

# The Catholic Record.

"CHRISTIANUS MIHI NOMEN EST, CATHOLICUS VERO COGNOMEN."—"CHRISTIAN IS MY NAME, BUT CATHOLIC MY SURNAME."—St. Pacian, 4th Century.

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**INSPECTION INVITED.**  
**THE WRONGS OF IRELAND.**

**MICHAEL DAVITT ADDRESSES NEARLY 4,000 PEOPLE.**

**He Explains the Objects of the Land League—The Poverty of Irish Tenants Described—An Irish Parliament Near at Hand.**

Nearly 4,000 people assembled at Adelaide St. Rink, Toronto, Saturday night to listen to the lecture delivered by Mr. Michael Davitt, the founder of the Irish National League, and the great audience showed itself unanimously in sympathy with the object aimed at by the League—Home Rule for Ireland. The enthusiasm was immense, especially on particular occasions, such as when Mr. Davitt entered the room, and again when Mr. J. A. Mulligan, the President of the local branch of the Irish National League, in his opening remarks referred to the rise years that Mr. Davitt had spent in penal servitude for the cause of his country. The cheering was most enthusiastic at this point, and long continued. The immense meeting was presided over by our rising young friend, Mr. Mulligan, and with him on the platform sat the orator of the evening, and many of the gentlemen who had called upon Mr. Davitt and Mr. McCarthy during the afternoon. Among those present were Messrs. J. Connee, ex-M. P. P., Ald. John Woods, Hugh McMahon, Chas. Burns, J. P., D. J. O'Donoghue, Alfred Jury, N. G. Bigelow, Ald. Defoe, Philips Thompson, C. Doherty, P. Curran, together with many of the Roman Catholic clergy of the city, while in the audience sat Messrs. P. Hughes, B. B. Hughes, H. Nolan, John A. Proctor, Ald. M. J. Woods, and many other prominent citizens.

Before introducing the lecturer the chairman called on Mr. D. A. Cahill, the secretary of the local League branch, to read letters of apology received from gentlemen unable to attend the gathering. The letters were from Mr. J. O'Sullivan, of Peterborough, Rev. Dr. Burns, of Hamilton, and many others.

Mr. Mulligan then rose to introduce the lecturer. He said of the Toronto Branch of the Irish National League he thanked the people of Toronto for their large attendance to greet the father of their society upon his first public appearance in this Dominion. (Loud cheers.) It was a most pleasant and convincing proof of the popularity of Home Rule, that Ireland did not need Home Rule. Canadian opinion had been well expressed by prominent Protestant clergymen of this city, who said that they would not deprive any Christian people under heaven of the right which we ourselves enjoy. (Loud cheers.) One of these Christian gentlemen, not a resident of this city, was Rev. Dr. Burns, of Hamilton. (Cheers.) He would not refer to the delegates from the Royal and Patriotic Union were it not for their

UNMANLY AND UNCHRISTIAN ATTACK upon Mr. Michael Davitt. (Hisses.) They spoke in this unmanly way of a man who served nine years of his life in penal servitude for the cause of his country. (Loud and prolonged cheering.) He had great pleasure in introducing the speaker of the evening, Mr. Michael Davitt.

**MICHAEL DAVITT.**  
Mr. Davitt then stepped to the front, and again there was a grand outburst of applause. As soon as this had subsided the great Irishman proceeded thus, speaking deliberately, clearly, and measuredly—Ladies and gentlemen—Judging from the hearty greeting you have given me here to-night, and from the general kindness that has been extended to me since I arrived in your city, I do not think it will be necessary for me to apologize for coming here to say something on the Irish cause. (Applause.) But, indeed, I am not astonished at the

**HEARTINESS OF THE RECEPTION.**  
you have extended me, because I know whenever any representative of Ireland has been in your midst you have given him the same generous welcome that you have given me. Now, before addressing you upon the subject of my lecture this evening, perhaps I may be permitted to trespass for a few minutes upon your time in referring to some statements made here a short time ago by the two gentlemen to whom our chairman has alluded, and I will say at once that in speaking of them I will not imitate their example—(applause)—by casting any aspersions upon their motives or calling into question for one moment the honesty of their purpose. This world would indeed be a sad place to live in if we were compelled to look upon all our opponents as men actuated by base and unworthy motives. I will therefore try to extend to the

**REV. DR. KANE**  
that courtesy and charity which misad-

ters of religion ought to teach, but unfortunately do not always practice. While liberally bespeaking myself and colleagues with every species of abuse and misrepresentation, this reverent gentleman and his colleague took good care to give themselves the best possible character before the citizens of Toronto. Dr. Kane, in his opening remarks, said, "An illustration of what I have been saying, I may perhaps be allowed to tell you that my friend who accompanies me is a barrister, in the enjoyment of a large and increasing practice. As for myself, I am a clergyman with very onerous and engrossing duties, and I should never have had the privilege of being with you to-night if it had not been that I was willing to utilize what my Belfast friends would call my well-earned holiday." Dr. Kane did not add that this "well-earned holiday" had an ugly coincidence in time with the sitting of the Royal Commission in Belfast for the purpose of investigating the origin of

**THE DEGRACEFUL RIOTS**  
that scandalized the whole civilized world. (Loud applause.) Allow me for a few moments to refer to the responsibility for these deplorable occurrences. The evidence taken before the Royal Commission—which was appointed not by the National League but by the Tory Government of England—conclusively proves that Dr. Kane and his anti Home Rule friends were the prime movers in the unfortunate business, and are therefore morally responsible for all the bloodshed that has taken place. (Applause.)

The speaker quoted from the published testimony of Inspector Reid, himself a Protestant, and from an editorial in the Leeds Mercury, "A Protestant paper of great influence and wide circulation," in support of the position he took in regard to the origin of the Belfast riots, both quotations showing that the authors had views on the subject identical with those of Mr. Davitt.

But leaving Dr. Kane and his actions some time ago in Belfast, continued Mr. Davitt, and returning to his appearance in this city, he was careful again to impress upon the people of Toronto

**HOW GOOD WERE THE REPUTATIONS**  
possessed by himself and Mr. Smith. "We were under the necessity," he said, "of earning our own livelihood in an honest way," the inference being of course that all those who differed on the Irish question from Dr. Kane were imposters, and were living upon the people of Ireland and upon the Irish race everywhere.

Mr. Davitt quoted Dr. Kane's unceremonious references to Mr. Parnell, himself, and Patrick Egan, and continued:— "I am sure I need not attempt to defend Mr. Parnell's reputation before an audience like this. (Loud applause.) The distinguished Irish leader has appeared before the citizens of Toronto before to-day, and long after the miserable misapprehensions of his fanatical opponents, and their names are forgotten, the name of Mr. Parnell and his efforts in the cause of Irish freedom will live enshrined on the pages of history. (Renewed applause.) The whole world outside of the Orangeries of Belfast has recognized before to-day that

**MR. PARNELL**  
is a gentleman, a statesman, and a patriot, whose efforts on behalf of his country are now being recognized throughout the whole world, and inspire the respect of right-minded men everywhere. As for Mr. Patrick Egan, once treasurer of the Land League, no finer slander could be uttered than to say that he was an absconding treasurer. Before he left Ireland his accounts as treasurer of the National Land League were audited by men in whom the Irish people have implicit confidence—John Dillon, (applause.) Rev. Father Sheehy, and Mr. Matthew Harris—and their audit of the report was read before a convention of Irishmen in Dublin, and published in all the Irish and English papers on the following morning. I know no man connected with this Irish Home Rule movement of ours who has made greater or more generous sacrifices for Ireland than Mr. Patrick Egan. While in Dublin he was known and respected by those who justly with him in politics, as a fearless, upright and honest man; and he is living to-day in the city of Lincoln, Neb., respected by all the people of that locality, as a man deserving of the goodwill of all men who appreciate industry, and ability, and enterprise. Now, with reference to the sneer cast at the humble individual before you. It is quite true that

**I HAVE BEEN A CONVICT**  
in England's prisons (applause), but I think the disgrace for that attaches more to England than to myself. A slight pause occurred here, during which a lady presented Mr. Davitt with a handsome bouquet. Continuing, Mr. Davitt said:— "It is quite true that for nine years I was compelled to herd with the murderers, and cut-throats, and burglars of England; but notwithstanding that punishment, that hideous suffering, can Dr. Kane or any of my enemies accuse me of having given utterance to a word of vengeance or resentment against Englishmen on that account. (Applause.) I have never apologized, and never will, for having endeavored to win by physical force for Ireland that Parliament which is her's by right. And let me add this: were I to lose faith in the constitutional movement in which I am now engaged; were I to be convinced that moral force and action would be of no avail in regaining Ireland's Legislative rights, I would again resort to the same methods for which I was imprisoned, and if I were called upon, I would undergo the same term of imprisonment. (Loud and prolonged cheers.) But let me add: How many years did Dr. Kane and Mr. Smith spend in prison to prove their sincerity and their devotion to the cause

which they came here to represent! (Laughter.) I have yet to learn that a man sacrifices the good esteem of mankind because he is made to undergo the rigors of imprisonment on account of a just cause. (Cheers.) Where has the struggle for liberty ever succeeded in any country except by sacrifices of this kind? (Renewed applause.) Why then is not a part of my career of which I am more proud than that portion which comprised

**MY IMPRISONMENT IN ENGLISH DUNGEONS**  
for striving to free Ireland (Loud cheers.) Let me refer to one more statement and I will leave the two gentlemen who went away from Belfast a well-earned holiday. (Laughter and cheers.) I will take what I am about to quote from a speech delivered by Mr. George Hill Smith. I have to confess my lamentable ignorance of who that distinguished man is. I am well, fairly well acquainted by reputation with the leaders of the anti Home Rule movement in Ireland, and in Great Britain, but I have had to come to Toronto, Canada, to learn that Mr. George Hill Smith was really a man of ability and an opponent worthy of consideration in the national cause of Ireland. (Laughter.) This gentleman is reported to have said the following words with reference to the Irish leader, Mr. Parnell:

"The conditions he exacted were that if rents due in September were not paid by the end of October they would be served with a document called a writ. I have seen dozens of writs on the Parnell property. I refer to those served last September for rents due on the 29th of September.

Now, continued Mr. Davitt, there are two sorts of political lying; one is the careless, the other is the deliberate system. The careless one is where a man is unwilling to ascertain the truth about his political opponents, and this kind of lying consists in deliberately fanning an untruth, knowing it to be such, and giving utterance to it as if it were the truth. I regret to have to prove Mr. Smith guilty of this species of falsehood when he tried to make the citizens of Toronto believe that Mr. Charles Stuart Parnell, the leader of the Irish people, was guilty of harsh treatment to his tenants, when Mr. Smith knew right well that it was Mr. Parnell, a brother of the Irish people—a Tory landlord—who had treated his tenants in this manner. (Cheers.) Mr. Smith knew this was the case, and he came here to Toronto to utter a lie. (Cheers.) Well, these tactics deft themselves in the end. They have been resorted to during the last twelve months, especially in the campaign against Mr. Gladstone and the Irish cause in Great Britain. (Cheers.) The malicious statements have made no enemies of the cause of Ireland either in England, Wales, or Scotland, and I am certain they have made no enemies in Ireland or in Canada either. (Cheers.) The purport of the speeches delivered by these two gentlemen, apart from the misrepresentation of the Irish leader, was to try and convince the Canadian people that

**PROTESTANT ULSTER,**  
was a unit in opposition to the cause of Home Rule. But what is the real fact upon this point? Since Mr. Justin McCarthy (Cheers)—has been declared the representative of the second Protestant city of Ulster that Province has a majority of its Parliamentary representatives in the House of Commons. The Castle rule, but pledged to go to Westminster, and there to demand the restoration of an Irish Parliament. (Cheers.) I deny emphatically that Dr. Kane or Mr. Smith represent Irish Protestantism in their opposition to the cause of Ireland. They may boast of the Orange Lodges in Belfast, pledged to the Orange League, but the restoration of an Irish Parliament, but we can proudly claim that we have a Protestant Home Rule organization pledged to work by all peaceful, constitutional means to win back to Ireland her rights for kindred, Catholic and Protestant. But let me make a further quotation, and then I will have done with this individual, and spare the time I will take my quotation from the columns of a newspaper which I assume to be an able and respectable organ of public sentiment in this city. It is called

**THE SENTINEL.**  
(Laughter and hisses.) Under date of the 18th of the present month, Thursday last, I find the following in the editorial column:— "Catholic Progress, a Dublin magazine, published under the patronage of the Irish priests and bishops, has pronounced that the woes of Ireland are attributable to a single cause, the existence in the country of Protestantism, and that until that religion is extirpated there will be neither peace, prosperity, or contentment."

"Would that the misappropriated funds were sufficient to buy off all the Protestant landlords, and that every Protestant meeting house were swept from the land. Then would Ireland recover herself, outbursts would then be unknown, for there would be no admixture of misbelievers with her (Rome's) champions."

