

THE IRISH LAND AGITATION.

The Irish land agitation seems to gather fresh strength and impetus with every meeting. The priest-hood, at first somewhat diffident, and, very justly so, as to the sincerity of the leaders of the movement, have at length thrown in their immense moral influence with this movement, the most thoroughly democratic that has agitated Ireland since the days of "Repeal." When we find so distinguished a prelate as Dr. Croke, of Cashel, writing in terms so vigorous as the following, we may to a certain extent understand the vitality and universality of the agitation. "I shall be proud," These are the exact words of His Grace in writing to the Tipperary meeting. "I shall be proud, he declares, 'to hear of your complete success, and in this as well as every other legitimate movement for the amelioration of our people, I am in heart and soul in sympathy with the manhood and patriotism of Tipperary."

Our crops have failed, our commerce languishes, our money resources are exhausted, creditors are unfortunate, landlords for the most part are unrelenting, and indications are not wanting to show that the approaching winter is likely to be rendered memorable by a dearth of food and fuel throughout the length and breadth of the land happily unknown to our poor people since the famine."

The Very Rev. Canon Doyle wrote in terms still more vigorous and emphatic, but not more determined and precise than those of His Grace of Cashel. "The subject of land tenure," Canon Doyle affirms, "is now to the front in every part of the United Kingdom, but here in Ireland it is a question of life and death. I have witnessed scenes in the course of my sacred ministry, the mere description of which would drive another nation into open revolt, and make the very stones on the streets rise in mutiny." Language so vigorous from such eminent churchmen offers the fullest attestation to the intensity of this agitation and to the necessity for reform in the land laws. The creation of a peasant proprietary, however revolutionary such terms may sound, is to our mind the only means of securing peace and prosperity for Ireland. The *Globe*, in a recent issue takes the Irish agitators rather severely to task for proposing imperial assistance to secure the purchase of the soil of Ireland for its people, and then placing the land tenure agitation in Great Britain in opposition with that in Ireland he commends the former and rebukes the latter. We can find no reason assigned by our ponderous friend for this preference, but that the Irish are "impulsive" and "ignorant," and as a consequence not to be trusted, while the English and Scotch farmers are too cautious, were we as inclined to be abusive, and let us add untruthful, as the *Globe*, we should pronounce the tenant-farmers of Great Britain too ignorant to be impulsive. No people in the world have suffered more from the operation of the present land laws than the people of Great Britain. The ranks of the agricultural classes there have been decimated by oppressive game laws, and wholesale evictions. Entire tracts of country have been laid waste as human habitations to meet the caprice, or please the fancy of land holders. If the people so tyrannically abused have not the moral strength and courage to denounce the injustice of their oppressors, are the people of Ireland to be condemned because they have the courage, and the strength, and the determination, under the most adverse circumstances, to declare to the world the iniquitous operation of the land laws, and demand their modification? In regard of political agitations in Ireland, we venture to make one asseveration, which the experience of the past, from pre-emancipation days to the last general election, emphatically sustains, and that is, that no people in the world have as keen and as just a perception of political issues involved in a constitutional struggle, as the electorate of Ireland. Taking into consideration the illiteracy of the Irish people, the result of centuries of misgovernment, taking into consideration the restriction of the franchise since the

emancipation, taking into consideration the terrible influence wielded by the land holders, almost invariably in an anti-national sense, and then reflecting upon the results of each election, wherein the popular voice had the remotest chance of being heard, have not the people of Ireland been found true to race, religion and nationality?

