

...were still making the New York Post... from a Southern... no longer in her, as she would... for the Orphans... would send a braid... request to have it... the proceeds sent...

...ment, as no fair... which was of very... Tered. Our admir-... James, again... collection, that... one thousand... a Colonel... hair railroad—... lar a piece. The... on up by the heads... post office, the... day before Thank-... being willingly... post office, except... friends of the post-... telegraphed to... postmaster and his... dollars for a dinner... the Park Bank, once... telegraphed... money.

...for the orphans, \$1,075... times, by the Park... order on the post... V. V. Freeman's Jour-... NOTES.

...far in the Catholic... and Diocese for the... Ireland amounts to... has just been made... of Jesus, in the city... into a fortune, and... it to the Roman... Gaboon, educated... mission, and now a... skeleton... of Anthropology... offer to forward any... that may be required.

...daughter of the Hon... Usher, was received... the Sacred Heart Ken-... as, sister of the... Mrs. McNeely D. D.,... of Philadelphia, ... on Catholic art, and... religion to Car-... They consist of works... the most gorgeous... of the Missal art, the... Rhine in the fif-... contains 100 volum... five and twenty...

...of Boston has directed... to establish... in localities where... to be particularly... youth, the clergy... the children, as... as no parochial... ly.

...Foundling Asylum, ... Sisters of Charity, had... the past ten years ten... and disbursed over one... uses, who take care of... of the asylum. A... if the manner in which... is to undermine... institutions, ... C. S. C., whose... of the miners in Lead... with much success, is... the observance of... end a meeting, pre-... Richard, was lately... it was well attended.

...for nearly an hour... ending all labor and... as a moral standpoint... listened to with close... received continued ap-... Smith, a minister, and... in favor of the... same grounds.

...PHOLICS THE WA... the lead-... of the United States... those who just two hun-... near Plymouth... planting churches and... schools—recently related... in a large New England... was called upon, that... Command—these one was an Episco-... others "Romanists."... said in a sort of regret... gone so far as to in-... quires went overboard... critical, as is no more... a command to sacrifice... as a sin offering."... urged more direct relig-... influence on the school-... supplemented by the... aid down by Bishop Cox... for the guidance of his... the public school diffi-

...can do no better utility... and supplement them... of doing good. ... can do better, let us... to our children, and... to cherishing them in... schools... face of these and num-... that we can produce, ... these denominations have... against Catholics for... of the very thing which... serves recommended and... P.M.

...labors most to augment... and contribute to the... will, in spite of all ad-... be the happiest of all

Legend of Liffardus, the Swineherd.

BY ELEANOR C. DONNELLY.

"It is better to be an object in the House of the Lord, than to dwell in the tabernacles of sinners."

[The following poem recently appeared in a Cincinnati Journal, published in the interest of a Ladies Aid Society, organized in that city to assist in the liquidation of the diocesan debt.]

Near a little silent swamp, In a low and dark and damp, In the shadow of an obelisk, Faded in heavenly romance, Of an old Cistercian abbey Far away in ancient France, In a hut among the vines, Monk Liffardus kept the swine.

Dreary moss upon the gables— And the over-hanging stables Filling all the air surrounding— With a foul and noxious scent— Dust and darkness all around him, Monk Liffardus was content, In his humbly divine, Tending faithfully the swine.

Gently born and gently bred, In the light of worldly reason, To endure a yoke like this, But the ever-changing seasons Brought a never-changing bliss To the hut among the vines, Where Liffardus kept the swine.

Never changing till the day (In those ages far away), When the demon in his malice Came to tempt him in his ear, "Forsake thy father's palace For such works as these here? Shall a prince, O brother mine? stoop to grovel with the swine?"

On his narrow bed that night, Full of anguish and affliction, Monk Liffardus lay,—tearful, Dreading lest his brain should break, After all he had been in vain? "Gentle birth and breeding line, Cast, like pearls, before the swine?"

Should he rise, and should he flee From this den of misery? Rise and unto the world go, In his father's fall domains, Where the merry guests make wassail, And the god of pleasure reigns? Are not women, song and wine Better comrades than the swine?

Musing thus upon his bed— Let a sudden light be shed, Through the darkness of the gable, And he sees an angel's face, Filling all the wretched stable. "Follow me," the angel said, "And be followed where I lead."

Through the cloister, through the yard, Through the church, whose doors unbar'd, By the hands of countless wardens, Opened with the key of God— Lo! the angel and Liffardus Came at last to the abbey's door, To the graveyard, grim and gray, Where the dead Cistercians lay.

