

Sympathy.

When sorrow casts its shadow o'er  
Thy weary soul, how sweet to pour  
Into some willing, listening ear,  
Each hope and joy, desire and fear!

If in this world, where all is change;  
We find one soul in the wide range  
That "mid life's trials will be true,"  
Thy sweet as heaven's refreshing dew.

Yes, friendship in its purity  
Is deeper than the deepest sea;  
Richer than the golden mine,  
It will the diamond's light outshine.

GREAT SPEECH OF MICHAEL DAVITT.

An open-air demonstration was held on Sunday at Wexford, at which Messrs. Davitt, Henley, Redmond and others spoke. Mr. Davitt said that when he faced with the fifty-second Coercion Act passed for Ireland, it was difficult in men who had been pursuing a constitutional action in this movement to fight on the lines of the Land League. On the other hand, no man who had ever been identified with the principles of the Land League could, for a single moment, run away from the fight with Irish landlordism.

(A voice: "No; not at the point of the British bayonet, please.") No matter how the man might be circumstanced, or how hard his lot or position might be, he could still not abate one jot of his position, or the hope of his heart, leaving the feeling that his cause rested upon truth and justice, and that his enemy was wrong. Although the action of the Land League was arrested to-day in Ireland, the manhood of Ireland knew that throughout its career rested on the platform of truth and justice, and that it had inculcated

principles which were eternal and indestructible. He confessed the feeling in Ireland to-day that which arose from the contemplation of how little had resulted from the great agitation of the last three or four years. When they considered the sacrifices which had been made, the battles which had been fought, and the lives which had been sacrificed, he could not help feeling disappointed at the outcome of this great movement; in fact, they had a mountain of agitation, and only a mouse of a land measure. Irish landowners had been given a patent rent extirpator in the shape of a fifty-second Coercion Bill. In addition they saw a system that was the parent of agrarian outrage and poverty, seemingly whitewashed before the civilized world in consequence of the deeds prompted by its own course. He was compelled to speak some disagreeable truths. No matter what the consequences might be to him, either from the side of popularity among his own people, or from the side of the coercion of the Government.

He would speak the truth. Whatever were the causes which led to the present situation, this land movement had been started upon a plain, simple issue—not an issue to fix fair rents, not an issue to make a compromise with landlordism, but an unmistakable issue—Irish landlordism and its total and complete abolition (applause). Ireland had been persuaded to make that issue her platform, and the entire Irish nation throughout the world rallied to the cry, "Down with landlordism; the land for the people" (cheers). Every year a scheme of land reform was beaten out of the field of argument, and landlordism was brought to its knees, but in one prodigious swoop of the government the Land League had been arrested in its career of success. What enabled the Government to do this? It was the wild impulses of some of the Irish people overcoming their judgment, and causing them to do deeds and commit outrages that gave the pretext to the government to suppress the Land League and to pass clear through the body of that organization before reaching the body of the victim.

EVERY MURDER THAT HAD BEEN COMMITTED, since the Land League has been suppressed, an additional nail was driven in the coffin of the Land League. These were the causes which suppressed the Land League, and not the Land Corporation of Mr. Kavanagh (groans). It was not the tactics of the Emergency Committee, or the skill of the landlord party that had brought this about, but it was what was known as the "wild justice of revenge." In addition to this, there was another cause responsible for the present situation, and this cause also sprung from impulsiveness. It was the tendency in Irish politics to go off at a tangent from the lines laid down to achieve success. For a while the people rose up in agitation to carry everything before them, but when almost in possession of the key of success they were led from their track. They turned away from the main track, as it was said in the west of Ireland, "down a boreen," being seduced to do this by the legislation of the Whig party—some will-of-the-wisp legislation to accomplish the confusion of the Irish people and conspire to their defeat. He was not to be understood as meaning that the Parliamentary party which had worked so well for Ireland in the House of Commons was any more to be blamed for this than the other leaders of the Land League, who did not belong to the assembly. All their leaders had, without exception, worked nobly and worked unceasingly in the Land League movement since its inception, and if praise were to be given for anything that had been attained, most of it should be given, he honestly admitted, to the active members of