The *Toronto Telegram* speaks of the Irish people as being kept in poverty by the priests. A paper whose views are inspired by a man whose unbearable intellectual autocracy is combined with a judgment warped by a ferocious bigotry in literature, religion and politics—by an insane jealousy of all institutions, persons and things, however venerated and respectable—unassociated with his name—unsubservient to his crochets—undevoted by his greedy egotism—could not well be expected to speak otherwise. But we would remind the *Telegram* that it is not by the abuse of an entire race that it can hope to promote that independent respectability in journalism which it so often declares to be its purpose. We look upon the association of the priests with people in this agitation as one of its most hopeful features. History tells us that in whatever agitation the people of Ireland embarked without the approval and cooperation of the priesthood, they met with signal disaster. Mr. Parnell is considered by many on this side of the Atlantic intemperate in his language. Now, at the Tipperary meeting Mr. Parnell held language just, reasonable and temperate. We make an extract from what should be considered the most inspiring portion of his address: "It is for you," Mr. Parnell goes on to say, "to stand together, to be determined, to insist upon a reasonable where a reasonable reduction is necessary, and where you don't get a reasonable reduction, then I say it is your duty to pay no rent at all. (prolonged cheering). Now, this may seem very extreme talk, but I tell you that it is common sense, because if you have only got half or three-fourths of the rent to pay your landlord, and he refuses you a reduction, what is the use of paying him that half or three-fourths; you will not get a clear receipt; you won't get any receipt for it at all." Now, we can see nothing but plain common sense to employ Mr. Parnell's own diction in these few observations. But, by way of curiosity, and with the purpose of instituting a comparison, we unearth the following choice *maxims* from the columns of that anti-impulsive journal the *Globe*, written in the days of the agitation for representation by population—written at the very time the heir-apparent was sojourning in this country, the guest of the people and Parliament of Canada. On the 18th of September, 1860, the *Globe* thus spoke: "Let the *Times*, let the Duke of Newcastle and his colleagues be assured that we have reached a crisis in this country which must end, and that speedily in one of two ways, either a change of the Union Act with the aid and assent of the Imperial Parliament, that will secure equal rights and immunities to the people of Upper Canada in proportion to their numbers, or in a violent disruption of the present political relations of the provinces towards each other, and possibly towards Great Britain." This was the very moderate language made use of in a Canadian political agitation by a leading journal of the country. But it bears no comparison whatever to the violence displayed in platform and hustings on this same question. Those who task Irish agitators with intemperate and violent appeals, should remember the utter want of moderation shown on questions of less vital importance in our country. No later than last winter there were found several journals in this country employing terms of the vilest opprobrium in respect of the action of the Queen's representative on an important public matter. The Irish land tenure agitation merits the support and sympathy of every true friend of British freedom. Let us not speak of intemperance or impulsiveness, when vigor and determination, the very ground-work of success in any political struggle, are emphatically expressed. But let us in justice to

ourselves, in justice to those principles of freedom we profess, in justice to the views and feelings of a race to which Canada owes so much, in justice to the security of British institutions, cease to brand whatever demand the Irish people make for right, as open sedition or veiled treason. For, turn to the meeting at Tipperary, Mr. P. J. Smyth, with that eloquence peculiarly his own, ably treated the present political situation of Ireland. His speech embodied many views which the people of Ireland would do well to take to heart. He very wisely declared that "the best cause might be injured by being associated with theories founded on foreign examples, which, however excellent they might be in themselves, were in the actual circumstances of Ireland impracticable. He further affirmed that in view of the small minority the Irish people were compared with those of Great Britain, Irish ideas would not in the Imperial Legislature be respected in case they conflicted with British ideas. This conviction led him, we believe justly, to dismiss for the present as chimerical the notion of a purchase of lands by the British state, or a compulsory sale of the landlord's interests. He points out two excellent methods of creating a very numerous peasant proprietary; first, by the breaking up of the land companies, and secondly, by the reclaiming of the waste lands of the country. From these two sources, together with a tax on absenteeism, which would certainly force many estates to sale, a redistribution of land would take place, in all respects beneficial to Ireland. We do not propose to follow Mr. Smyth in his discussion of the Parliamentary and non-Parliamentary policies. We believe he would have done better to have restricted himself to the discussion of the land question. We trust, at all events, that the views he so ably propounds will meet with intelligent criticism, and that if his scheme, which he assures the people is identical with that of Mr. Shaw Lefevre, a distinguished English member, is found practicable, a fund will be at once raised to carry it to successful operation. A peaceful solution like this, of a grave national and social problem, would add immensely to Ireland's happiness, and we need scarcely say, to her respectability in the eyes of the world.

THE CATHOLIC FAITH IS EMINENTLY REASONABLE.

The economy of grace has its foundation in the economy of nature, and constitutes its perfection. No good gift that is part and parcel of his nature in this life shall the natural man ever part with. What is foreshadowed what shall be; but what shall be after a perfect manner. If we could, then, look into the sanctuary of our own hearts, and explore what passes there, and ascertain the drift and scope of our affections and legitimate desires, we shall have sufficient data thereon to base the future and interpret its rightful promise.

