enemy of law, for he could not understand the meaning of law. He became intensely

selfish, for he was out from all intellectual

ignorance. There was no restraining power,

no purifying influence, and the one and only

thing such a man was acquainted with was

the prompting of passion, the natural issue of

## The True Witness.

CATHOLIC CHRONICLE, AND WEEKLY EDITION OF THE "EVENING POST"

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MONTREAL, WEDNESDAY, NOV. 13.

#### NEW AGENTS.

New Agent .- Mr. J. M. Duff has kindly consented to act as our agent in West Frampton and vicinity. He is authorized to receive subscriptions for the Evening Post and True

Mr. J. P. Kelly, of Brockville, has kindly consented to act as our agent in the above place. He will receive subscriptions for the Evening Post and True Witness.

Mr. T. B. LEAHY is authorized to solicit and collect subscriptions for the Evening Post and TRUE WITNESS.

MR. THOMAS MALONE is our special and only agent for Kingston and Portsmouth. He is authorized to solicit and collect subscriptions for the Evening Post and Take

Mr. THOMAS SHEEHAN, of Quebec, is our authorized agent in that city for the sale of frauds, the counting in a man not elected by the Evening Post and the collection of sub- the people by a lot of demagogues in Washscriptions for the Evening Post and Thue

On occount of devoting so much space to the sermon of Father Burke, and the lecture of Mr Hayes, inauguration, and even during of Father Graham, our editorial matter has been unavoidably crowded out.

#### STE, ANNE'S ELECTION FRAUDS.

The Ste. Anne's election frauds trial is at an end, and four persons have been found guilty of fraudulently tampering with the ballot papers. There has been no proof that interests of labor, they remain inactive. In Mr. Laflamme was aware that the fraud was contemplated, but the stain is all upon members of his party. If there is any law left in greatly curtailed; people are, therefore, obliged Canada, the men guilty of this crime will be to practice rigid economy, to curtail nunished as they deserve. The crime they their expenses in their apparel and punished as they deserve. The crime they committed is one of the most serious that a citizen can be guilty of. In the old country such a crime would, we believe, be punished with the utmost severity of the law, and the coolness with which public opinion here take these frauds is but an indication of how much this species of labor must be naturally cur-we are behind old country ideas of right and tailed. This state of things may continue for wrong. In Great Britain or Ireland a man some time, but it cannot last, for the wants of found guilty of such an offence as these six men have been, would be looked upon with contempt; while here there is a great deal of pity for them. Election frauds are so common across the border, that Canadians have in some cases come to look upon them as trifles light as air, for which a man should be no more punished than he ought to be if he made a successful failure in business, and left his creditors in as much doubt as to the real state of his affairs—as a school boy would | the primary, he might have given a fair and | noblest and most necessary form of spiritual be after getting a "riddle-me-riddle-me-ree." But we hope the courts will establish a precedent which will be a warning to men attempting election frauds in future.

CORRESPONDENCE.

THE QUARTERLY CATHOLIC REVIEW.

THE LABOR QUESTION, OR FINA NCIAL

CRISIS IN THE UNITED STATES.

