GALILEO AND KEPLER.

Galileo Galilei was a native of Pica Italy, and was born on the Sth of February, 1564. Few names have enjoyed such a remarkable celebrity and strange to say, the general appreciation of his character rests on a misconception of his real claims to distinction. His true claim to greatness rests not upon his astronomi-cal discoveries, but upon his researches in natural philosophy, and as the founder of the science of dynamics. The interest attaching to the name of Galileo is connected in the minds of many with the supposed position he holds in respect to the relation of the Church and science. The issue of malicious fiction called modern bletory, through the influence of designing persons, has steadily represented science, in the person of Galileo, strug gling against the persecution of the Roman church. He is even pictured as suffering torture from the inquisition, and he has been taught while being racked to say: "E pur si muove" (It moves however), meaning the earth.

THERE WAS NO TORTURE.

Galileo's own bicgrapher denies the etory of torture. Hailam, in his History of the Literature of the Middle ages, sets the story aside; Dr. Whewell, in his History of the Inductive Sciences, considers the charge an invention; also the disingenuous article in Chamber's Encyclopedia implies that the charge is a fiction. In most encyclopedias it is displayed as a fact, the object being to prove the Papacy cruel and opposed to science. It is also offered as an argument sgainst Papal infallibility. The general verdict is that there is no proof worthy of credit sustaining the charge of torture. THERE WAS NO TORTURE. irg the charge of torture.

WHY IT SEEMS IMPR BABLE.

Galileo, after the decree of the holy office, was admitted to an audience by Pope Paul V. He then spoke of the ennities and calumnies of which he was the object. Paul V. replied that he was fully convinced of his right intentions and sincerity of purpose, and when Gall lee expressed some anxiety lest he might still be exposed to the ill will of his enemies, the Pope desired him to set his mind at rest on this point, for that both himself and the cardinals of the congrega-tion of the Index had formed such an option as would prevent their giving cred-ence lightly to any calumnies against him. Paul V. said to him: "As long as I am alive you may rest in security," and he repeated several times that he would be ready on all cossions to give him proofs of his protection. This is found in the works of Galileo, (vol. 6 page 26.) In 1623 Cardinol Mafferi Barberini, who had celebrated Galileo's discoveries in verse, became Pope, and he, on learning that Galileo was coming to Rome, said: "I shall have great pleasure in seeing him." He had six interviews with this Pope (Urban VIII.) and he wrote to his friend, Prince Cesi, and spoke of his distinguished reception by His Holiness. The Pope sent a brief to the Grand Dake of Tus-cany, Ferdinand II. which contained the most flattering praises of Galileo. Car-dinal Hohenzoller promised to speak to the Pope in relation to the decree still in force against some of his writings. The Holy Father said: "The Church had not condemned and would not condemn The Popes were his personal friends, as also the Cardinals of the Holy Office. Pope Urban said of him: "We have found in him not only literary distirction, but also a love of religion and all the qualities which can meilt our pontifical favor." OTHERS NOT PERSECUTED

Nicholas Cusa, a priest who was born at Cusa on the banks of the Moselle, hav ing studied in the most famous universi ties of Germany and Italy, became Arch descon of Liege and in that capacity he assisted at the Council of Basil in 1431. He had written a treatise on Astronomy nearly two centuries before Galdeo, and at this council he maintained side by side with Cardinal Cesarini that the true system of astronomy should be called not geocentric but heliocentric and that the earth and not the sun was in motion. What was the consequence of this bold step? Was he summoned before an inquisition? He was summoned before Nicholas V. to receive a cardinal's hat and with it the Bishopric of Brizen in the Copernicus came to Rome from the banks of the Vistula and we find him a humble priest raised to be a professor in the Pope's university and engaged in giv-irg lectures on the new theory of the eavens to over 2,000 pupils, and when he was unable to print his new work Cardinal Shomberg undertock the entire expense of the publication and when the great work was printed it was dedicated to the reigning pope, Paul III. If the Roman authorities treated the inventors of the system (after Pythagorus) so graciously, why should they persecute Galileo who was merely explaining the system array class and Copernicus, although priests, kept the question of religion entirely aloof from their philosophical speculations, while Galileo reduced the issue to constitute of sectional times. a question of scriptural interpretation. In reality it was a fight between two schools of philosophy and Galileo rashly inelated on a decision from the Church in the matter at issue.

