

# THE DAILY CAIRO BULLETIN.

VOLUME X.

CAIRO, ILLINOIS, THURSDAY MORNING, AUGUST 8, 1878.

NEW SERIES--NO. 8

**New Advertisements.**

**SMITH, HACK & CO.,**

GENERAL

**Commission Merchants,**

NO. 99 BROAD STREET,

AUGUSTA, . . . . .

Respectfully Solicit Consignments of

PROVISIONS, PRODUCE, GRAIN AND MERCHANDISE GENERALLY,

To which they will give careful and prompt attention. They are prepared to make liberal

Cash Advances

and will use their best efforts for the interests of those favoring them with consignments.

Refer, by permission, to NATIONAL BANK, of Annapolis, Md. NATIONAL EXCHANGE BANK, of Augusta, Ga.

RAILROADS.

**CAIRO & ST. LOUIS R. R.**

THE

**Shortest Line to St. Louis!**

THE trains by this road connect at St. Louis and East St. Louis with all other lines to the EAST, SOUTH AND NORTH.

Time Schedule:

Through express leaves Cairo . . . . . 10:00 a. m.

Murphysboro express leaves Cairo 6:45 p. m.

Murphysboro accommodation leaves Cairo 2:15 p. m.

Murphysboro express arrives at East St. Louis 8:55 p. m.

Through express leaves East St. Louis . . . . . 8:45 a. m.

Through express arrives at Cairo . . . . . 5:15 p. m.

Murphysboro accommodation leaves Murphysboro . . . . . 5:30 a. m.

Murphysboro express arrives at Cairo . . . . . 12:25 p. m.

REMEMBER THE Cairo and St. Louis Railroad is the only ALL RAIL ROUTE between Cairo and St. Louis under one management; therefore there are no delays at way stations awaiting connections from other lines.

Passengers going North, Northeast and West should not buy their tickets until they have examined our rates and routes.

L. M. JOHNSON, General Manager.

B. J. FINE, General Agent, Cairo, Ill.

**ILLINOIS CENTRAL R. R.**

Shortest and Quickest Route to

**St. Louis and Chicago**

THE only road running two daily trains from Cairo making direct connections with Eastern lines.

TRAINS LEAVE CAIRO—1:30 p. m.; Fast express, arriving in St. Louis 7:55 p. m.; Chicago 6:50 a. m.; 1:10 p. m.; Chicago and Louisville. Fast Line, arriving in Cincinnati at 8:50 a. m.; Louisville 7:50 a. m.; Indianapolis 4:15 a. m. Passengers by late train arrive at above points.

12 TO 36 HOURS IN ADVANCE

Of any other route.

12:10 a. m. Fast Mail, with sleepers attached, for St. Louis and CHICAGO, arriving in St. Louis at 6:50 a. m.; Chicago at 8 p. m., connecting at Ohio or Birmingham for Cincinnati, Louisville and Indianapolis.

FAST TIME EAST.

PASSENGERS by this line go through night cars to the East without any delay caused by Sunday intervening. The Saturday afternoon train from Cairo arrives in New York Monday morning at 10:25. Trains six times in all directions.

Advertisements of traveling lines that they make better time than this one are invited, either through agents or a desire to be placed in the public.

For through tickets and information apply at Illinois Central Railroad depot, Cairo.

TRAINS ARRIVE AT CAIRO:

Express . . . . . 2:00 p. m.

Mail . . . . . 4:00 a. m.

J. H. JOHNSON, Gen'l Southern Agent.

**CAIRO & VINCENTES R. R.**

61 MILES THE SHORTEST ROUTE TO Evansville.

47 MILES THE SHORTEST TO LOUISVILLE, CINCINNATI, BALTIMORE AND WASHINGTON.

34 MILES THE SHORTEST TO INDIANAPOLIS, PHILADELPHIA, NEW YORK AND BOSTON.

SIX HOURS SAVED

Over trains of all other routes making the same connections.

Passengers by other routes to make connections must ride all night, waiting for one to six hours at small country stations for trains of connecting roads.

REMEMBER THE FACT and take our 4:45 a. m. train, reaching Evansville, Indianapolis, Cincinnati and Louisville same day. Trains leave and arrive at Cairo as follows:

Mail leaves . . . . . 4:45 a. m.

Mail arrives . . . . . 10:00 p. m.