To the Editor of the TRUE WITNESS. This question has been frequently discussed; various causes have been assigned; but as yet no real and satisfactory solution has been given. I cannot pretend to explain a difficulty which learned politicians and wise statesmen have not solved. An article on the labor question appeared in the last num- thers" and not also the grandfathers. ber of the Catholic Quarterly Review. The writer shows talent, considerable research and, no doubt, thinks that the solution of the question is amply satisfactory. Though he gives us much valuable information and throws considerable light on the subject, he leaves it nevertheless shrouded with difficulties; his readers are still wandering in the dark. The present crisis is an effect of a cause, or of various causes, which must have their origin in a primary cause. The cause of such a revolution of labor and capital cannot be trivial, but must be profound, for the country suffers from the Atlantic to the Pacific coast, from Maine'to the extreme South; everywhere labor and capital are in a depressed state; confidence is lacking. It can hardly be supposed that the evil can be entirely attributed to secondary or contingent causes such as the failure of some business houses or banks; that can only affect a certain portion of the community, but not the country at large. If we wish to have a conception of the difficulty and to explain it in some way, we must trace out the primary cause and see how the secondary or contingent causes flow from it. To do this it is not sufficient to consider the events which took place since the war; we must consider the financial state of the country prior to it. Governments are organizations; organizations presuppose laws; a law is a certain ordinance of reason, emanating from the supreme authority of the state and published to the community. Hence the object of the law is to protect the life, property rights of the individual, and promote the public good in the best possible manner. In the ordinary course of Government events, if the State be stable, organized according to the dictates of reason, and governs its subjects in accordance with equity, each one has, or is supposed to have, some occupation which affords him the means of subsistence; even though they may be small, he is, or must be reconciled to his station in life marked out by Divine Providence. Hence events pass quietly and steadily in the usual course; the equili brium can only be disturbed by unusual events, such as political or financial revolutions; after such revolutions crises follow. There had been a financial revolution in the United States in 1857. Capital was depressed, labor was suffering, the banks for a certain time refused to redeem their paper. The legal currency was, then, silver and gold. The country gradually recovered from the crisis: the banks resumed specie payment; confi-

dence was restored and things commenced to

continue long in consequence of the unfortunate war which broke out between the two sections of the country. There was no money in the treasury to carry on the gigantic struggle with the South; hence the Government had to fall back on its credit and create a paper currency. In proportion as the currency increased it depreciated in value; gold commenced to rise above par, and continued until one dollar was worth two dollars and eighty cents of paper money. The war naturally created labor; manufactures rose over the country to supply the wants of the army. Lands and property of every description advanced at enormous rates; rents also in proportion. The means of living became exceedingly expensive. As labor was thrown so extensively into the market, capital had to yield; hence there was a fair proportion between labor and capital Moreover, a large number of men became government contractors, realized immense fortunes and adopted an extravagant mode of living; even those who moved in the ower walks of life abounded with money in consequence of the high wages received for their services; hence the former economical mode of living was abandoned; extravagance commenced to prevail. Having acquired these nabits during the war, they continued to live in the same manner after the war had terminated; this was not confined to one, but to all classes. During this critical period a large amount of property was also purchased at war prices; men engaged in large speculations, thinking that this state of things would continue asheretofore. This is not all. There were government rings that acquired an enormous amount of wealth; some of these men sucked the very blood from the heart of the country; the Credit Mobiliering, the whiskeyring and the dear knows how many other rings and rascalities, are sufficient evidence. Not to speak of the Southern election ington as President of the United States is the crown of all their rascality. It is quite natural that the events which transpired from the commencement of the war up to the time the time of his administration, should have a great tendency to shake confidence in the financial state of the country, that wise and prudent capitalists should be inactive until they could see the necessary stability of affairs in the country. The country must be materially affected by their holding back until sufficient confidence will be restored; when instead of using their money to promote the consequence of the depression of business and enterprise many have been thrown out of employment, the means of living have been expenses in their apparel and in many other things. The country had been well supplied, or rather, overstocked with all kinds of commodities, which remain in the market, and will only be sold when strictly needed: this may be as signed as a reasonwhymanufacturing establishments are not in a prosperous condition : hence the people must be supplied. This crisis, like all former ones, will pass: but the former

The writer on the "labor question" in the Catholic Quarterly Review by no means, Mr. Editor, appears to me to have given a satisfactory solution. Had he given the primary cause of the trouble, and showed the royal garniture. This mercy, because it connection of secondary or contingent cause touched the soul, was like that of God, of of primary, how the effects were produced by those causes. Had he traced them back to satisfactory solution of the problem: but instead, he has given some isolated and indivi- which he invited their attention, their charity such as the failure of a few banks, the depression of business, the paralysis of manufacturithis world, but the next; not only for the ing establishments; hence he left the quesion society of humankind, but for the society ing establishments; hence he left the question, in a great measure, where he found it. There are other things in the article which are not at all pertinent to the subject, such as the poverty, miseries and distress of foreign lands. He says: "Our grandmothers' dresses were composed of a simple, plain, narrow skirt, a plain waist, and long, narrow sleeves. The great stocks of fabrics, which factors had accumulated, made a clumsy dress necessary to work the goods off; hence fashion decreed that women's dresses should be composed of two, three, or four skirts, and the modes of trimming were devised strictly for the purpose of consuming materials." I cannot understand why he speaks of the "grandmo-Surely, like the "grandmo thers," they practised simplicity and economy in their apparel, a description of which would be of some interest. It is strange that the writer passes unnoted the great grandsons, the fops and the extravagant young men of our times. It can hardly be supposed that the "women' have been over highly complimented.