Well, supposing there were in Ireland a man or men who would give utterance to this abominable sentiment against each Protestant fellow-countryman, would it be fair to charge the whole Catholic population in Ireland with the moral responsibility for such an idea? It would be as unjust as if I took the views of the editor of the Sentinel as fairly representing the opinions of the people of Canada. (Hear, hear.) But, ladies and gentlemen, let me tell you that there is not in Dublin or Ireland any such magazine published as the Catholic Progress. I live in

**DEAR OLD DIRTY DUBLIN**  
when I am at home. (Cheers and laughter.) I am a journalist by profession. I earn my bread and butter by writing for

Irish, English, American, and Australian newspapers. I am well acquainted with every newspaper in Ireland and Great Britain, but in order to satisfy myself that I was not mistaken I inquired of Justin McCarthy, to-day one of the ablest journalists in England—(hear, hear, and cheers)—if he knew of the existence of any such paper as Catholic Progress, and he declared that he never heard of the magazine before. (Cheers.) I thus pay my respects to the research of the editor of The Sentinel, and I pass to the subject of the evening. (Cheers.) The surest way by which we can keep on the side of the Home Rule cause the sympathy of all right-thinking men throughout the world is to make clear at all times the

**THREE FOLLOWING PROPOSITIONS:**— "First, that Ireland's demand for national self-government is just; second, that the system of rule which the Irish people are seeking to have abolished is subversive of the fundamental principles of constitutional government and a denial of popular right; and third, that in asking a favorable verdict of the civilized public opinion for the Irish cause, we are not seeking an expression of hostility to the just privileges and rights of the English, Welsh, and Scotch people. (Cheers.) Now the performance of this task has to-night will compel me to reproduce facts, arguments and figures with which the students of the Irish cause are well acquainted; but in a question like ours which rests for moral sanction upon truth and justice, truth cannot be too often repeated when we plead for the cause before the tribunal of civilized public opinion. What do we demand by Home Rule for Ireland? The right of our country to manage her own local affairs in a humane way, so that the genius of her people and resources of her land may be so developed as to make the country the home of a

**PEACEFUL, PROGRESSIVE AND PROSPEROUS NATION.**  
(Cheers.) He contended that this was not an unreasonable or revolutionary demand. The right of national self-government was universally recognized as the inalienable prerogative of separate nationalities. England had prominently distinguished herself among nations as an advocate of this form of government, always excepting where her own selfish interests might be injured through its application. She had extended this form of administration over twenty of her colonies, yet she withheld from Ireland what she had thus given liberally to other of her dependencies, and what her statesmen and writers had advocated for Hungary and Poland. Until very recently the organs of the British press in England had led the world to believe that the majority of Irishmen approved of the Act of Union of 1801 years ago. It has been said that Irishmen had the same political and social privileges as their English and Scotch and Welsh brethren. He thanked God those calumnies no longer existed throughout the world, to the injury of the Irish cause.

The speaker then drew a comparison between what he contended had been the actual results of the Union with Great Britain and the predictions that had been made in regard to it. He pointed out among other things how, before the Union, the annual taxation over the whole country amounted to £2,000,000, whereas now £35,000,000 were annually paid into the Imperial Exchequer; and although the population of Ireland had decreased more than 3,500,000 during the present generation, the taxes paid by the Irish people to the Imperial Exchequer were now \$15,000,000 higher than they were forty years ago, when Ireland had over eight millions of people. He contended that the Act of Union was

**RESPONSIBLE FOR THE POVERTY OF IRELAND**  
during the past eighty-six years, and for the infamous systems of absenteeism and rack-renting that had grown up as that poverty spread and increased.

Continuing, he said that during the past seven years, since the initiation of the Land League, they have been in danger of losing the sympathy of the Canadian and American people from the recurrence of those unhappy agrarian crimes in Ireland. It was asserted by the enemies of the League that this was due to the teachings of the League and human conduct of the "disinterested" Irish landlords. He thought a more correct opinion was now prevailing both here and elsewhere. (Here, hear.) As time rolled on it was becoming known that these crimes were accidental and not incidental to the movement which had for its object the abolition of the land system. Last June when travelling along the west coast of Ireland on a mission of charity, one evening he reached one of the poorest villages along the poor west coast of Galway, when he found that the evicting party had been there that day and turned out of their poor cabins twenty families. He learned from the parish priest that the resident magistrate had admitted to him that they found food in only one of these twenty cabins, a voice—"Horrible!" and that was food supplied by money which had been sent by me to that parish from funds received from America. (Cheers.) He asked Father Conway and some of the men who had been turned out why they so tamely submitted to the outrage under the circumstances. "Sir," he did not want to do anything that would embarrass Mr. Parnell and Mr. Gladstone in their efforts to give a Parliament to Ireland." (Tremendous cheering.) These poor peasants knew right well, that the people of Ireland knew to-day, that the civilized world was rapidly becoming united in sympathy for the oppressed in their struggles.

He concluded:—With universal sympathy at our side; with a solid, united Irish people engaged in so just a cause; with an able and sagacious and unparliamentary leader at our head—(applause)—with Scotland and Wales united to us at our side; with a great and noble English statesman—(loud applause)—at the end of his remarkable career standing out boldly before the world with the declaration that the remainder of his life is to be devoted to settling the Anglo-Irish question on the lines of justice—

**IN HUMAN MEN CALLED LANDLORDS**  
such as those who carried out these evictions to trample upon the human right of labor in the future. (Prolonged cheers.) Upon the question of rent and the movement at present in Ireland some Canadians might find it difficult to understand why such a movement was necessary. He then referred to the letter of Mr. James Caird, which appeared in The London Times after his visit to Ireland, in which he showed the poor prospects of the Irish tenantry. Just before the close of the last session of the Imperial Parliament Mr. Parnell introduced a Bill which had for its object the staying of the evictions on holdings like those described in the letter to The London Times, for the purpose of ascertaining whether the tenants of those holdings were able to pay their rents or not. That bill was defeated by the Tory Government. (A voice, "Of course.") After recognizing how just Mr. Parnell's cause was and how unparliamentary were his figures, the Tories are using all their influence with the landlords of Ireland to day to do towards their tenants what Mr. Parnell wanted to compel them to do by law. (Cheers.) In fact, the Tory leaders seven years ago called Mr. Parnell a Communist and confederator for proposing to buy out the Irish landlords. Now, the means to which they resorted to efficiently carry out this great reform were as follows:—

First, the organization of the Irish people in an open, constitutional movement; second, justifiable obstruction by our representatives in Westminster until Ireland is granted a restoration of the right to legislate for herself, such as she had eighty-six years ago, such as Canada and Australia have now, within the limits of the British Empire; third, the education of the British masses in the justice of this demand of Ireland; and fourth, an appeal to the civilized world for a favorable verdict for our cause. (Loud cheers.) This was, of course, a PEACEFUL POLICY, and a purely constitutional mode of action, and many earnest and honest Irish Nationalists throughout the world believed this too peaceful, and the conviction obtained in the minds of many men to-day—men honest of purpose—that Mr. Parnell or the Irish people would have to resort to stronger logic than words and stronger arguments than meetings before conviction was brought to the English mind that it was just and expedient for England to restore to Ireland the right to legislate for herself. (Cheers.) He would avow that no Irishman could find in Ireland or anywhere else to say that Ireland would not be justified in doing what Canada once threatened to do, that was, appealing to physical force if they believed this to be the best and surest way of vindicating justice, and winning back for Ireland a native parliament. (Cheers.) The remnants of the Irish race in Ireland, less than 5,000,000, must be allowed to choose the means within their reach to enter on the struggle handed down to them by previous generations. They had to recognize the fact that the Irish race had been

ALL BUT DRIVEN OUT  
of Ireland. It was to be found in the United States, in Canada, Australia, and elsewhere, and as some one said of his meetings one day, doubtless in reference to himself (Mr. Davitt) has lost one arm. "There is scarcely any one left in Ireland now except old men and women, children, and cripples." (Laughter.) This was not exactly true, but even if it were, he thought the people of Ireland, thus described had given a very good account of themselves. (Loud applause.) Instead of fighting their opponents with weapons that would give them an enormous advantage, they had chosen to enter on the struggle for Home Rule by means of weapons which they knew would give them victory, for he claimed that to-day they stood in the position of virtual victors. Here followed a comparison of the state of the agitation for Irish Home Rule with its condition a few years ago, the speaker dwelling forcibly on the immense forward stride made, and claiming that just as Mr. Gladstone, who three years before he had cast Mr. Parnell and a thousand other Irishmen into prison without trial, simply because of their agitation for Home Rule, had been converted into an enthusiastic advocate of Home Rule; so they find that before two years are over their heads, if the present Government which resorted to similar means to quell the Irish movement, Lord Randolph Churchill and Lord Salisbury would become as enthusiastic Home Rulers as Mr. Gladstone himself. (Applause.)

**THE LAND LEAGUE DISCOVERED**  
wherein certain systems and laws not only trampled upon the rights of Irishmen, but upon those of Englishmen, Scotchmen, and Welshmen also. To concentrate all their opposition against these systems was, therefore, the best and surest means of relieving Ireland from her oppression and in breaking up that united opposition he had previously obtained in Great Britain against the idea of a separate Parliament for Ireland. They had all tried in policy and in methods of the Land League to give the Irish question wider application than in Ireland and Great Britain. They were living in the days of the press and the telegraph, and a civilized world was rapidly becoming united in sympathy for the oppressed in their struggles.

He concluded:—With universal sympathy at our side; with a solid, united Irish people engaged in so just a cause; with an able and sagacious and unparliamentary leader at our head—(applause)—with Scotland and Wales united to us at our side; with a great and noble English statesman—(loud applause)—at the end of his remarkable career standing out boldly before the world with the declaration that the remainder of his life is to be devoted to settling the Anglo-Irish question on the lines of justice—

**COLORED AMERICAN CATHOLICS.**  
Boston Pilot.  
St. Joseph's Advocate, published at Baltimore, Md., in the interests of the colored Catholics of the United States, by the Josephite Fathers, whose mission is exclusively to this race, gives, in its latest issue, a portrait of the first native American negro priest, Father Augustine Tolton, rector of St. Joseph's Church, Quincy, Ill. It describes him as a typical Afro-American, without a drop of white blood in his veins; "born in a slave State, of slave parents, and was himself a slave; a solid man, true as steel, without a shadow of pretension, well up in his sacred duties, able to converse and preach in more than one language, humble as a child, boasting of his African blood, and all glow with devotion and love for his race." As he passes through the streets of Quincy, white gentlemen raise their hats, and priests at table take back seats to give him the place of honor. Quincy is the town to which his slave parents escaped with him and their children at the beginning of the late Civil War. Here he grew up, making his preliminary studies with the Franciscan Fathers; from here he was summoned to Rome, and thence returned to him on the completion of his studies in the Propaganda—a fact which speaks volumes in his praise. Father Tolton is a zealous promoter of popular education. He has a flourishing parochial school, taught by the (white) Sisters of Notre Dame. He has an excellent choir, twelve white ladies assisting the five colored singers.

We need scarcely remind you of the fact that the Church from its very beginning in the United States gave practical proof of its concern for the colored population. The pioneer bishops of Baltimore, New Orleans, Richmond, Charleston, Savannah, St. Augustine, etc., laid the foundations of what are now flourishing colored missions in the chief cities of the South. The community of the Oblate Sisters of Providence (colored) in Baltimore, Md., is nearly a hundred years in existence and is doing a great work for its people in that city; while another sisterhood in New Orleans, dating from the early decades of the present century, is equally prosperous and useful. The Josephite Fathers, many secular priests, the Sisters of St. Joseph, of Mercy, of Notre Dame, of Charity, of the Holy Cross and others are busy in the work of evangelization. Schools are springing up on every side. Says the Advocate:—

"There is no counting now the number of Catholic schools for colored children, and that of these children in white schools all over the country. They are to be met with in out of the way places from which an 'of which it is, anything is said in print. Not one-half, we believe, are reported in any directory."

Our readers remember the interest manifested by the Fathers of the late Plenary Council in the negro missions. The suffragan bishops of the Archdiocese of Baltimore, and the bishops of other Southern States have lately been conferring with Cardinal Gibbons for the strengthening and extension of these missions. Still the work is but fairly begun. There are scarcely 150,000 colored Catholics in the United States. Over 3,000,000 of our colored population are sunk in absolute heathenism. The bare statement of this appalling fact should suffice to make Catholics throughout the United States second generously the efforts which the bishops and priests of the Church are making for the uplifting of the negroes. And, after all, it should not be forgotten that, in contributing to these missions, we are but discharging our share of the work of reparation which the nation owes to the colored race.

**In Memoriam.**  
Marie Joanne Slamon, the "baby" of the Guard of Honor of the Sacred Heart of Jesus died 31st October, 1886, aged 3 years and 10 months.  
"She is not dead but slumbering." It is not death but a lumber camp; And our darling smiles in her glad repose, Earth is so weary—there is no more joy in enjoying that rest which no mortal knows.

Rest, then, O loved one, forevermore! Safe from all trials and vain alarms, Safe with the saints, thou art gathered well In the latest shelter of angel's arms.  
Sweet lily of the Sacred Heart, Called by thine Infant Lord to bloom In celestial gardens of Love Divine, Where all is bliss—and joy—and peace.— M.

Hull, P. Q., 1st November, 1886.

(renewed applause)—we can not possibly fail in winning back a Parliament for Ireland unless the impatience of our own people thrust across Mr. Parnell's path a policy which would not win in a struggle like this in England, but would lose for us the allies we have won in Great Britain and the sympathy of the whole civilized world.

On the conclusion of the lecture Mr. Bigelow moved and Senator O'Donohue seconded in appropriate speeches a hearty vote of thanks to the lecturer. The Hon. Mr. Anglin supported the motions in a discourse brief indeed, but of marked and irresistible power.

Mr. Davitt briefly responded. He thanked the various speakers himself; said he had never before been so generously treated or enthusiastically received, though his countrymen always behaved generously towards him; expressed the hope that it would not be the last time he visited Toronto; but said he had resolved that next time he came to the United States or Canada to speak of Ireland in public it would be during the recess of an Irish Parliament. (Loud applause.) He concluded by bespeaking for Mr. Justin McCarthy in his lecture at the Pavilion this evening the same generosity and kindness that had been accorded himself. The great gathering then quietly dispersed.

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We need scarcely remind you of the fact that the Church from its very beginning in the United States gave practical proof of its concern for the colored population. The pioneer bishops of Baltimore, New Orleans, Richmond, Charleston, Savannah, St. Augustine, etc., laid the foundations of what are now flourishing colored missions in the chief cities of the South. The community of the Oblate Sisters of Providence (colored) in Baltimore, Md., is nearly a hundred years in existence and is doing a great work for its people in that city; while another sisterhood in New Orleans, dating from the early decades of the present century, is equally prosperous and useful. The Josephite Fathers, many secular priests, the Sisters of St. Joseph, of Mercy, of Notre Dame, of Charity, of the Holy Cross and others are busy in the work of evangelization. Schools are springing up on every side. Says the Advocate:—

"There is no counting now the number of Catholic schools for colored children, and that of these children in white schools all over the country. They are to be met with in out of the way places from which an 'of which it is, anything is said in print. Not one-half, we believe, are reported in any directory."

Our readers remember the interest manifested by the Fathers of the late Plenary Council in the negro missions. The suffragan bishops of the Archdiocese of Baltimore, and the bishops of other Southern States have lately been conferring with Cardinal Gibbons for the strengthening and extension of these missions. Still the work is but fairly begun. There are scarcely 150,000 colored Catholics in the United States. Over 3,000,000 of our colored population are sunk in absolute heathenism. The bare statement of this appalling fact should suffice to make Catholics throughout the United States second generously the efforts which the bishops and priests of the Church are making for the uplifting of the negroes. And, after all, it should not be forgotten that, in contributing to these missions, we are but discharging our share of the work of reparation which the nation owes to the colored race.