Trains tickets and checks at all important cities.

F. A. MILLER, ROSWELL MILLER, General Agent, General Sup't.

L. E. CHURCH, Passenger Agent.

**ST. L., I. M. & SOUTHERN.**

Time Card:

Express leaves Cairo daily . . . . . 2:00 p. m.

Express arrives at Cairo daily . . . . . 5:30 a. m.

FERRYBOAT.

**CAIRO CITY FERRY CO.**

FERRYBOAT.

**THREE STATES.**

LEAVES FOOT FORTRIE ST. LEAVES MISOURI LAND'G. LEAVES KENTUCKY LEAVES

8 a. m. 8:30 a. m. 9 a. m. 9 a. m.

10 a. m. 10:30 a. m. 11 p. m. 11 p. m.

2 p. m. 2:30 p. m. 3 p. m. 3 p. m.

4 p. m. 4:30 p. m. 5 p. m. 5 p. m.

WATCHES, JEWELRY, ETC.

ESTABLISHED 1861.

**EDWARD A. BUDER**

(Successor to E. & W. Buder),

MANUFACTURING JEWELER, And Dealers in

Watches, Clocks, Fine Jewelry

—AND—

MUSICAL INSTRUMENTS,

Cor. Eighth St. and Washington Ave.

**H. HOUPPT,**

**Watchmaker & Jeweler**

NO. 10 EIGHTH STREET,

Between Commercial and Washington aves.,

Cairo, Ill.

FINE WATCHWORK A SPECIALTY.

Engraving and all kinds of repairing neatly done.

All kinds of Solid Jewelry made to order.

WHOLESALE WINES AND LIQUORS.

**R. SMYTH & CO.,**

Wholesale and Retail Dealers in

Foreign and Domestic Liquors

—AND—

Wines of all Kinds,

NO. 60 OHIO LEVELL.

Messrs. SMYTH & CO. have constantly a large stock of the best goods in the market and give special attention to the wholesale branch of the business.

PAINTS, OILS, WALL PAPER, ETC.

**B. F. BLAKE,**

DEALER IN

Paints, Oils, Varnishes, Brushes

WALL PAPER,

Window Glass, Window Shades, Etc.

Always on hand the celebrated ILLUMINATING

**Aurora Oil.**

Bross' Building, Commercial Ave.,

Cairo, Ill.

6,000 FEET ABOVE THE SEA.

The following testimonials are from Messrs. J. O. Bosworth & Co., Denver, Col.; large and influential druggists. They report unprecedentedly large sales and universal satisfaction. No other disease is so alarmingly prevalent in that region. They speak of the following gentlemen as among their best customers:

**SORELY AFFLICTED.**

J. O. Bosworth & Co., Denver, Col.: Gentlemen—Prompted by a fellow feeling for those afflicted with Catarrh, I wish to add my testimony in behalf of SANFORD'S RADICAL CURE FOR CATARRH. I have been sorely afflicted with this painful disease for four years, and have tried every known remedy without avail, until I bought a bottle of the above CURE from you, which gave me almost instant relief. It being a constitutional as well as a local remedy, I believe it to be all that is claimed for it. A Radical Cure for Catarrh.

WM. AMETIVE, Denver, Sept. 2, 1878.

GREATLY AFFLICTED.

Messrs. J. O. Bosworth & Co., Denver: Gentlemen—I have used SANFORD'S RADICAL CURE FOR CATARRH, and it has given me perfect satisfaction. I have tried almost everything, and it is the only thing that has given me relief. I therefore take pleasure in recommending it to all afflicted with Catarrh of any kind, and other testimonies to its benefit.

W. S. DECKER, Denver, Oct. 4, 1878.

REV. J. H. WIGGIN SAYS:

One of the best I have known. Catarrh may, the best remedy we have found in a lifetime of suffering, is SANFORD'S RADICAL CURE. It is not unpleasant to take through the nostrils, and there comes out each day a small glass tube for use in inhalation. It clears the head and throat so thoroughly that, taken each morning on rising, there are no unpleasant sensations and no disagreeable hacking during the entire day. An unimpeded clearness of voice and respiratory organs.

Rev. J. H. Wiggin, in Dorchester (Mass.) Beacon.