struggle is without doubt painful, but there is

no remedy for it.

The writer speaks of Papal Universities: he says that women were both students and professors in Papal Universities of Italy. I wish simply to reply briefly to this. He says in Papal Universities in Italy! Now he seems to forget that there were no Papal Universities outside of Italy. It would be refreshing and interesting to see among the cobwebbed calalogues of Bologna, Padua, Milan, &c., those precious documents. Then, again, no physicians. The practice of medicine is not was written; but I venture to say that Lady portions of it with delight.

PETER McCracker.

The committee of direction of the Grand for the aged and infirm poor of the Grey Nuns drawing of prizes will positively take place on Thursday, January 16th next, at Nazareth Asylum, 1085 St. Catherine street, Montreal. not as yet purchased tickets, will do so without any further delay. See advertisement.

THE ORANGE LADY.-Last Saturday the female so well known to the public under the above cognomen stopped in front of the Friars' School on Cotte street, and began to make use of the vilest of epithets. Finding no notice taken of her harangue by those inside, she walked deliberately up to the door and with her fist broke three panes of glass. One of the scholars came out and endeavored to persuade her to depart, but this she refused. However, after expending her wrath in the most abusive language, she departed wrapping her cut hand in a handkerchief. She was strongly under the influence of liquor at the time, and by her idiotic conduct attracted a large crowd of men and boys. Where were go on in their ordinary course. This did not the police then? As usual—nowhere!

# SERMON BY FATHER BURKE.

HIS VISIT TO LANCASHIRE.

THE BEAUTY OF CHARITY AND THE CULTIVATION OF THE SOUL.

On Sunday morning, Oct. 20, Salford Cathedral was filled in every part by a congregation anxious to hear Father Burke, the great Dominican orator, who had been announced as the preacher of one of the annual

charity sermons. The rev. preacher said he need scarcely remind them of the especial purpose for which they had met together that day. In addition to the worship and adoration of God by assisting at the adorable sacrifice of the Mass, they had assembled to take part in the education of the children of that district and parish. The schools were threatened with ruin and a large sum of money was expended upon their restoration and consequently a large debt was incurred. There were other debts and other difficulties in connection with the schools, and to clear off these debts and to God for the children who were educated in the schools, made appeal to their charity that day His (the preacher's) duty was, therefore, like the servants of the King mentioned in that day's Gospel, to call them together in the name of the King of heaven to the marriage feast. And what was the marriage feast? It was the work of divine charity and of high spiritual mercy. If they would know what was this mystical marriage feast mentioned in that day's Gospel, let them consider who was the bride and who was the Bridegroom. The Bride was she so often mentioned in the scriptures—the Holy Church of God, the Spouse of Jesus Christ, that Church whom God loved so well, and for whom and for whose salvation and beauty He laid down His own life. And who was the Bridegroom? The eternal Word of God, Incarnate of the Holy Ghost and the Virgin Mary, and made Man, and coming down from His royal and eternal Throne of Heaven to meet His lowly Bride upon this earth-coming all the way from Heaven to take to Himself our poor human nature and our Mother, the Church, to be His Spouse-to make joyful the Mother of us all. Surely charity and love and mercy dictated this great action on the part of God. Therefore, when the Minister of God, and those who are sent, come and proclaim some great work of charity and spiritual mercy—or some great work to be ac-complished by the Church of God, and the faithful, it was nothing more nor less than invitation to us to enter into the spirit of the bridal feast, the union by which God became the Bridgroom of His Church. And those works of mercy in which He declares He took to Himself His royal Spouse are manifold. Some regard it in the passing needs and necessity of the orphan; feeding the hungry, and clothing the naked; but a greater and more necessary, and more important work of mercy than feeding the hungry, clothing the naked, or providing habitamode of living must be adopted. The struggle is without doubt painful, but there is most vital interests of the Church of God and her people. This was the charity which rose to the highest regions of spiritual mercy, and it provided not for the body that died, but for the soul which lived for ever. It provided for the soni spiritual food, and clothed it with whose mercy it was written it abideth and remaineth for ever. Now this was the highest, charity and mercy. It was precisely that to of all, this work was necessary, not only for which was divine-the Church of God. Not only was it most necessory and most important, but, compared with it, every other form of mercy sank into comparative insignificance. Not only was it most necessary, most important, and most useful, but it was a blessing to him who gave, and to him who received.