What is implanted in our nature by the all-wise and benevolent Author of our being, is, beyond all doubt, good and desirable. If what is good and desirable were to be taken away, the future should not rise upon the present; and if the future shall contain the aggregate and the perfection of all that is good in nature, it shall contain all that is good and desirable in the present, and mature its hopeful seeds of promise. In brief, the future shall exhibit the full and complete development of what was incipient and germinal in this life.

The feelings, then, and affections which we have from nature, pure and undebased, that is from God, we shall ever have, but in an advanced state and condition, otherwise we should lose something that is good and desirable: the which is inconsistent with the economy of grace, as well as with the requirements of a glorious future. Now, to apply these principles, which we believe to be incontestable, to the subject in hand, what, I submit, is dearer and nearer to the heart of a fond parent, than the welfare, present and future, of a beloved child. Let the cruel hand of death snatch that child from his bosom, and his loving heart will pursue it beyond the grave, and busy itself about its condition there, and

pour out sighs and supplications to the great Author of life and death, to have pity on that child, and to remove speedily, whatever could debar it from the fruition of final bliss. Is not this "praying for the dead," in the strictest import of the phrase?

Good men, true and devout Christian men, love each other, and are bound to each other by the strongest ties of family and brotherhood. As Christians, they know what is best for them; and that is something spiritual, something that relates to the soul and the soul's final happiness; consequently, that they desire with all the ardor of their minds. Some are called away to the final account before the others. Shall they forget the ties that bound them to those that remain behind? Shall they forget nature, and nature's cry, and nature's promise? No, were it possible, the Almighty Himself should be at fault by implanting in the human breast desires and affections that were doomed to disappointment. They pray for each other still; those on earth, that their departed brethren may be absolved from their sins, if aught yet remain to be expiated, and admitted to the speedy enjoyment of blessedness; those in heaven—the Saints—that those on earth, their brethren in the flesh, may be fortified by grace to fight the good fight of God, and vanquish the world, with its countless snares and illusions. Is not this the doctrine of the "Communion of Saints," by which we are to understand that all who belong to Christ's Church, whether militant on earth or triumphant in heaven, may, by their prayers and good works, help and assist each other. It is the voice of the heart, it is the voice of nature, pure and untainted by prejudice and passion; consequently it is the voice of nature's God. From the foregoing it will readily appear how eminently reasonable the Catholic doctrine is: how confidently it appeals to the best interests of our nature, and what deep roots it strikes into the depths of our nature. What is conformable to nature must of necessity be conformable to reason, which itself appertains to the domain of nature. The individual points of Catholic Dogma transcend reason, but not therefore are they contrary to reason. To be so, it should be shown that they involve a priori, a manifest absurdity, a metaphysical impossibility, the which, I feel satisfied, no opponent, however lofty his pretensions, will be able to establish. Thus might we proceed, illustrating and defending Catholic Dogma in detail, showing how beautifully its several parts harmonize with nature, and entwine the purest and noblest affections of the heart; but this much will suffice for the present.

J. H.

St. Catharines, Oct. 18th, 1879.

"MOONDYNE."

By J. Doyle O'Reilly. Boston: Pilot Publishing Co.

The novel bearing the above peculiar title has been recently added to the list of our books, and will be read, we believe, with much interest and satisfaction not only by the lovers of light works but by those whose tastes incline them generally to a deep and serious style of literature. "Moondyne" is particularly entertaining from the subject of it being founded on facts. The scene connected with the story sets before us the country of Western Australia, the great penal colony of Great Britain; "this vast and unknown country which was long regarded as a plague spot where none emigrated but those sent by the law." It is represented in all its natural wildness and grandeur. The penal system by which the convicts have been at different periods governed and the course of life which characterized the convicts, though subjects in which many persons may feel but little interest, are made containing in connection with the heroes and heroines of the story. The characters introduced are well sustained and through them the author has exalted the noble virtues of patience, self-sacrifice, charity and faith. The qualities of fortitude, physical strength, strong will and humanity enable "Moondyne," the principal actor, and enable him to rise above his enemies and benefit individuals and society. In conclusion, we would remark that the language and style of the whole work are chaste and elegant; there abound passages and expressions of thought which show the author to be a fluent writer and deep thinker. There are some opinions expressed referring to social reform as bearing upon the Old Country which may not meet the approval of certain politicians, but they are not, however, expressed in such a manner as to give offence, but rather to encourage reflection.