THE CHURCH CONSERVATIVE.

The Church cannot afford to leap to conclusions on a matter of mere science. There may have been some seventeen theories of our system since Joshus com manded the heavens to stand still, and the Church under the old or new law was committed to none of them. A prominent reason for delay is the fact prominent reason for delay is the fact that at that time the system was not sufficiently demonstrated. The cele-brated Delambre said "that till the velo city of light was ascertained by Reaumur, and the aberration of light was calculated by Bradley, and the laws of gravitation were established by Newton, all the Copernicans were reduced to mere probabilities." Macaulay tells us that Bacon rejected the theories of Galileo, and so did Descartes. According to Galileo the sun is without any local movement whatever, whereas the contrary is now established. The Copernican system was wrong in giving the planets a circular instead of an ellipti-Copernican system was founded on false geometry. Tyoho Brahe, though he re-jected the system of Ptolemy, confessed that he was not prepared to adopt that

of Copernicus. Galileo spoke warmly resident the system at first. It is said that even at present the Copernican system fails to explain certain pheno

Mena.

As regards the opinious and decrees of the congregation of the Index the head of the Church may delegate to it a portion of his supreme jurisdiction, but he cannot communicate to it his infallibility, which is incommunicable. Its acts are not absolute. The sentence against (Jalileo was that he was not to teach his doctrine as a demonstrated teach his doctrine as a demonstrated fact, and that he was to be a prisoner at the good will of the court, and that he was to recite the seven penitential psalms once a week for three years. He psaims once a week for three years. He located himself at the pleasant villa of Accetri, a mile from Florence, near the church of St. Matthew, where his two daughters were cloistered nuns. Here he lived in happiness and peace,

John KEPLER.

John Kepler was born near Stuttgard to Wurtemburg in 1571. In order to show the great difference it makes to us whose ox is gored, I give the story of Kepler which our histories fail to men-

tion.

The celebrated astronomer Kepler was condemned by the Theological Faculty of Tubingen, in 1596, for confirming the identical scientific truth, which thirty years later caused the dispute of the schools with Galileo. The great majority of Protestants are, without doubt, ignorant of this interesting case. The historian Menzel says, "He was persecuted only in his native country, where he with difficulty, saved his mother from being burnt as a witch. He fled thence to the Catholics, and notwithstanding his Lutheran principles, was tolerated his Lutheran principles, was tolerated by the Jesuits, who know how to value scientific knowledge." John Kepler re-flected no less credit on Protestant Ger-many than Galileo on Catholic Italy. He discovered the elliptical form of plane-tary orbits, and settled the truth of the Copernican system on an immovable basis. He was forced to lay his system before the Academical Senate of Tubinger for their approbation, without which it could not be printed. The unanimous decision of the divines composing the senate was that "Kepler's book con tained a damnable heresy, because it contradicted the teachings of the Bible in that passage where Joshua commands the sun to stand still." To this Kepler replied: "That as the Bible addressed itself to mankind in general, it spoke of things in the life of men as men in gen eral are accustomed to speak of then that the Bible was in no respect manual of optics or astronomy, but had much higher objects in view; but it was a blameable abuse to seek in it for answers to worldly things; that Joshua answers to worldly things; that Joshua had wished to have the day prolonged and God had responded to his wish; how this had happened was not a subject for inquiry." Such an answer as this might at least have been expected to make an impression on a body of theologians, the very reason of whose existence was in their religious creed sfiirming the right of every one to explain the Bible for himselt. (Note the inconsistency!) Had not the Duke of Wurtemberg interposed not the Duke of Wurtemberg interposed to protect Kepler he would probably have suffered. He quitted Wurtemburg and field for refuge to the Jesuits of Gratz and Ingoldstadt, who honored his great talents, and received him with open arms, because of the service he had rendered to science. On the death of Tycho Brabe he received the appointment of Court Astronomer to the Emperor Rudolph II—Philip O'Neill.