The quality of mercy is not strained; It falleth like the gentle dew from heaven It is twice blessed; it blesseth him who give And him who takes.

Most truly the philosopher and poet said :

And all this was involved in the one word, Catholic education. First of all, it was a most necessary, most pressing need of man. For remember what was the nature of man? The whole vast creation of God might be divided into two grand kingdoms-namely, the spiritual and the material. The spiritual certain truths that God has revealed, the conkingdom was that unseen world of which we made a profession of faith when we said that we believed in God the Creator, not only of all things visible but invisible. On the other side there was the vast material creation, without soul, without spirit, and without any eternal future before it, destined, in the lauguage of Scripture, to be burned up as a scroll and to perish. The nature of man and the very formation of man made him a living link which bound together these two great kingdoms. In his soul man belonged to the spiritual, invisible, and indestructible the immortal and imperishable world of God. In his soul he was as the angels of God, but in the elect of God. This was the great purpose reason can be assigned why ladies cannot be his body he was corruptible, corrupt, destined for which he addressed them that day. The to perish, of carthly and lowly tastes, and alone arduous, but in many instances extremely grovelling in his passion. Unless the divine repugnant. Thanks to the good sense of the and spiritual element in him asserted itself ladies in general, they do not aspire to a and purified that body, spiritualised it and profession in many respects unsuited to their raised it above the things that ministered to character. I do not know by whom the article the merely earthly desires and bodily passions, there could be nothing noble in man. Stanton, Susan B. Anthony and Co., will hail And now, he asked, what was the first want of made her appeal from time to time, like the man's soul-of his spiritual nature? The aged mother saying to her son, "Give me the first intellectual want of man was education and knowledge. That soul was created to of education was the most important charity know and was gifted with the power to know. | that could be exercised, as well as the most Lottery to aid in the completion of the hospital | Therefore it craved for knowledge, and if that were denied it, the soul would sink inof Montreal have now decided that the public to almost utter nothingness. It could not, indeed, perish, because it was immortal, but it remained in the helplessness, of infancy, and not able to comprehend her faith, and was the undeveloped power in which it was born. They also hope that all persons desirous of assisting so worthy an object, and who have strengthened itself according to its own lower because his education was neglected? Of not as yet purchased tickets, will do so with nature : it fattened upon its food; it grew upon its sustenance, it was guided by the evidence of its senses only; the throbs of its pulsations quickened and developed passion. The body grew and the soul remained in the helplessness of its infancy, and the consequence was that the man who thus developed in body whilst he was neglected in soul became a monster and had no grace of God. He had no governing powers, refining influences, no mastering principle, no generous impulse, no humanising touch, no softening remembrance of sorrow or trouble to effect Catholic or otherwise, had certain obligations towards those around him. Moreover he had and touch him. His soul was brutalised, and it was under the dominion of his passion, while it was created to be governed by a strong and well informed intellect which did | the present. He was bound to make some not exist in him. He had no law but the provision for the wants of those around him,

dictates of his lower and correct bodily nature.

