

Mr. Morley On the Land Bill.

At Newcastle, Eng., recently, Mr. John Morley was made the recipient of a great demonstration on the occasion of the annual meeting of the Northern Liberal Federation. The right hon. gentleman arrived from Scotland at the Central Station, and was met by crowds of well known Liberals.

Mr. Morley's first engagement was with the members of the Irish party in Newcastle, for these gentlemen decided, some little while ago, to utilize the occasion of his visit, and to recognize his devotedness to the cause of Home Rule for Ireland, by presenting him with an address.

Mr. W. T. Martin, addressing the right hon. gentleman, remarked that it was his privilege that afternoon to introduce a deputation of gentlemen who desired to give expression to something of the admiration and appreciation felt for him (Mr. Morley) by Irishmen resident in Newcastle. He had no authority to speak on their behalf; indeed, it would be an impertinence, if not a criminal offence for a mere Englishman to attempt to speak in the name of Irishmen. But he believed he correctly interpreted the feelings of the deputation when he said that they wished to place on record their recognition of what Irishmen owed to Mr. Morley. How great the debt was would probably never be realized until the history of the last 20 years came to be written. The deputation represented no particular section or faction of Irishmen, but was representative of the Irish residents of Newcastle. He desired to introduce Mr. Hugh Boyle to speak on behalf of the deputation.

Mr. Hugh Boyle said that they wished to take up as little of Mr. Morley's time as possible. They knew that he had had a very heavy week. They need not say that the Irishmen of the city received his reply in the affirmative to accept an address from them with the most lively satisfaction. They wished to show in some manner the high esteem that Mr. Morley's personality was held in. He proceeded to refer at length to Mr. Morley's excellent work at the Irish Office. He supported Home Rule, land reform, and a Catholic University, and his endeavors to ameliorate the lot of the Irish people and endeared him to them all. Of course, he need not say that Irishmen were pretty well known. They could always forgive, and soon forget, an injury, but work such as he (Mr. Morley) had done for the Irish people they never would forget. And their prayer was that he might live and long have health and strength to maintain his position in Parliament and support the cause of Ireland. Mr. Boyle then read the address.

Mr. Morley, on rising to reply, was received with cheers, the company rising to their feet. He said: "This is to me a very interesting occasion. The gentleman who has spoken for you in prescripting this address has used some expressions—perhaps I might even say many expressions—about me which I ill deserve. (No, no.) He talked of work that I have done for Ireland. I am afraid that the actual work done, in which I have taken a part, has only been moderately effective. This, at all events, I do expect from you, that I have never served since 1885, when I saw that the moment had come, the general election of 1885—for a real dead-lift effort to settle the Irish question—from that moment to this I have never swerved. I have given a good many years of my life—six or eight years—to endeavor to persuade those who came to meetings addressed by me that our solution of the Irish question was the right solution, and I tell you, though it has not succeeded up to this point—though events have not borne out the hopes we then entertained, I for my part don't grudge one single hour that I have given to the work."

You said, sir, that this very handsome address is provided by small subscriptions. Nothing gives me greater pleasure. A fact of that kind shows that it is not an ordinary form of address, but comes, I am willing, and even bound, to believe, from the real sentiments of your hearts. How does Ireland stand to-day? How does this question in which you and I alike have been so interested for so long—how does it stand to-day? I think it stands in a position that four or five years ago I, at all events, should hardly have anticipated. The new Land Bill, which will be under the deliberation of Parliament in a few days, undoubtedly opens a new chapter in

the relations of Great Britain and Ireland. It may take time to work out. It will. But it can't be withdrawn; the policy upon which the Bill is based cannot be withdrawn. The consequences must be deep and far-reaching in the direction in which you, as Irishmen, and I, as an Englishman, both hope to go. I was glad that you made this point, that it was in the interests of my own country no less than in yours—that I have formed the views which I expressed in 1885 in Newcastle, and from which I have not drawn back. It is in the interests of my own country as much as yours.