**In Memoriam.**  
Marie Joanne Slamon, the "baby" of the Guard of Honor of the Sacred Heart of Jesus died 31st October, 1886, aged 3 years and 10 months.  
"She is not dead but slumbering." It is not death but a lumber camp; And our darling smiles in her glad repose, Earth is so weary—there is no more joy in enjoying that rest which no mortal knows.

Rest, then, O loved one, forevermore! Safe from all trials and vain alarms, Safe with the saints, thou art gathered well In the latest shelter of angel's arms.  
Sweet lily of the Sacred Heart, Called by thine Infant Lord to bloom In celestial gardens of Love Divine, Where all is bliss—and joy—and peace.— M.

Hull, P. Q., 1st November, 1886.



NOV. 27, 1886.

MR. J. MORLEY, M. P., ON THE URGENCY OF HOME RULE AND THE TORY TACTICS.

Dublin Freeman. A Journal. Leeds, Nov. 3. This evening a great meeting was held in the Coliseum, Cookridge street, to which not only the delegates who attended the meeting of the National Liberal Federation but a great body of the public were admitted. The proceedings commenced at half past seven o'clock, but when the doors were opened at half past six the people poured in so eagerly that...

The earlier part of the proceedings was greatly interrupted by the endeavors of the multitude outside to force themselves into the already overcrowded hall. Mr. J. Morley, M. P., on rising to open the proceedings was received with loud cheering and "Kentish fire." He said: "Ladies and gentlemen, this is, I think, the third time on which I have had the honor of addressing a great audience in Leeds. The first time was in connection with the Leeds Conference three years ago, and we know that that great gathering proceeded the carrying of a great and immense reform. The second occasion, gentlemen, was the great public assembly that I have ever seen in Yorkshire—that great gathering on Woodhouse Moor (cheers). Now, on the first occasion (interruption) caused by the overcrowded state of the hall—on the first occasion, gentlemen, we won our battle (hear, hear). On the second occasion (cheers), which was the occasion of the question whether the Lords or the Commons should decide the reconstitution of the Commons, on that, too, as on the first question, we won (hear, hear). Well, now, to-day we have begun a third great controversy and...

A THIRD GREAT BATTLE, and so far the omens are as favorable in this case as they were in either of the two cases to which I have already referred. We have had this afternoon, gentlemen, what I do not hesitate to pronounce as successful a gathering of representatives of Liberalism as it was possible to have (cheers). It is impossible to deny that these gentlemen who met together to-day in the Albert Hall represent the will, the intention, and the conviction of the Liberal party throughout the country (cheers). Though not a very "old Parliamentary hand," I have had some experience (renewed interruptions). Well, gentlemen, I see that it has been said that the Federation has met in Leeds to-day, and that we have come here to-day in order to go through the process of "climbing down" (laughter). All I can say is that if I was obliged to go through the rather delicate performance Leeds is the very last place in the whole world I would choose to go through it (cheers) and renewed interruption from one part of the hall, which was densely crowded. Mr. Morley unable to continue his speech and had to sit down for a few minutes. After some delay in clearing the doorway order was again restored. Mr. Morley continued—Well, gentlemen, I was saying that we have had to-day a gathering which for its numbers, for its representative character, for the importance and weight of many of those who have attended it, is a gathering which I think is full of good omen for the future of our cause and our party (cheers). Gentlemen, they declare that the Liberal Party is destroyed by its divisions. Nothing has happened to-day to give the least color of any hope or apprehension, as the case may be, of the Liberal Party. There is one article in the programme, which is one article, gentlemen, added since last year, and it is this—it is beneficent, it is an article in the programme, and the first article in the programme of the Liberal Party, that there must be now a serious attempt to carry on the effort that was begun by Mr. Gladstone (cheers), to effect...

A DURABLE SETTLEMENT OF THE IRISH QUESTION. We added to it, gentlemen, the expression of the conviction of the delegates who came to that most important gathering that such a settlement, to be durable, must meet the wishes and the voice of the Irish electors, as expressed by their representatives in the House of Commons (cheers), and we gave expression to a third article, viz., that the only settlement that will comply with this condition is the creation of a legislative body for managing such affairs as Parliament shall determine to be distinctively, peculiarly, and exclusively Irish affairs (cheers). Gentlemen, I gather that that article in our programme and the placing of that article first in our programme meets with your approval (cheers); and I am perfectly sure that the resolution that we passed this afternoon before that is one which no less will command your approval. Gentlemen, I sometimes think that we are in for a long day of degraded politics (hear, hear). We have had such periods in our history before, and we may be on the eve of one now. By degraded politics I mean that state of things in which general controversy about policy and about principles gives...

place to cabals, intrigues, and quarrels about men (hear, hear)—a period in which, instead of clearing the way by honest argument, we are going to be poisoned by...

RANCOROUS PERSONALITIES (cheers)—a period in which, instead of great parties based upon broad convictions, we should see little factions, shifting combinations existing from some paltry convenience of the hour. There are some signs in the heavens that look very like an approach to such a state of things as that. Gentlemen, we shall have something to do with the dispelling of that (cheers), but let us say how we stand in the present matter. The conference expressed this afternoon our view of the position in that respect. I am all for perfect tolerance to those who do not agree with us about the Irish question, whether they are of our party or of the opposite party; but there is one kind of sentiment and one kind of action for which none of us will have any tolerance for a particular personal argument, and I will illustrate what I mean by an historical instance, if you will allow me. One hundred and fifty years ago there was a great English statesman, one of the two or three greatest Ministers that England has ever had, because for nearly twenty years he tried to give England and to give Europe peace. Men of that stamp one hundred and fifty years ago, and to-day, naturally excite many enemies, and Sir Robert Walpole aroused many enemies, and a great combination of Tories and Whigs, who agreed in nothing else, agreed in a motion which they brought forward in the House of Commons, and the motion was this—you will see the point of it—That a humble address be presented to his Majesty that he would be graciously pleased to remove the Right Hon. Sir Robert Walpole from his Majesty's presence and councils forever. (Laughter). I see that you comprehend the drift of that quotation (cheers). There is a combination to-day of men who agree in nothing else than that her Majesty should be graciously pleased to remove from her councils a Minister as great as Sir Robert Walpole (cheers). Gentlemen, we are all for union, but with those who are in that state of mind we cannot argue (hear, hear). We can make no terms with them (hear, hear). We are not here to choose a leader. There is no vacancy (renewed cheering, followed by "The Grand Old Man," which the audience joined in singing). He is chosen our leader on account of his long years of devoted service to the country and to the great cause of justice and freedom, not only in his own country, but also over the world. These are Mr. Gladstone's titles to fame, and they are his titles to our allegiance, which, as to-day's events have written up in great letters which no man can pretend to mistake, is all over the kingdom—not in Yorkshire only—an allegiance unbroken, a loyalty unquenchable, a gratitude that time will not dim (cheers). Now we are confronted with...

A RIVAL PROGRAMME (laughter), which, as we understand, is to displace our leaders and our party for the present generation, not merely from office, which, from my small experience, I do not entirely regard as a great thing, but from influence and from the confidence of our countrymen (hear, hear). Well, I am not going to say many words about the Tory programme of reform. I will say this much, gentlemen—I believe that I have always been a very good and tolerably brisk business man, with a hearty dislike to the principles of the old Tories and a very hearty belief of a very complete contempt for those things of absurd, for those rickety puppets (laughter), which are dangled in the name of Conservative principles before your neighbors, for instance, at Bradford (laughter and cheers). Why, what was passed off at Bradford as a Tory principle is no more a principle of a living thing any more than the puppet of a street show is a living thing (cheers). You can make it move, you can make it squeak (renewed laughter), you can draw enormous crowds to witness the performance, but when all that is over it is only paint and wood and wire and squeak and other materials (great laughter). But gentlemen, good party man as I am, I am perfectly persuaded that if the Government bring in good bills it will do our duty to support them (cheers). As long as they play our tunes, it is a secondary matter, who conducts the orchestra (cheers and laughter). If they mean to promote reforms, about which I will say a word or two in a moment, we will take them at their word. We are not going to turn Tories because they pretend to have turned Radical (cheers). We shall not accept the golden rule, and it is the only approach to a Tory principle I could gather from the speech at Bradford—the golden rule that statesmen must change their mind according to circumstances, the circumstance being the question whether you are in office or out of office (cheers and laughter). If these evolutions are politics, gentlemen, I declare quite sincerely and simply that I WOULD RATHER BE A HIGHWAYMAN THAN A POLITICIAN. (Cheers). A highwayman has more exercise, he has more open air, he keeps better hours, and is treated quite as respectable (laughter and cheers). Gentlemen, if they propose real reforms of course we shall accept them, but depend upon it that the gutter spring of Tory Reform will not be very long before it runs dry (cheers). You won't get a bounteous affluence of fresh water into the Tory pump by the simple act of fitting it with a brand new Radical handle, kindly lent for the occasion by a friend from Birmingham (laughter and cheers). Now when they bring in their programme for the reform of LOCAL GOVERNMENT, we shall want to know whether they are going to make these local authorities really representative. Will they clothe them with real power? Will they include in these powers for instance local option? I fancy not, because at Newport Lord Salisbury said that local option—Sir W. Lawson is not present here, but he is not far off (cheers)—that local option trenches upon the elementary liberties of mankind. Will they, in promoting their local government schemes, under the guise of reducing the burdens on land, attempt to take the old hereditary burdens off land...

a place them on the ratepayers at large (cheers). Then about LAND REFORM. We shall have one or two very serious questions to put to them (cheers). We know they will keep their reforming knife very clear of the real root of the evil of the land question (cheers). I dare say they may consent one of these days to a bill for repealing the law of primogeniture of descent in cases of intestacy, but will they raise the question of abolishing the hereditary settlement of land (cheers)—so that in the words of Mr. Bright, "Every present generation will have absolute control over the soil, free from paralyzing influences and the prejudices, the obstinacy, the pride, or ignorance of the generation that has passed away." (cheers). You may depend upon it that they will not touch it in that sense, and that our good friend Mr. Arthur Arnold and the free land league will have plenty of work to do in spite of Bradford and Dartford programmes. I am not going through the list, because my right hon. friend on the right, Sir W. Haecourt, will have a great deal to say upon that subject, but I only want to say that I believe we are all agreed; you agree the Conference to-day and all of us on this platform, members of Parliament especially, agree that we shall not oppose where it is fairly reasonable to support, but while supporting we shall watch (loud cheers) continual support and unconditional backing (cheers and laughter). Gentlemen, there is one subject at any rate upon which I feel that there would be a gulf profound as the Serboman bog between us and the Government, and that is the subject which cannot be evaded, and which cannot be postponed. In reference to IRELAND, there can be no sort of agreement, I fear, because the Government have openly announced that they will approach the Irish question from a point of view which, as Liberals, we are bound by our principles and profession most emphatically to repudiate (cheers). Not long ago a Cabinet Minister of the House of Commons, whom both parties respect very much, Mr. Stanhope, the Secretary of State for the Colonies, made a speech at Lincoln. He then made this declaration, which has not received much attention until it was mentioned this afternoon by my friend Mr. Ellis at the conference, but which is a very important and very vital declaration. Mr. Stanhope said that they would undertake a policy which would take no account of the Irish vote, which whatever the Irish vote might do. A Voice—"Shame!" Mr. Morley—"Yes, let us look at what that really means. They really intend, and hope, and expect to bring about a settlement of the Irish question because they have said that they hope to settle the Irish question without regard to the wishes or the views of the great majority of the Irish electors (renewed cries of "Shame!"). The Irish members may move what amendments they please, may make what speeches they please, may go into what lobbies they please—it will all count for nothing, and less than nothing, in the settlement of the Irish question. Their plan for the government of our own country (shame). Now, suppose the measure was brought forward, or was about to be brought forward, which affected merely Yorkshire, Yorkshire is an immense area, with an enormous population, and it has 52 members of Parliament. I am glad to think there are two Liberals for every Tory (cheers). What would you think, gentlemen, if the famous and common sense of a Ministry which should publicly declare beforehand that they were going to take the opinion of Englishmen, excepting Yorkshiremen, and Scotchmen and Welshmen, upon their plan, but that the Yorkshire members and their votes should count for nothing, and that the question should be settled irrespective of their opinion? I wonder that the Government and their confederates upon our side, if they are about to support them in this extraordinary doctrine—I wonder if they have asked themselves these one or two questions—How will this fine plan of settling Irish policy and the future of Irish government without reference to the views of the Irish electors be carried in Parliament at Westminster? (cheers). How is it likely to increase their confidence that an announcement of that kind and carrying out of such an announcement—how is it likely to increase their confidence in the wisdom and justice of the Imperial Legislature at Westminster. How is it likely to weaken their confidence for a Legislature of common sense, on their own land? (hear, hear). They were very angry with us not many months ago for suggesting that it might be expedient that, for a time at all events, the Irish members should sit at Dublin looking after the regeneration of their unfortunate country, and not at Westminster. Now, what is the use, I should like to know, of their sitting at Westminster, if their vote is to count for nothing in the affairs of the land which they know best, and for which they care most—which is nearest and dearest to them? (cheers) There is ONE OTHER QUESTION I should like to ask. When we, English and Scotch members, have shaped a plan and the wishes and the experience of the Irish members, and when we have sent it over to Ireland, how do you think it is likely to be received there? How do you think that such a plan—a plan so shaped and with such an origin—shall be accepted there, and worked, mind you? How can you expect it to be worked by the men whose opinion you have so ostentatiously rejected? I won't labour this point any further, but I affirm with a full sense of responsibility that this declaration which I have quoted from Mr. Stanhope, and which represents, I believe, fully the mind and intention of his colleagues and his party—I say that this declaration is an offence against the whole genius of representative Government (cheers)—it is a violation of the spirit of a free constitution (hear, hear), and it foredooms the operations of reforms so planned to an inevitable, a certain, and absolute, and well deserved failure (cheers). There is only one other point upon which I would particularly invite your attention, and this...

is a point of the utmost present importance. We are informed by the Government that they are getting Ireland in hand, that outrages are decreasing, and that they have good hopes of a quiet future. Well, every man of every party must rejoice, both for the sake of Ireland and for our own sake, if this be so (hear, hear). I want for the present, for we have no material to examine critically and minutely whether there is any real substantial difference in the state of Ireland to-day and its state some months back, or whether the difference is this—that the Tories, finding their friends in power no longer, stun and deafen us with their exaggerations, those exaggerations in which they revel when they are in opposition; and I want to ask whether it may not be that though there is now more quiet in Ireland, the difference is that there is quiet on the Tory benches and in the Tory newspapers. When Liberals are in power they look at Ireland through a microscope when they are in power then they look at it with the naked eye—and it is not a very powerful one (cheers). I want to ask whether it...

