



GARTWRIGHT'S SPEECH.

THE STATE OF THE COUNTRY

Speeches by Sir Richard Cartwright, Hon. W. Laurier and Hon. H. Mercer, M.P.'s.

The Queen's Hall was well filled Thursday evening on the occasion of the demonstration of the Young Men's Reform Club. On the platform were, in addition to Sir R. Cartwright, Hon. W. Laurier, Messrs. Edward Holton, M.P., President of the Young Men's Reform Club, Hon. Honourable Mercer, M.P., Sydney Fisher, M.P., G. W. Stephens, M.P., Ald. James McShane, M.P., P. S. Coulson, A. W. Warrington (Liverpool, Eng.), A. C. Lealie, Alfred Perry, J. N. Greenshields, E. McLennan, James Stewart, Selkirk Cross, D. Downie, A. McGinn, Horace Joseph, J. H. Rogers, W. A. Weir, W. D. Lightall, James Darling, Thomas Cramp, J. Hodgson, T. Brown, J. K. Arnton, A. Fisher, B. J. Coghlin, J. K. Ward, Ald. Prefontaine, Dr. H. Frechette, J. Stirling, Edgar Judge, N. W. Tretholme, M. Hutchison, C. Cushing, D. Barry, J. X. Ferrault, C. Sonne, J. McLaren (Buckingham), and many others.

Mr. E. Houlton, M.P., taking the chair, expressed on behalf of the Young Men's Reform Club, satisfaction at the large meeting before him, and special satisfaction at the presence of ladies in such goodly numbers. The club was designed to inculcate grand political principles, and also to bring its members into contact with the most eminent public men and speakers of the day. They would on the present occasion have an opportunity of hearing two of the most eminent of the statesmen of the country—Sir Richard Cartwright, its most able financier, and the Hon. Wilfred Laurier. Sir Richard Cartwright was probably one of the most disliked men in political circles of the Conservative party. But this was simply because he had at a critical moment put principle before party and opposed the iniquitous system of taxation now prevailing in the Dominion. For the same reason Reformers hold him to be the financier to whom they had to look and were correspondingly proud of him.

Sir R. Cartwright, who was loudly cheered, alluded to the splendid audience, and said that the moment was a fitting one for such a gathering. There was a hush of rather staid, national and political circles, and the Conservatives were doubtless in a receptive mood and willing to enter on discussion. It was no desirable that his hearers should merely acquiesce in what he said, but he hoped they would try and verify what he had to say. If they agreed with what he said, he hoped then, and then only, they would try and give effect to his words. There was about a new school of political moralists, one which said that, if political circumstances were not pleasant, they should be concealed, or, in other words, that an ambassador was a man sent abroad to lie about his country. He thought that the moralists of the present day were of opinion that telling lies for party purposes was the ultimate purpose of their lives. He did not agree with a policy of falsehood. The condition of Canada to-day was not satisfactory. The promises of party made a few years ago had not been realized. Looking back to the period of confederation, and he had been one who had taken part in that step, but that measure was to preserve the country for ourselves, to build up a new nationality and to put an end to the petty party politics which had defaced the land. In some respects these objects had been achieved. Borders and ideas had both been enlarged, but at the same time there had grown some of the

BIGGEST JOBS AND SCANDALS
ever seen. (Laughter.) In 1867 Canada had the advantage of being one of the cheapest countries to live in. It had many advantages over the country which was our chief competitor. Instead of being cheap now, it is becoming dear, and instead of being lightly taxed it is now heavily taxed, and in that respect had changed places with the neighboring Republic. In 1867 the taxation of the United States was in proportion double that of Canada. To-day the taxation of Canada was double that of the United States. He was not prepared to deny that during the seventeen years since Confederation the country had in many respects prospered. Internal communication had been increased and wealth also. When he remembered what Montreal was 25 years ago he could not but be struck with the advances that had taken place in the material prosperity of the city and country. But the progress of the Dominion had not been uniform since 1867 or what it ought to have been. He allowed that great progress had been made in certain particulars, but