Now, I said the other day, as I say now, that this new Land Bill marks a great revolution in policy. I observe that the late Chief Irish Secretary, Mr. Gerald Balfour (than whom there is no clearer head in the House of Commons, and who, let me say, has made his mark upon Ireland by his Local Government Act), said recently that he is astonished that I should say this is a new departure in the Conservative and Unionist policy. Well, he is the last man with whom I should choose to enter into a controversy with, and I am not going to do so to-day. I will only say that if Lord Salisbury and the heads of his party had in 1886 proclaimed the positions which they take to-day, I think it would have made a great difference in the result of the great controversy of that time. What is the Bill? I will tell you what it is. The Imperial Treasury is to give 12 millions to one body of Irishmen in order to secure for us the privilege of lending 100 millions to another body of Irishmen. Well, now, if Lord Salisbury had said that it was his policy to give one body of Irishmen 12 millions in order to have the advantage of lending 100 millions to another body of Irishmen, I am not at all sure that the result of the controversy of 1886 would have been what it unfortunately was. Something was said about removal of grievances. This Bill, and the policy of which it is the expression, is more than the removal of grievances. It is an enormous revolution, for, say what you will of the policy of this Bill, what Mr. Redmond described it as being the other day is true; it is the abolition of landlordism in Ireland. I think it will be found that the Land Bill does not settle that question, and that it will come up again in the fullness of time and in due season for the consideration of the Imperial Parliament. I cannot go with those who say, "Let us forget all about the principle and policy of self-government; let us forget it until we are obliged to remember it." (Laughter.) But what I said the other day to my constituents in Scotland I repeat here—it is all very well to draw up your party programme, but Ireland fixes her own place in our party programme. You, I hope, will do what you have done before, and what the Irish have shown themselves for many years before 1886 they were very good at doing—I hope you will follow your leaders, and co-operate with them in the Parliamentary and other actions they may think necessary. I believe we are now upon the eve of the most important change that has taken place in the relations of your country and mine. It will always be an honor to me that I have had any share, however humble and remote, however unsuccessful it looks, in convincing Irishmen that there are some Englishmen, many Englishmen—you are wrong in talking of some who have abandoned the Irish cause—they may be some—I am not sure that I know them—yes, I know one or two. (Laughter and applause.) What I mean is that I do not know men of the first importance in our party who have abandoned the Irish cause. Let that be as it may the Irish fix their own place in the party programmes, and I hope it will be a peaceful place. If this Bill is a workable Bill, which it barely is at this moment, I am not at all sure that the day is far off when the two English parties will sit down together to say that the time has come when they must get this embarrassing out of the way, whether it be on the lines of the Bill of 1886, or whatever else may be fixed upon. I believe the day will come, and will come perhaps soon, when that solution will be adopted.

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The Religious Outlook in France.

A special correspondent of the Liverpool "Catholic Times" says:—

In the course of a recent debate in the Senate M. Combes declared, amidst the applause of his supporters, that the Concordat had been constantly violated by the Church—never by the State. Now, the first article of that famous instrument runs as follows: "The Catholic religion shall be freely exercised in France." Religious liberty could not be guaranteed in plainer or simpler terms. When, however, we remember what has been occurring in France during the last two or three years, when we consider the exceptional measures which the party at present in power has devised and adopted for the purpose of reducing the Church to a condition of bondage, when we see thousands of Catholic institutions peremptorily closed for no other reason than that they are under the direction of religious congregations, when we find tens of thousands of the members of these same congregations denied the most elementary rights of citizens, when we hear of Bishops and priests deprived of their stipends on the most flimsy pretences; when we see a system of espionage established with a view to punish those public servants who dare to discharge, or even permit their family to discharge, their duties as children of the Church; when we find that a Catholic can, in fact, hardly call his soul his own, we must be struck by the singular audacity of the assertion that the State—in other words, the Government of the day—has been careful to observe the solemn obligation it has contracted towards the Church. Both in the letter and the spirit the Concordat is being deliberately and outrageously violated as well by the legislative enactments as by the special decrees for which the President of the Council and his colleagues are responsible.

