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The Silver Lullaby.

There's never a day so sunny
But a cloud appears;
There's never a life so happy
But has its time of tears.
Yet the sun shines on the brighter
When the tempest clears.
There's never a garden growing
With roses in every lot;
There's never a heart so hardened
But it has one tender spot.
We have only to nurse the border
To find the forget-me-not.
There's never a cup so pleasant
But has bitter with the sweet;
There's never a path so rugged
That bears not the print of feet;
And we have a deeper promise
For the trials we may meet.
There's never a sun that rises
But we know 'twill set at night;
The stars that gleam in the morning
At evening are just as bright,
And the hour that is sweetest
Is between the dark and light.
There's never a dream that's happy
But the waking makes us sad;
There's never a dream of sorrow
But the waking makes us glad;
We shall look some day with wonder
At the troubles we have had.
There's never a way so narrow
But the entrance is made straight;
There's always a guide to point us
To the little "wicket gate";
And the angels will be ever
To the soul that's desolate.

A MISSIONARY BISHOP.

BISHOP GRANDIN AND HIS INDIAN PEOPLE.

A LIFE OF SELF-SACRIFICE.

Bishop Grandin, O. M. I., of St. Albert in the Saskatchewan, passed through New York recently on his way back to his diocese in British America. He was accompanied by Father Ledue, his vicar general, who in an interview gave the following interesting particulars of their work in colonizing and Christianizing that wonderful region: "We have many hardships, but we are advancing steadily with our work. There are now about 50,000 Indians in the diocese who have been converted to the Catholic faith. In the first place, we tried to settle them, and get them to abandon their wild life. We taught them how to plough and how to cultivate the ground. They take up claims consisting of 250 acres of land and go to work. We have found it better to convert them, of course, but they never have been hostile to us. There are ten different languages spoken by the several different tribes under our charge, and the priests are obliged to learn these languages. In St. Albert diocese which alone has an area of territory twice as large as that of France, we have twenty-four priests. During the greater part of the year we travel on sledges drawn by dogs; and in going from camp to camp in winter we have no place to sleep but on the snow, and frequently with the thermometer 30 degrees below zero. When I have nothing to eat we share the same fate. In one instance that I recall which happened four years ago, a missionary was sent out to one of the far-off tribes, accompanied by an Indian guide. They reached a place where they could get nothing to eat, and after suffering for a long while, the Indian finally killed the missionary for food. In St. Albert diocese we have fifteen missions. There are three good schools in which the children are taught by eighteen Sisters. These Sisters are what are known as Gray Nuns and come from Montreal. In the town of St. Albert we have an orphanage in which are thirty-two children of the different tribes, and in the diocese there are three orphanages with one hundred orphans. At St. Albert we have, also, a fine cathedral, eighty feet long and thirty-two feet wide, with a gallery all around. It is there that Bishop de Grandin officiates. We have also a manory in which there are at present eight nuns. Our food consists mainly of buffalo meat and fish, of which latter there are many in the little lakes around us. For ten years we had no bread, but during the past three years we have succeeded in raising wheat, and have now a fine crop. We have a mill, with water power, at St. Albert last fall. Our houses are all frame. We are comfortable, but of course we have to endure many hardships." Father Ledue added that within the last few years a number of Canadian immigrants of different religions have come among them, and that the prospect for the various tribes is very promising. He has been fifteen years engaged in the work with Bishop de Grandin.—Catholic Review.

THE FIRST VICTIM OF THE IRISH FAMINE.

An inquiry just held at Innishowen by the coroner has disclosed the sad fact that absolute starvation exists, and has had its first victim. The deceased was the wife of a cottier tenant holding, in some way, a small patch of land. The hard times came on the land, and it is by no means a fall back upon. As a consequence, the soon found themselves in the face of sheer want. The mother sank under it, and the coroner's jury, after hearing the testimony of the doctor and other witnesses, have come to the conclusion that death resulted from a congestion of the lungs, brought on by cold and want of nourishment. The family, whose remaining members are cast on the charity of the people about the place, reside in the parish of Desertry, barony of Innishowen, county Donegal. A visit to their wretched habitation disclosed the presence of want in its worst form—no food and no fuel. Non-nourishment of any sort there was none, save a cupful of Indian meal. Fire was represented by a little heather, the use of which proved the utter lack of ordinary fire. That suffering exists in many instances is beyond doubt, and it is by no means certain that death from it will be isolated to one or two cases. It appears that abatement of rent have been granted in the district, in some instances the reduction being 25 per cent.; but this case sadly demonstrated how little use is an abatement of rent when there is not money for the necessities of life.