Each package contains Dr. Sanford's Improved Inhalant Tube, with full directions for use in all cases. Price \$1.00. For sale by all wholesale and retail druggists and dealers throughout the United States. Agents, W. S. DECKER & POTTER, General Agents and Wholesale Druggists, Boston, Mass.

INSURANCE.

INSURANCE AGENCY OF

**WELLS & KERTH,**

REPRESENTING THE

Royal Canadian (Capital \$6,000,000 Gold.)

British America (Assets \$1,192,556.70.)

Millville (Fire and Marine (Millville, N. J.) Assets, \$1,442,987.94.)

Commercial (Of New York City.) Assets, \$315,331.80.

Union (Of Philadelphia; established in 1804.) Assets, \$383,102.00.

Fireman's (Of Dayton, O.) Assets, \$410,424.96.

German (Of Freeport, Ill.) Assets, \$437,877.33.

RISKS WRITTEN AT FAIR RATES.

Office in Alexander County Bank.

ESTABLISHED 1838.

Safford, Morris & Candee,

(City National Bank Building)

CAIRO, ILL.

INSURANCE

Representing Over \$20,000,000.

FIRE, ACCIDENT, LIFE, MARINE, HULL, LIVE STOCK.

NO. 70 OHIO LEVELL, Cairo, Ill.

IMPERISHABLE FRAGRANCE.

MURRAY and LANMAN'S

FLORIDA Water.

The choicest, most fragrant and most delicate of all perfumes for use on the handkerchief at the toilet and in the bath. Delightful and healthful in the sick room, relieves weakness, fatigue, prostration, nervousness and headache. Look out for counterfeits. Always ask for Florida Water, prepared by the sole proprietors, Messrs. Murray & Lanman, New York.

For sale by perfumers, druggists and fancy goods dealers.

BOOT AND SHOE MAKERS.

**R. JONES,**

FASHIONABLE

BOOT AND SHOE MAKER

ATHENEUM BUILDING,

Commercial Avenue, bet. Sixth and Seventh sts.,

Cairo, Ill.

TAKES pleasure in announcing to his patrons and the public generally that he has recently received the finest and most select stock of Leathers of every description ever brought to this city. All work in his line executed promptly and in the best manner. Entire satisfaction given in every instance. Prices reasonable. A cordial invitation extended to all to call and examine goods and learn prices.

MEDICAL.

**SANFORD'S**

RADICAL CURE

FOR CATARRH

INSTANTLY RELIEVES.

WHOLESALE AND RETAIL DEALERS IN

Foreign and Domestic Liquors

—AND—

Wines of all Kinds,

NO. 60 OHIO LEVELL.

REV. J. H. WIGGIN SAYS:

One of the best I have known. Catarrh may, the best remedy we have found in a lifetime of suffering, is SANFORD'S RADICAL CURE. It is not unpleasant to take through the nostrils, and there comes out each day a small glass tube for use in inhalation. It clears the head and throat so thoroughly that, taken each morning on rising, there are no unpleasant sensations and no disagreeable hacking during the entire day. An unimpeded clearness of voice and respiratory organs.

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## Latest News.

### MARKETS BY TELEGRAPH.

LIVERPOOL GRAIN.

LIVERPOOL, August 7, 3:30 P. M.—Wheat—unchanged—Winter, 9s 6d@10s; Spring, 9s@9s 6d; California average, 10s 2d@10s 5d. California club, 10s 5d@10s 8d. Corn—new, 22s 9d@23s; old, 27s 3d@27s 9d.

CHICAGO GRAIN AND PRODUCE.

CHICAGO, August 7, 12 A. M.—Pork—September, \$10 62½; October, \$10 73½. Corn—August, 39½ bid; September, 39@39½. Wheat—August, 94¼; September, 91 asked.

CHICAGO, August 7, 11:00 A. M.—Corn, —August, 39 asked; September, 38½@38¾. Pork—September, \$10 73; October, \$10 55. Wheat—August, 95 asked; September, 91. CHICAGO, August 7, 10 A. M.—Wheat—August, 94¼@94½; September, 90¼@90½. Pork—September, \$10 60 asked; October, \$10 65. Corn—August, 39@39½; September, 38¾.

NEW YORK, August 7, 12:04 P. M.—Wheat—normal—No. 2, Chicago, \$1 09; No. 2, Milwaukee, \$1 10; Red winter, \$1 04@1 10; Amber, \$1 06@1 13. Corn—steamer—47¼; No. 3, 46½; No. 2, 48¼@48¾. Gold, 100 ¾.