which was what we call sin. The very nature of moral good, the very beauty of virtue, was an utter stranger to him because his soul had been utterly uninstructed. This great truth was admitted on every side, and our faith told it to us-the first primary cause of moral degradation and sin in man was ignorance. When Our Lord wept over Jerusalem and prophesied its ruin, that the day would come when its enemies would not leave a stone upon a stone. He told the reason—"Because thouart ignorant, thou knowest not the things that are to thy peace." The most fearful crime that was ever committed, the crucifixion of the Son of God, was, the apostle told us, the result of ignorance. It was through their schools were springing up everywhere. Then the Catholic Church said "Yes, we must educate the people." And why? Because education was the first great want of the age. Even worldings and statesmen admitted this. But the world imposed many duties on man that did not require much training or education-for instance, in the case of labour, where one trained mind was able to guide a thousand hands. Not so the Catholic Church She imposed many laws; she laid down precepts; she propounded many doctrines, but every single iota of her teaching and doctrine made appeal to a well trained and educated intellect. Every single observance of her law, every precept and practice which she puts upon her children presupposes a well trained intellect. Therefore the Catholic Church insisted and demand that her children shall be educated so as to be fit for the duty imposed upon them. This was a most necessary action of the Church and a most necessary duty that God had imposed upon her and for which she appealed for help to perform. Now the world and the Church agreed as to the necessity for education, but the moment they came to interpret the meaning of the word education, statesmen, philosophers, and worldlings put one meaning upon the word, and the Catholic Church another and a different meaning. Statesmen, philosophers, and worldlings said, by all means, educate the child. Teach it everything of the laws of nature and of the laws of the world in which it lived. Teach it the arts and sciences; teach it history, but exclude rigorously from its in struction everything relating to the Divinity, everything relating to dogme, everything relating to religion or any precise knowledge of God. Now, practically it came to this; outside the Catholic Church and her system children might be taught history, the laws of nations how to read the stars in heaven, everything connected with the geological formation of the world in which we lived, but outside the Catholic Church there was not a particle of influence to appeal to a child's heart nor to its soul. There was no agency intellectual the only power of the soul? Was it even the principal power? He denied that In the first place, it is not good that the passions, purify the inclination, rectify the which Ireland passed, and, secondly, the exevil. If that will were left entirely uncontiolled, and if that heart were left entirely unpurified; if there were no divine element of grace, he cared not how the intellect was cultivated, knowledge only conferred power to be used ultimately for evil. The Catholic Church said to the world, " I will teach your children everything you can teach them; I will provide for them intelligence, everything will not feel proud to be the heirs of the you can provide for them : I will give them the elements of human knowledge, of the arts and sciences, history, geology, and everything that comprises the sum total of human knowledge, but side by side with the training of intellect, that infusing of intellectual knowledge, I will purify their senses; I will strengthen their souls; I will guard them against the treacherous and slippery ways of afflicted humanity in any age of the world, passion and sin: I will teach them their duty to God: I will teach them the specific and sequence of these truths; and above all I will infuse into their souls the Sacramental graces, through Confession and Holy Communion, that will make their souls healthy and raise their intellect to seek for higher as pirations." This was the only education that deserved the name of education, and it was the only system of education that took in all the powers of a man's soul, intellect, heart, will, affections and senses, and trained them not only for this world-to be useful and good members of society-but clothed them in the spirit of virtue, of the New Man from Heaven, and made them fit one day for higher society Church could not carry on her mission to her children, nor execute the sublime task of a high, spiritual and holy, as well as an intellectual education, without the aid of those who hold her faith. She could not exist unless her children were educated. Therefore on this question of life or death, the Church means of life or else I die." This promotion necessary. Everything depended upon it. The Catholic Church was rich in hergifts and rich other nations were poor and abject, but rich in her graces, but how pitiful was the case when one of her children stood and was not able to understand her liturgy, and therewhat avail to him were the graces of God, which were in the very air he breathed? Of what avail to him was that Divine stream that was ever flowing in the Sacraments when by his ignorance he was like him who for thirty-six years lay by the pool of Bethesda, where the waters were ever moving, and if he could only get into them he would recover his health, but who for thirty-six years had to look upon these waters and could not move towards them. Finally, to educate children was the most fruitful mercy we could show to our own souls or to God. Every man, be he