A very interesting ceremony was witnessed last Tuesday in the Convent of the Sacred Heart, at Manhattanville. Miss Honora Foley, having completed her novitiate in the Order, made her last vows, and was received into the Sisterhood of the Sacred Heart.

ARCHBISHOP LYNCH, OF TORONTO, ON THE IRISH SITUATION.

HIS COUNSEL TO ENGLISH STATESMEN.

The Most Rev. John Joseph Lynch, Archbishop of Toronto, who arrived on the White Star steamer Adriatic, on Friday last, in company with his conductor, Bishop of Armidale, Australia, has been on an extensive tour of the European Continent, and spent several weeks in Ireland and England, during which he devoted much attention to the land agitation, and the distressed condition of the people in the former country. He had long interviews with Sir Stafford Northcote, chancellor of the Exchequer; the Duke of Marlborough, Lord Lieutenant of Ireland, and Mr. Lowther, the Chief Secretary, in relation to the condition of Ireland; and, as the Archbishop visits great influence in the New Dominion, his views were listened to with great attention by the English statesmen. The Archbishop on being interviewed recently for the press, said that much of the conversation was of a confidential character that he regarded as confidential. He said: "As a prelate, representing a large and important section of Her Majesty's dominions, that is loyal to and contented with the government of the mother country, you will conceive that such confidence was reposed in me, and whatever views I expressed were accepted as being given with the sole object of conducing to the welfare and happiness of the people throughout the whole Empire. Perhaps I should rather call them propositions than suggestions which I offered as *modus vivendi* for England and Ireland. They will be reduced to what you would style Home Rule for Ireland, just as we have in Canada. My interview with Mr. Lowther differed from those with the Chancellor and Lord Lieutenant, in that I confined myself to the relations between Ireland and America; and here, after all, lies one of the roots of the difficulty. AMERICAN COMPETITION IS DREADED. "In what respect?"

"I pointed out in the first place that England's greater danger just now lies in American competition, which will prove disastrous to her within ten years, if things remain as they are. This statement startled the Chancellor. He was incredulous, and asked me to explain. I replied that the markets in England and Ireland cannot long compete with the American market in food supplies, in all articles of iron and steel, cotton and woolen goods, in all kinds of machinery, and though last, not least, in leather. One thing appeared certain—and he reflected seriously on the point for some moments after I let fall the observation—that a nation of farmers, with no rent to pay and with light taxes, though at great distance, can compete successfully with a nation of farmers burdened with heavy rent and taxes. There was no opening for a controversy on the point, for the English and Irish markets are already reaching a point where the blow, if America has completed so successfully during the past few years what will it do in the future? Landlords were paid their rents largely from the sale of cattle; now cattle have fallen greatly in price owing to American importations, so that the price of land has greatly fallen and must fall more. It is, therefore, simply a question of time, and no wise statesman will hesitate in endeavors to solve the problem. Emigrants and their children are returning from America to the mother country in the shape of all the commodities of life, and are gradually effecting a complete revolution in that country. Just think of it! The land value of \$100,000,000 is paid annually out of England and Ireland to foreign countries for food alone for their people. The amount paid by England for American meat cattle last year was \$21,000,000, and for American woolen goods \$10,000,000.

"Could this sum, I asked, as one of my propositions, be lessened by cultivating the waste lands and more cultivation of the good? It is computed that there are about 5,000,000 acres of wild land in Ireland which could be reclaimed and reworked fruitfully, and would repay any outlay. I presume that the government that spends millions to reduce slaves and many millions more to reduce the Africans and Asiatics to good manners, would not suffer a million of their Irish subjects to die of starvation because the land is not being cultivated in times of scarcity of food in France or through the Continent of Europe. The exportation of breadstuffs is prohibited by the Governments, for *salus populi suprema lex*—the chief care of a government is to preserve the lives of its people. Ireland is today in a very sad condition. We did not see any more than four times as many weeks. The leaden clouds, overcharged with seas of water, lay close to the earth, and incessantly inundated it. You no longer see the nice, fleecy clouds of former days. The last winter was so severe that few singing-birds have survived. They could not expect their tenants to give them the surplus of their labor when the Providence of God gave them little or no harvest. Formerly in Ireland, as on the continent of Europe at present, the landlord received one-fourth, one-third or one-half of the fruit of his field, as the agreement between him and his tenants may have been, so that he shared the bad as well as the good harvest with his tenants. Now, however, the landlords must be paid in cash, and thus escape the chastisement which falls alone on the poor man and his family, with all their fretting and tollings. The remedy for this, according to many, is to transfer the land to the tenants after paying the landlord a fair price. But such a proposition will bear the test of a critical examination.