### THE IRISH.

#### AT HOME AND IN THIS COUNTRY.

AN ADDRESS BY GEN. JOHN A. LOGAN, RECENTLY DELIVERED BEFORE THE EMERALD BENEFICIAL ASSOCIATION AT CHICAGO.

General Logan said:

FELLOW-CITIZENS OF THE EMERALD BENEFICIAL ASSOCIATION:

Although under some obligations to be present at another point to-day, I found it impossible to forego the pleasure of meeting my Irish friends upon this occasion, in response to their very cordial invitation to participate with them in the present celebration, as also to address them upon such topics as grow out of our mutual interests—those interests which tie together all individuals who are united by principles of morality and bound in sentiment by the broad fact of common citizenship.

In hastily running over the constitution and by-laws of your association, I learn that its prime objects are of the most praiseworthy character, comprehending in a few words the cultivation of Christian virtues and morality, and the practice of mutual relief and charity among your members, entirely ignoring the disturbing question of politics. You are banded together for the promotion of those lofty attributes of personal character which so eminently distinguish the progress of our age. Your object is not to give illustration of the truthfulness of the poet's words, when he exclaimed:

"Man's inhumanity to man  
Makes countless thousands mourn;"

but to paraphrase those words into a living demonstration of the fact, that man's humanity to his fellow creatures robs sickness of its pains, poverty of its sorrows and society of its false distinctions.

One of the most remarkable sentences in your constitution is that which adopts the motto

FAITH, HOPE AND CHARITY

as a chief object of your affiliation. In this motto are embraced the ideas of faith in Him, who is the creator of all; hope for the future life and charity toward your fellow men—three virtues worthy of the highest human ambition. With such a declaration of principles and purposes, in which the good is ennobled and the bad disavowed, your association must at once enlist the respect of every right-minded man, and claim the sympathy of each citizen who values order in society, justice in his relations with his fellow-man, and liberty for himself and family.

Submitted to the bar of such a tribunal, the objects of your association can only meet with the general indorsement due to that which is invested with every feature of worth as well as expediency; that in which there is everything to praise and nothing to condemn. The age has gone by fortunately for us, when every man was a sort of moral Ishmael, with his hand raised against that of every other man. Despite the croakings of cynics, the world does progress, and great advances have been made within the past two centuries towards a much higher type of humanity. Let scientists quarrel as they will over the question of man's origin from the lower orders of animals; but what our age proclaims is the fact of

A MORAL REVOLUTION,

through which the man of the nineteenth century is as far elevated above his representatives of the middle ages as was the latter above the barbarians, who attempted to smother the first flickering light of a dawning civilization. Every church spire in Christendom rises in testimony of this fact; and every organization fashioned upon the principles of high authority and human brotherhood, such as yours, is one of the foundation stones upon which rests securely the temple of modern progress.

If, then, the objects of your society are so far above the reach of challenge, the method by which you seek to accomplish them must be no less so. Cursing fault-finders there are, ready to argue in such cases that, if the spirit of association be good, the association itself must be bad, because it is exclusive and confined to the particular persons constituting the membership. The fallacy of such an argument is shown in a thousand of the most common-place matters of life, and is illustrated by the domestic affairs of the family as well as by the higher policy of the nation. The efficiency of associated effort has ever been recognized as the first step toward accomplishment of purpose. We are all familiar with the story of

the wise king who illustrated to his quarrelling sons

THE STRENGTH OF UNION,

by requesting each to break a bundle of rods bound together. Upon their failure to do so he showed them how easily a single stick out of the bundle might be broken. The lesson was a simple one, but full of practical wisdom. Every leaf of ancient history has its record of associations for the promotion of a common object. It is to be feared, however, that in the overwhelming majority of instances the object has been bad and the effect pernicious to the general interests, because the principle of association, protected by the garb of secrecy, was used to further political purpose. Through the engineering of this powerful means States have been overturned and Empires have been built upon their ruins.

Sal and black as is this confession, however, it has its colors of relief in the knowledge that learning was fostered, protected and perpetuated, by the association of its devotees, while the various schools of ancient philosophy represented combinations of individuals, who nurtured the increasing stock of knowledge for transmission to the coming generations. More important than this, however, was the agency of association in the growth of the Christian era, and from the nucleus of the twelve Apostles there has been multiplied the millions, who now recognize the divinity of Him who died upon the cross.