The enemies of the Church in France have engaged in the present campaign with a clear and definite purpose, and they are determined to stop short at no injustice, no illegality that might check the realization of their project. At all hazards the Church must be crushed. To-day the religious orders are being struck down, to-morrow it will be the turn of the secular clergy, the day after the hapd of the persecutor will in all probability fall heavily on the Catholic laity. As his Eminence Cardinal Mathieu observes in one of his recently published essays on the Concordat, there is now no "ancien regime" to abolish, yet the Church is attacked with as much violence as if the Bastille were still standing. In vain, he says, the Church holds aloof from any compromising solidarity, in vain she declares her adhesion to the Republic and her sympathy with the democracy, in vain she limits her claims to a share in the common liberties; it is deemed an offence that she exist at all. It is made a matter of reproach, he adds, that she represents the absolute and the unchangeable, that she asserts her right to govern consciences, that she insists on her authority to decide in questions of faith and morals. It is needless to remark that no valid reasons can be adduced to justify the persecution to which the French Church is being subjected. The spectre of "Clericalism" has been dangled before the eyes of the nation, though what Clericalism precisely means it would be difficult to define. The Inquisition, the condemnation of Galileo, the revocation of the Edict of Nantes, the treatment of Dreyfus, have all served as matter of accusation, but only the simple-minded can fail to perceive that none, not even all, of these pretexts are any justification for the iniquitous suppression of the religious congregations.

The tactics of the Freemasons and their Jacobin satellites are obvious—they hope that when the outworks of the Church shall have been destroyed the citadel itself will be more easily forced to surrender. M. Combes does not mean to denounce the Concordat just now. Interpreting the treaty after his own arbitrary fashion, he turns it to useful account whilst he strangles ecclesiastical liberties. But when the psychological moment comes, when the Concordat no longer serves his purpose, the separation between Church and State will be pronounced in spite of remonstrances from any quarter. Do not imagine, however, that her connection with the State ceasing, the Church will by the fact acquire a position of independence. Far from it. In the first place, how are the clergy to live under the new order of things? For a people amongst whom faith is almost universally extinct are not likely to make the needful pecuniary sa-

crifices for the support of religion and its ministers. In the second place, there is hardly a shadow of doubt that fresh shackles will be forged with which to fetter the freedom of Bishops and priests should they dare to exhibit any spirit save that of whispering humbleness. State subsidies may be withdrawn. State surveillance will not, and it would be idle to expect that the Church may be permitted, as a compensation for the loss of her revenues, to enjoy even a minimum of independence. The Minister of Worship will see to it that a plentiful supply of muzzling orders be kept in stock at the Quai d'Orsay for immediate use on any or no provocation. Already a circular has been issued directing the closure of non-authorized chapels; we may not have long to wait to see a similar fiat go forth for the shutting up of parochial churches. The naked truth is that whilst the infidel faction now dominant has for its immediate object the destruction of the Church as a corporate body, its ulterior aim is the dechristianization of the country, the uprooting of religion from the soil of France. They trust that the existing widespread demoralization induced by a licentious literature, and a licentious theatre, all which they have fostered and encouraged, will facilitate the diabolical task they have set before them.

And in presence of such a miserable situation what is the demeanor of the French people, of that nation which formerly prided itself on being "the Eldest Daughter of the Church"? Alas that it should be so, but what boots it to conceal the fact? We see a helpless clergy and a cowardly laity allow the Government to continue its deeds of violence and sacrilege, whilst as regards the masses of the population, their attitude generally is one of complete indifference where it is not demonstratively hostile to the victims. That France, which from one end to the other was for several years in a fever of excitement because a Jewish captain was supposed to have been unjustly condemned, now stands quietly by whilst the most sacred of public liberties are wantonly and ostentatiously violated, whilst tens of thousands of her most deserving children are driven from their homes, cast on the highway, robbed of their property, and forced into exile for no other crime than that of faithfully following in the footsteps of their Divine Master! Can any stronger proof be given that religion is dying, if not already dead—that the heart of the nation has ceased to beat in unison with that of the Church? That a people once so chivalrous should suffer tamely such outrages on defenceless men and women whose lives have been consecrated to well-doing is a revelation of the melancholy depths to which unhappy France has fallen. It is symptomatic of the extreme moral decadence which prevails that so numerous an array of public benefactors, of zealous workers in every field of religious, charitable, and social activity should be cruelly struck down without the Catholic manhood of the country making one serious effort to save them.