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THE REVOLT OF THE CELT.

The Saxon Must go. GRANT ALLAN, IN THE UNIVERSAL

Our once Teutonic England pauses now for a brief breathing space on the very eve of passing, more or less tranquilly, through her own much mitigated French Revolution. But she only draws back pour mieux sauter. The minor scenes and episodes of the drama, of course, as in most other adaptations from the French, will be greatly modified. The properties and accessories will be planned on a far less sensational and imposing scale than in the Parisian original. There will Our once Teutonic England pauses now a far less sensational and imposing scale than in the Parisian original. There will be no guillotines, no tribunes, no rumbling tumbrils, no copious shedding of theatrical blood coram populo. Our Camilies will sport no gay tricolor rosettes; our St. Justs will array themselves in no bacconing puritanical costumes; our becoming puritanical costumes; our manads of St. Giles's will never march in triumph with waving flags along the road to Windsor. But at bottom, as everybody now admits, the French Revolution represented the final victory of the Celtic element and the Celtic ideals of the populace in France over the Teutonic element and the Teutonic ideals of the old noblesse. And what I want to point out in this present paper is the corresponding fact that the modern Radical movement in England, now for the first time fairly behald in its now for the first time fairly beheld in its true proportions by both sides among the combatants, is a movement for the substitution of the Celtic element and the Celtic ideals of Scotland, Ireland, and the northern and western counties. for the Teutonic element and the Teu tonic ideals of the true restricted Saxon Eogland in the south and east. The opposition is not merely, as most people vainly imagine, an opposition of rich to poor, or of class to class; it is an opposition of race to race. The battle to be fought out is not merely social and economic; it is far more fundamentally ethnic.

omic; it is far more fundamentally ethnic as well. A return wave of Celticism is re-conquering England from the hands of the seadogs. And England, I venture parenthetically to believe, will emerge much better from that just re-conquest. The history of England down to the reign of Elizabeth is almost exclusively the history of the Teutonized and civilized southeastern half. From that described the season of the season of the result of the season o ized southeastern half. From that day onward, the Celt has slowly been making himself felt. Gaining from age to age in weight and numbers, to day he is all but master of the situation. Three things

have contributed to this revolutionary result. In the first place, as the outlying Celtic districts have been gradually amalgamated, the Celt has learned the English language, and become to sli intents and purposes an English citizen. In the second place, the widening of franchises in the present day has made over nolities power from the deminant franchises in the present day has made over political power from the dominant, predatory, and idle Teutons, to the subject, industrial and hard-working Celts. In the third place, a great return wave of Celtic population has surged down from the mountains and across the narrow seas to flood the markets of the once Teutonic regions. I will not dwell at length upon this point either, already well known in its effects to Politicians, One has only to look at the way the High One has only to look at the way the High anders have poured into Glargow and Edinburgh; at the influx of Irish into Edinburgh; at the influx of Irish into London, Birmingham, Southampton and Newcastle; at the Welsh in Liverpool and the metropolitan district, to see how largely this return wave of Celts has modified and reversed the political position. The entire adult laboring populalation of counties like Devon, Dorset and Cornwall now moves eastward at about the age of twenty to seek work in London or in the great trade centres. The Celt has worked back upon the conquered region.

region.
Put briefly the ethnical aspect of the Put briefly the ethnical aspect of the question, then, is simply this: For several bundred years after the first Teutonic invasion of Britain, the Teuton kept pushing ever westward, settling and Teutonizing wherever he went. For the last 200 years or more, this movement has in the main been checked, and the Celt, who increases faster than the Teuton has begun to your back his one Teuton, has begun to pour back his own surplus population upon the previously settled and Teutonized regions. Eng lish speaking as the Cett now is, the pro-cess goes on very silently, but it goes on none the less surely and rapidly for all