THE STATE OF IRELAND. We really improved it is due to the conviction in Ireland that they now at least have the sympathy of a great leader and a great English party (hear, hear). I believe it has a great deal to do with it. For the first time in his lives Irishmen have been addressed by a great Englishman, as if they were free men (hear, hear). They have felt that he meant it at any rate—and they have felt that he meant it at any rate that he at any rate feels that they have in them the making of a just, a free, and a self-governing community (hear, hear). Ah, gentlemen, much evil has come in the history of the world because sovereigns and statesmen have thought of nations as things that they deserved (hear, hear); but I from my reading of history, know of no case in which ill has come from thinking better and more generously of a nation (loud cheers). Do not be afraid of thinking too generously of the Irish people (cheers). All our miseries have come from the other course. Do not be afraid, but it arose from my own belief that the present improvement in the mood and the mind of Ireland is due to their sense of obligation to English friends (hear, hear), and their desire to show to us, and to show to those who do not go with us, that they are worthy of our confidence and of what we have done for them (cheers). One other question, I would not ask how far the greater quiet is due to landlords making those very abatements in rent which at the end of last last session the members of Parliament sitting here declared to be just and necessary by the fall of prices, whilst the Tories insisted on proving that the fall of prices was not such as to touch the question. Their whole action—very good action—wise, sensible, and prudent action—their whole action since is a perfect justification for the course which we, Liberal members, took in the case of MR. PARNELL'S BILL. (Cheer). Well now, I will hurry on, but I may point to this by the way—that whatever be the secret of the great quietness, you would suppose, would you not, that the Government would seize that opportunity of pressing forward those reforms in Irish Government which they profess to have upon the stocks—you would suppose that they would be eager not to lose an hour in proving that Ireland will only be quiet the British Government will hasten on the work of remedial legislation. But this is not going to be—the very opposite is to be—because THE CHANCELLOR OF THE EXCHEQUER AT BRADFORD last week used some very ominous words—words which I don't think any of us who are accustomed to look rather narrowly between the lines will misunderstand (hear, hear). He stated, amongst various other matters, that the third condition of their Irish legislation, the third thing which is absolutely certain in this—that we do not mean to be hurried on hastily in our dealing with the question of Local Government in Ireland. Well, the plain English of that is that they are going to press forward other business, and will say something or other about the Local Government in Ireland, and then they will hang it up and put it on the shelf, and Ireland will learn that the reform in her government which leading statesmen in both camps have for twenty years and more admitted to be urgently needed will be put on the shelf, because the returns of crime have gone down, and Ireland will once more learn THE CRUEL, THE FATAL, THE DESPERATE LESSON which the party in order have a thousand times tried to bring home to their minds before—that everything is conceded to agitation and outrage, and nothing is conceded to justice and to tranquility (renewed cheers). This announcement, heart, I think, cause which whatever the Government may do they will support them so long as it keeps Mr. Gladstone out (shame). I think that anyone who takes that view will really have to go through some searching of heart, because remember what has been said by Liberal statesmen who do not agree with us as to THE RIGHT REMEDY FOR IRISH MISFORTUNES and Irish disorder; remember what they have said—remember that Lord Cowper, for example, who is one of our opponents—Lord Cowper, who was Lord Lieutenant of Ireland, and who must know what the Irish Government is, is therefore what the Irish Government is, is therefore what the system of Lord Cowper in Ireland is like that by which the Austrians held Venice, and the Russians held Poland; and speaking in June last year he said that the first work to which the new Parliament would be called would be the reformation of that bad and odious system of government (loud cheers). Well, then there is another of our friends who is temporarily estranged, of whom I always speak and think with respect. Lord Harting-

ton was a member of the Government, as my right hon. friend here (Sir W. Haecourt) was, which in 1881 put this passage into the Queen's Speech. Six years ago next June they put in this passage, and it must be supposed they meant it. Her Majesty was made to say—"A measure for the establishment of county government in Ireland, founded on representative principles, and framed with the double aim of conferring popular control over expenditure and of supplying a yet more serious want by extending the formation of habits of local self-government."

That was one of the measures to which Lord Hartington, as an important member of that Cabinet, committed himself six years ago (cheers), and remember that in 1881 Ireland was convulsed with agitation. Now, what is the moral of all this? If the Tories delay their measures for Irish Government, whatever those measures may be, have we not a right to pronounce it really beyond belief? Yes, beyond belief that Liberal statesmen will have said those strong things about the system of government in Ireland are now going to aid and abet the Tories in suspending the reform of the Government—a reform which they themselves affirm to be imperative and urgently required by every consideration of expediency and justice (cheers). There is only one difficulty in which I think they, as honest men, will do themselves. What do our dissenting friends say? They say—"We wish to rejoice in our old comrades. We wish once more to stand by their side in the great battle of progress and reform, but we do not agree with them about their solution of the Irish difficulty. Very well, then, surely it is incredible that they will be any parties to keeping open that question which is the only one that divides them from their friends—it is incredible that they will, in order to keep that question open, keep the power of legislation which they might naturally desire to see performed, and on Liberal principles to see that power of legislation continue for an indefinite time in Tory hands and carried out for an indefinite time on Tory principles. Gentlemen, I do not see the answer to that, and therefore I feel confident that certainly we have a right to assume that our dissenting friends will at least go as far with us as to insist that this great question shall not be postponed (cheers). There are many reasons why it should not be postponed. A question so great as this having once been raised must be settled, and ought by every consideration of justice to Ireland herself be settled without the loss of an hour or a day (hear, hear). There is no doubt after to-day's gathering what the mind of the most active and zealous workers of the Liberal party all over England is as to the lines on which that question shall be settled; that no longer any doubt as to the leader by whom they wish it to be settled (cheers), and there is no doubt that they have determined—those for whom the delegates to-day speak—those, I believe, for whom you, if you could speak, would have a right to give judgment—there is no doubt that the Liberal party, and the Liberal leaders, and the Liberal rank and file all resolved that THE QUESTION SHALL NOT SLEEP, not sleep, and are resolved that there is only one way by which it can be settled—that way the way which was devised by the courage and the genius of Mr. Gladstone (cheers), and which has faithfully been supported by those who understand best what Liberal principles are, and who understand best what are the necessities of Ireland, and what the just demand (loud cheers) during which the right hon. gentleman resumed his seat, having spoken for fifty minutes.

A SCOTCH TRIBUTE TO JUSTIN MCCARTHY.

At the presentation of addresses to Mr. McCarthy at the Windsor, Montreal, on Tuesday, Nov. 9, Mr. McMaster, Q. C., made the following graceful and happy remarks, the various allusions being all cordially applauded:—"I regret that the great Scottish race has so feeble a spokesman on this occasion. O, my countrymen, Mr. Mercer has said some kind things, but I am sure the contingency of our having an Irish Premier after next election. Well, that was contingency, and we Scotchmen could afford to be generous, as we had almost a monopoly of that high office. That high office had been filled by John Sandfield Macdonald, a genuine Highlander, who was born in and represented Glegarry, the typical Highland county of Canada, which I now have the honor to represent. Then we had the other Macdonald after John Sandfield and before him too, and we have him yet, the Right Honourable Sir John A. Macdonald, who is the foremost British statesman outside of the British Isles. And then, too, we had as Prime Minister the Honourable Alexander Mackenzie, who, born in Scotland, like Sir John, came to this country with nothing but his Scotch principles and Scotch integrity and perseverance, and with this capital rose to the first position under the Crown in Canada. Mr. Mackenzie was now suffering from ill-health, which all deplored, but there was but one sentiment from one end of the country to the other, that the chief of the Liberal party should be restored to health and vigor, and that his time and energy might be long given to the Canadian people. As Scotchmen had long ruled Canada, we could not be so ungracious as not to allow Irishmen to rule Ireland. For my own part, Mr. McCarthy, I have known you, in your books and your speeches (applause) but I was proud to meet you and see you in the flesh last evening. My pride and pleasure at meeting you and seeing you were, however, exceeded by my admiration for the eloquent and temperate sentences, the incisive and unanswerable logic, the historical and scholastic learning, the pathos and genuine patriotism which you accumulated in your grand appeal for the Irish cause. Sir, I speak not in the language of vulgar compliment. I was thrilled with these utterances, and my heart went with my head in unstinted admiration of that magnificent sequence of thought, and that aptness of diction with which you electrified us all. Sir, last night was not a night of obstruction; it was a night of instruction and education. I am, sir, not unfamiliar with your face. I have looked upon you in the English House of Commons. I have even enjoyed that privilege of the *hoi polloi*—in viewing the greater annual—and looked in upon you at your meals at Westminster. Well, you might say, as you did last night, you were not "cast down" upon the home rule resolution you naively chided into the lobby of the English House of Commons 311 strong, with William Ewart Gladstone at your head, but prouder still must be in retrospect those nights when, a little band, but six or seven or eight in all, you marched into one grand and decisive lobby, the entire mass of British and Irish members arraying themselves in the other. That was the morning and the midnight of the fight which promises to be crowned with legislative freedom for Ireland. As one of the little band firmly adhering to what you deemed best for your country, I honor you, as the natural and elegant *literateur*, I admire you as the accomplished historian and temperate, logical, though full writer, I worship you. Years, indeed, is a remarkable career. But yesterday you were writing "The History of Our Own Times"; to-day you are making the history of our own times. In the name of the Celtic race, from which you and I are sprung, in the fulness of my personal admiration, I now render you homage. You are here as the ambassador of the Irish cause. You have stated it with a wisdom, truth and clearness that overbore opposition and gain adherents. There is no man speaking the English tongue who could expound to British governed and liberty loving sister people the cause of Ireland with so much truth, moderation and impassioned eloquence as Justin McCarthy.

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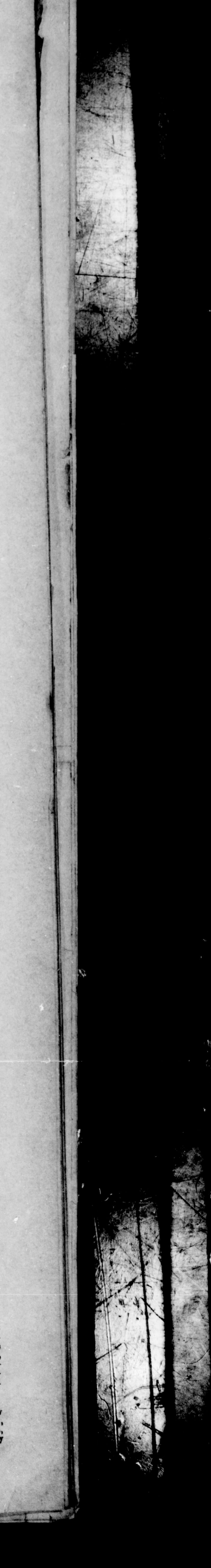
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Catholic Record.

LONDON, SATURDAY, NOV. 27, 1896

THE BIBLE IN THE SCHOOLS.

The Mail clamors for the Bible in the schools—the Bible, the whole Bible and nothing but the Bible.

The Catholic minority in this Province have not the slightest objection to the use of the Bible in school or out of school by their non-Catholic fellow-citizens.

They are, on the very contrary, ever pleased to see non-Catholics make any endeavor, however small in itself, however impracticable to them it may seem, towards introducing religious instruction and religious influences into the schools of the land.

What they object to is that Catholic children should be forced to follow any system of religious instruction or yield to any form of religious influence in schools repugnant to their own or their parents' consciences.

The Mail talks of civil and religious equality, it berates coercion, and yet it would brutally coerce Catholic parents and Catholic children into the acceptance of a religious instruction in which they do not believe.

We were and are still as much opposed to the reading of Bible extracts as to the reading of the whole Scripture in schools frequented alike by Catholics and non-Catholics, whether the latter be in a minority or majority, unless an amicable and effective arrangement be made to save the conscientious rights and scruples of the Catholic pupils.

The Mail should remember that one of the arguments most frequently repeated, most emphatically insisted upon by the opponents of Catholic Separate Schools in the days of this bitter agitation on the school question preceding and immediately following the Separate School Act of 1867, was that the Common Schools of Upper Canada were or would be made free to the children of all, absolutely unsectarian and unsectarian, and that the whole burden of the religious training of the child would be left, as they claimed it should, on the pastor and the parent.

Thus said the Hon. George Brown in his speech on Confederation. Thus again and again wrote and spoke Dr. Ryerson. Thus again wrote and argued the Christian Guardian during the late agitation in favor of Scripture reading, before the Mail's present attempted onslaught on Catholic rights and privileges. The Guardian said, and to its words we direct earnest and particular attention:

"So far as the reading of the Bible in our Public Schools, and the giving of opportunity to the pastors to visit the schools and instruct the children of their congregations is concerned, we would aid in introducing more religious instruction. But as long as the present division into different Churches exists, the Public Schools, where the children of all these denominations are educated, cannot be made chief agencies in imparting religious instruction. That work can be most effectively done in the home, the Sunday school, and the Church. The teacher, who is a member of some one of the Churches will not be accepted as the proper religious instructor of the children of other Churches. It is important that the children be trained in morality and religion, while they are pursuing their literary studies; but it is not essential that this instruction in religion and in secular studies should be given by the same person. It is important that the teachers be persons of good moral character, who will not undermine the Christian faith of the pupils; but it is not vital, nor practicable, that they should be the religious teachers of the scholars."

"It is the divine plan and purpose that the parents should be the religious teachers of their children; and however parents may avail themselves of the help offered by Sunday schools or day schools, they cannot transfer to any other agency the obligations which God has laid upon them as parents. Any provision that can be made for more religious instruction in our schools, consistently with the rights of conscience of parents and children, we would heartily support; but anything which tended to break up our school system, or promote sectarianism, we would as heartily oppose."