THE RENT AGITATION.

"What is your opinion of the rent agitation?" "That seems to be the all-absorbing topic while I was in Ireland. Meetings were held everywhere to ask the landlords for a reduction of rent. Many angry expressions and some evil words were spoken. Several landlords yielded to the pressure, and it surprised me that the landlords did not take the hint themselves. They could not expect their tenants to give them the surplus of their labor when the Providence of God gave them little or no harvest. Formerly in Ireland, as on the continent of Europe at present, the landlord received one-fourth, one-third or one-half of the fruit of his field, as the agreement between him and his tenants may have been, so that he shared the bad as well as the good harvest with his tenants. Now, however, the landlords must be paid in cash, and thus escape the chastisement which falls alone on the poor man and his family, with all their fretting and tollings. The remedy for this, according to many, is to transfer the land to the tenants after paying the landlord a fair price. But such a proposition will bear the test of a critical examination.

"You do not, then, endorse it?" "That is hardly the way to put it. I mean to say that the tenant farmers and those in sympathy with them ought to pause before committing themselves to

any such course. There is an important point to be considered in addition to American competition."

The Archbishop, though not condemning the rent agitation, said that the gradual change of the Irish climate, to a state of almost constant moisture and gloom, and the probability of the warm gulf stream lapsing the island) make a serious question as to the possibility of Ireland, even with an actual possession of the soil of the farmers.

PLAIN BUT FORCIBLE SUGGESTIONS.

"Now let me sum up," he continued, "as I did with the English statesmen, my remedies in brief for the present land troubles and distress in Ireland. First, the landlords must come down about a half in their rents. That, I think, cannot be regarded as unreasonable, for, as I assured Sir Stafford Northcote, if such a step were taken in the entire country will be swamped by American competition. The farmers cannot get the same price as of old for their cattle owing to the competition, and cattle form a great factor for the payment of the rents. Second, the laborer will have to work for a lower rate of wages, and the farmer's profits must get sober. Laborers in this country perform one-sixth more work than those in Great Britain and Ireland. You do not seem to understand the reason—because one working day in the week is devoted to casuals.

AMERICAN EXPORTS.

"But a more important point is that American produce should be landed directly in Ireland. At present it is landed, with very rare exceptions, in Liverpool, or some English port, and our excellent and cheap beef never reaches the peninsula of Ireland. It is a fact which cannot be controverted, that the present and laboring classes in Ireland could not faste more than once a month, but for the supply of American lams and bacon. In England the butchers are combined, the landlords are combined, and even the English market is against the home producer. This is due to our immense forests of tan bark, which can be purchased here for £1 per ton, as against 25 per ton in England. I would not have been so struck with this fact but that it illustrates again how the Irish are shut out from the benefits of our cheap exports. For I never saw so many bare-footed people as during my last visit to Ireland. Let philanthropists and friends who are earnest in their endeavors to relieve the distressed poor of Ireland take this into consideration. Whatever provisions or supplies of any kind are procured here for that purpose should be landed directly on Irish soil; otherwise England will actually reap a harvest in speculating at the expense of the generous on this side of the Atlantic and the poor on the other."

THE ARCHBISHOP OF TUAM.

The Archbishop of Tuam recently sent the following letter in reply to an invitation to be present at a land meeting in Ballinasloe:—

The Archbishop of Tuam, also approving of this legal agitation for Ireland's rights, suggests some practical measures for the action of the people. He says in pressing terms that the people should not be considered mendicants prostrate at the feet of our haughty neighbors; neither should they be called upon to display our gratitude before a single favor is conferred upon us. Rather let us be looked upon as a nation justly claiming a portion of the common lands, and which, by a process of financial jugglery and other dishonest means, are annually transferred to the British Exchequer instead of having them employed for national purposes at home, such as, at the present moment, the relief of impending want, the reclamation of waste lands, drainage, and the construction of railroads in remote districts. When those benefits are bestowed upon us, their acknowledgment on our part will be proportionate to such favors. Had Ireland her own domestic Parliament, legislating for the common weal and assisting relief with paternal solicitude in the hour of distress, we should not have years of distress and famine would be unheard of in this country as in all civilized nations where the well-being of the people is the patriotic object generously sought for by their representatives through their own Parliament, unlike socially wrangled and down-trodden Ireland, whose fate in modern times has been guided by Saxon gentlemen completely ignorant of our wants, or what is still worse, heedless of our very necessities, especially whenever the real or pretended welfare of their own country is concerned. By the aid of the people, who are rooted in the soil of their native land; let their pecuniary relations with their landlords be decided by periodical valuation; let those and similar well-digested projects to be demanded with vigor and earnestness by means of constitutional and healthy organization of the political power of the people. With the view of realizing those social blessings let energy, activity, and the old principles, so justly secured by dishonest and crafty politicians, of independent opposition to all British parties by Irish members of Parliament, be vigorously required of them as a condition to senatorial honors by their constituents at the approaching general election, and the disorganization recently witnessed with pain, of what should be a compact body, will no longer dishonor our country in a foreign legislature. At the same time Irishmen at home and abroad must never forget to show their own independent Parliament legislating not for a class, but for the welfare of Irishmen regardless of all British interests, the people of this land must ever remain the slaves of their powerful neighbors and can never ascend to the intellectual and social heights to which they are entitled to ascend by the genius and virtue of their race.