that.
This extraordinary but unnoticed transference of power from the hands of the conquerors to the hands of the con-quered entails, of course, a correspond-ing substitution of Celtic for Teutonic social ideals. The springs of action are innate in the blocd. The Celt, there fore, beginning to feel his newly gained power, is now gradually in course of re-asserting himself. In Ireland, in Wales, in the Scotch crofter districts, nay, even in Cornwall, we may hear him asking, with no uncertain voice, for that measure of justice which the dominant Teuton never before had the wit to allow him More than that: he has friends in the Teutonic camp itself; he is everywhere now supported in his demands by the vast Celtic substratum that interpenetrates and underlines the most English and Teutonic part of the community. Not only are the Irish in England with us; not only are the scattered Welch and Scotch with us, but the so called English workingmen are with us in great part also. We see the country to day divided into two camps, in one of which are the Teutonic masters and to some extent the servile Teutonized populace of the Southeast; while in the other stand the ever unassimilated free Celts of the North and West, and the free-minded Celtic or semi Celtic laborers of England generally. On this hand we see the plunderers with their flunkeys and their serfs; on that we see the workers with their sympathizers and their guides. From the day when the vast Celtic West, teeming mother of millions, was first incorporated un-Teutonized into the British Empire, the result of that con-test was a foregone conclusion.

THE CELT MUST INEVITABLY SWAMP THE

TEUTON;
peaceful Celtic ideals must inevitably
replace the predatory institutions of the
rapacious Germans. In the new Gododin,
it is the Saxon whose fall must be sung
The folk who evolved feudalism and
anobs must give way at last to the folk
who evolved the fraternal clan system
and the Plan of Campaign.

and the Plan of Campaign.

And what, now, are these common underlying Celtic ideals? Well, the free Celt, I suppose, has four great cardinal notions or emotions implanted ineradicably in the very fibre of his nature, all of whom are wanting in the alternately servile or lordly Teuton: The love of service or localy feuton: The love of individual freedom, the right of owner-ship in land, the sanctity of personal property, and the equality of all men in their capacity as cuizens of the free state. Every one of these statements, I know, is a rank paradox; because hither-to the lion has never been allowed to paint his own portrait killing the man; it is the Teuton's side alone that we have yet heard. Let us examine each briefly in detail, and see whether the apparent paradox is or is not, as usual, a truth. First, the Celt loves individual free

dom. He is self-moved. He is an individualist. The law-loving, Teuton delights, after his kind, in calling him lawless. And so, indeed, he is. To him the policeman's truncheon is no divine sceptre. The disgrace of being known as a law-spiding (six could never he cart as a law-abiding folk could never be cast in the teeth of the Welsh, of the Irish, of the Highland Scots. The Teutons, in the lump, cling, to this day, to the prin-ciple of authority; the Celts, in the lump, insist rather on the principle of sufficient reason. Look at them on the continent of Europe as a whole. The Germans, intelligent, docile, obedient, heavy, submit to be ruled by the iron hand of the sternest Bismarck or Moltke they can find; no watchward of liberty, of private initiative, of the public right; in their place, those service parrot cries, our Kaiser, our Fatherland, our despotism, our despot. Like whipped dogs, your Germans lick the hand of the man of blood and iron who holds them tight in his cruel leash. On the other hand, the French, the most purely Celtic people in Europe, have the instinct of individual freedom deeply innate. A Napoleon freedom deeply innate. A Napoleon may make himself Emperor, by a coup d'etat, may dance at the Tulleries and nunt at Complegne, but he cannot change the profoundly democratic sentiment of the nation as a whole. Every Parisian is a republic in himself. The French reject the principle of authority, the divine or hereditary right of one man to interfere with another man's movements; they have borne within them the sentiment