Down a stony vista looms The long avenue of the cloister, And Liffardus shrinks with terror From the view of the abbey's door, For the earth is cold (O horror!) And the graves are open wide! And he sees, "in the ground worms, A thousand ghastly forms."

In their winding shrouds laid bare,— All the balmy midnight air, In fragrant with the odor, Of their terrible decay, And each corpse, in a shroud, Seems to murmur, "Yesterday, Dearest brother, was for me, But to-day must be for thee."

Then the angel grave and stern, On the trembling monk took turn, And in earthen tones said, "O thou tempter of the swine, When ere long thy nose will lie, Will earth's pleasures, god or station, Profit thee thy soul's salvation?"

Was it all a midnight dream?— Silver-white the moon-rays beam On the pale pines of the wood, Where the lone Liffardus lies, In a pasture dew-damp and cold, And the grateful grasses nod, And, with moist uplifted eyes, "Everlasting praise to Thee, 'Twill be sweet to tend the swine!" Philadelphia, Sept. 18, 1879.

MR. FROUDE.

ANOTHER NON-CATHOLIC OPINION OF A SOMEWHAT CELEBRATED MANIPULATOR OF HISTORICAL DOCUMENTS.

From the Chicago Times. In its straining after popularity, a periodical which professes (in Latin) to have no bias as between Tyne and Tyne, whose name has been malignantly displayed in many instances, intrudes upon American readers a silly and vicious piece of sensationalism by a man of not declining, but declined, reputation. Mr. Froude's history is a drug in the literary market. In a few years more it will be found only in the cheap second-hand stores at very low rates in ten years after his death it will be without commercial value. Dr. Freeman put the finishing fatal touches upon Mr. Froude's literary standing a few months ago in England; it is doubtful whether he will be able hereafter to induce any respectable English publisher to issue any expensive work from his facile and irresponsible pen. Without respect in his own land, branded forever as an adventurer in the most serious department of literature—history—Mr. Froude seeks to repair by American patches the rents made in his professional garments by the relentless pens of his countrymen. He abandons history, in which he has so signally and discreditably failed, and takes to religious pamphleteering—a style of composition in which the governing qualities of his mind enjoy luxurious freedom. For, in the polemical pamphlet, one is not required to be dignified or noble, or to procure his sword from an honest armorer; the pamphlet—especially the pious pamphlet, and Mr. Froude is always pious—has many distinguished precedents for adopting the drastic and vulgar style for the refutation of religious error and the dissemination of moral truth.

THE PAMPHLETARY PORTRAIT. Mr. Froude's idealism in portrait painting is well known. He may be extravagant without limits; it will be remembered that Mr. Froude depicts Elizabeth as the virgin regent *coeli*, and characterizes Henry VIII. as a model sovereign who unhappily had a solitary fault—a foible—"with women he seemed to be under a fatal necessity of mistake." The mistake was, in several familiar instances, fatal for the women also. The great and pure John Milton was a vivid pamphleteer; he ex- hausted the epithetical richness of several languages upon his opponents, and was profoundly convinced, as many of his

ponderous paragraphs indicate, that the weightiest and most persuasive logic consists in vituperative adjectives. Mr. Froude initiates the poet's prose manner with striking fidelity. The Latin secretary of Cromwell rarely, or never, missed an opportunity to insult the objects of his onset by attributing to them base motives, no matter how transparent their conduct or wholesome its results; and it was extremely difficult for him to believe that, when falsehood would not serve, his antagonist could, even by accident, tell the truth. Mr. Froude has but to make up his mind that he shall assail a man, a class, a cause, a set of convictions, a system of institutions; enough. All evil is then found by him to be in his voluntarily selected adversary.

TO ATTEMPT TO REFUTE any of his assertions in his *North American* title would be folly. Nine-tenths of them refute themselves. The rest can go. His assumption that Protestantism is a failure as a rational and as material as that the Roman Catholics in the United States are not loyal and patriotic enough of their blood was spilled on revolutionary and civil war-fields to let so preposterous a falsehood pass. But it is certainly not aside from Mr. Froude's aim and act in his latest contribution to to-day's discussion and to-morrow's waste basket, to remind Americans that this alien fomenter of domestic strife, this snob of aristocratic government, who, with sinister intent, seeks to arouse lateful religious and race animosity in the republic, and whose secret heart would be gladdened by the destruction of republicanism,

IS NOT ALTOGETHER A STRANGER TO LONG BEFORE AMERICAN was ignominiously turned out of the company of historians in England; while, indeed, his romances, masked and buskined as history, were lofly treading the boards, amid the applause of the multitude of readers who believe everything in history with their prejudices, an American, James F. Meline—a brave soldier, a devoted American patriot, and a keen critic—had convinced Mr. Froude of offences against truth so gross, so palpable, so shameless that Mr. Froude would scarcely venture before the American people again if he did not believe

HIS NEMESIS IS SLEEPING IN MELINE'S GRAVE. How much attention any thoughtful person should pay to Froude is a question which is easily answered after reading Meline's *History of the United States*, and Her Late English Historian."