The romance ends well, and shows how everything works together for good to those who do their duty manfully and unselfishly.

LOCAL NEWS.

Five dollars per annum; single copies, fifty cents. Sent free by mail on receipt of price by D. & J. SADLER & Co., Montreal.

AN IMPORTANT MOVE.—All. Egan brought up a resolution at the last meeting of aldermen to reduce the number of members in each ward from three to two. The motion received a six month's tryst by a majority of one.

ATTEMPT TO BREAK JAIL.—Thomas Stanley, who lately attempted to shoot Mr. M. Flaherty, but was adjudged insane at the assizes, made a desperate effort to break jail on Friday last. He has been removed to the asylum, and will be sent in a few days to the criminal insane asylum, Rockwood.

DISORDERLY ON SABBATH.—Sunday night a gang of boys made themselves obnoxious to the congregation of St. Peter's church by snowballing just as Divine Service was commencing. P. C. Adams, who was on that beat, succeeded in capturing one of them, who gave his name as William Ellingham. He was taken to the Central Police Station and detained. The names of the other boys have been ascertained, and it is probably they will answer before the P. M. Our energetic chief would be doing a good work if he would give orders to have all disorderly boys arrested who may be found prowling about our different places of worship on Sundays. Quite a number of lawless scamps make a habit of annoying people attending the different services, more particularly in the evening.

CONCERT IN THE SEPARATE SCHOOL.—On Friday evening, a grand concert was given in St. Peter's School by Mr. J. T. Dalton, assisted by other members of the Holman Opera Company, and the choir of St. Peter's cathedral. The number present was not as large as would be expected for the night, but very favorable. Those who did attend were well recompensed for undergoing any little unpleasantness on account of the disagreeable state of the weather, while those who remained away missed the opportunity of witnessing the best concert ever given in the school house. In fact we do not remember ever attending a concert elsewhere in the city where such an array of first-class vocalists were gathered together. When all done so well, and all were so capable, it would be unnecessary to make particular mention. We hope Mrs. Cruickshank and Mr. Dalton will make arrangements to have the entertainment repeated, when no doubt a crowded house will be the result, if the weather is at all favorable.

STEALING A RED HOT LOCOMOTIVE.

WHICH TOPPLES OVER WITH THE THIEF.

Sunday night a novel case of larceny occurred at London East. It appears that a cooper named Crowe, who was the worse for liquor at the time, came along Adelaide street, and seeing the oil locomotive standing on the track opposite the oil station, and the engineer being in the station at the time, he jumped in the cab, and throwing the throttle wide open, started the engine at full speed towards the city. At Simcoe street the track has a sharp curve, and the engine drivers have orders to go very slow around it. The drunken man, however, not being acquainted with the rules of the road, kept the throttle wide open and ran along at top speed, causing the engine to leave the track and turn over on its top into the ditch. The accident caused a number of persons to assemble, and fears were entertained for the man's safety, when the crowd were agreeably surprised to see him crawl from among the debris and offer to fight any man in Canada. He was immediately arrested. A reward was afterwards procured, and he was taken to jail, but this necessitated the assistance of several constables, as he absolutely defied the men and had to be carried all the way. The engine was found to have sustained serious damages, which it will take a considerable sum to repair. The man Crowe was turned completely over under the engine, but by a miracle escaped unhurt. This is, we believe, the first case of larceny of a steam locomotive in this city on record. He was committed for trial.

BEAR IT IN MIND.—Now is the time to buy HARKNESS' BRONCHIAL SYRUP when you are suffering from a cough, cold, sore throat, etc. We have used it, and can cheerfully recommend its use.

COAL AND WOOD.—John Evans, Peterborough, is now supplying his customers with coal and wood on the most favorable terms. All who deal with Mr. Evans will get satisfaction in quality, quantity and price.