In Britain the same profound characteristics come out still. It is our Teutonic squires and major generals and parsons who say emphatically, "Hang it all, sir! why doesn't the Government put this nonsense all down with a strong hand? String up every Irish agitator in hand? String up every Irish agitator in a row; give 'em a dose of cold lead in Trafalgar Square; cut down your Bradlaughs before they get into the House; dragoon everybody who's insubordinate anywhere." It is these people who know of a short way with the Lewis crofters; who talk about "putting the law in force" against the starving peasantry of Skye or Connemars; who justified Eyie for hanging Gordon; who blew sepoys from the guns in the great uprising of outraged India. Ryal Ulster, law.abiding Ulster, Teutonic Ulster is all for the principle of authority in government; principle of authority in government; its notions are summed up under the flower in Col, Saunderson's frock coat button hole. It is the law; let that suffice; the ruling classes have so decided it; the duty of the ruled is to starve and be quiet. Deceased wife's sister, or tithe or Church rate—while it is the law you

or Church rate—while it is the law you must obey it. As though bad laws ever got changed save by many men boldly and openly breaking them!

The Celt is certainly not built that way. This fetish of the law, the Saxon-made law, appalls him not. He bows no knee at the epotheosis of Robert Even in peaceful Methodistical Wales he is by nature a rebel—a dissenter and a radical. He "wants to know, you know;" and he will have his answer. He will not blindly accept the creed or He will not blindly accept the creed or the statutes that King and Parliament impose upon him from above. Clause twenty-seven never strikes him as peculiarly sacred. The Teutonic or Teutonized peasantry of the eastern counties of Sussex, of Hants, of Essex, of Leicestersuire—poor downtrodden folk
—will endure whatever wrongs squire and parson may choose to work upon them. But the sturdy Welshman is a law to himself. He has in him the stuff to make Rebecca rioters; he will not pay toll and team to alien authority whenever demanded; he will not bring tithe un summoned to a foreign church; he will fish for his salmon in his own free rivers; he will wander where it lists him on h own free hills. And the same thing is true in like degree of the Scotch High. lander and the Irish Celt. The iron heel of Saxon despotism has never crushed those Fenian spirits down. Our English Teutons, alternately lords and slaves, but never truely free and equal, were cowed successively by Dane and Norman till they lost the very taste for personal freedom, and became instead ingrained snobs, that is to say, willing vorshippers and admirers, in all mean ways, of the powers that be, of princes and of property. They not only acquiesced: they learned to hug their chains; they fell down on their faces with awe and joy before the face of a lord. They acquired what Mr. Du Mauner well calls "the British (he means English) passion for inequality." The feudal despotism of William the Con reudal despotism of William the Con-querer, the centralized despotism of Henry the II., the personal despotism of the Tudor, produced on successive generations their due effect. At the generations their due effect. At the present day, the true Teutonic Englishman may almost be picked out in any Metropolitan first-class carriage by his stolid, square-cut, prosperous build, his habit of reading lusciously about lords and ladies, and his resolute devotion to

the skirts of the peerage.

And since the slave, reversed, becomes the tyrant, the Tenton tyrannized over the Celt wherever he went. In the The tone cert wherever he went. In the Teutonized districts he reduced the Celt almost to his own unwholesome image, it is hard to find how any lingering trace of Celtic freedom or Celtic individuality even in preponderatingly Celtic English counties like Dorset and Surrey. But where the Celt was merely incorporated without heing Teutonized. Surrey. But where the Ceit was merely incorporated without being Teutonized, he retained his own lawless, insubordinate, self governing habits. The Cromwells and the Wades swept over the land, but they left the people in possession of their huts, and the people kept true within them to their native instincts. In Wales they were Constituted. stincts. In Wales they were Chartists; in Crnwall, Radicals; in Ireland, land-leaguers; in the Highlands, recalcitrant and insurgent crofters.

THE SAXON A NATURAL FLUNKEY, Second smong the ingrained Celtic ideals comes the surviving belief in the right of ownership in land—the idea that God made the earth, not for dukes, but for every man Jack of us. The servile Teuton has no sense of any claim to the soil he dwells upon. He pays rent gladly; he accepts to the full the famous English doctrine that the earth is the landlord's and the fulness thereof. If you try to explain to an ordinary benighted Eoglish peasant the obvious truth that "Squire" has no more original and natural right to the soil of the parish than he himself has, he opens his dull eyes at you in blank astonishment, and replies that of course the land is 'Squire's," because the parish has always belonged in "Squire's" family. He is too great a fool to know he has been cheated. family. He is too great a fool to know he has been cheated. If you try to put the same self evident truth, in language suited to his muddy intellect, before the square-out Teuton on the Metropol-itan Railway, you will find him just as