RECESSION OF A CONVERT TO THE FAITH.

THE "TORONTO GLOBE" ON THE IRISH QUESTION.

Later accounts from Ireland, more detailed than those transmitted by wire, indicate that the danger of famine is more imminent than had been supposed. London press correspondents in Ireland find a great many cases of hardship to explain away, many humane landlords are making large remissions of rent, and relief committees are being formed in every part of the island. Sir Arthur Guinness remitted thirty per cent. of the money due him, though he has, like his father before him, spent every penny of rental on the improvement of the estate from which it is drawn. He states that he would have made the remission at an earlier date, but was deterred by the feeling that his action might be ascribed to fear of the land agitation. That a man so courageous and so invariably liberal reforms rents now is an indication that the distress is unusual even in his well-managed property. Canadians may, therefore, be assured that their charity is absolutely needed.

The situation in Ireland is one which brings discussion back to the first principles on which life in communities is founded. A small number of persons own the land, and live in luxury on the money obtained for its use. An immense proportion of the population has no other way of living than by cultivating the soil. These are habitually in a condition of extreme poverty. The land system is one which is a curse to the people. It is said that an injustice would be done to the landholders by introducing the only system which can remedy present evils. Let that be granted—though the injustice of paying men for that of which they are deprived for the public benefit is a built-in evil. But admit that a grave and annual injustice would be done to the landholders by depriving them of their present legal status. Can it be compared to the injustice done to a much greater number of persons, by keeping them in their present position? It is of little use to say that the landlords have no rights which should be preserved. The persons have vested rights which should not be preserved. The slaveholder of the South had vested rights at the cost of other human beings. The Irish agitators look to nothing less than the establishment of a new order of things, and opponents made but faint denials that the proposed new order would infinitely benefit the million cultivators of the soil. Is it expedient that in such a case vested rights should obtain paramount consideration? How the *status quo* was arrived at that proposed new order should be the greatest happiness of the greatest number is the question of prime interest, and if the answer points to the utter destruction of landlordism, it should be, and eventually must be, destroyed. If its destruction in Ireland would threaten its destruction in England, it should be so much the worse for the landlords of Great Britain. It is a poor argument for maintaining a great injustice that its removal would bring about the destruction of a less injustice elsewhere.

RADICAL REFORM NEEDED.

MR. GLADSTONE ON HOME RULE. In the second of Mr. Gladstone's speeches to the electors of Athlone, on Wednesday, there is the following reference to Home Rule: "If you ask me what I think of Home Rule, I must tell you that I will only give you a partial answer. Home Rule is related to local government. (Applause.) I am friendly to local government. I am friendly to large local prerogatives. I desire—I may almost say I intensely desire—to see Parliament relieved of some portion of its duties. I see the utility of a partial surrender of power by the enormous weight that is placed on the time and the shoulders and the minds of those whom you send to represent you. They have got an over-weighted part, and if Parliament or any other portion of the country is desired and able to arrange its own affairs, it is better that it should be so. The House of Commons should be a more liberal and stronger Parliament for imperial concerns, I say I will not only accord a reluctant assent, but I will give a zealous assent to any such scheme. (Applause.) One limit, and the only one, I think, of the extent of local government, is that it should be done by any wise statesman or right-minded Briton to weaken or compromise the authority of the Imperial Parliament. (Applause.) The Imperial Parliament must be supreme in these three kingdoms; and anything that creates a doubt of that supremacy cannot be undertaken by any intelligent or patriotic mind. (Applause.) . . . If we take off its shoulders that superfluous weight by the constitution of secondary and subordinate authorities, I am not going to be frightened out of serious measures of the kind because I may not be able to do it. I am not going to be frightened by the prejudices of Home-Ruleers. (Hear, hear.) I will consent to give to Ireland nothing that is not to be upon equal terms offered to Scotland; but the man who shall devise machinery by which some portion of the excessive and impossible task now laid upon the House of Commons shall be shifted to the more free and considerably more efficient hands of secondary and local authorities will confer a blessing upon his country that will entitle him to be reckoned among the permanent benefactors of the land.