POPULATION HAD NOT INCREASED
in due ratio, and pauperism had increased to an alarming extent. There had also been severe and trying periods of commercial depression, though this was not attributable to Canadian want of judgment. He would quote from trustworthy statistics of Canadian origin, figures which would show that what he said was correct. In 1840 the population of Canada was 907,000; in 1851, 1,842,000; in 1860, 2,607,000; while in 1881 the population of which are now the Provinces of Ontario, Quebec, Nova Scotia and New Brunswick was 3,200,000. In 1871 it was 3,000,000 and in 1881 it was 4,261,233. It had been hoped that in 1860 the country would have been able to have held its own and kept its people, but it was evident it had not done this. It was a question of national increase was considered as well as that the increase of population had not been in a due ratio or in proportion to national growth. Between 1790 and 1814 the population of the United States had increased from about 4,000,000 to 8,225,785. The population of Canada in 1880 was 4,200,000. An ordinary rate of natural increase should have, with immigration, produced in 1884 9,700,000,

AFRICAN MISSIONS.

Carrying the Gospel to the Negroes of Africa.

Dwellings of the Natives—Graphic Pictures of Life on the Dark Continent—Markets of Human Beings.
Two Fathers belonging to the Society of the African Missions of Lyons have arrived in the city of Brooklyn to solicit alms, by special permission of Rt. Rev. Bishop Loughlin, in favor of the missions confided to their Society. The Rev. Ferdinand Ferlini has been called, expressly for this purpose, by his Superior General from the Arabian countries, where he has spent seven years of a laborious apostolate, passing from one Mission to another, and spreading every where the tidings of Christianity and morality. His companion in this difficult work is the Rev. William Connanghton, a zealous son of St. Patrick, who, having completed his studies at the Mother House of the above Society, has received for his first mission the arduous task of collecting funds in behalf of the Mission to which he has consecrated his life. The Society of the African Mission was first organized by M. de Marion-Bresillac. It was in 1856 that this prelate obtained from Pope Pius the Ninth authority to establish a seminary where priests could be trained for the perilous task of

(Continued on Sixth Page.)

THE REDISTRIBUTION BILL.

EFFECT ON THE IRISH PARTY.

LONDON, Dec. 1.—In the House of Commons to-day Mr. Gladstone presented the redistribution bill. It provides that all towns of less than 15,000 inhabitants and small boroughs shall be merged into counties; all towns of 50,000 inhabitants shall be entitled to one member. England will possess six additional members. The membership for Wales and Ireland is unchanged. Scotland will have twelve additional members, London will have thirty-seven, Liverpool six, Glasgow four, Birmingham four, Manchester three, Yorkshire sixteen, and Lancashire fifteen additional members. Mr. Gladstone stated that the government had received assurance of the passage of the franchise bill by the House of Lords. Liberal members of parliament generally approved of the bill. Mr. Courtney (advanced Liberal) has resigned the Secretaryship of the treasury in consequence of the omission from the measure of the principle of minority representation. Courtney, with other Liberals, has formed an opposition strong in talent, but weak numerically. The Irish party is satisfied that there has been no reduction in its membership, but its members fear the provision of the bill abolishing minority representation under population of 15,000 will result in losing half the Parnellites. Parnell feels confident the result of a new grouping will strengthen his following, but before giving the bill his support he will hold a conference with members of his party. The Tories give the bill a cool adhesion, but will fight its details in committee. The second reading of the bill will take place Thursday, when it will be referred to a committee to report after the Christmas holidays. The Franchise Bill comes up for its third reading in the House of Lords on Friday.

ALLEGED DYNAMITE OUTRAGE.

TRALEE, County Kerry, Nov. 23.—An attempt was made last night to destroy with dynamite the residence of Samuel Murray Hussey known as Edinburgh House. Many windows and a portion of the wall were badly shattered. All the members of the family were in the house, but nobody was injured. The outrage was exceedingly bold, as the house was under police protection, and at the time of the explosion policemen were occupying huts near it. No clue.