It was the *Saturday Review* which said "Mr. Froude does not seem to have fully grasped the nature of printed comment." It was Meline who, by printing an original document side by side with Mr. Froude's pretended *translation* of it, demonstrated that Mr. Froude's imagination was out of all proportion to his conscience. It was Meline who CONVICTED FROUDE OF MISREPRESENTATION so significant that not a doubt was left of his intention. In matters of State," says Meline, "Mr. Froude is a pamphleteer; in personal questions he is an advocate. He holds a brief for Henry. He holds a brief against Mary Stuart." He is the declared friend or the open enemy of all the personages in his history. Their failure and their success affects his spirits and his style. He rejoices with them or weeps with them. He is glad if some whose misfortunes uniformly make him sad. There are others on whose calamities he becomes radiant. He has no standard of justice, no ethical principle which estimates actions as they are in themselves, and not in the light of personal like or dislike. He is guided by his use of authorities purporting to be original. Meline is very mild in adding: "Quotation marks are usually supposed to convey to the readers the conventional assurance that they include the precise words of the text. But his system is not so completely false. He has taken the language of his own, and in all these cases his use of authorities is not only dangerous but deceptive.

HE HAS A WAY OF PLACING some of the actual words of a document in his narrative in such a manner as totally to pervert its sense. Of this Meline's book furnishes a large mass of evidence. "Our historian," he writes in another place, "takes unprecedented liberties with texts and citations. Now he totally ignores what a given person says on an important question. Now he puts a speech in his own name, by alleging that a clerical error had attributed the words to Randolph instead of the Earl of Bedford. It was then demonstrated that at the time the letter was written the Earl of Bedford was not at Holywood at all; he was not in Scotland. A number of letters are printed in parallel columns with Froude's pretended condensation of their contents. In every instance the misrepresentation is complete.

THAT A WRITER CAPABLE OF SUCH HEINOUS OFFENCES against honesty and truth should be permitted to use the columns of a respectable American periodical to slander whole classes of the American people can be explained on only one theory. Sensationalism sells even monthly magazines; and it makes little difference, apparently, how unworthy of attention a pamphleteer may be provided he renders his falsehoods wonderful for their dimensions, and makes his rhetoric sufficiently pictorial and startling.

The greatest evils in life have had their rise from something which was thought to be of too little importance to be attended to.

THE IRISH LAND QUESTION.

EMIGRATION FROM IRELAND.

LETTER OF PETER O'LEARY.

To the Editor of the Democrat.

Seeing that your journal has long good work in the interest of the destitute in Ireland, I make bold to solicit a space in its columns to place before the readers a round, unvarnished story of the misery and wretchedness I have recently seen in that unfortunate country. During the last few years it has been my lot to wander rather widely over this earth of ours, but nowhere have I seen so much poverty as in the cradle of our race, which under a better law and a better government would be capable of maintaining in affluence three times its present population. In this letter I do not intend to go into politics, although politics are to us in this world what religion is for the next. The one qualifies us for citizenship here, the other for citizenship hereafter. Still, my purpose now is even higher than the consideration of politics, for it is the pointing out of the urgent necessity of saving human life from the giant spectre of famine which to-day in Ireland stares thousands in the face. In making this statement I am not in the least drawing on my imagination, but simply give an indelible impression fixed on my mind as the result of an extensive journey on foot through the south and southwest, which would embrace the wide area from the mouth of the Shannon to the old head of Kinsale. I visited every market town in the counties of Cork and Kerry, and most of those in Tipperary and Waterford, and as I am pretty well acquainted with the Irish language, I had every opportunity of seeing the condition of affairs and hearing the peasant's sad story told in his native tongue, which, I am pleased to say, is still widely spoken in Cork and Kerry. There is a feature of the subject of Ireland's condition that few writers mention, and yet it has an important bearing on the aspect of the country, and perhaps upon her future welfare. I allude to emigration. Canada, New Zealand, Queensland, and the States of the Pacific have been the high to the thinking brain and sturdy arms of the young blood of Ireland—that element which in any community has gone and progress in it. The United States has ever been an asylum and refuge for the oppressed from the military-ridden monarchies of Europe, and the United States and Irish made the great Republic a land of sweet and hope, and to-day their impress and foot-prints are to be seen from ocean to ocean on this continent. In this depletion of Ireland the bold, strong and adventurous go away; the primitive, the mail, aged and weak remain behind, and the country has an injurious effect. Yet it is hard to say to the young man, remain in Ireland to dig, delve and toil for little money, food, or clothes; while in other lands he might, by his industry, make a competence, or may perhaps reach a place of honor and position. The emigrant is a difficult one to deal with, but two things are certain, namely, if the young Irishman was master in his own country there would be less emigration, and now that he is not to get bread he is compelled to go, and to the members of his family—the young and the old—the emigrant has a hard time of it, and he is often a burden of poverty and want. Absentee landlordism takes out of the country between twenty-five and thirty million dollars a year capital that should, for the well-being of the entire people, be circulating in various channels of national industry, and doing good to the country by the men, many of whom are kind and charitable, yet, notwithstanding all that, do not return to the nation an equivalent for the life-blood they take away. Emigrants also carry away with them considerable money and valuables, and Kapp, an American, has estimated that the emigrant every abjected young emigrant is of the capitalized value of \$1,200 to the United States; and all this money, muscle and brain is lost to poor helpless Ireland. This is not the place to dwell on the land agitation now going on under the guidance of the late Mr. Charles Stewart Parnell, who by his action in and out of Parliament has endeavored himself to every Irish heart; but I sincerely trust the outcome of it will be the planting of the people on the soil which God intended should be their inheritance, and not the emigration of the Irish people.