If the Protestant majority in Ontario want the Bible, the whole Bible, and nothing but the Bible, for the children attending the public schools, well and good. If they decide on refusing the further use of the Bible extracts, a volume which, by the way, we have never seen, and in the preparation of which Catholics as an organization had neither hand, act or part, and the introduction of which into our schools the CATHOLIC RECORD, in the name of prelates, priests and people, vigorously opposed, as an in-

vasion of the conscientious rights and constitutional privileges of the Catholic minority, we have no objection. But what we oppose and will ever oppose is the forcing of non-Catholic forms of religious instruction upon Catholic children.

It is now sought, we know, to deprive us of the rights guaranteed by the constitution, now sought to rekindle the dying embers of civil strife and religious antagonism, now sought to set citizen against citizen and divide the country into armed factions in battle array, that the yoke of servitude and the livery of degradation may be placed on the weaker. But this Dominion, and especially this great Province of Ontario, will never be the home of despotism—never will its virgin soil be polluted with the accursed presence of slavery in any form, refuge or disguise:

NO, NEVER! One voice, like the sound in the wind, when the roar of the storm waxes loud and more loud, wherever the foot of the freeman hath trodden.

From Ottawa's marge to the Lake of the West, On the ice-going breeze shall deepen and Till the land it sweeps over shall tremble below!

THE PEOPLE—uprise awake—Fair Ontario's watchword, with Freedom at stake! Thrilling up from each valley, sung down from each height, OUR COUNTRY AND LIBERTY! GOD FOR THE RIGHT.

The demon of religious discord and of all unrighteousness has for many years, we had hoped forever, been rigidly eliminated from our political struggles. Too wicked spirit has, however, been again summoned from the vasty deep. Upon all good citizens, then, whatsoever the political chieftains to whom they owe allegiance, under whatsoever party banners they may in times past have striven and struggled for what they believed to be the right—devotes the duty not alone of repudiating openly and unequivocally the teachings and principles of the Mail, but to close their ranks in defence of a menaced country and an assailed constitution.

THE LEAGUE BELIED.

The Irish National League has been painted in colors of blood to certain sections of the Canadian people. For every crime committed by agrarian disturbers the League has been held responsible. Far more than any governmental agency has the League repressed crime and outrage among a wantonly provoked and cruelly oppressed people. But landlord tyranny has been in some cases even too much for the League's power of repression, and caused crime to break forth in some awful deed that none more deeply deplored than the Patriot party. Bishop Nulty, whose patriotism none will question, left some time ago bound, in the interests of Ireland, ever paramount to individual claims and individual sufferings, to denounce in the most forcible terms crime and outrage of every character. He condemned in the very strongest manner the acts of savagery perpetrated by the moonlighters, and called them the greatest enemies Ireland had to-day, adding that these outrages served to perpetuate landlordism otherwise doomed to early and total extinction. He called upon the moonlighters to restore the arms and other property they had stolen to the rightful owners:

"You can," he said, "do this quietly; you can make this restitution through me, if you wish, or you can make it through your parish priest, who will not betray your secrets. . . . If the moonlighters fail to desist from their outrages I am determined to organize a committee to watch them and bring them to justice. I know many of these men myself. It is impossible for them to escape. . . . Our country is on her trial. Her prosperity and happiness for centuries depend on the good behavior of her people during the coming winter. As soon as Ireland shall have proved herself able to govern herself we shall have the whole English democracy on our side. Then Home Rule will be certain."

This surely does not look as if the patriot party had any alliance or sympathy, even the most remote with the perpetrators of outrage. But besides Bishop Nulty's remarkable declaration, we have the letter written on Oct. 6th, to T. Harrington, M. P., hon. sec. of the Irish National League, enclosing £5 from Mr. John E. Ellis, M. P. for Nottinghamshire. Mr. Ellis writes from Dublin to say:

"No prudent person would hold himself responsible for every action of any political or philanthropic association in England to whose funds he might at any time happen to contribute. But having taken some pains in this city, and at the various places I have visited in Ireland, to investigate the constitution, methods of action, and policy of the Irish National League, I have come to the deliberate conclusion they afford the best security for the utterance of the reasonable demands of the Irish people for self-government in a strictly constitutional manner. Any attempt to suppress the League would, in my opinion, be disastrous as playing into the hands of the very small and decreasing minority of persons who have no faith in Parliamentary action or constitutional agitation, but in their folly desire a resort to, and do resort here and there, to outrage and violence. In view of the widespread misery which is already arising (as I have seen) from the evictions with which certain landlords are proceeding in reliance, no doubt, on the promises of Lord E. Churchill, I enclose a contribution to the

fund which, I understand, is appropriated in their relief."

Messrs. Kane and Smith did everything that malignity and mendacity could prompt to blacken the National League and its leaders. No language was in the mouths of these "loyalists" delegates too vile for the Irish leaders and people. But the people of Canada are too well acquainted with Irish affairs to be misled by even a Kane or a Smith.

Mr. Justin McCarthy or Michael Davitt, for instance, now visiting this country, are not for one moment by any discerning man as likely to be put down as leaders of a criminal movement as either Kane or Smith. In fact, the latter has been proven an abettor and instigator of crime, outrage and murder of an appalling character in Belfast itself. The language held by Messrs. McCarthy and Davitt in this country on the one hand, and by Messrs. Kane and Smith on the other, clearly shows where the criminality lies.

JUSTIN MCCARTHY'S LECTURE.

We feel it needless to direct our readers' attention to the notice of Mr. Justin McCarthy's lecture to be delivered in this city on the 1st of December next, published in another column. Mr. McCarthy's name and merits have preceded him and we feel confident that his eminent Irish wit and statesman will be greeted with a crowded house. Our readers, who have not yet secured seats in the Grand Opera for the occasion, should do so without delay.

A LESSON FROM THE LAWLESS

It has been too often stated that the American North-West is a lawless region, unfit for habitation by the peaceful, the timid and the god-like denizens of the East. The territory of Dakota has often, because of the sometimes rather primitive but effective mode of administering justice resorted to by its people, under peculiar trying circumstances, been pointed to as a land of disorder, the home of the outlaw. That Dakota is not just so bad as it has been represented, the North-Western Chronicle of Nov. 11th, clearly demonstrates. Says that journal:

"Dakota, though a territory, sets some examples that are worthy of imitation by the older communities in the States. In Bismark, for instance, the chief of police announces that small boys found on the streets alone after 9 p. m. will be locked up. Some chiefs further east could imitate this Bismark example with profit. At all hours of the night small boys and girls, more children, can be seen roaming aimlessly through the streets of St. Paul and Minneapolis, not to speak of Chicago and the larger cities. Many of them, we learn on inquiry, have nominal homes, or at least parents living. These parents should either be made to provide for them, or they should be placed where they will have some chance to grow up respectable men and women."

There are many large towns in Ontario that might take a leaf out of Bismark's book, even if Bismark be in Dakota. Deny it who may, the fact is beyond tradition, that Ontario is year after year raising a numerous class of hardened young criminals for home and foreign supply. Our own jails, provincial prisons, and penitentiaries as well as reformatories are filled with criminals, while Canada is heavily represented in the State Prisons of the neighboring republic. Where the fault? With that state of society which permits idle, drunken and vicious parents the nominal care of children, that they will not or cannot train into dutiful law-abiding members of the community. Society owes itself protection as the clear headed people of the land of the Dakotas understand.

A DISGRACEFUL ACTION.

The Globe of Saturday, Nov. 19th, under the heading "Unusual Proceeding," says: "A streamer announcing the lecture of Justin McCarthy, M. P., on 'English Statesmen, Orators, and Parties,' on Monday evening, and of Michael Davitt, M. P., in the Adelaide street Rink on Saturday evening, has been stretched across Yonge street just north of King street for several days. To-day an order was received from the city authorities demanding the removal of the streamer. It is stated that it will be removed this evening, and stretched in front of the buildings at the west side of the street."

Just altogether like Mayor Howland and Toronto. The latter city is determined, it is clear, to maintain its sinister reputation as the most illiberal civic community in the world. Toronto, but for the prevalence of Orange rule, might have to-day a population of 150 or 160,000, but Orange interests must be promoted to the injury of every other claim and concern. The streamer was permitted to remain suspended across Yonge street, for some days, but Mayor Howland, with that nice sense of feeling, that zealous regard for the rights of hospitality, chose the very day of Messrs. Davitt and McCarthy's arrival in Toronto to wound the feelings of their friends, and, if possible, insult these illustrious gentlemen, a visit from whom any other Mayor and any other city in the world would deem an honor. Mr. Howland's glory seems to be the purveying, at second hand, of evangelical slang, abuse and slander. He is worthy Toronto—and Canada's Belfast well worthy Mr. Howland.

OUR SCHOOLS.

It is the duty and should be the pleasure of all Catholics to contribute in every manner within their reach to the efficiency of the schools supposed to be, or applying for public support, as distinctively Catholic institutions. These institutions have done and are doing very great service, but are in many cases weak and inefficient when consideration is given to the pressing wants of our people in this age of intellectual enquiry and rapid material development. A system of collegiate training, for instance, admirably adapted to the period of Louis XIV. and to the far distant climes of Italy, Spain or Switzerland, were in very many respects wholly out of place in these times and in this land of America. Not that we advocate the abolition of the old-time, wholesome and invigorating studies that gave such great men to church and to state in the days gone by, but that the system of imparting instruction, as well as in great part the subject matter of study, must be adapted to the wants of our times and country—wants peculiar, pressing, imperious—wants without, in many respects, parallel in the countries and times of the past. America is the land of the future, and our Catholic schools, particularly those for higher education, must ever keep this truth in mind. The pressing demands of our times and situation it was that urged the Fathers of the Third Plenary Council of Baltimore to undertake the foundation of a Catholic university at Washington. They felt that Catholic education has to be systematized, has to be put forth in all the vigor of its national strength, and the activity of its multitudinous forces, to cope with the opposing dangers now threatening Christianity itself. The truths so keenly and forcibly impressed on the minds of the Fathers of Baltimore, are also to be held in view by all Catholics in a position to speak and think with profit on matters educational. A sad fact in connection with our Catholic collegiate establishments, male and female, is the large—abnormally large—number of young people who leave them with undisciplined feelings of pleasure and never care to think of, much less visit them again. Non-Catholic institutions can easily organize and maintain alumni associations.

Catholic Colleges in the few instances the attempt has been made can gather but a handful of their old students into such useful, healthful, and, in some measure, necessary institutions. Take our schools for the higher education of Catholic girls. How few of them really reach the standard of efficiency quite within their reach? We have year after year besides of young lady graduates let loose upon society from these institutions, bedecked with many colored ribbons and bepeopled with medals more or less clumsy in shape, too idle to be termed useful, too ignorant to be called learned, and too indifferent in many cases, as to be considered Catholics. The fault, and there is fault, lies as much with the parents themselves as with the deficiencies of the system under which these girl graduates are "educated."

One of the great weaknesses of the Catholic girls—or, rather, to be conventional, "young ladies"—schools of to-day is a lack of vigor, individuality and real ambition. How few of their pupils truly love study for its own sake, and because of its advantages in a moral and intellectual sense? How few strive for knowledge because knowledge leads to God? There are few gowns and medals and books with elaborate covers held up for competition, and there, in too many cases, are the end and aim of the fiftit and foolish girlish struggle for momentary pre-eminence. We are reminded of the Freeman's Journal's most frank and apposite article of Sept. 18th last, the "Periculous Medal." The great metropolitan Journal dealt, as it always does, effectively with this phrase of our educational weakness:

"What medal has been ever gained in any school without malice and uncharitableness—without suspicion of foul play and hints of partiality? The teachers may be as pure as ice, but they cannot escape calumny in the medal giving time. A proportion of the defeated aspirants refuse to return to the school, and never forgive the failure of the examiners to reward their efforts. We do not mean to say that girls are more liable to indulge in the petty passions aroused by the medal competitions than boys—but girls are more earnest and more intense in their pursuit of medals than boys. A boy is generally glad to lock up his medal with its blue ribbon; but a girl can display it at all times and seasons. It is not an empty honor, but a very real ornament to her."

Judicious teachers ought to consider seriously the tendency of this abuse of the competition medal. There can be no two opinions held by people of experience on the subject. The medal for special branches defeats—particularly in girls' schools—the first object of education, which is to mould good and charitable women. If the object of study is not to learn, but merely to pass another in an intellectual race, there is no good in it; a school becomes merely a course a little higher in status than the Madison Square Garden when there is a walking match on the bills. Education is impossible in schools where the vanity of parents is consulted

instead of those principles of thoroughness without which schools are, like competition medals, sham symbols of sham progress."

Then do our institutions of learning insist upon the advantages of thrift, economy, frugality and industry? Are prodigality, extravagance, improvidence, idleness, vanity in dress and the like held up as they should be to the edum of the pupils? A regrettable fact to day forces itself on the consideration of Catholics, lay and clerical, viz., the belief that none but the children of the rich, or that strange but too numerous class of persons living on the interest of their debts, can frequent or are welcome to certain so-called Catholic institutions. This belief it is the duty of all who value Catholic institutions to root out and efface forever from the popular mind. We have spoken of extravagance and prodigality, and this reminds us of an article we read some months ago in the North Western Chronicle, showing that Catholic institutions are not, whatever their weaknesses or shortcomings in this regard, as blameful as leading non-Catholic schools. The Chronicle, speaking of a letter to the Boston Herald, setting forth in detail the usual and necessary expenditure of a Harvard student, says:

"This gentleman, who claims to be a Harvard man himself, places the minimum annual expenditure at \$600 and the maximum at \$1,800. He lays before his readers a table showing three classes of college expenditures which he designates as 'the least,' 'the moderate,' and 'the very liberal,' and he supplements these figures with many interesting details of the collegiate expenses. Some of these last are curious enough and afford an indication of the kind of mental training Harvard offers its students. Thus we have society and sport subscriptions \$300, carriage hire \$50, liquors \$100, gambling as much, and 'sundries' \$300. Clothing figures at the same amount as sundries, and the \$100 appropriated to furniture includes \$50 piano hire. Tuition is only \$150, board \$300 and room \$200. This would make it appear that the actual studying of literature, science or other mental training is entirely subordinate to the acquirements as card-playing, rowing and prize-fighting."