stolidly impervious to right reason as the verlest hind in a Suffolk cornfield. To veriest hind in a Suffolk cornfield. To the Englishman, with his irrational habit of accepting the actual and acquiescing in every display of brute power from above (within the constitution), the mere fact that law and authority vest the land in such and such a person seems a sufficient title, without any thought of inquiry into the original right and justice of the arrangement. The man has got his square miles of dirt, and why on earth shouldn't he have it as well as any other fellow? The late revered Jarana. other fellow? The late revered Jeremy Bentham has said he ought to be allowed to keep it, and would you run counter to the late revered Jeremy Bentham's judicious opinion? Even the natural judicious opinion ; cupidity of humanity seems in this case insufficient for the propagandist of the

Germanic surprise, and responds with his queer inverted taste for natural injustice that the land is "Squire's," and the park, and the pheasants, and he dosen't see why on earth it should ever be taken away from 'un. He thicks it would be very hard on "Squire;" he never for a moment appears to reflect that it is a sight harder now on Poll and the babies Not so the Celt. He never accepted

the feudal system; he never made him self any lord's man; he never willingly or knowingly allowed his native claim to or knowingly allowed his native claim to the use of the soil, by force or fraud, to be taken away from him. Beginning at a very early period, the Teutontic English permitted their kings to turn folkland into bookland, to bestow vast estates that belonged to the people upon particular persons on millitary tenure; to alienate the earth from the tiller who carned it in favor at first of the faudul earned it in favor at first of the feudal lord, and later still of that mere useless and hungry mouth, the landlord. The and nungry mouth, the landlord. The man has there so long been divorced from the soil, that even plain reasoning fails to make him see his natural claim to it. In the Celtic communities, on the other hand, the soil was ever practi cally for the people. The clan or the cultivator held the title in usufruct, and it was only under the influence of English lawyers (hos tu Romane caveto) that the head of the clan at last usurped the nominal freehold. So deally rocted in nominal freehold. So deeply rooted is this English prejudice in favor of an un-just division of the soil, indeed, that I have even seen that unhappy imalversa tion of the land in Scotland and Ireland quoted as a precedent for the similar majversation whereby the Indian zamin dar, a mere farmer of the revenue over system was nominally introduced into Ireland and the Highlands, the Celtic cotter still lived on in what was prac-tically his ancestral farm, on much the same customary terms as ever. It has only been of very recent years indeed that "the Law," that squinting idol of the Saundersonian grade of intelligence, has begun to be put in force in all its rigor by the Winan's and the Clanri cardes, the crowbar of the evictor and the devouring torch of the legalized in cendiary. On the other hand, as soon as the clear and vivid CELTIC INTELLIGENCE, LOGICAL ABOVE ALL THINGS, awakening to the practical world in which

it now lived, began to understand the condition of inequality and injustice sanctioned by Teutonic law and custom. it was inevitable that there should arise a reactionary movement—the movement which finds its various concrete expres sions in the Land League, in the Crofter sions in the Land League, in the Crofter League, in the more general cry for land nationalization. The soil for the people is the Celtic idea. One man has no more right than another to the free use of all natural powers, materials and energies. Gravitation does not belong to the Duke of Rutland. Coal was not laid down by Lord Dudley and Lord Durham. Either all have equal claims to light and is and earth earth are trained. Either all have equal claims to light and air and earth and water, or nobody has any claim at all to any of them. That is the simplest natural logic, the fundamental basis of all social ethics. In France, the great Revolution settled the question off hand, in a rough and ready way, by transferring the soil from a few headless thousands of Teutonic nobles to a few toiling millions of Celtic peasant proprietors. That was all very well as far as it went; but it was unsystematic and incomplete; it did not provide for and incomplete; it did not provide for the artisans of the towns, nor adequately the arrisans of the towns, nor adequately guard against the periodical recurrence of the agrarian question. The land nationalization scheme of Henry George (a Cornish Celt by descent), Alfred Russel Wallace (a Welsh Celt by descent), and Michael Davitt (an Irish Celt by actual birth), presents the more