Through the extraordinary development of science, the expansion of population and the increase of production, Canada and the United States have for the last three years undersold the Irish farmer in his own market, cattle and butter falling in price at least forty per cent., while the price of the farmer's produce has fallen to the prices of a few years ago. In addition to being undersold, he has had three bad seasons in succession, and the last was the worst of all. In some instances the farmer can live on his capital, or on the reduction of rent made by many eminent landlords; and in some instances he can sell his land, or sell out the farms. The poor man who previously depended on the farmer for work cannot get a shilling to earn, and the consequence is starvation. Oh, wealthy readers of this letter, if you saw the home and family of the Irish peasant, as I did a few weeks ago, you would give freely of your abundance to relieve his distress. Nearly all the incorporated bodies in Ireland, such as Poor-Law Guardians, Town Commissioners, Farmers' Clubs, &c., have petitioned the Government to open public works, and memorials have also been presented by the Catholic Bishops and the Home-Rule members of Parliament; but I am sadly afraid little good will be the result. On the 25th of last month I wrote, myself, to the Chancellor of the Exchequer, and I received a reply, dated from Baltimore Castle, to say all that could be done was to refer my letter to the Irish Executive. A

few weeks ago I called on that world-famed woman, Sister Mary F. Cusack, THE SUN OF KENMARE, at the Convent of Kenmare, County of Kerry. She received me with kindness and courtesy, as indeed she does everybody else. At her request I remained in the town for a day or two, and in that time she unfolded to me such a picture of misery and want among the poor in the surrounding country that I felt appalled. In the course of conversation I told her I was going on business to America, and she said, "Mr. O'Leary, do something for me among the Irish in Canada and the United States," and I gave a promise that I would do all I could to put the matter before them. I was the more resolved to do this when she took me through the school in which thousands of public children, their poor little faces wan, pale and sickly, which the Sister told me was the result of privation in food, fuel and clothing. To meet this terrible emergency in as practical a manner as possible, she has opened a distress fund in the Kenmare branch of the Mutual Bank, which checks or drafts may be made payable on behalf of the fund, or subscriptions may be sent straight to herself, either by post-office order, or in any other way; or any one willing to do so can send through me. Sister Mary will acknowledge all moneys through the Mutual Bank, giving the names of the donors or such *non de placuis* as they may choose. Two nights ago a gentleman from Brooklyn, who signed himself "A Friend," gave me \$50, which I at once sent off. Should any committee or organization of ladies or gentlemen desire to give further information, I would give it willingly, go anywhere entirely at my own expense, or I would deliver an address on the condition of Ireland before any organized body or committee, and any fund they may have could be sent by themselves to the world-famed nun, who has done so much for our history and name. At the urgent request of the Dublin printers and bookbinders, she is yet engaged in writing a "History of Ancient and Modern Irish Literature," with biographical sketches of Irish literary celebrities at home and abroad, and judging from her further information, I would give it willingly, go anywhere entirely at my own expense, or I would deliver an address on the condition of Ireland before any organized body or committee, and any fund they may have could be sent by themselves to the world-famed nun, who has done so much for our history and name. 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