandon that fishery. We are full in view of a grave crisis for our labouring population, and from all we can see the Government look on in a sense of painful helplessnes Not a practical suggestion has been made to meet the situation, and we only see some nonsense about a fishery bureau which can only be regarded as a fantas tic mockery. Even if it had any merit it could only be in the distant future, while the people's needs are a problem that presses for immediate solution If when the earning season comes round nothing but the old occupations are available in their present condition, then emigration must take place, and this means the loss of our choicest wealth, and what about the trade, if the flower of our labouring population flee away No man will more vigorously advocate the claims of the trade than I will within their legitimate limits: but I hold that purely trade policy in our Government would be disastrous to all our interests would be disastrous to all our interests, and any class legislation is inimical to the advancement of our common prosperity. I shall endeavour to press progressive views on the legislature, from which their protests cannot exclude me, and I hope to show my friends that I may be of use in dealing with the one great burning labour question which

dwarfs down all other considerations at the present time."
Sir Ambrose was warmly cheered as

he proceeded with his speech, and he sat down amidst a tumult of applause.

SECRET SOCIETIES.

Cleveland Universe

It is customary among Catholics to peak of secret societies as being con-emned by the Church. In fact in orspeak of secret societies demned by the Church. demned by the Church. In fact in ordinary conversation, in books and even
in documents the term "secret societies"
is used as synonymous with forbidden
societies." This use of the former term
leads sometimes into error those who like
most ordinary people are not familiar
with the exact terminology of Ecclesiastical legislation. Societies may be forbide
den though not secret at all. The object
of a society may be unlawful. The means of a society may be unlawful. The means adopted by it for its ends may be unlawful. These statements may be true even when there is no secrecy whatsoever as to ful.

There is a secrecy however which is unlawful. It is the secrecy which is not recognize lawful authority. No oath of secrecy can exempt a man from the obligation of answering questions put to him by lawful authority. Let us imagine a case. A certain society has a bond of oath or affirmation by which no member of an association can reveal the name of a member, or any of the proceedings of the society. A criminal or civil suit in the courts leads to an inquiry as to the names of members and as to what has been done in a meeting. The oath or affirmation of secrecy can not exempt the person asked from the obligation of answering such a question. The reason is so clear that we need not state it.

For a Catholic the public authority that must be recognized and can not have

its rights abridged by any such oath or affirmation is two fold, civil and Ecclesi-astical. The Catholic Church teaches the supremacy of civil authority in civil affairs and the duty of all men to obey it independent of any associations such as those we speak of. The Church also teaches her right to investigate such proceedings of her members as she may in the interests of religion deem needing investigation. Let us suppose, for instance, that a Bishop institutes a commission to inquire into the doings and character of a certain association. Such a commission could call upon Catholics to render testi-mony and they would be obliged to answer notwithstanding any oath of secrecy taken. As a matter of fact we do not know of a single instance in Catholic American history of such an investigation by Ecclesiastical authority. This shows the prudence and deliberation with which the Church proceeds. But the rights of the Church proceeds. But the rights of the Church are unquestionable in this matter, and it may, especially in these times when so many societies are being formed and are so active, be deemed advisable to make use of these rights. If so, Catholics can always rest assured that their interests and the interests of their associates will always receive due consideration and no harmful publicity will ever result from such an investigation.

It is not our purpose, nor our province, to say what societies are legitimate and what are not. What is clearly condemned, such as Freemasonry, we can proclaim as condemned. We mention Freemasonry merely as an illustration. Catholics know there are other associations clearly condemned. Besides "clearly con-demned" there are many other qualifications, such as "dangerous," "suspected," and the like, each having its proper conproper solution, when they are in doubt, through their pastors.

T. F. Mahar, D. D.

The Orangemen in 1798.

The Orangemen were now on hand to follow up the vanquished, whom they valiantly slaughtered without mercy valiantly slaughtered without mercy— this being always their well chosen avo-cation in war, for the grim fraternity were never soldiers to fight on equal terms. A regiment of them raised from Bandon Orangeman, and known as the North Cork, became notorious for the ingenious tortures they inflicted on those who fell into their hands. This regiment was in Castlebar when the few French-men that landed under Gen. Humbert advanced on that town. There were six thousand British troops in Castlebar at the time, including the North Cork, when according to the historian Plowden, Humbert attacked it with nine hundred Frenchmen and fifteen hundred of the Mayo peasantry, making twenty-four hundred in all; and these, it is an historic fact, drove the six thousand out of the town like so many sheep. The North Cork true to their fighting qualities gallantly ran away, never halting till they reached Tuam, forty miles from the scene of action, and yet for further safety, started for Athlone. This incident is still remembered as the "Castlebar races." These runaways were part of the army that Gen. Abercrombie declared "dan-gerous to everybody but an armed foe;" and well they proved the truth of this

Be Honorable.

Boys and young men sometimes start out into life with the idea that one's success depends on sharpness and chicanery. They imagine that if a man is able to "get the best of a bargain," no matter ty what deceit and meanness he carries his point, that prosperity is assured. This is a great mistake. Enduring prosperity cannot be founded on cunning and discannot be founded on cunning and dis-honesty. The tricky and deceitful man is sure to fall a victim, sooner or later, to the influences which are forever working against him. The future of that young man is safe who eschews every shape of double dealing, and lays the foundation of his career in the enduring principles of everlasting truth.

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DR. IRA M. LANG, New York, says : "I have prescribed Scott's Emulsion and used it in my family and am greatly pleased with it. Have found it very serviceable in Scrotlous diseases and Pulmonary affections."