Further on he spoke the following remarkable words: "What happened in the case of the Irish Church? I go with Lord Salisbury to that case, and it proves exactly the reverse of what he says. Down to the year 1865, and the dissolution of that year, the whole question of the Irish Church was not paid attention to in England. The Church then occurred which drew the attention of England to the Irish Church. I had myself said in '65 that it was out of the range of practical politics. It came to this, that a great pain in the heart of the metropolis was broken open, and in Manchester policemen were murdered in the discharge of their duty. At once attention became directed to Ireland, and the question came within the range of practical politics.

We regret exceedingly to state that the venerable Archbishop of Milwaukee is in a very low state of health.

RECEPTION OF A CONVERT TO THE FAITH.

FROM PERU.

INTERESTING EXTRACTS FROM A PRIVATE LETTER.

Lima, Sept. 1st, 1870.

To-night, as I look out on the Peruvian sky, I miss Ursula Minor. For my part, I think the glories of the Southern Cross are much exaggerated; in my opinion it does not compare with that torch which glows in your eyes, and those of all the friends I left behind in my dear Canadian home. But a new planet, far surpassing Venus at her fairest and brightest, fairly blazes in the western sky, about half-way between the dipper and the cross. It has only been visible within the last two years, and in this latitude. The Peruvians have prospected no inquiries concerning its coming or going; they have contented themselves with bestowing upon it the name of "Bolivar," and considering it their personal property. I must not say at once that I had crossed the ocean. Its brilliancy attracted my attention; and as it cast a shadow, I supposed it to be Venus; but the captain and a Peruvian lady on board gave me the above information. I have heard nothing further since. It reminds me of the star of the Magi. God grant it may be a sign of consolation to you. It is truly beautiful—in fact magnificent is the proper term to describe its regard.

When I will have told you something of the manners and customs of the Peruvians, you will not be surprised that at times I feel a little homesick. I have seen and secretly define everything with regard to this country; machinery is unknown, and whatever bears any resemblance to energy is of foreign birth or importation. If you tried you could not make the people hurry; they run out of doors when an earthquake occurs, and when the sun paces morally and physically is that of a snail. And then the early education of children is so much neglected; as soon as they come into existence they are abandoned to the care of servants, frequently of the lowest class. As a natural consequence, they contract many vices, and only years of good study can eradicate them. These evils are not easily remedied; for the Peruvians, hardly capable themselves of bettering their condition, are very jealous of their country, its wealth and its luxury. Foreign priests, even the holiest and best, receive only toleration for their welcome. There are, however, some good men, like Father Nuncio, and his Secretary, several European clergymen who are doing much to change the sad aspect of religion in this country. I must add, too, that a very great improvement has been noticed since the Ladies of the Sacred Heart have undertaken the education of the female youth of Lima. The Society of Jesus was banished many years ago; and although a few generous and energetic members are laboring in the Peruvian capital, the government winks at their presence, but gives them neither sanction nor support. You, who have been so long in the land, I trust, will be able to do much for the good of the country. I am sure you will, for the Jesuits, as you appreciate my feelings at seeing them thus treated. Strange to relate, the monastery built by them as their professed house in Spanish America is now occupied by the Ladies of the Sacred Heart. I have seen the building, and it is not long ago; and I can assure you that, for the country, it is really a magnificent building. The modern improvements of light and water all over the house have found their way within its walls. The convent is only two stories high, yet the chain of the Ladies of the Sacred Heart is so long, that it is as if it were a hundred feet high. The Ladies of the Sacred Heart, as you appreciate my feelings at seeing them thus treated. Strange to relate, the monastery built by them as their professed house in Spanish America is now occupied by the Ladies of the Sacred Heart. I have seen the building, and it is not long ago; and I can assure you that, for the country, it is really a magnificent building. The modern improvements of light and water all over the house have found their way within its walls. The convent is only two stories high, yet the chain of the Ladies of the Sacred Heart is so long, that it is as if it were a hundred feet high. 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