THE IRISH PARLIAMENTARY PARTY (hear, hear). Having said so much in the way of mild censure against their own side of the House, he had a few words to say of the other. Concerning the Government, he might be told that it would not be an act of prudence on his part to argue with a man who owned a Coercion Act, like Mr. Gladstone, not to speak of a nice little Coercion Act (Mr. Gladstone always had in store for his (Mr. Davitt's) particular advantage (cheers and laughter); but, were he 20 times as strong a man and did he win 20 British empires, he would have

to listen to the truth and have his land legislation criticised by honest men in Ireland. What did his legislation on the past two years propose to do? It proposed two things—to protect the interests of the Irish tenant-farmers and to put an end to agrarian disputes. How did the Land Act protect the interests of the Irish tenant-farmers? Before answering the question, he might remark that the only clause in the Land Act that was worth a thronging queue of indefatigable exertions and great ability of Mr. Healy, (cheers.) Notwithstanding the Healy clause, the Land Act did not protect the interest of the tenant-farmer in the soil. On the contrary, it proposed to confiscate those interests and hand them over to the side of the landlord. This was

PROTECTION WITH A VENGEANCE. The right name for it was that so much objected to by the landlords—confiscation. Equally unfortunate was Mr. Gladstone in his attempt to settle agrarian disputes in Ireland, for he committed the task by placing the administration of his Acts in the hands of *ex officio* landlords, such as lawyers, land agents, and others. What, then, was the conclusion to be drawn from the Land Act and the mode in which it was administered? The only conclusion he could draw was that the measure was passed to defend Irish landlordism, and not to protect the tenant-farmer from landlord rapacity. Already Mr. Gladstone had been loyal to the Whig party, was almost up in revolt against this so-called Land Act of 1882. The tenant farmers of Ulster believed that the non-recognition of their interest in the soil was as much an act of confiscation on the part of the Land Courts as if the money they had placed in the Ulster Bank was taken therefrom at the bidding of Mr. Gladstone and handed over to the landlords (hear, hear). What, then, was the situation in reference to the Land Act? What had it settled in Ireland? It had in no way settled the Irish social problem. The Land Act had not even the credit of interrupting the dispute. THE LANDLORDISM COULD STILL UPROOT THE HOMES OF THE PEOPLE; it could still banish them from Ireland; it could still take £15,000,000 a year from the country without returning anything to the land or the labor that produced it. Its principle of hostility and of irreconcilable opposition to every national sentiment of the Irish people would still be enforced. The landlords so long as landlordism remained in the country, would be an alien class, would do all that in their power to keep the people in social and political subjection. What, then, had Mr. Gladstone done towards settling the Irish social problem? Practically nothing. The problem still remained unsolved. Until he and some of his successors could muster up sufficient legislative courage to strike at the root of the system, to cut it down, and to abolish it in Ireland for ever, social discontent must be inevitable in the country. It might be advanced by the supporters of the Land Act that 90,000 tenant farmers had gone to the Land Court and had their rents reduced, but twice that number had come into the Land League for her hand (cheers and laughter). These 90,000 tenants who had gone into the Land Court to get their rents reduced were now getting the Government to do what the Government would no longer (hear, hear). But Mr. Gladstone—or, at least, his Government—had permitted some of the most important Radical colleagues in the Government to persuade some of the people in Ireland that

IF THEY WERE ONLY GOODBOYS, and allowed the agitation to go down, and did not annoy Lord Macaulay's relative or Lord Spencer, the grand old man, Mr. Gladstone would give them a County Boards Bill and a lowered franchise next session (cheers). From their desecration of the graves of the Whigs, he said that day what he had over and over again said on other platforms, that the Whigs and the Whig party, that earned from O'Connell that celebrated condemnation, were to-day as base, as bloody, and as brutal as the Whigs of the past. He said that he had never been deceived by Whig treachery in Ireland; and he said that the day what he had over and over again said on other platforms, that the Whigs and the Whig party, that earned from O'Connell that celebrated condemnation, were to-day as base, as bloody, and as brutal as the Whigs of the past. He said that he had never been deceived by Whig treachery in Ireland; and he said that the day what he had over and over again said on other platforms, that the Whigs and the Whig party, that earned from O'Connell that celebrated condemnation, were to-day as base, as bloody, and as brutal as the Whigs of the past.