Whereupon our St. Paul contemporary further remarked that it was hardly necessary to say that a university training of this kind is far beyond the means of the ordinary student. This is itself not regrettable, but it suggests the serious thought for the patriotic citizen, what is to become of America and her institutions where leading institutions of learning give an "education" thus outlined. Such a training must silt society with a class of men adepts in every vice, accustomed to every form of debauchery. The fact is that the Christian element in education must be brought more and more into practical prominence in the various institutions of learning in this country. Catholic education alone, in its true sense, can save the youth of our land. Let all, then, lend a helping hand to secure for the rising generation that inestimable boon in its purest and most unadulterated form.

THE BAZAAR.

We earnestly appeal to our friends throughout the country who have received books of tickets for the St. Peter's Cathedral Bazaar to make early and generous returns to Rev. Father Dunphy, St. Peter's Palace, this city, the worthy priest who has the good work in charge. St. Peter's Cathedral is an edifice of which the Catholics not alone of this city and diocese, but of the whole country, have reason to feel proud. His Lordship the Bishop of London, who in the midst of the most intensely non-Catholic portion of this Province has worked such wonders for religion, deserves, we do think, a sustaining hand from our brethren of the older, more populous and wealthier sections of Catholic Canada. Catholic visitors to London are struck with pride and admiration at the magnificence of our great cathedral church. Little, however, do most of them or even the Catholics of London think of the labors and sacrifices involved in its erection. We, therefore, ask our patrons to do a noble act of Catholic charity by responding readily and generously to the appeal now made them in behalf of the cathedral of London.

C. P. R. EXTENSION.

The town of Goderich, one of the most picturesque places in all Canada, is thus spoken of by a correspondent of the Ottawa Free Press, under date Oct. 19th. "With a little energy it could and should be made a favorite summer resort. If the people here will now come to the front, let loose the long tied string in the old sock, and cease to play the dog in the manger, it is more than probable that this, best managed, finest equipped and popular thoroughfare, the Canadian Pacific Railroad, will run into the town. It will be sure to give it a great and lasting impetus." The writer in the Free Press speaks by the book, as all who know Goderich, its admirable location and magnificent harbor on the one hand, and the C. P. R. system on the other, it is in the highest interest of Goderich

and Huron generally that the C. P. R. should tap that town, for, as the writer in the Free Press says:

Such a move would be sure to inject life into its now effete manufactures and natural industries. Tru-sure, that good old dam, has in her rough untended way done much for Goderich. Today, even in the midst of a strong down-pour of rain, there was quite a flutter of excitement.

We sincerely hope that the people of the Huron district, which is annually losing so many people by the exodus to the North West and elsewhere, will take every measure in their power to make Goderich what it ought to be, a large, thriving and prosperous place.

PROSELYTISM.

Irish Protestantism has ever been of a very aggressive type, and has made every effort that its hatred of Rome enabled it, to win "brands from the burning" as the Protestants of Ireland do not doubt look on converts from the faith of Jesus Christ. A paragraph in the Irish correspondence of the Boston Republic sets forth some recent attempts of Irish Protestantism in this direction:

"The Freeman's Journal has this week published a series of special articles entitled 'The Ethics of Proselytism,' exposing the system of obtaining and perverting Catholic children pursued by the Irish Protestant mission societies, whose headquarters are in Dublin, but as the Journal says, whose ramifications spread into every part of the country where a Bible reader is able to find entrance or a starving peasant can be found willing to sell the faith of himself and children for money or food. The chief workers in Dublin are ladies whom the Freeman's Journal names, and they regularly visit the alms and purchase or barter the children of Catholics or the offspring of mixed marriages; place them in asylums and train them to Protestantism. Sometimes parents, stricken with remorse, demand the restoration of the children, but are unable to obtain possession of them without a writ of habeas corpus, which is clumsy, slow and expensive. The newspaper asserts that whenever such claims are made the children demanded are placed in safe hiding in Ireland or England, or even sent abroad. The income of the church missions is chiefly derived from bigots in England and Scotland, and averages £30,000 a year. Lord Plunket, Protestant Archbishop of Dublin, is the mission's most ardent supporter, and Catholic Archbishop Walsh has published a letter thanking the Freeman's Journal for its good work. The Journal's articles have created an immense sensation, and the leaders of both faiths are now in the full swing of a bitter war of words; but as the Journal has specified several houses where children are detained, it is not improbable that something worse than words will result."

Catholics could well, we think, both in Ireland and this country, take a leaf out of the enemy's book in the matter of zeal and generosity for the cause they hold dear. If Protestants make such sacrifices for the spread of a barren, heartless religion, what ought Catholics not to do for the diffusion of their holy and saving faith. The commission Doctis omnes gentes is addressed to all of us, lay and clerical—and upon us rests the duty of teaching, in so far as our means permit, all men the sacred truths of the religion of Jesus Christ. How few of us can in truth say that we have done all we could do to further this great purpose. It is the cause of Christ whom we call Saviour and Commander, and yet we have not in its promotion either made any sacrifice or suffered any pain.

How few, for instance, of our Catholics blessed with pecuniary means, do what they might, without injury to their fortunes, do, in fact what conscience tells them they should do—do what the God who favored them with wealth expects of them in the way of helping in the propagation of holy faith, the consolidation and invigorating of the works of charity and religion. Wealthy non-Catholics often set us examples of real generosity that more of our number could and should imitate. We trust, meantime, that under the direction of Archbishop Walsh the Catholics of Dublin may put an effectual and final stop to the work of proselytism.

THE OBLATES OF MARY IMMACULATE.

Those who, like ourselves, take interest in the good works of this excellent congregation, will read with concern the following despatches published in the Ottawa Free Press of Friday, the 19th:

Montreal, Nov. 19.—Father Prevost, superior of the College of Ottawa, is seriously ill at the institution of the Oblate Fathers on Visitation street in the city, and is not expected to live beyond a few days. In the event of the rev. father's demise Father Balland, O. M. I., D. D., will succeed him as superior of the college. He has held the office of principal of the college in Ottawa since Father Prevost's first illness, and has been for several years prefect of the institution. Father Prevost succeeded the late Father Tabaret, a principal of the college, upon the latter's sudden death on April 17th last.

A chapter of the Oblate order will be held in the latter part of April. Archbishop Tache will attend as the representative of the order in Manitoba. Mgr. Grandin, of the Northwest, Father Antoine, of the province of Quebec, and Father Balland of Ottawa.

Father Prevost, during the few months he filled the position vacated by the death

of the lamented Father Tabaret, made many friends. His amiability and kindness made him a fit successor of the beloved priest that went before him. All who knew him will regret that permanent ill health should afflict him, much more that he should be carried off by an early death. Father Balland, whose name is mentioned in the above despatch, is now, as above stated, actually discharging the duties of President of the College, conjointly, we believe, with Father Pallier.

No flitter choice of a successor to Father Prevost could be made than that of Father Balland. Energetic, broad-minded and scholarly to a degree rarely met with nowadays, Father Balland is just the man for a college presidency. The friends of the College, for whom we are privileged to speak, will hear with pleasure of his permanent appointment to that office in connection with the College of Ottawa, which can thrive only by a strict adherence to the principles and the traditions of Father Tabaret's long, useful and prosperous presidency.

THE POPE AND THE JUBILEE.

Le Moniteur de Rome, of Nov. 7th, says: "The Sovereign Pontiff completed, on Friday, the last of the visits of the Jubilee. His Holiness, about noon on that day, came down into the Basilica of St. Peter, whose doors had been previously closed."

AMERICA'S SHAME.

The shame of republican America is, beyond doubt or question, its diplomatic service. That a nation of sixty millions of civilized men could, even for one month, permit itself to be represented by such a man as the small and shabby Vermontese attorney, Phelps, is what stabs us to the heart, beyond our comprehension. All our readers know, or have heard of Henry Waterson, of the Louisville Courier Journal, perhaps the ablest organ of the democratic border states, if not of the whole party. Mr. Waterson himself is one of the most cleverest, and, as such, one of the most unpretentious of men. But he is a thorough American, clear, keen, candid and fearless in the expression of honest American thought. This eminent journalist is now in Paris, striving to recover health, broken by untiring labours, and strength, wasted by unceasing solicitude, for the public weal. He writes of Phelps from the French capital, saying:

"All Paris is laughing at poor Mr. Phelps' latest exploit in London. It seems inconceivable, but it is. As usual, however, Mr. Bayard, in whose pretended favor this bogus bill of diplomacy has been drawn, will be required by the public and the press to pay it in full, principal, discount and exchange, and at very high rates, too. Mr. Bayard's offense consists in having made an ideal of Mr. Phelps, who is not that kind of thing at all, but a shabby little Yankee a gourmet, int'xicated with his new made terrines and quite dizzy over an entree for which he was wholly unprepared. I write to the Secretary of State to this effect last summer from Switzerland, though I doubt whether he has read me for my candor. No man knows Mr. Bayard better than I do, or has a stronger respect and regard for him than I have. I voted for him at Cincinnati after Hancock was nominated, and at Chicago after Cleveland was nominated. I have followed him in many hard places. But Mr. Phelps is too much for my loyalty, and I must desert him there. Of the many beggars on horseback this Administration has mounted in its purpose to retire the politicians for knowing something of Cleveland, I think Mr. Phelps is the worst. I doubt if the Minister to England, and the Secretary of War, is the most conspicuous; and mark the prediction, that such excess of zeal can end only in treachery. One shudders to think what would become of Mr. Phelps if a quarrel should spring up between Mr. Bayard and Mr. Edmunds, and Mr. Edmunds should happen to visit London."

Then comes the Boston Advertiser, with the following deadly knock at Phelps and the democracy responsible for his appointment:

"The leaders of the Home Rule party in Parliament are protesting bitterly at what they claim is Minister Phelps' unwarrantable action in usig his position, which depends entirely upon his official character to make it appear that this country is altogether indifferent to the Irish question. Some of the friends of Ireland in this country are understood to have called the attention of the administration to Mr. Phelps' conduct, as not in accord with the evident feeling in this country on the Irish question. This may be, but it is not likely that either Mr. Bayard or Mr. Phelps will be influenced by any representations which do not entirely agree with the views of the English Cabinet."

If Mr. Bayard has any true regard for American manhood, not to say honor, Phelps will never see the New Year as representative of America at the Court of St. James. In one year this unfortunate man has inflicted more disgrace on America than many years of decent diplomatic representation can repair. He must return, or the Cleveland-Bayard combination fall to pieces under the indignation of an injured people.

Rumors, apparently well grounded, say that the Rev. Father Fanning, of Ohio, Bureau Co., Illinois, is to be the first Bishop of Lincoln, Nebraska. Father Fanning was a class-mate of Bishop Spalding of Peoria, and Archbishop Riordan, of San Francisco, at Louvain. He is a scholar, and well qualified for the position.

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Le Moniteur de Rome, of Nov. 7th, says: "The Sovereign Pontiff completed, on Friday, the last of the visits of the Jubilee."

AMERICA'S SHAME.

The shame of republican America is, beyond doubt or question, its diplomatic service. That a nation of sixty millions of civilized men could, even for one month, permit itself to be represented by such a man as the small and shabby Vermontese attorney, Phelps, is, to us, a scandal.

TALLY ONE FOR AMERICA.

Old country aristocrats are at times led into mistakes concerning this great new world of ours, which all Christian men and women should strive to make God's own land, for it is the land of the future.

THE LEADERS OF THE HOME RULE PARTY.

"The leaders of the Home Rule party in Parliament are protesting bitterly at what they claim is Minister Phelps' unwarrantable action in using his position, which depends entirely upon his official character, to make it appear that this country is altogether indifferent to the Irish question."

RUMORS.

Rumors, apparently well grounded, say that the Rev. Father Manning of Olio, Bureau Co., Illinois, is to be the first Bishop of Lincoln, Nebraska.

WHEN ENGLAND SENDS US RESPECTABLE VISITORS.

When England sends us respectable visitors, they will be gladly welcomed and respectfully entertained, but we have

LANDLORDISM DYING.

Evidence is multiplying that landlordism must soon go, and go forever not alone from Ireland, but all the three kingdoms, for though not so odious, because not so palpable a curse in England and Scotland, it is all the same an infliction of the most poignant character.

LIBERTY ENLIGHTENING THE WORLD.

Adam, a Catholic journal published in Memphis, Tenn., dealt rather severely with the gifted editor in chief of the Pilot, Mr. John Boyle O'Reilly—as its appreciation of his poem written on the occasion of the inauguration of the colossal statue of Liberty in New York harbor, clearly shows:

"We are," wrote Adam, "surprised to find John Boyle O'Reilly prostituting his muse before the Pagan idol in the harbor of New York. Poetic license reaches the snapping point of tension in his Eolian chords when he says—"

EDITORIAL NOTES.

THE Catholic Weekly writes of Mr. Denis J. Whelan, the new Democratic mayor of Troy, N. Y. "He knows the governmental needs of the city, and as he is a man with the courage of his convictions, we are confident that his term will be of great benefit to the city."

THE GROWTH OF TORONTO.

The growth of Toronto is one of the marvels of Canadian progress. Its population in 1861 was 30,775; in 1861, 44,821; in 1871, 56,092. In 1881 the Dominion census gave the city 86,415.

JUSTIN MCCARTHY'S LECTURE.

JUSTIN MCCARTHY'S lecture in Toronto on Monday, Nov. 22d, was the occasion of a grand Canadian Home Rule display. The chair was filled by Mr. J. A. Mulligan, who discharged his duties with acceptability and success.

AS MUCH INTEREST IS NOW BEING TAKEN.

As much interest is now being taken in this country in the proposed marriage of Mr. Michael Davitt, we reproduce with pleasure the following from the Pilot: "Miss Mary Yore, of Oakland, Cal., whom Michael Davitt is to marry, is about 26 years of age, rather of the brunette type, lithe and willowy in form, not pretty, but intellectually beautiful. She is highly educated, is a fine musician and excellent conversationalist. Miss Yore was a pupil in the convent school at Oakland when Mr. Davitt first met her. Her father is living, but when she was

young she was adopted by her aunt, Mrs. James Canning, and ever since then has been regarded by Mr. and Mrs. Canning as their own daughter.

THE SINS OF THE FRIENDS OF GOD.