Mr. Hussey is one of the most extensive land agents in Ireland. The firm is known as Hussey & Townsend, and both members are most unpopular with the farmers. The National League weekly votes supplies of money to the residents of the Land League huts—victims of Mr. Hussey's mania for evicting tenants. He is agent of Sir George Colthurst, and he has also something to do with the property of the Marquis of Lansdowne, Governor-General of Canada, who holds large extensive estates in the County Kerry. The report of the explosion, however, needs confirmation in view of what recently occurred in the same locality. Two policemen, who were on protective duty, were found guilty of what in Ireland is known as "moonlighting." They fired shots into a farmer's house, intimidated the inhabitants and got up a very good outrage, but they were discovered and, being convicted by the constabulary authorities, fined £2 each. Judge Lawson would have sent a peasant to penal servitude for life for the same offence.

TRALEE, Nov. 23.—It is believed that the explosive was placed in the sewer under the back part of the house. After the explosion the house looked as though it had been bombarded. A split several inches wide was made in the main wall and reached from the ground to the roof. Great excitement prevails in Cork, where Hussey is exceedingly unpopular. Hussey is one of the largest land agents in Ireland. It had been known that a plot existed against his life.

THE MANCHESTER MARTYRS.

DUBLIN, Nov. 23.—The Irish Nationalists of this city celebrated the anniversary of the execution of the Fenians, Allen, Larkin and O'Brien, the Manchester martyrs. Last year, when a similar demonstration was attempted, it was stopped by the police, but to-day there was no interference on the part of the authorities. A procession comprising about 400 men, wearing caps upon their hats, marched through the principal streets and out to the cemetery at Glasnevin, where Allen, Larkin and O'Brien are buried. They knelt at the tomb of the martyrs, while prayers were said, and then returned to the city and to the monument of O'Connell and the other Fenians. There were no speeches and there was no disturbance.

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CARRYING THE GOSPEL TO THE NEGROES

of Africa. In 1858, three Missionaries started for the coast of Sierra Leone, and a year later M. de Marion-Bresillac set out in person, with five others to establish new missions. At sight of the African coast his joy was such as can only be understood by those select few who are born with the faith of martyrs. At Freetown the intelligence met him that the country was ravaged by a terrible epidemic. The captain of the vessel attempted to prevent his landing but in vain. He landed, but only to witness the death of the first three missionaries who had set their foot on the fatal shore in the previous year. Within three weeks the venerable prelate and the five new comers had all perished with their lives for their zeal in bringing assistance to the numerous native sufferers from the plague. The Rev. Father Plaque continued the work of organizing new expeditions and seeking for new recruits for the missionary army to fill up the gaps which death was continuously creating in its ranks. At present there are upwards of one hundred missionaries engaged in the work, and as many have perished in the few years since the missions have been in operation. The number of souls whose salvation is confided to the care of the Society of African Missions is upwards of

TWENTY MILLIONS OF POOR IDOLATERS

distributed among several Vicariates and Apostolic Prefectures on the West Coast of Africa, such as that of Dahomey, of the Slave Coast, the Gold Coast, Niger, etc., etc. Lagos contains the parent house of the mission, with five very flourishing schools, three for males and two for females; the latter conducted by Sisters of the same order, who also have charge of several hospitals in which the patients are gratuitously cared for. The school teachers are aided by assistants selected from the brighter pupils, some of whom make very good teachers. The results attained by the Fathers in the schools have been satisfactory beyond their expectations. A great distinction must be made between the children that attended school when the Missions were first established and the pupils of to-day; that is, between the children of pagan parents and those of parents who have been converted. The negroes of the second generation may be called members of a civilized community. It is not rare at Porto Novo, at Lagos, Abokuta and other stations to find