while the other members of the Cabinet might be imagined singing the chorus—"And so do his sisters and his cousins and his aunts," of the whole Whig party in England and Ireland (cheers). Having said so much of the position occupied by Mr. Gladstone behind his Coercion Act, he had a few words to say in conclusion as to what should be the attitude of the Irish people (cheers). Whatever Whig promises might be in England—whatever inducements they held out to the Irish people—as to what they intended to do in Ireland—they never had made and never would make any concessions to Ireland's desecration of the graves of the Whigs, and what would be an act of barefaced injustice to withhold (hear, hear). And the day when Irish determination at home in any cause affecting Ireland has to give way to pleading for justice in Westminster, no matter how ably argued there or commiserately put forth, the time for treating such demands with the contempt habitual to that assembly would be at hand. Struck down they might be; coerced their movements might be; but a weak people in a strong cause could always compel a strong enemy in a bad cause to work out its own destiny. They could put Irish landlordism in the dock before public opinion throughout the world, knowing that its own evidence and inherent brutality would convict it of being

THE AUTHOR OF IRISH ROBBERY, RUIN AND CRIME (hear, hear). This they could do without any violence, lawlessness or playing into the hands of their enemy. Their cause rested on indestructible principles, upon truth and justice; and Government brute

force might have struck down that cause for present, but it would rise again to be carried forward to a successful issue by a new generation of Irish manhood. Landlordism being attacked in England more skillfully and more vigorously than ever it had been in Ireland, advantage would result to Ireland from this attack (cheers). They need not be discouraged, for their forefathers had to suffer more checks and defeats than they had, and had achieved less results (cheers).

IRISH STEERAGE PASSENGERS.

Interview With Miss Charlotte O'Brien.

Miss Charlotte G. O'Brien, daughter of the illustrious Smith O'Brien, who has given much attention to the treatment of steerage emigrant passengers from Great Britain, has already met with deserved success. In a recent conversation with representatives of some New York papers she herself gives the following statement of her work, and its nature and progress.

"My attention was first attracted to the condition of the steerage passengers coming to America, when twelve or fifteen years ago I read Mr. John Francis Maguire's 'Irish in America,' and from the time I read that book until I went into the first immigrant ship I ever saw, on the 10th of March, 1881, I had in mind the thought that the reform of the evils there depicted would be my future work. I remained, until, on that date, I visited the first White Star steamer, the Germanic. It was the best of its kind, even then, but I attacked them fiercely. I wrote a letter to the Pall Mall Gazette, in which I called the emigrant ships white sepulchres and various other hard names. It was admitted that single women and married people were all berthed in one compartment. This letter attracted wide attention and the matter came before Parliament. Then the English board of Trade sent down an officer to meet me in Queenstown, and I went there, not at all foreseeing what would come of it. I spent a week in going over every ship that came in. Then I saw that there was a state of structural arrangement, even as shown in the best, that made me feel perfectly certain that violation of the most perfect certainty, if not positive immorality, must be the result. The arrangements as they then existed, in the sleeping berths of all the emigrant ships, were such that they brought men and women and young girls side by side, with only a low dividing board between them. The bedding almost reached to the top of the berth, and passengers could touch one another. They could not see each other, and consequently, many slept in their clothing through the voyage and neglected their toilet. The rooms opened in a common compartment, and one of the common evils was the frequent interchange of visits between the occupants of these rooms, even where a separation of the sexes. I began writing to the papers, and I had seen, and asked for information from emigrants. A great number of letters, addressed not to me, but to their own relatives, up and down the country, came into my hands, all pointing to immorality, bad food, and especially to misconduct on the part of stewards, sailors and steerage officers. The English Board of Trade published a Blue Book on the subject, and I began writing to the papers to prevent the public getting any real knowledge of the truth. They refused to examine me or any witnesses I could bring forward; they even refused to allow me to know how the inquiry was being conducted, and examined only witnesses who had been selected by the company. In the mean time the company sent down to meet her. The Board of Trade officials refused her to give the line a letter expressing approval of what she had seen at the time she had accompanied the Board of Trade's officers on one of the vessels. She complied, with the distinct understanding that her letter was not to be considered as a withdrawal of her second letter, and that she would not be the first letter, and the question came up in Parliament again, a week later, and Mr. Chamberlain then stated that she had withdrawn her first letter. This was in face of a letter she had written him, distinctly disavowing any such intention or act. Then, the principal papers of Great Britain published leaders against her. For some months she went on writing to the papers and to influential people, and collecting information to forward her position.