What must have been the Communion of St. John, the beloved disciple? The grace he received in every Communion must have been greater than anything we can imagine.

CARDINAL MANNING AT ST. CHARLES'S.

His Eminence the Cardinal Archbishop of Westminster preached at the High Mass in St. Charles's, Ogle Street, on Sunday morning, when there was a very full attendance. The music of the Mass was efficiently rendered by the choir, this being one of the few London churches where Plain Chant is the rule.

AN ACT AGAINST THE GREAT GOD.

AN ACT AGAINST THE GREAT GOD, against His infinite holiness, truth, perfection, and majesty, and how could any sin be small which offended such a Being? The least sin we commit, even against the Blood of Jesus Christ, shed upon the cross.

PENETANGUISHENE.

Rarely if ever in the history of the Catholic Church here, were more successful religious exercises conducted than those which opened on Sunday, 7th inst., and ended on Friday morning, 12th. Rev. Father Labreux had invited a number of priests to assist him in making the graces and advantages of the jubilee of this year available to his parishioners.

WHO SUSTAINS US IN LIFE.

Our pulse would not beat nor could we draw breath if Almighty God were not continually supporting those functions by which we live. So it is with the soul. You have every one of us been baptized, and in that moment you received a sacramental grace which all through your life will enable you to live and die as true children of God, in fidelity, in purity, in humility, in the charity of God and your neighbour, in piety, and in self denial.

services, returned to their respective homes on Saturday.

WEDDING BELLS.

One of those pleasant events took place on Monday morning, it being the marriage of Mr. Wm. McDonald, of Chippewa Falls, Wis., to Miss Mary Letang, third daughter of our respected townsman, Mr. E. Letang, merchant.

ON MONDAY AT MATTAWA TOOK PLACE ONE OF THESE PLEASING EVENTS WHICH ARE ALWAYS LOOKED FORWARD TO WITH GREAT ENTHUSIASM.

On Monday at Mattawa took place one of these pleasing events which are always looked forward to with great eagerness. Mr. P. J. Langhin was united in matrimony to Miss Nellie Kearney. The groom was supported by Mr. Alex. McCool, while Miss Teresa O'Connor, niece of the groom, of Pembroke, supported the bride.

ON MONDAY LAST, ONE OF THOSE CEREMONIES WHICH ARE SO PARTICULARLY INTERESTING TO A COMMUNITY IN WHICH THE PARTIAL ARE KNOWN TOOK PLACE.

On Monday last, one of those ceremonies which are so particularly interesting to a community in which the partial are known took place, by which Mr. D. Kerr, of the St. Lawrence Hotel, and Miss Mary Luder were made life partners in what may be hoped will prove a domestic felicity establishment. The ceremony was performed in the R. C. Church at 7 a. m., and notwithstanding the early hour, a large number was present.

OBITUARY.

Richard Coleman.

We regret to announce the death of Mr. Richard Coleman, second son of Mr. John Coleman, an old and respected resident of London South. The deceased was born in this city and had at the time of his death attained the age of 23 years. Some time since, his health failing, he decided, accompanied by his family, to make his future home in Texas, hoping to regain his former vigor under the influence of that healthful climate.

Mrs. Margaret Daly.

Grief is bitter or the dust, when we hear the charity bell toll, in the open door when some friends go up before us; and shall we mourn the narrow staircase of the grave that leads us out of this uncertain twilight into the serene mansion of eternal light?—Lacordaire.

WE WALK AS IT WERE IN THE CRYPTS OF LIFE.

We walk as it were in the crypts of life; at times from the great cathedral above us we can hear the organ and chanting of the choir, we see the light stream through the open door when some friends go up before us; and shall we mourn the narrow staircase of the grave that leads us out of this uncertain twilight into the serene mansion of eternal light?—Lacordaire.

LINDSAY.—Mr. J. O'Leary, of Lindsay, is authorized to receive subscriptions for the CATHOLIC RECORD.

NEWS FROM IRELAND.

Dublin. It is intended to publish a high class illustrated monthly magazine in Dublin for the treatment of Irish subjects, and to serve as a channel for the expression of Irish thought and feeling.

Galway's brewery is to be sold. We might in fact say that already it is sold, since the application for shares in one forenoon amounted to about twenty times the purchase money.

At a meeting of the Carlow Town Commissioners on October 26, a resolution was adopted to let the Town Hall to the National League on a yearly rental of £100,000. The Commissioners refused to let the hall to the National League in consequence of a paragraph in the report of the Market Committee prohibiting the letting of the hall to any political or other association.

On October 19th death snatched from amongst the people of Celbridge their best known most popular inhabitant in the person of Mr. James Bourke, Beatty Park. Through his friends were in a sense prepared for a speedy termination of a valuable life, yet his death, when it came, was a terribly sudden one.

The Rev. M. Murphy, Vice-President of the Carlow College, and professor of Theology, has been appointed successor to Rev. Dr. Kavanagh. He is a priest of vast theological knowledge, and is known through the diocese of Kildare and Leighlin, and his native diocese of Ossory, not more for his learning than for his missionary zeal.

On Oct. 20, a poor man named Thomas Mulholland, recently arrived from his little home at Hardman's Garden, Drogheda. Mulholland lived in his late home for over thirty years; and though he has only one arm and is partially paralysed, he always paid his rent. Three bailiffs and thirty police, under the command of Inspector McDevitt and Captain Keogh, R.M., carried out the sentence. Elaborate preparations were made by the authorities in case of popular resistance.

A very enthusiastic meeting of the Clonakilty branch of the National League was held at Clonakilty on Sunday, October 24, and was addressed by the Rev. Father Lucy, P.P. Mr. Chestwood, an extensive landlord, who at present resides in France, through his agent, Mr. Phillips, has offered to his Ahavallik tenants an abatement of 35 per cent. but the tenants intend looking out for more. Mr. Chestwood gave 30 per cent. on the last year, and the tenants now contend that the times since then have changed, and the prices are further reduced.

A special correspondent of the St. James's Gazette, and an artist in the Illustrated London News, are "doing" Kerry. Mr. Edward Harrington, M.P., is doing splendid work in Kerry by guiding the English and Scotch gentlemen, who are visiting that county for the purpose of seeing with their own eyes what has produced the deplorable state of things that at present exists there.

At a meeting of the Limerick National League, on October 9th, the Mayor, Mr. S. O'Mara, announced his intention of declining nomination for the duties of Chief Magistrate for a third year. The regret expressed by the meeting at the Mayor's resolve, will be very widely endorsed. At the same time those who press the honor on Mr. O'Mara, will, no doubt, appreciate the manner in which the high honor they seek to confer is declined.

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the tenants under the provisions of the Land Act. Mr. John Scott, landlord, has given a reduction of 30 per cent. on the old rents to his tenants in Kilmihil. Mr. Michael O'Kelly, landlord, has given a reduction of 30 per cent. to his Glanmore tenants, on the old rents. Colonel Vandeleur Stewart, of Donegal, has given a reduction of 20 per cent. to his Knockmore tenants in the parish of Kilmihil, on leasehold property.

When men like Lord Lismore and Mr. Viscount Scully, in Tipperary, give twenty five per cent. reduction on judicial rents of rich, productive lands, taking care at the same time to elaborate and vindicate themselves, by letter, from the suspicion of generosity—to prove that they did only what justice demanded, it is, indeed, a puzzle to ascertain what the landlords of bogs and stone are entitled to. We had better, therefore, prefix the negative sign to the figure if we were to make an accurate calculation.

The eviction of the Widow Donnelly, of Grange, near Kilmockley Abbey, by Mr. James Phelan, is very rightly condemned by the people of the locality. What makes the case worse is that Mr. Phelan is a tenant farmer, and professes to be in sympathy with the teachings of the National League. The Widow has three children, a posthumous child is an infant in arms. She owed one year's rent, £2. Happily the kind people of the parish befriended the victims of petty landlordism, a substantial sum was collected for them, and the homeless orphans and their widowed mother were soon given possession of a comfortable cottage at Crossoguen.

Mr. Michael O'Meara died on Oct. 24th, in Dublin. The decent gentleman was a member of the Waterford Corporation. His connection with the Bridge, as lessee, has lasted for many years, and his other business was carried on with skill and energy.

It is reported that the office of Mayor of Belfast for next year has been offered to Alderman Havelitt, as a kind of consolation, no doubt, for his defeat by Mr. Sexton. The Government have decided to reorganize the Belfast police, on the model of the Dublin Metropolitan force. Two legally qualified solicitors for police court work will be appointed, the present system of conferring the borough magistracy being abolished.

The "most worshipful London company" of the Skinners and Salters are engaged in the sale of the tenants of their Usher estates under the provisions of Lord Ashbourne's Act. The purchase money averages eighteen years' rental of holdings. Half a million of money, more or less, is wrong from hard-working and poverty-stricken Irish farmers to plump the round paunches of these London corporators with turtle and champagne, and we will have a homily on British generosity to the Skinkners and Salters have done wisely, and have skinned and salted the tenants to some purpose. But our condemnation on this score cannot extend to the tenants. Hereafter when the hard bargain begins to pinch them they will get as much consolation as they can from the cudgel that swallowed the bait and feels the hook.

James O'Brien, for many years one of the leading merchants, and one of the most respected inhabitants of Ballymore, died on Oct. 27. The deceased, who was a native of Ballymore, served an apprenticeship to the late Mr. Williams, of Market street, Sligo, after which he opened business on his own account in his native town, in 1850, being then twenty-three years of age.

Rev. W. Ganly, C. C., of Castlebar, was recently surprised on learning that a package, addressed to him, was waiting at the railway station. On opening it, he found that the enclosure was composed of a splendid set of Stations of the Cross (engraved on steel and framed in ebony). The charitable benefactor gave no name.

On October 29th, notices of no less than three evictions pending on the estate of Sir Charles Kingsland, were produced at the meeting of the Ballina guardians. On the same occasion outdoor relief was sought for and granted for two poor families, who were evicted, on October 26th, at Woodville, on the estate of Miss Florence Knox, a lady who was noted in pre-Land Commission days as the rack-renter, per excellence of this district. The relief allowed to each family was £1 a week for a fortnight, one month. Of course there was not wanting opposition from an affectingly interested source; but this had merely the effect of drawing forth a fitting rebuke from Mr. Egan. Although "death sentences" have been issued it is not too late to hope that the landlords of North Mayo will see the advisability of adopting a humane policy.

On October 23d, Mr. Pat Lavan was released from Mountjoy Prison and left Dublin in company with his brother, Mr. John Lavan, by the early train, for Castlebar. The intelligence of his release was received in Ballyhaunis early in the day, and the town at once became a scene of commotion; materials for a huge bonfire were collected by many willing hands in the Market Square, and other preparations of a similar description were actively on foot. Mr. Lavan, it was understood, was to leave Castlebar, by a car at 6 o'clock, on October 23d.

About the same time the Ballyhaunis brass band preceded a formidable procession and escort him home. In Ballinlough, Mr. Lavan, accompanied by his brothers, Messrs. Michael and John Lavan, and Messrs. Mealon and Conroy, Castlebar, joined the company. Signals were flashed from hill to hill, and in a short time the whole country, as far as the eye could extend, was speckled over with fires. Enthusiastic groups were gathered by the road-side, and as the train of vehicles passed cheer after cheer could be re-echoed by others further on.

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in the ruins. In the meantime in Ballyhaunis every widow in the town was brilliantly illuminated. Mr. Lavan was sentenced in December, 1882, to seven years penal servitude, so that his imprisonment extended over nearly four years. He was held in the highest regard by all who knew him, and his sentence created a considerable amount of popular indignation at the time.

On Oct. 30th, at an early hour, an eviction party, consisting of seven or eight policemen and Conroy, Sheriff's bailiff, proceeded to the house of William Healy, of Cloonslanor, about half a mile from Sirkestown, and evicted him from his mud-wall cabin, and half-acre of land, almost devoid of vegetation. The house is one of the poorest class of its class in the county. The landlord is Captain Digby West. Healy has four or five children and his mother to support from his scanty earnings. "We had better, therefore, prefix the negative sign to the figure if we were to make an accurate calculation."

OUR PUBLIC SCHOOLS. Rev. H. D. Jenkins, D. D., in the Christian at Work. "No question is settled until it is settled right." I am from the Christian at Work lately this bit of news from across the sea: "The Paris council discovered a textbook in use which had the audacity to recognize God. Here is an extract from this 'First Reader.' 'Q. 'Towards whom have you duties?' 'A. 'First towards God.' 'Q. 'Do you think of loving Him and thanking Him? Children, there is some one better to you than your mother; and He who gave you all things; it is He who made the earth upon which we live; it is God.' 'A. 'I know nothing; but I should like to learn, to become good, to love God with all my heart,' etc."

Whether a man can continue to be a Christian which is nursed in a studied ignorance of the Divine existence, is a question for all men to ponder. As I lately in the study of a friend, a college president who for more than a quarter of a century has worthily presided over a Christian college my eye happened to fall upon his little book regarding "Political Economy." "Yes," said he, alluding to it, "it was prepared for use in high schools and academies; to give the outlines of the science to that great multitude of youth who never enter any higher institution of learning. I sent it the other day to one of our State Superintendents of Education, but it was returned to me with a note that its first sentence condemned it for use in public schools. I opened the book and its first sentence was 'The source of all wealth is the beneficence of God.'"

Every day in the States founded in the prayers and self-sacrifices of a Christian people. But he whose good will and sense of duty is branded as "an enemy of our grand public schools." Here lie upon my table three sets of school books. The first set is from thirty to eighty years old. The other two are in use to-day; one in our public schools, the other in the Catholic school planted here in the first place. I set upon them and see what we do see. This is the "Columbian Orator," published in Boston, A. D. 1797. The preface declares it to have been especially prepared for the schools of America. Its purpose is set forth as the "inspiring of our youth with the love of eloquence and the love of virtue." I find in it copious extracts from the noble orations of Demosthenes, from Hervey's Devout Meditations, from the religious poems of R. V. Oliver, Everett, father of Edward Everett, and from other notable religious writers or speakers of the day. From first to last the book is intended to develop the conscience as well as the mind.