by actual birtb), presents the more philosophical form of the same deep seated Celtic aspiration. Earth, iron, coal, water, for all of us! No monopolies of fresh air, no right of royalties on soil or sunlight! At the present moment, in Ireland, Scotland, Wales, and Cornwall, the land question is the burning question of the day; in England, among the more Celtic haif of the community it smoulders slowly, before breaking at last into a consuming bleze of artisan coning. of fresh air, no right of royalties on soil last into a consuming bleze of artisan opinion.

The third profound Celtic ideal is the sense of the sanctity of personal property. In this the Teuton is absolutely deficient. He can understand that "Squire" should own his acres and his manor house, his horses and his asses,

perty. In this the Teuton is absolutely deficient. He can understand that "Squire" should own his acres and his asses, his men-servants and his maid servants, and all this is his, because "Squire," of course, has a claim to most things; but he cannot understand why he himself heavild over own the product and out should ever own the product and out come of his own hands or brain. He come of his own hands or brain. He has no conception at all of what, in ultimate analysis, constitutes property. For property, by its very etymology, as well as by the common consent of all unsophisticated mankind (I omit the lawyers), is proprum, a man's own, that which he made or shaped himself by everting his handlersft on the common exerting his handlersft on the common exerting his handicraft on the common stock of raw material open to all. An acre of land, or a square mile of sea, or a waterfall, or a river, or a coal mine, or an oil well, or a human being, black or white, are not, and cannot conceivably be, property. Did the Duke of Suther-land make Sutherlandshire? But a stone hatchet, a shoe, a coat, a ship, s book, a picture, a statue, a tune, are, and must always be, the property of the man who made or shaped them, unless he freely gives or sells or barters his right in them to some other person. The law
that is to say, the will of a real or —that is to say, the will of a real or political majority, and for the most part the will of a dead majority, often an ignorant and prejudiced medieval majority—may happen to bestow them, against all common equity, upon somebody else, just as the law may happen to deprive English authors of American copyright, or to sanction the helding of copyright, or to sanction the holding of the man himself as a slave or serf, or to insufficient for the propagandist of the true faith to work upon. "Three aeres and a cow" fall flat on deaf ears. Though you point out to the English laborer that when the spoilers are forced to disgorge he himself ought to come in in the end for a fair share of the recovered spoil, he only gapes his vacant mouth at you in

sound mind and capable of passing the third standard, that all wealth is by nature the property of its creators. To take it from them by force or fraud, by law or lawlessness, is sheer robbery. And of that truth, simple as it seems, the Teutonic intellect appears as yet not to possess the faintest or remotest glim-mering perception.

It is an instructive sight for the

It is an instructive sight for the passionless ethical philosopher to watch that cynical champion of the party of confiscation, Mr. Arthur Balfour, endeavoring by sundry tortuous and squirming fallacies to show the temporary majority in a sympathetic Teutobic House that Irishmen, if they happen to be landless mee, have no claim at all, as against the tabooers of the land, to the product of their own haddicraft and labor. Equally instructive is it for the calm looker on to see that fervid and inspired defender of the rights of personal property, Mr. John Dillon (I name him with reverence), rise up in the white heat of his righteous indignation, after one of these cruel casuistical displays, and reduce the flimsy sophisms of that wriggling and writhing Teutopic apolowriggling and writhing Teutonic apolo-gist, like tissue paper in a flame, to shrivelled ashes. The fact is, where an essentially unjust distribution of raw material exists, essentially unjust ide as to personal property must necessari accompany it. Where your basis rotten, your superstructure is bardly likely to be sou d or solid. In Tuetonic observation, for who lists to look, that the notion of wealth as derived from labor and belonging to labor hardly ex-late at all; it is replaced by the notion dar, a mere farmer of the revenue over a given district, became transformed under our pauperizing rule into a land-lord collecting rent from the riots, his tenants. To the Celt, all that would have been frankly impossible. Even after our Eaglish or Lowland Scotch avaiem, was nominally introduced into a flat the collecting rent from the riots, his tenants. To the Celt, all that would have been frankly impossible. Even after our Eaglish or Lowland Scotch didn't build Westminster, that the Dakes avaiem was nominally introduced into a Natfalk dign't great Sheffeld at the of Norfolk didn't create Sheffield, that the Marquis of Bute didn't lay the brick and mortar of Cardiff. It would insist and mortar of Cardiff. It would insist that every man had a right to be protected in his own earnings against the greed of a Cavandish or the captice of a Balfour. For that, the industrious Irish tenant has long been battling, hitherto mostly in vain; the Teutonic majority has aided and abetted the lazy landlord in ruthlessly confiscating the labor of the tenants' hands. With a hard fight he has gained the privilege not to be robbed without appeal; tenant right, we call it. It