NEGRO CHILDREN CARRYING OFF THE PRIZES

from the children of Europeans domiciled in those localities. The Fathers have great hopes from the third generation which is just rising. A third generation may arise in the space of twenty-five years, as marriage is entered upon between the ages of ten and fourteen. When a boy has attained the age of thirteen, he is advised by the Fathers themselves to select a wife from among the girls of the convent school. The children are obtained by the missionaries from their parents without any trouble, as the latter willingly part from them. This does not arise from any lack of natural affection, but because they readily see the advantages which the children derive from education, agriculture and the various trades, which are the foundation of all progress, and which are taught by the Fathers. The introduction of Indian corn, which bears easily two crops a year, has done more to facilitate the labors of the missionaries than anything else. The country was frequently devastated by famine, whenever the rains fell too abundantly; the fruits, which constituted the staple diet of the natives, rotted, and starvot on followed. Corn, not being subject to such damage, the natives regard its introduction, as a gift of Providence. The Fathers who practice medicine are, perhaps, the greatest personages after the Kings, in all this region. They have only to threaten that they will leave and generally they obtain at once any concession they demand from these sovereigns. The huts in which they live are besieged every day by patients. The Kings themselves consult them, sometimes performing a journey of a month for that purpose. Surgery is held, by the natives, as a higher art than medicine.

THE DWELLINGS OF THE NATIVES

are made of bamboo cane thatched with palm leaves. The beds are simply mats of palm leaves. Fishing and hunting are little practiced as they require more bodily exertion than is agreeable to the natives. The disposition of the people is so mild that it is a mystery how they can indulge in the cruelties, such as human sacrifices, for which

they have become famous.

The Missionaries believe, that but for the fetish priests, who are exceedingly shrewd, and have a strong interest in perpetuating them, as their power is based in these bloody sacrifices, the country could easily be civilized. The Fathers have uniformly exerted themselves strongly in opposition to these brutal rites, and have frequently succeeded in entirely preventing them, when they had been informed in time. Under the reign of Guezo, the late King of Dahomey, human sacrifices had become comparatively rare, but his successor, Grewy, a slave to fetish priests, revived them with greater cruelty and more lavish expenditure of life than ever. The missionaries, under his government, have been powerless to check this

SLEEDING OF HUMAN BLOOD.

The number of slaves who annually perish in this way is estimated at several hundred. The King of Dahomey is, as is known, the most ferocious and powerful ruler in the whole region. During ten months of the year he makes incursions on the neighboring territories to catch as large a number of slaves as possible. He is chiefly assisted in this work by his two celebrated regiments of Amazons. The prisoners made in these expeditions are divided into three classes: one is sold to the slave merchants of the interior, intended for the European traders; another, chiefly women, is fattened and sold to butchers, who, revolting as the fact may be, even to relate, openly sell human flesh in their shops. The third is reserved for the human sacrifices which take place in the month of August and September, during the celebration of the "grand customs." These ceremonies have a double purpose—that of pacifying Ogan, the god of war, and other deities, and also that of recalling the memory of dead kings and sending them supplies of men and provisions. There exists a belief among the savages that a man passing into the future life takes with him all that is placed in his grave. For this reason in Dahomey, as in other savage countries, provisions are placed in the tomb. When a king dies, all his women, slaves and ministers must follow him. Not long since, when the king of Porto Novo died of prison administered to him by a rival for the throne, his funeral lasted nine days. During the whole of this time, numbers of victims destined for the "grand customs" were sacrificed every night in the fetish forest. The missionaries living in the neighboring huts could hear the cries of the sufferers, whose mutilated bodies, arranged in lines, were seen every morning in the public square of the town.

THE HEADS HAD BEEN CUT OFF

and nailed along the walls of the palace. At 8 o'clock on the morning of the ninth day the new King and his suite preceded by his fetish priests, moved to the pond where the grave of the late King had been dug. The sacrifice began. Seven slaves were slain, and the blood mixed with earth to form a kind of plaster, with which the grave was lined. The seven heads of the victims, with provisions of all kinds, were deposited at the bottom. The body of the King was then lowered into the grave. Then were seen approaching nine of his women, dressed in their brightest colored garments, and purposely intoxicated with copious draughts of British "tata," or rum. Believing themselves to be the objects of an ovation, they passed through the throng casting smiles on every side. When they reached the open grave they were made to kneel on the edge, and, before they had any suspicion, were stung with a blow on the head, and flung still alive, upon the body of their royal spouse. Earth was then thrown in.