I can understand that neither monks nor nuns are popular with those citizens who have been educated in the godless primary schools and lycées of France, but where are the men and women who have been trained in Catholic establishments during a generation past? The convents have had the upbringing of a large proportion of French women, of high and low condition; Catholic institutions have had the intellectual and religious formation of, if I mistake not, a third of the youth of the nation. What have these men and women been doing, what are they doing at the present moment, to prevent the consummation of a crime which shocks all right-thinking people? No doubt we see many conspicuous instances of fidelity to the Catholic cause, but where are the millions? On which side are their sympathies? Their culpable indifference would lead one to think that they have gone over bag and baggage to the enemy. It is a fact, as noteworthy as it is painful, that many of the most rabid of the leading persecutors are former pupils of one or other of the teaching congregations. Everybody knows the antecedents of M. Combes. At the Ecclesiastical Congress of Rheims, in 1896, more than one member complained that, except in districts profoundly religious, the great majority of the old pupils of the "congregational" schools lapsed into indifference, and the other day Drumont, in the "Libre Parole" bitterly reproached the Catholic ladies of the aristocracy, ex-pupils, as he said, of the most "chic" convents, who continued their fashionable amusements, at a season when the French Church is face to face with one of the gravest and saddest crises in her history. Nay, it has been stated on excellent authority that one of the most active par-

MR. A. D. FRASER Of Fraser, Viger & Co., Purchases Nordheimer Building.

Mr. Alex. D. Fraser, of the well known St. James street firm of Fraser, Viger & Co., comes into possession to-day of the Nordheimer buildings, wherein his business has been located since May, 1894, the price paid for the property being, it is said, in the neighborhood of \$190,000.

This property is one of the best known on the street, and, although the figure just mentioned, seems a large one, it is understood that Mr. Fraser has already declined more than one offer in excess of the purchase price just mentioned.

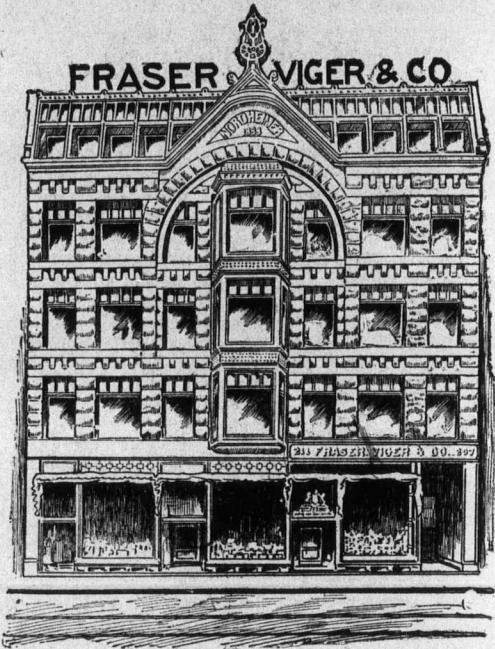
The Nordheimer building, which has been purchased from Mr. Samuel

30th of April, 1856, that this last mentioned transaction was recorded. The present vaults in the building, which are well worth a visit, were constructed upwards of three-quarters of a century ago, and are now in the same fine condition as when the property was transferred to the Messrs. Nordheimer.

Mr. Fraser will continue the business of Fraser, Viger & Co., in his present store, and as he said recently, all the leases will, of course, be respected.