And, fellow-citizens, it is a curious and instructive circumstance that, through all the mutations of time, carrying with them the destinies of men and nations, there has come down to our generation, from the misty darkness of the past, no association of individuals, the professed object of which is not the inculcation of virtue and the elevation of the standard of moral character. Secret associations for the furtherance of political ambition, or the management of the affairs of nations, have melted into thin air, and left scarce a trace behind.

In magnificent contrast to the schemes of personal aggrandizement represented by the associations just dwelt upon, stand such fraternities as those represented to us by the

EMERALD BENEFICIAL ASSOCIATION,

with their objects open as day, and their purposes exclusively directed toward the elevation of character, and the practice of those virtues which make the whole world kin. They must be recognized as among the civilizing agencies of our time, and the members who compose them are entitled to the respect, the gratitude and the admiration of their fellow-men. Let it be claimed, by those who will insist upon making such a claim, that the direct advantage of the association are only with the members who compose it, and still it must appear that society in general is bettered by the example, and benefitted by the practice. Every man in the community who practices correct living; who professes to be governed in his private life by the influences of a religious belief; who presents an example of sobriety; of honesty in his dealings, and charity and fellowship in his intercourse with his neighbors, is a good citizen; and upon the number of good citizens in a community rests the general order and well-being of the community at large. A vicious population fills the jails and the penitentiaries, and becomes a menace to the people in general, while an idle population fills the almshouses and public institutions and becomes a charge upon the public purse. Therefore, I say that every effort which proposes to better the characters of men; which cultivates the principles of honor and correct living; which promotes industry and discourages idleness, which provides for the poor, nurses the sick, cares for the widow and educates the orphan, is entitled to the profound gratitude of every man and woman in the community, and merits the respect as well as deserves the protection of that free government which such effort is doing so much to sustain, upon the only safe basis of an enlightened citizenship.

Your associations, fellow-citizens, is of this character; and while your efforts in behalf of each other are worthy of all commendation, the benefits you are conferring upon the general public in furnishing an exemplary class of citizens in support of good government merit the recognition of all; and for my part I congratulate you upon your good work, and bid you God-speed in all such valuable contributions to the public welfare.

To this extent, fellow-citizens, I claim a mutuality of interest with you, as should every man, whatever be his religious belief or his political creed, who desires the perpetuation of the free and tolerant government under which we live. But strong as is such a bond of interest between us, it is immeasurably strengthened by those

GREAT FACTS

of our national history, covering the years from 1801 to 1867, through which every man, of whatever country he might be native, who bore arms in defense of the Nation, cause earned the right to claim a citizenship, founded not simply upon legal enactment, but upon the broad ground of title inhering to a nation's defenders upon the field of battle. This vast country of ours is largely composed, as you well know, of a population who sought it out as the Eldorado of liberty and equal rights, and as a refuge for the oppressed of all nations. The magnanimity with which our government has ever treated its class of adopted citizens is evidenced by the laws which have enfranchised the disenfranchised of other lands, and vested with all the attributes and privileges of men those who, under other governments, had been treated as inferior beings.

And, indeed, did this class of our fellow-citizens show their appreciation of the priceless boon which their adopted nationality had conferred on them by

RESISTING ITS DEFECTION

when the day of trial came—that day which so severely tested the question of the possibility of a government under which every man is equal in the race of life; a government under which there are no titles save those earned by honor and correct living; under which there are no kings to claim the fine linen, and no beggars to be glad of the rags; under which there are no masters and no slaves, and under which every one, no matter how lowly his station, is made to feel the force of the Scottish poet's words:

"The rank is but the edifice's stamp,  
A man's a man for' that."

Continued on third page.

To its adopted fellow-citizens who so nobly stood in defense of its integrity and perpetuity, our country can have no other sentiment than that of grateful recognition. Reared, as many of them had been, under the hard rules of proscription and grinding exaction pertaining to their mother lands, they fought with a vigor for their new-found liberties, stimulated by the contrast which happy experience had enabled them to draw in favor of their adopted country. Of the men who assisted at the second birth of our Republic none there were who deserved a larger need of credit than the natives and descendants of a country which, for long continued and extreme

SEVERITY OF OPPRESSION

unrelieved by the commonest principles of justice, probably stands alone in the history of the world. For absolute despotism during a comparatively limited number of years, perhaps the rule of Turkey over some of her unfortunate dependencies may surpass all others; but for injustice at the inception, followed for centuries by acts of oppression, cruelty and dishonor, the course the English government toward the long-suffering Irish people must be denounced as infamous in the extreme by every fair minded man.