"THE 'O'BRIEN EMIGRANT LODGING HOME.'" "I tried very hard," she continued, "to get the Catholic clergy to establish some institution in Queenstown for the care of emigrant women, but I failed. I knew that a considerable improvement had resulted from the agitation of the matter, but I feared all would fall through if I did not take some further step. Therefore I decided to leave my own home and become a licensed lodging-house keeper in Queenstown. When this step became known, all the steamship companies saw at once that it gave me a great power over the Irish trade, and I suppose the White Star people thought that if I settled myself there as their enemy it might prove very serious to them. About three thousand people passed through my lodging house this year, but when I came to America I determined to close it altogether, and to re-open it on my return. I established the house partly because there was great need of such a place, and partly because I knew it would give me a direct and strong influence over all the Queenstown steamship lines. I knew I could force almost any reform I wanted if I put myself directly in relationship with the emigrants. I did not attempt to influence their choice of lines, but to any who spoke to me I expressed myself openly, I was most anxious not to injure any line, but to work upon the public mind, and visit the heads of the companies, and urge strongly what reforms I thought were needed. I went over eleven

ARCHBISHOP LYNCH JUSTIFIED.

Our readers must by this time have almost had a surfeit of *Marmion*. We cannot, however, refrain from laying before them the following able criticism of the poem from the Newark correspondent of the New York Freeman's Journal. It is exhaustive, correct, unassailable. The public mind of Canada—if we may judge from the criticisms which the recent utterances of Archbishop Lynch called forth—is considerably exercised at present over the fact that Sir Walter Scott's poem of *Marmion* is used as a class-book in the public High Schools of Ontario. We leave it to the learned Archbishop of Toronto to point out the religious grounds on which such a poem ought not to be used, and content ourselves with dealing briefly with its literary merits. It is useful for great poets to choose for their heroes persons of great and shining virtues. This Scott has not done. His

MARMION IS A VILLAIN of the deepest dye. Not only this—he is distinguished by incompatible qualities. Mean, cruel and faithless, he is at the same time possessed of the high and noble characteristics of a chivalrous and patriotic warrior! For filthy lucre he abandons his cherished bride—we might say mistress but prefer to be more respectful. Nevertheless, he lies on the field of battle like a true knight of the best days of chivalry. A poem in which such glaring inconsistency prevails can only be likened to a novel of the "JACK SHEPARD" style, relieved, it is true, by the poetic language of a man of genius. In a narrative poem, the continuity of the narrative ought to be broken as little as possible. In *Marmion* it is not so. There occur too often tedious and irrelevant tales and legends, while the action is prefaced by lengthened addresses to private friends of the author—good and estimable men, no doubt, in their day and generation, but who have not the slightest interest for the general reader.

A STILL WORSE FAULT must be noted—the want of verisimilitude throughout the poem. For instance, a Lady Abbess, who is described as a pattern of charity, judges and sentences to be immured alive an erring Sister: "The poor her convent bounty best. Yet nothing stern was in her cell. And the nun loved their Abbess well."—Gentle was the Dame, in sooth, Though vain of her religious sway; She loved to see her maidens pray, And the nun loved their Abbess well.

It surely passes all probability that such a character could be guilty of an unparliamentary act of cruelty. Fiction ought to bear a striking resemblance to truth. When the poet relates as romance ought to be so like what might have happened that the reader could not fail, for the moment, to be under the illusion that there was, as the case may be, a

STARTLING, HORRIBLE OR PLEASING occurrence. Now, it may be asked, was such a judgment probable, or even possible, as that pronounced on the Lady Abbess, the twice beloved of Lord Marmion? It was no secret, according to the poem, and must have excited such a degree of popular indignation as would have hurried the three barbarous judges and executioners beneath the ruins of their monastery, rather than have dared to face such indignation. The Lady Abbess most completely travel publicly—even ostentatiously—to the place of trial! Lord Marmion's affection for this trial is represented as having revived, and when it is recollected that he was the

CHIEF FAVORITE OF KING HENRY, it is not according to our ideas of likelihood that the two Abbesses and aged Abbot would have dared to offend him. The judges would have passed sentence and also executed the condemned! Such a thing is unheard of. Even the Spanish Inquisition, the most terrible of all quasi-ecclerical tribunals, never did anything of the kind. Although more a royal or civil than an ecclesiastical court, it invariably left the office of doing justice to the purely civil power. Need it be remarked that such a proceeding was not only a violation of his supreme jurisdiction? We must not fail to observe that it particularly shocks our critical sense of propriety and verisimilitude that the holy judges should be made to take the life of a man for an offence of which he was not guilty! A monk must be brought to the scene—had monks must be brought by drugs the rival of Constance in the affections of Marmion. He repents and withdraws from his wicked purpose. He is executed, nevertheless, with the most atrocious cruelty, just as if he had perpetrated the foul deed! And kind, charitable Abbesses beloved by their Sisters, are the perpetrators of this monstrous crime!