COVERING THE LIVING AND THE DEAD.

At the distance of a few steps a fire was prepared for the burning of the ministers; but these astute politicians dressed slaves in their robes of office, and, while these poor creatures were perishing, made good their escape. The sacrifices to the gods are marked by greater and more varied refinements of cruelty. The shrines resemble dog-houses, appropriate dwellings for their idols, which are such hideous looking monsters. These ceremonies begin with a dance. In front of the shrine, a circle is formed by the leaders of the people, sitting down, while the mob remains standing. Holding a tuft of human hair in his hand, a priest dances in the centre, the circle uttering various cries, clapping their hands, or playing with instruments resembling bells, tambourines and cymbals. During the night, the fetish priests provide the god with one or more victims. The most common form of sacrifice to Ogun, the god of War, is to behead the human offering and

NAIL THE BODY UPSIDE DOWN

to a tree, with the head placed above the feet. At other times a young tree is stripped of its branches, bent down by means of a rope, and held in place by a kind of trigger. With the exception of the head, the victim is enclosed in a wicker work globe, and suspended, head downward, or, his head is encased in the stumps of the leaves which form the crown of the palm tree. The priest loosens the rope, the tree springs back, and the victim is left swinging in the air. Birds of prey soon dispose of his body. Besides these missions against the idolaters, the Fathers seek to plant the doctrine of Jesus Christ in Egypt and with that doctrine morality. In no other part of the inhabited world is immorality more widely spread. There

WOMAN IS REDUCED TO THE LOWEST DEGREE OF SLAVERY.

Her life does not differ from that of the brute. For her there is no liberty, no religion, no prayer, no God. Man, impelled by the fanaticism of a corrupt religion, is plunged into the most absurd errors. He becomes the slave of an authority which abuses its power. Only two years ago, during the insurrection of Arabi Pasha, the fanatical Mahomedans slaughtered thousands of Christians through hatred of their religion. In the city of Tachah one hundred and twenty Christians were put to death in the space of a few hours. One unfortunate victim, making the sign of the

cross while being tormented, was thus addressed by one of those ferocious barbarians: "Christian! son of a dog! You make the sign of the cross; henceforth you will make it no longer," saying which

HE CUT OFF BOTH HIS HANDS

His body was then dragged through the streets, and thrown through contempt in the cemetery of the Jews. Farther from this Mission, in the interior of Soulan, the rebellion of El-Mahdi caused the death of many missionaries. Four priests and three sisters refusing to apostatize and embrace the Mahometan religion are now lingering in the chains of a dreadful captivity. In this country men are hunted like animals to be sold at the public markets; villages are surrounded by flocks of traders and burned. The sick infants and the aged are thrown in the flames, while the robust are chained and dragged to market. These

MARKETS OF HUMAN BEINGS

are principally along the left bank of the White Nile. It is computed that the slave trade takes every year from their native country a million souls, and that eight hundred thousand of these poor creatures die on the road from exhaustion and bad treatment. It is only the doctrine of Jesus Christ that can save these poor tribes. The most efficacious means to insure the success of this work is to found bureaus for the perpetual maintenance of a certain number of missionaries in the Seminary of the African Missions in Lyons. The price of a bureau is \$3,000, the annual interest of which maintains one student in perpetuity in the above named seminary. We sincerely trust that some charitable persons will respond to this urgent appeal. Fathers Merlin and Connanghton, who have charge of this subscription, can be found at the House of the Immaculate Virgin, Lafayette Place, New York, where they are the guests of the Rev. Father Drungoole during their sojourn in New York.