certain obligations to the future as well as to

and he was bound, if he could, to do some-

The consequence was that he became the thing for the future of his country and for the

society that would outlive him. Then what could he do so fruitful, so grand, and so use- | England-but Ireland is as distinctly a Celtic ful as to be in an especial manner interested, communion with his fellow man, which was and practice generosity, in the work of Cathe human foundation of divine charity. Out tholic education? It would be of little avail of this intellectual degradation arose a to usif our children were highly qualified thing extraordinary in such a spectacle. The moral degradation still more terrible through with intellectual knowledge unless they had the principles of purity and truthfulness, generosity and unselfishness-unless they had these agencies of life within them to make them faithful servants, honest tradesmen, trustworthy correspondents, faithful and reliable acquaintances? Could they live in a society where they could not trust the heart nor the virtue of their fellow-men? Could they live in a society that had no restraining power, where every man thought most of his own pleasure, sacrificed the honour of his friends, peace of his family, and well-being of his wife and children for his own pleasure? Therefore he who built or helped the Church to build her schools strengthened her in the cause of that divine education which alone could purify the world. But it was not only for those who were to come after us that this most useful work should be helped, but it was for our own souls. They were not able ignorance they did it. It they had known Him to do much personally in the way of laborious Lords. Thus we could trace every evil of human society to ignorance, This was so They could not give their time and their labour to assist the work of education, but they would never have crucified the Lord of charity. They had their families, their busimeet these difficulties, the paster who had laters all cried out, "We must educate the there was a philosophical axiom that said he care of their souls and who was responsible to people." This cry was on every side, and who delegated another to do a good thing got the credit of having done it himself. Therefore, according to their charity, their generosity, and their mercy, their pastor would be they gave towards it they would impart the glory of this act to their own souls. The work of instruction would go on, the Church would do it, and, strange to say, the crown for having done it would rest upon their heads.

## 'IRISH FAMINE

### GREAT LECTURE BY FATHER GRAHAM

Vivid Word-painting of a Terrible Epoch.

### ENTHUSIASTIC APPLAUSE

Father Graham's lecture on the "Irish Famine" was a great success every way. An audience representing the wealth, culture, Montreal, was present. The reverend gentleman should be heard to be appreciated, for the living word that came from his lips. Father Graham is one of the ablest Catholic orators in America.

M. P. Ryan, Esq., Edward Murphy, Esq., Alderman Kennedy, Esq., O'Neill Russell, Esq., M. Mullin, Esq., &c., &c., were present upon the platform.