It we appear to... shall we find a man who, taking into consideration his field of action, rose to a greater stature as a General and a hero than Brian Boru, the Irish King, who finally defeated and repelled the invading Danes at Clontarf, near Dublin, on Good Friday, in the year A. D. 1014. Or, if we seek a later instance, let us cite one to whom England owes not only much of her military prestige, but also much of her recent territory—a man whom, in the general order to the army by the Queen, is stated to have been "the greatest commander England ever saw;" a man who saved Europe from the dominion of the first Napoleon, and broke his power upon the field of Waterloo—Wellington, "The Iron Duke"—an Irishman by birth, if not a true Irishman in feeling. If we appeal to the test of royalty where shall we find a more noble type during the twelfth century than Hoderick, who died as the last King of all Ireland. If we turn to the test of statesmanship, where shall we look for a more sagacious, a more wise, a more just and a more learned example than Daniel O'Connell, the man so dear to the Irish heart. What more charming novelist is there than Goldsmith, whose "Vicar of Wakefield" is read in every tongue; and what more delightful songster than the glorious Moore, the world's "Tom Moore," whose melodies ever fresh and ever new, have brought people pleasure to a greater number of people perhaps than the similar productions of any other author.

There can be no successful charge of perverting the truth of history, or attempting to appeal to the passions, when it is claimed that the history of the Irish people, since the English invasion, has been a long record of

PERSECUTION, INJUSTICE AND OPPRESSION, which must always remain as a disfiguring mark upon the English character and the English government.

Up to the time of the Conqueror, the allodial tenure was in vogue among the English people—a tenure which gave to the individual the absolute right of property. After the conquest, however,

THE FEUDAL SYSTEM

was concurred in, a system which, as Blackstone says, declared that the king is the universal lord and proprietor of all the lands in his kingdom. This system prevailed throughout all Europe from the ninth to the thirteenth century, and under it the conquest of Ireland and the confiscation of private lands were attempted to be justified. But it is a matter of record and proof that in the sequestration of the Irish property not even the just requirements of the feudal system were complied with. The whole story is not one of fair conquest within the scope of the civilization of that era, but of deception, of treachery, of broken compacts and execrable faith, through which the rightful owners were turned out of possession; compelled to pay the lion's share of their labor to a titled class who did not even live among them; robbed of a nationality, and, more than all, perhaps, compelled to accept a religion not of their own choosing, at the point of the sword. There is scarcely a parallel to it in history. Feudality under the Romans even found it not only just but expedient and politic, to give some privileges to the tenant, whereby he could become interested in the land itself. Under the English system there were no privileges in the present and no hope in the future; there was general estrangement of title and private robbery and spoliation; under the claim of conquest by force of superior arms and power, subjugation was really effected by means unknown even to feudalism. Nor was the subjugation the act of a year, nor yet of a decade; nor was it the pure product of the battlefield; but largely of intrigue too base to bear the name of diplomacy. Once begun the end was gradually consummated through centuries of wrong and injustice. As to oppressive laws, we may ransack all the volumes of statutory enactments ever made by governments professing liberality and nothing will be found to equal

THE PENAL LAWS

made by the British Government for the Irish people. The former slave system of our own free America was a blot upon our civilization which the people of our times have pretty effectually washed out; but to those who have been attentive students of all the details of Irish history, it must certainly appear that a wrong toward a suffering people was perpetrated upon Irish men and women by a government which held up its hands in agony at the American slave system, as great, in nearly all respects, as that inflicted by the slave drivers. For, if you rob a man of his personal liberty, compel him to work for you, and allow him nothing but the barest means of subsistence, if you suppress his freedom of expression, and compel him to pour out his complaints to the silent hours of the night; if you stifle his religious belief and force him to sustain by his labor and means a form of worship which he does not approve; if you take away all means of education and withdraw all possible chance for bettering his condition by worth and merit,

Continued on third page.