AN EXTRAORDINARY CURE.

REMARKABLE RECOVERY OF A NUN AT MACON, GEORGIA.

A special telegram to the Chicago Tribune, from Macon, Ga., recounts the instantaneous cure of a Sister of Mercy at the conclusion of a novena to Our Lady of Perpetual Help. We hope to be able to publish a more detailed account of this extraordinary event. The favored Sister will not need to be reminded of the words of Our Lord: "When eighteen years of age, Miss Henrietta King, of Columbus, Ga., became a Sister of Mercy. Three years ago she was attacked by hemorrhages, and consumption was slowly killing her. Eight months ago she went to bed, and until a day or two ago remained there, being carried down stairs once during the interval on a litter. Three ounces of milk per day constituted her nourishment, and as she slowly wasted away she became a mere skeleton, praying for death to end her sufferings. About ten days ago, at the request of Bishop Gross, she began to say the novena, or prayer of nine days, addressing the picture of Our Lady of Perpetual Help, which hung in the chapel at the convent. She apparently grew worse rapidly, and her family were summoned to be present at her death. The evening of the ninth day Bishop Gross visited the Sister expecting never again to see her alive. All agreed that she could not live till morning. She had said her last prayer and calmly awaited the end. She survived the night, however, and had just completed saying her Rosary at dawn when she felt a peculiar sensation—a feeling of awe, as she expressed it—and following the strange sensation came strength. She now thought her prayer had been answered, and Sister Genevieve, the Mother Superior of the convent, was sent for. When the latter arrived, Sister Angela informed her of her new feeling, and then she arose and dressed herself without any aid whatever. The Mother Superior was dumb with astonishment. When dressed, Sister Angela proceeded down the stairs which her feet had not touched for eight months. She went into the parlors and rooms below. The several Sisters looked upon her as an apparition. They could scarcely believe their own eyes. She whom they thought in a few days would be corpulent before them with radiant face and firm, unfaltering step. Her recuperation continues with the same surprising rapidity."

NOT WANTED IN SWITZERLAND.

WAGING WAR AGAINST THE MORMONS.

GENEVA, Nov. 23.—The Government is imitating the example of its Austrian neighbors, and waging a war against Mormon propagandists. The Federal Council at Basle has formally resolved that the work of the Mormon missionaries in Switzerland is a great and growing evil, and that their converts or dupes are plundered and outraged after being deceived from home. Strict repressive laws against the Mormon sectaries have been enacted, and their first results have just appeared. Two apostles of the Latter-day Saints, one of whom is a German and the other a Swiss, have been arrested at Aarau and its suburb Zofingen. In strict accordance with the new law, they were sentenced to pay a fine of 1000 francs, and to spend twenty-five days in the communal jail. These two culprits have been very successful in procuring converts in the canton of Aargau, and are said to have recruited hundreds of women among the peasants, as well as many of the higher classes. Among the recent converts to the new faith were two rich maidens of Zofingen, of uncertain age, who converted all their property into cash and started for America under the leadership of the Swiss apostle. They were arrested in his company at Basle and compelled to return to their homes.

THE MEMBER FOR KILKENNY.

LONDON, Nov. 23.—Mr. Marjui, member of Parliament for Kilkenny, has resigned, because he does not enjoy the confidence of Mr. Parnell.

COUNTY DOWN ELECTION.

DUBLIN, Nov. 23.—A parliamentary election was held in the County Down to-day for the purpose of filling the vacancy caused by the succession of Viscount Castlereagh to the Earldom of Londonderry. The Conservative candidate, Ker, was elected, receiving 4,337 votes; Crawford, the Liberal, polled 3,998.

VIOLATING PUBLIC DECENCY.

LONDON, Nov. 23.—The Dean of Hereford and Chas. Telfer, carman, have been committed to trial, charged with violating public decency in Hyde Park, this city. The Dean of Hereford, who was admitted to bail, is a brother of the Earl of Hereford.

MGR. CAPEL'S LECTURE.