He who recalls a painful episode in the ife of individuals or nations should have a reason for justifying his course-otherwise he would justly be looked upon as a man either to make it moral as well as clever. What followed from this? It followed that the intellectual power might be trained by such a system of education, but he asked, was the on such a subject as the Irish Famine, I have two very sufficient reasons for so doing. it was. No power of intellect, no depth of knowledge ever yet was able to restrain the should be ignorant of that awful trial through heart, or guide the will of man. It was ample of heroic virtue which the famine through his will and through his heart far manifested to the world is an inheritance for dual tacts or effects without a real connection, and their large contributions that day. First more than through his intelligence that man the sons and daughters of a suffering, faithful acted upon his fellow man for good or for race, more precious than all the wealth and prosperity of the world. I know there are men-even Irishmen-to whom such a theme may be distasteful, because it brings back memories too painful for public discussion. I recognize at once, I and g., that side of the question: but, on the other hand, where is the Irishman or Irishmen, with one spark of religion or patriotism warming the soul, who glorious martyrs of Erin ?-who will not rejoice that the blood of God's faithful people is flowing in their veins,-who will not thank God that they are of that race which knew how to suffer and die, but never knew how to betray Country or Faith! To hold up, then, for a tew moments the sad but glorious picture of Ireland's endurance under such ills as never shall be my task this evening. Ireland has been well called the Island of Destiny. I have sometimes thought that the practical names which even Pagan times bestowed upon Erin, suggestive of glory and sorrow, foreshadowed the future history of her people. That history has no parallel in earthly annals, by its lights and shadows and strange contrasts. While all heathenism uprose furiously against Christianity and strove to cast it off as an irksome burden, Ireland accepted the yoke of the Gospel meekly, as if her very paganism was of so pure a form as to prepare men's minds, in a high degree, for the pure dispensation of Divine Truth. It is notorious that the Druidism of the ancient Celts lost most of its repulsive features on Irish soil. While the world was ignorant, Ireland was learned and the teacher of mankind. When others were learned, Ireland was as ignorant as penal legislation against education could make a naturally very intelligent people. Ireland possessed the very finest instincts of liberty when all other nations were the slaves of their own despotic government. Thus we find frish Church Synods in the 6th century humanely sending back Saxon slaves to Britain and threatening the Celtic chiefs and septs with anothemas if they ill-treated their British serfs. The descendants of those serfs have well repaid the just-minded, humane Irish for their kindness! When Ireland was not one of them ever appealed to Irish generosity in vain. But, if I continued to demonstrate the changes and anomalies observable in Irish history, I would not have time to say a word concerning the avowed subject of the evening's lecture. It would seem that Ireland had been predestined, by a mysterious Providence, to the sublime burden of sorrow. Her woes are no sentimental fancy; they are as real as Irish faith, chastity and bravery. But, though doomed to suffer, she was not doomed to succumb to her foes. She was persecuted by the Danes, the Anglo-Saxons, the Normans, the modern English, because she was Celtic, because she was Irish Celtic, because she was Catholic, because she was loyal, because she was rebel so-called, because her sons held land, because they had no land, because she was learned, because she was ignorant, because she was rich, because she was poor, for supporting her own Church, for refusing to support an alien and upstart heresy; in short, as tyranny can always find a pretext,

she was persecuted for every reason under the

Athens-Burgundy by France-Scotland by nation to-day as she was when Dathi scaled the Alps, or when Brian crushed the Raven on the plains of Clontarf! There is someworld. It was never a worshipper of the material. The Indo-Germanic peoples have always carried the purse and material prosperity. They stuck to the soil and gathered wealth about the domestic hearth, while the Celts were a restless and warlike race. This restless spirit, while it has been detrimental to the race in a material sense, has produced that indomitable elasticity and untiring resistance which are so marvellously displayed in the relations of Ireland with England The Celtic race has laid the foundations of empires, advanced literature with magnificent genius, sang those matchless songs whose faint and broken echoes are heard at the present day in the Irish ballads, established codes of law admirable for their justice-it has always loved justice, this great race—and, when it had accomplished all these things, it cast away or let slip from its hands the reins of empire and, passing on to new scenes, left to the Indo-Germanic peoples all the benefits of its labor and intelligence. Before appreaching that tragic epoch which forms the subject of the evening, I must refer particularly to some fallacies very common with a peculiar class of reasoners. Whenever Ireland has been ground down by unjust enactments, they readily admit the fact, but excuse the English people from any participation in enabled to do this work of education, and as the tyranny: "It was the Government," they say, and then imagine that the most satisfactory explanation has been given. But, from the moment that the British Constitution took form and substance as the written and traditional basis of the national life, can any man point out a single Cabinet which could pursue, for six months, a policy distasteful to the great mass of the English people? Is it not one of the proud boasts of the British orator that any Minister who would run counter to the wishes of the British public would be hurled from office in a week? How often has a popular cry smashed a Cabinet? Have we not the influence plainly acknowledged in the attempt made by Disraeli to raise the No-Popery howl in England when Gladstone disestablished the English garrison in Ireland, called, through sarcasm, a Church. The Jew Disraeli, whose treaties turn out old clothes to be torn into rags by Russia and other powers, understands, if he cannot feel, the in-stincts of Englishmen. Though he has made Downing street a kind of political Cheap-John-shop for the vending of second-hand policy, and has led the British Lion into a net from which no philleonic mouse shall and strength of the Catholic Irish element of be able to gnaw him forth into liberty—the Orient being the net which entangles the surly beast-nevertheless his power to-day man should be heard to be appreciated, for rests solely on his coquetting with the in-the following synopsis is but a faint echo of veterate prejudices of the British public, and cunningly weaving the popular howl of today into the national policy of to-morrow. Nor does he stand alone. Every Prime Minister from Cecil to himself has been but the mouth-piece of the unreasoning prejudices and national hate of Britain. Away, then, with the specious plea that Ireland's disasters were the outcome of English officialism and bureaucratic red-tape! To the English nation, in great part, are due the harrowing miseries of the gallant and indomitable Irish people. It has been a common reproach with Englishmen, and a few blatherskite, worthless Irishmen, that British rule is necessary to the material welfare of the Irish people—that the Irish are improvident—that they are not lit for self-government. This is, as Father Tom Burke would call it, a