WHAT THEY SAY OF IT? A FEW FACTS FOR THE PEOPLE.—There are but few preparations of medicines which have withstood the impartial judgment of the people for any great length of time. One of these is Dr. Thomas' Electric Oil. Read the following and be convinced:—Thomas Robinson, Farmington, Centre, P. Q., writes, "I have been afflicted with rheumatism for the last ten years, and have tried many remedies without any relief, until I tried Dr. Thomas' Electric Oil, and since then have had no attack of it. I would recommend it to all."—J. H. Earl, Hotel Keeper, West Shoreford, P. Q., writes, "I have been troubled with liver complaint for several years, and have tried different medicines with little or no benefit, until I tried Dr. Thomas' Electric Oil, which gave me immediate relief, and I would say that I have used it since with the best effect. No one should be without it. I have tried it on my horses in case of cuts, wounds, etc., and think it equally as good for horse as for man."—A. Maybee, Merchant, Wakefield, writes, "I have sold some hundreds of bottles of Dr. Thomas' Electric Oil, and it is pronounced by the public 'one of the best medicines they have ever used'; it has done wonders in healing and relieving pain, sore throats, etc., and is worthy of the greatest confidence."—Joseph Busan, Township Percy, writes, "I was persuaded to try Dr. Thomas' Electric Oil for a lame knee which troubled me for three or four years, and I never found anything like it for curing lameness. It is a public benefit."

Beware of Imitations.—Ask for Dr.

Thomas' Electric Oil. See that the signature of S. N. Thomas is on the wrapper, and the names of Northrop & Lyman are blown in the bottle, and take no other. Sold by all medicine dealers. Price 25 cents. NORTHROP & LYMAN, Toronto, Ont., Proprietors for the Dominion.

NOTE.—Electric Selected and Electrized.

New Advertisements.

AT
W. GREEN'S.

New Brocaded Velvets,
New Brocaded Velveteens,
New Striped Velvets,
New Silk Fringes,
JUST RECEIVED

THESE ARE THE
LATEST NOVELTIES

—IN—
DRESS TRIMMINGS.

135 DUNDAS STREET,
LONDON.

CRYSTAL HALL
ARRIVALS

NEW GOODS!
JUST RECEIVED.

FRENCH WINE SERVICES,
RICH BOHEMIAN
GLASSWARE.

Another Supply of China Figures from the Royal Factory, Dresden.

New China Desert Sets,
New China Tea Sets,
New China Toilet Sets,
New China Tea-a-Tete,
New China Presentation Cups,

—AT—
W. J. REID & CO'S
DUNDAS STREET.

FITS EPILEPSY,

FALLING SICKNESS

Permanently Cured—No Harming—by one month's usage of Dr. Goulet's Celebrated Infalible Fit Powder. To convince sufferers that these powders will do all we claim for them we will send them by mail, post paid, a Free Trial Box. As Dr. Goulet is the only physician that has ever made this disease a special study, and as to our knowledge thousands have been permanently cured by the use of these powders, we will guarantee a permanent cure in every case, or refund you all money expended. All sufferers should give these Powders an early trial, and be convinced of their curative powers.

Price—For large box—\$3, or 1 box for \$10—sent by mail to any part of the United States or Canada on receipt of price, or by express, C. O. D. Address

ASH & ROBBINS,
30 Fulton Street, Brooklyn, N.Y.

CONSUMPTION

POSITIVELY CURED.

All sufferers from this disease that are anxious to be cured should try Dr. Kasse's Celebrated Consumptive Powder. These Powders are the only preparation known that will cure Consumption and all diseases of the Throat and Lungs—indeed, so strong is our faith in them, and also to convince you that they are no humbug, we will forward to every sufferer by mail—post paid—a Free Trial Box. We don't want your money until you are perfectly satisfied of their curative powers. If your life is worth saving, don't delay in giving these Powders a trial, as they will surely cure you.

Price—For large box—\$3, sent by mail to any part of the United States or Canada, by mail on receipt of price.

ASH & ROBBINS,
30 Fulton Street, Brooklyn, N.Y.

TEN
CENTS

A ten-cent sample bottle of HARKNESS' BRONCHIAL SYRUP will convince you that it is the best preparation in the market for the cure of Coughs, Colds, Sore Throat, Whooping Cough, Hoarseness, etc. Sold by all druggists. Wholesale and retail by

HARKNESS & CO.,

DISPENSING CHEMISTS, corner of Dundas and Wellington streets, London, Ont.

CITY
STEAM HEATING CO.

NOTICE.

THE COMPANY'S WORKS ARE now in such a state of forwardness as to warrant their informing the public that by the end of next month they will be in a position to deliver steam to parties requiring it, on their time of pipes. Parties requiring steam will please notify the undersigned, and they will be waited on and all information supplied.

By order,

THOS. DROUGHT.