He Speaks upon the Inquisition, and Toleration in Religion.

NEW YORK, Nov. 25.—Mgr. Capel delivered last night a lecture in St. Vincent Ferrer's Church, corner of Lexington avenue and Sixty-sixth street, on the "Inquisition and Toleration in Religion." In spite of the inclemency of the weather the church was crowded with a fashionable audience, and admission was by ticket the proceeds of the lecture must have added largely to the fund of the poor.

The Monsignor said: "The holy Mother Church follows her children with the love of a mother. Her children may wander from her fold. Will she desert them? No; she has but one grand thought, that they should come back."

The Monsignor then traced in a few words the early history of the Church, saying that Ptolemais opened with 500 souls and eleven apostles, and closed with 5,000 members. "Whatever the world did at this moment to property and honor and life, no a few chosen ones doing at present to protect purity of doctrine in the Catholic Church. If much was due to the protection of a man's life and honor, how much more was due to the protection of a man's soul. The interest of property ranked number one, of honor number two, of life number three, and of faith number four. The love of faith had made martyrs of them, and the Church had borne martyrdom well."

In the ninth century heresies arose and the Holy Church sought protection in the emperors, who forgot their duty. Then God raised up the Holy St. Dominic in the Thirteenth century. St. Dominic, who gave him his vocation, gave him also the wonderful doctrine of Inquisition. "The aid of the sons of St. Dominic was sought by the Pope to save the children of the Church from all heresies and wrong doing. This was the origin of the Inquisition. He then said:

"The Inquisition exists at this moment just as it existed at the time it was founded by St. Dominic. The Inquisition has its centre in Rome and its name is written in golden letters in St. Olibian. You enter St. Olibian and the bright gleams of the light of St. Dominic meet you. You are met by bright and loving souls, who welcome every stranger. And that Inquisition, having its own honored name, stands thus a model of its institution. It is known as the holy office. Twelve Cardinals, princes of the Church, have since 1540 composed its corporate body; a commissary discharges its functions; a consultator, selected by the Pope, constitutes the denunciators of those who are guilty. Qualifiers are appointed and an advocate diabolus is charged with the defence of the culprit. So constituted, the inquisitors amass their information. Their principal sittings are presided over by the Pope, and no judgment can be passed except by consent of the Pope. You boast of your jury system. Here is a jury of twelve Princes of God who have been selected to represent 200,000,000 beings who constitute the Church. They meet twice a week and an assessor is to watch over their interests. Who would not love to be adjudged innocent by those high priests who are possessed of the power of judgment?"

"It is the fashion at present to say, 'What of the past? I say for God's sake give me the present. I am not frightened by any reference to the past. Some say: Look at the horrors of the Inquisition. But these stories are written by Protestants. Let me tell you the Inquisition did its duty like a father would to save his child from inquiry. The acts of the ancient Inquisition were no more than the habits of the times. The Inquisition under Ferdinand and Isabella asserted other things than those appertaining to religion. The tribunal of the Inquisition was used for political purposes, and dishonored itself, and the Pope of Rome denounced as one of the first the cruelties and abominations which it practised. The principle was right, but the action of the Spanish Government was wrong."

The speaker thought the times were pretty much what the last twenty centuries were. He had watched the elections very closely. People had called one another liars and rascals and libertines, and the public had accepted these terms. Then he turned to the pages of history, and he read in Livius and found described therein the same kind of demigod, who said to the people, "I am as free as you may, but follow me; I am a Balaiste or I am a Clevelandite." The stories of old Rome were repeating themselves in the days we live in. He had many warm friends among the Protestants, whom he loved. But some say: "You would like to have the Protestants all on one heap and scatter their ashes to the four winds." He denied this was true, but the Church prayed that their Protestant friends might be brought back to its fold. If he asked for tolerance in religion, he asked for no favor, but only fair play. Tolerance was charity. Every human being who acted according to his conscience, let him continue in his way, and the God of Mercy might do over and care for his soul.

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