## "THUMPING ENGLISH LIE."

Look at Australia-look at the United States-look at Canada-France, Spain. Austria! But there remains one illustration of what Irishmen are capable of achieving, which, were there no other argument, would be an overwhelming and triumphont of to our calumniators. During the eighteen years of self-government the population of freland increased enormously-the revenue was fully equal to all purposes of government, and prosperity and plenty reigned in every part of the land. The rapid increase of population is always a sure sign of good times. The absence landlords returned in hundreds to Ireland, and none but worthless rows and loungers about London and Parisian drawingrooms and gambling dens were unmoved by the rapid elevation of their country to a position of happiness and prosperity. Their souls expanded in the novel atmosphere of liberty, and those who were men at heart abandoned their former petty pursuits, in order to lend a hand in developing the resources of as rich a country naturally as lies under the sun. So wonderfully improved was Ireland in a few years-so evidently capable of self-government-that, while English politicians grew alarmed, a great Irish statesmen exclaimed :— "If Ireland were surrounded by a wall of brass 100 feet high, she might not fear, for she possesses all that is sufficient for herself, independently of the rest of the world!" Let those who prate about matters of which they are totally ignorant go study the history of Ireland from 1782 until the last year of that century and they will be confounded at the extraordinary display of industry, enterprise and energy on the part of the Irish people. And that was the era of the Irish l'arliament. Remember, I am referring solely to the material advancement of the country. On other grounds, setting aside a few just men with the noble Grattan at their head, I was never much disposed to eulogize that Parliament. I can never forget that it had not a sufficiently high sense of justice to lift the Irish Catholic from the penal mire of English legislation. Ireland is a Catholic nation; she is deeply indebted to her Emmets, her Smith O'Briens, her Mitchells, Martins and Davises, but the Union, the accursed Union, the cause of all her modern woes, was carried by a Protestant Parliament. Had Flood and his narrow-minded followers been able to rise to the level of simple justice, Ireland would never have had cause to weep the frustration of her brightest hopes. I may as well, while I am upon this subject, refer to a couple of other absurdities which are sustained by men otherwise sensible enough. We are told that the law is the same for Ireland as for England or Scotland. Let us grant this for a moment. But have you never heard of the letter of the

### TWISTED TO PARTY PURPOSES?

No matter how seemingly just English legislation may be for Ireland, its interpretation is very different from that of England and Scotland. The most equitable law apparently in the English statute book is preverted by prejudice and hate when applied to Ireland. If this be denied, I point to the whole history of the British rule in Ireland and defy refutation. Again, we hear a great deal of the moral superiority of Protestant over Catholic countries. England compared with Ireland is brought forward confidently as an illustration of the fact. Now, Iread contemporary history very differently. I observe that white gloves are being constantly presented by sheriffs to the Judges, but I am afraid, if sun. But she never gave up the fight! Car- English Judges were to abstain from wedding thage was absorbed by Rome—Sparta by ceremonies and breakfasts until an English