"O judgment! thou art dead to British poets, And men have lost their reason." In common with many eminent critics objection may be made to the octosyllabic lines of *Marmion*. They impart to what ought to be and is intended to be a grave epic poem. They are not, however, without their beauties. The power of genius is wonderful. In the midst of many jingling rhymes that approach as nearly as may be to doggerel, there are passages of surpassing excellence. Such is the battle of Flodden, the death of Marmion, young Lochinvar, etc. If anything could redeem the numerous faults of the poem, it would be these charming lines. There is no doubt that *Marmion* exercised a corrupting influence on the poetry of Sir Walter Scott's time. Like everything that becomes popular, the octosyllabic romance had a host of imitators. To such an extent did this proceed that a new school of the MOST HERETICAL AND SCHEMATIC CHAR was formed in the literature of the period. This can not be better shown than in the words of the great critic of the time, the late Lord Jeffrey: "We have dwelt longer on the beauties and defects of this poem, than we ought to have done, for the agreeable either to the partial or the indifferent, not only because we look upon it as a misapplication, in some degree, of very extraordinary talents, but because we can not help considering it as the foundation of a new school which may hereafter occasion no little annoyance both to us and to the public. Mr. Scott has hitherto filled the whole stage himself,

DISPUTE BETWEEN TWO MONKS.

Rev. Father Faber. Rosignoli, in his "Wonders of God in Purgatory," which he wrote at the request of the Blessed Sebastian Valfré, of the Turin Oratory, relates from the Dominican Annals an interesting dispute between two good friars as to the respective merits of devotion for the conversion of sinners and devotion for the holy souls. Fra Bernardino, constantly said Mass for them, and offered up all his prayers and penances to obtain for them the grace of conversion. "Sinners," he said, "without grace are in a state of perdition. Evil spirits are continually laying snares for them, to deprive them of the Beatific Vision, and to carry them off to eternal torment. Our Blessed Lord came down from Heaven, and died a most painful death for them. What can be a higher work than to imitate Him, and to co-operate with Him in the salvation of souls? When a soul is lost, the price of its redemption is lost also. Now the souls in purgatory are safe. They are sure of their eternal salvation. It is most true that they are plagued with pains and sorrows; but they are sure to come out at last. They are the friends of God, whereas sinners are His enemies, and to God's enemy is the greatest misery in creation."

Fra Benedetto was an equally enthusiastic advocate of the suffering souls. He offered all his free Masses for them, as well as his prayers and penances. "Sinners," he said, "are sure to suffer punishment if they pleased. The yoke was of their own choosing; whereas the dead were tied hand and foot against their own will in the most atrocious sufferings. Now come, dear Fra Bernardino, tell me—suppose there were two beggars, one well and one poor, who could use his hands, and work if he liked, but chose to suffer poverty rather than part with the sweets of idleness; and the other sick and maimed and helpless, who, in his piteous condition, could do nothing but apprentice help with cries and tears—which of the two would deserve compassion most, especially if the sick one was suffering the most intolerable agonies? Now this is just the case between sinners and the holy souls. These latter are suffering an excruciating martyrdom, and they have no means of helping themselves. It is true they have deserved these pains for their sins; but they are now already cleansed from those sins. They must have returned to the grace of God before they died, else they would not have been saved. They are now most dear, incessantly pray, and most surely pray, for the souls of the dead. These latter are suffering an excruciating martyrdom, and they have no means of helping themselves. It is true they have deserved these pains for their sins; but they are now already cleansed from those sins. They must have returned to the grace of God before they died, else they would not have been saved. They are now most dear, incessantly pray, and most surely pray, for the souls of the dead. These latter are suffering an excruciating martyrdom, and they have no means of helping themselves. It is true they have deserved these pains for their sins; but they are now already cleansed from those sins. 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