Let us take up next the New England Ader, published in 1841. A half-century intervenes between the two, but the same spirit animates them both. The preface makes plain that this book, like its predecessor, was prepared for the American common schools. Here are the titles of some of the pieces which were considered the right thing to place before the expanding mind of childhood: "The Creator's work attest His greatness," "Religion the only Basis of Society," "On the Reasonableness of Devotion," "The Hour of Prayer," and "The Cotter's Saturday Night." At least one-third of all the selections in the Reader are of a religious character. We come down now to what is prepared for the child of to-day; and I take up that which is used in our own public schools in this city; and opening Appleton's Fourth Reader find that it contains two hundred and forty-eight pages, eighty-seven selections, and not one religious piece among them, all except certain passages from the Sermon on the Mount put in as a reading lesson simply, and sandwiched between Tennyson and Bayard Taylor! Nor is that all we note. Seeing here DeFoe's "Shipwreck" of Robinson Crusoe, climb up the cliff of the shore and sit you quite out of the reach of danger!" I find that the "THE EDITOR CUES OFF" what DeFoe adds, "I now kneel down on the grass and thanked my gracious God for preserving my life." What an offense it would have been to have said that in the presence of these ten millions of young people entrusted to the public school for their views of life and character? Will not some one be so good as to stand up, and tell us what is the "American" system of public education? Was it represented by the books of those who founded it or by the books to-day in use?

But turn now to another series of books upon my table. They are to-day in use, not in our public schools, but in the Catholic schools of the land. We permit athletes to capture our youth, but our Catholic brethren will not do it without a struggle against it. These CATHOLIC SCHOOLS are never opened without prayer; but when the graduating class of our public high school in Chicago respectfully requests that their commencement exercises may be solemnized by a word of humble petition to God, they are contemptuously rebuffed. Primit me to say that I never in my life examined a series of school books with more minute scrutiny than I have given to this set, and I have no hesitation in saying that they are truer to the ideal of our fathers than any set of books that I know to be in use in the State schools of America. There is a literary excellence to be found in their "readers" than in those used in our public schools; and it is possible to find when from our literature the ethical and religious element is so carefully weeded out. And apart from one or two dramatic books which are used as textbooks, notably their catechism, there is not a page in the whole didactic series which I could not freely put into the hands of MY OWN CHILDREN, or give to the children of my Sunday-school. Not only are they largely composed of extracts from our best evangelical writers, but Protestant and Romanist appear in their pages with equal impartiality, if so be either has a message from Heaven clothed in worthy form. Their readers present a truer and juster view of the state of literature in America that can be gotten from the books in use in the public schools, and they alone give any faithful reflex of mind and spirit of the people of our land. Their history of the United States, not seeking to ignore all those SPIRITUAL FACTORS which gave shape and power to the past is a far more complete exhibition of the formative elements in the national life than that taught under the patronage of the State. The history of the Jesuits in Florida [?] are condoned as fearlessly as the narrowness of the Puritans in New England, and throughout the entire series there is not taught one single doctrine distinctive of Romanism, or hostile to evangelical truth. There is in all the books which have passed under my hands, all I supplied myself from the public counters of the trade—not one reference to the Mother of Jesus in any terms which would sound strange in a Protestant pulpit, nor one allusion to the invocation of the saints, and not one suggestion of purgatory, and not one suggestion of salvation by any other means but by simple trust in Jesus the Saviour of men.

It is too much to beg of brethren who write long columns of laudations of our public schools, is it too much to expect them to study for themselves the books which alone are permitted to be used there? And if a man must throw stones at the schools of our Romanist friends, is it asking too much to ask that they first seek knowledge of what they are throwing? For my part, I am grateful to the Roman Catholic Church of America to-day that it still holds to that theory of education upon which our fathers founded the public schools of the nation, and that while American cities of to-day take Paris as a model, the Catholic schools adhere to the method of Boston and Cambridge of a century ago.

In conclusion, let me say, what America needs is not that any one class of teachers shall educate her youth, but that they shall be taught. He who prepares a boy for larger usefulness does.

A SERVANT OF THE STATE. As truly as he who fights his battles. Why should not her services be recognized and he be compensated? I am as willing to pay a Romanist for teaching geometry as to pay an infidel. The danger of this country is not superstition but atheism; and our school books are ready apostates. How long a Christian nation, how long millions of Christian tax payers will support such a system I do not know. But I hope to see the day when every Christian school that prepares its pupils to pass the State examination will receive from the State that financial aid which to-day is reserved for those schools alone which ignore the ideals of our fathers, the principles of national history and the elements of our safety.

Ayer's Sarsaparilla thoroughly cleanses the blood, stimulates its vital functions, and restores health and strength. No one whose blood is impure can feel well. When you are discouraged and despondent take Ayer's Sarsaparilla to purify and vitalize the blood.

The Right Way. The proper way to cure a cough is to loosen the tough mucous or phlegm that clogs the bronchial tubes. This is what Hagar's Pectoral Balm is the most successful remedy for coughs, colds, throat and lung troubles. Catarrh, Catarrhal Deafness, and Hay Fever.

A NEW TREATMENT. Sufferers are not generally aware that these diseases are contagious, and that they are due to the presence of living parasites in the lining membrane of the nose and eustachian tubes. Microscopic research, however, has proved this to be a fact, and the result is that a simple remedy has been formulated whereby catarrh, catarrhal deafness, and hay fever, are cured in from one to three simple applications made at home. Out of two thousand patients treated during the past six months fully ninety per cent. have been cured. This is none the less startling when it is remembered that not five per cent. of patients presenting themselves to the regular practitioner are benefited, while the same medical treatment, and other advertised cures never record a cure at all. In fact this is the only treatment which can possibly effect a permanent cure, and sufferers from catarrh, catarrhal deafness, and hay fever should at once correspond with Messrs. A. H. Dixon & Sons, 208 West King street, Toronto, Canada, who have the sole control of this new remedy, and who send a pamphlet explaining this new treatment, free on receipt of stamp.—Scientific American.

Forewarned Forearmed

of danger by the condition of your blood, as shown in pimples, blotches, boils, or discolorations of the skin; or by a feeling of languor, induced, perhaps, by inactivity of the stomach, liver, and kidneys, you should take Ayer's Sarsaparilla. It will renew and invigorate your blood, and cause the vital organs to properly perform their functions. If you suffer from

Forewarned Forearmed

with Ayer's Sarsaparilla, there need be no fear of Dyspepsia, Rheumatism, Neuralgia, Salt Rheum, Tetter, Eczema, Catarrh, Liver troubles, or any of the diseases arising from Scrofulous humors in the blood. Geo. Garwood, Big Springs, Ohio, writes: "Ayer's Sarsaparilla has been used in my family for a number of years. I was a constant sufferer from

Rheumatism, or Neuralgia, a few bottles of Ayer's Sarsaparilla will relieve and cure you. Alice Kendall, 218 Tremont st., Boston, Mass., writes: "I have been troubled with Neuralgia, pain in the side, and weakness, and have found greater relief from Ayer's Sarsaparilla than from any other remedy." J. C. Tolman, 330 Merrimack st., Lowell, Mass., writes: "In no other remedy have I ever found such a happy relief from Rheumatism as in

Dyspepsia, but Ayer's Sarsaparilla effected a permanent cure. Seven years ago my wife was troubled with Goitre; two bottles of Ayer's Sarsaparilla cured her, and she has never had any return of the disease. I regard this preparation as the best medicine in use for the blood." B. Barnard Wafr, 75 Adams st., Lynn, Mass., writes: "For many years I suffered terribly from Indigestion, Dyspepsia, and Scrofula. Almost hopeless, I took Ayer's Sar-

Ayer's Sarsaparilla

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FIVE-MINUTE SERMONS FOR EARLY MASSERS. By the Paullist Fathers. Preached in their Church of St. Paul the Apostle, Fifty-ninth Street and Ninth Avenue, New York.

Twenty-second SUNDAY AFTER PENTECOST. "Master, we know that Thou art a true speaker and teacher of the God in truth, and we are glad to hear of Thee, for Thou dost not regard the person of men." Words taken from this Sunday's Gospel.

Although these words were spoken by men who were sent to entrap our Lord and to ensnare Him in His speech, yet what they said was perfectly true. During His three years' ministry, "seek and ye shall find," though our Lord was, nevertheless He did not hesitate to rebuke over and over again in the sternest, and we may almost say, the most impassioned manner, the conduct of those placed in positions of power and influence. "Woe to you, Scribes and Pharisees, hypocrites, you make your proselyte the child of hell twofold more than yourselves." "Ye foolish and blind . . . you are full of rapine and robbery." "Whipped asses which outwardly appear unto men beautiful, but within are full of dead men's bones and of all filthiness." "You serpents, generation of vipers, how will you flee the judgment of hell?" Such is the language which our Lord addressed to those who were looked upon as the leaders and guides and the intellectual men of those times. In this way He made it clear to all that He did not care for any man and did not regard the person of men.

But we should fall into a great and serious error if we were to conclude from this that He had no respect for, and that He taught His disciples and us through them to have no respect for those who are placed in power or authority. A complete knowledge of our Lord's teaching will show us that He did not approve of such a much less teach— that independence and disregard of authority which is so common in our times; that we may perhaps say that it is their special and peculiar mark. That this may be made clear, let me recall to your minds what our Lord taught and how He acted in this respect.

How did our Lord instruct His disciples to act towards these very Pharisees whose conduct He so sternly denounced? Hear His words: "The Scribes and Pharisees have sitted in the chair of Moses: all things therefore whatsoever they shall say to you observe and do; but according to their works do ye not." And when He had wrought the cure of the ten lepers He commanded them to go and show themselves to the priest; and on another occasion He told the man whom He had healed to go and offer the gift which Moses had commanded for a testimony unto them."

These commands of our Lord were of course obeyed by His Apostles. St. Paul, when he learned that the man who had so unjustly ordered him to be struck in the face was the high priest, treated him with respect and respect on account of his office. The respect which he taught by his deeds is enforced and inculcated by his words: "Let every soul be subject to higher powers, for there is no power but from God, and those that are, are ordained of God, and they that resist purchase to themselves damnation. . . . The prince is God's minister, whomever he be: of necessity . . . for his service's sake."

And what our Lord and His Apostles taught in the beginning the Church has ever taught and does not cease to teach. Having received from our Lord and His authority, not from man but from God, being built not upon the shifting sands of human opinion, but upon the firm foundation of unchanging and unchangeable truth, she, like her Lord and His Head, does not care for any man and does not regard the person of men. To every class she points out the path of duty, to the rich and to the poor, to those in power and to those who are not in power, to employers and to employed; and if all men would but listen to her voice the world would be a very different place from what it actually is, and the more faithfully you, my brethren, listen to that voice the better will you make the world and those around you.

We take pleasure in recommending Hall's Hair Renewer to our readers. It restores gray hair to its youthful color, prevents baldness, makes the hair soft and glossy, does not stain the skin, and is the best known remedy for hair and scalp diseases.

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SALISBURY AND THE LORD MAJOR'S SHOW.

Catholic Review. It is not Kerry, it was not Derry, it was not Ireland, it was the ever-faithful London, the English capital and seat of government, which was placed in a state of siege on Tuesday last. That day should be in the order of things, which we are told is now fast changing, have been a great day for London. It was the day of inauguration for the newly-chosen Mayor of London City, an official who is not elected by the general suffrage of his fellow citizens, but by the aldermen, mainly through the guilds, those desecrated relics of the grand trades' unions of Catholic days, when employers and those whom they employed formed one compact body, in work, in recreation, in worship, producing skilled craftsmanship in every craft. The old Catholic guilds were the best trades' unions that the world has ever known, and when occasion called for it they could fight as well as pray, as the guilds of Flanders taught the monarchs and knights of France.

THE HOLY MASS.

WHAT THE PARTS OF IT SHOULD REMIND US OF. The Confeitor denotes the repentance and preparation we ought to have when we assist at the holy mysteries, and puts us in mind of the many faults we have committed; for which we ask pardon of God. The Gloria in Excelsis Deo puts us in mind of the hymn and praise, which the angels sang at Christ's nativity. The Collects signify the prayers which our Lord made in the Temple, when he worshipped with his mother and St. Joseph at Jerusalem, there to worship his heavenly Father. The Epistle resembles the preaching of St. John the Baptist. The Gradual, the penance which ensued among the good people upon that preaching. The Holy Gospel betokeneth the holy preaching of our Saviour Jesus Christ. The Creed in Deum signifieth the great truth which ensued from the sermons of Christ.

The Offertory denoteth the great penitence and fast of our Saviour at the time of his death, which our Lord had during his whole life, offering himself to God his Father for our redemption, and to suffer death for us. The Orate Fratres, and the secret prayer, signify the retreat of our Redeemer, when he retired into the desert of Ephraim, where he treated secretly with his disciples about his death and passion. The Preface and Sursum Corda signify his triumphant entry into Jerusalem; where the devout people received him with great acclamations of joy, saying Hosanna in the highest. The Canon represents his prayer in the garden, the agony and sweating of blood he endured, and how all his disciples left him.

The sun dry crosses the priest makes over the host and chalice before and after consecration, are mystical representations of the many grievous torments which Christ endured in the accomplishment of the general redemption. The Elevation of the Host and Chalice, do figure the lifting up of Christ on the cross; and inasmuch as the host and chalice are exhibited apart, the ceremony declares the separation of Christ's soul from his body, and his blood from his veins.

The division of the holy host into three distinct parts doth show the three substances in Christ: viz, the divine of his person, the spiritual of his soul, and the material of his body; and whereas, one of the said parts is put into the chalice, and as it were mixed therein, thereby is signified Christ's body in the sepulchre; likewise its mingling with the soul, demonstrates that the divine personality was never separated, either from his body lying in the sepulchre. The Pax and Agnus Dei makes us call to mind, that our Saviour was crucified on the Lamb without spot, and offered to God his Father by his death and passion; accomplishing his triumph at the resurrection, being our true Paschal Lamb.

The Priest's Benediction, given at the end of the Mass, represents the peculiar recommendation, whereby Christ did commend his church, at the rendering of his soul into the hands of his heavenly Father.

A Gull's Sacrifice should never be made, but ambition and enterprise deserve reward. Wherever you are located you should work for the Co. Portland, Maine, and learn about work there; you can do it at home, earning thereby from \$5 to \$25 and upwards daily. Some have earned over \$50 in a day. All particulars free. Send for circulars. It is not needed; you are started free. All new. Those who start at once cannot help rapidly making money. Write for circulars.

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