> degree of these our four Calticideals.
>
> I have left to the last, by design, the fourth and most fundamental of these Celtic notions, from which as fountain celtic notions, from which as fountain all the others naturally flow; I mean, the equality of all men in their capacity as cutizens of the free state. That equality the Celt fells strongly. He is a man; no other man is more than human. He will not do poojah to a silver gilt brother.

out appeal; tenant right, we call it. It means a legal recognition of a man's property, to a certain extent, in that which he himself has made or done. It is a Celtic idea, the first to be realized in some small

HE WAS NEVER A SNOB AND NEVER A FLUN-True, he often prides himself greatly

True, he often prides himself greatly on his family, but it is with the honest pride of being descended from worthy ancestors, not with the mean pride of being second cousin to an earl's brotherin-law. That honest pride is common among working folk in Wales; in Eogland it is almost unknown, even in the better artisan circles. It is a pleasure to hear Welshman talk together, to mark the natural absence in their conversation of that servile snobbish note which runs like a false tone through most English like a false tone through most English speaking. The Celt feels the dignity of his manhood. Brutal Saxons sneer at his Eisteddfod, generally because in their insular ignorance they don't know how to pronounce its name; but to the Welsh-man the Elsteddfod is the outer and visible sign of the universal love of cul-ture and individuality in the Celtic meanly admired, worthy things will be meanly admired, worthy things will be worthily aimed at, Small English grocers and drapers and farmers would think it beneath them to compete for an English prisessessing. think it beneath them to compete for an English prize essay, or take part in a contest of harp playing or glee singing; they would think it beneath them because they are beneath it. But the Celt knows his value as man. He knows that no one man is is born by nature to lord it over another. free where certain men possess by birth the inherent and irrational privilege of imposing their will as law upon others, If one looks at the list of speakers at any Radical meeting, even in that sink of Teutonic flunkeydom, London, it is interesting to note how almost every the speakers. When Marris Welch Societies teresting to note how almost every name from Wm. Morris, Welsh Socialist poet, to the Burns' and O'Connors, the Loyds and Macdonnells, is demonstrably of purest Celtic origin. The Celt believes in human equality. From that fundamental creed of the British (I do not mean English) mind, it follows, as a matter of course, that all have equal rights to soil and airs and minerals and water, to the use of their own limbs, to the full enjoyment of their own labor. That is Radicalism, the faith of the future, the realizable ideal of the free Celtic peoples.

peoples.
Within the last two years, this new Celuc Radicalism has begun to disengage itself from the mere half hearted, doublefaced Whiggery which forms the highest Liberal water-mark of the Teutonic intellect. That touchstone of political morality, the Irish question, has squarely severed the old Liveral party into two marked ethnical halves. That is the meaning of the great disruption: Teu-tonic Liberalism had reached the end of its tetner. The Celt still presses on. The Brights and the Chamberlains have The Brights and the Chamberlains have fallen away from the line of march; they have straggled over to their natural allier, the Tories; there let them hug their money bags like Demos, and fatten still on the produce of their unnoly sweating system. But the Celt needs no help from sleek captalist hands. He can do very well with his own folk. The Morleys and the Dillons will lead him in the future. For them, My

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