He will at once undertake extensive improvements to the building he has just acquired, one of the most important being a modern up-to-date elevator, the contract for which has already been given. The structure itself will be administered apart from the business of the firm and the organization will be known as the Nordheimer Building Company.

Mr. A. D. Fraser entered the employ of Major Alex. McGibbon about 33 years ago, remaining with him until 1885, when Mr. McGibbon re-



Nordheimer, of Toronto, and formerly of this city, has a very interesting history, and the price which the present proprietor paid is certainly indicative of the wonderful increase made in St. James street values during the past few years.

The block, which has just changed hands, has a magnificent frontage on St. James street, with a depth extending through to Fortification lane, and was formerly the property of Hon. Samuel Gale, of this city, who sold the same to Messrs. Abraham and Samuel Nordheimer for six thousand pounds current money (\$24,000), of the then province of Lower Canada, for it was on the

tired. Mr. Fraser then formed a partnership with a fellow-clerk, the late Mr. Hormidas Viger, carrying on business where the Canada Life building now stands.

Mr. Viger died in September, 1893, and on the 1st of May, 1894, Mr. Fraser removed to his present stand, which now becomes his own property.

A prominent feature of the business is sportsmen's supplies, the firm controlling this branch of the trade on both sides of the line, and Messrs. Fraser, Viger & Co.'s staff are now kept busy day and night packing orders for all the famous trout and salmon lakes and streams.

The Apostolic Delegate

At the Gesu.

On next Sunday, 10th inst., His Excellency, the Delegate Apostolic, Mgr. Sbarretti, will sing Pontifical High Mass in the Church of the Fathers of the Society of Jesus, Bleury street.

The Mass to be sung is one of Gounod's, with full choir and organ accompaniment. A Scholastic Disputation on matters Philosophical will be held in the Academic Hall of the College, under the Church, in the evening, at 8 o'clock, by the first year students of philosophy. It will be conducted in the Latin tongue, and in accordance with the procedure of the Schools, commended by the approval of well nigh a thousand years. His Excellency will preside.

DEATH OF MRS. M. KIELY.

It is with profound regret that we chronicle the death of Mrs. Martin Kiely, wife of an old subscriber of the "True Witness," which occurred on Monday last.

Mrs. Kiely's eldest daughter was killed at a Grand Trunk crossing some two weeks ago, and since that time she has steadily failed in health. The funeral was held on Wednesday morning, to St. Ann's Church, and was attended by a large number of friends and acquaintances. The "True Witness" offers to Mr. Kiely and family its most sincere sympathy in their great loss.—R.I.P.

Happy is he who is not less humble among his inferiors than in the midst of his masters and superiors.—St. Francis.

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Miss Mary Stuyvesant. The great, old-fashioned, softened the light and clutter of vehicles, the children and the evidences of the social of Stuyvesant Square, blinds of the window, a Dutch church, a mulatto woman, a rapidly descending the entering his brougham, rapidly away up-town. Behind her could be half-light of the large of Miss Stuyvesant in bed. Even in the stead of mahogany large and masterful, gray wig surmounted large features and a passion spoke in spite of a strong-will aristocrat.

Everything in her the furniture, the pictures, the silver and table near her bed of scorn, at least an of the modern spirit of "You heard what Lizzie," the invalid voice without the le "Yes, Miss Mary, servant trying to m "It's just what I I ing for some time. never get on my have my memorandu place?"

"Yes, Miss Mary, anything; the silver gers; the diamonds the paintings of my Historical Society; Rev. Dr. Stockton; things for the servan I think."

"Yes, Miss Mary, "You've been a fa Lizzie, and I've not my will. The estate cannot be touched; of my own savings, miniature in the ca may take as a keep you will miss me a years."

The servant mer hands together as the bed.

"My nieces and ne house, I fancy—it is question for them I will then have to have some money you?"

"Almost four Mary."

"You will need cate your child. St white girl, Lizzie, be very pretty. You quite pretty young came, Lizzie, but d bitious for Alice; th that for breaking h white sash, the or gave me, and my c can wear them too. Do you know, Lizz thinking of late th lives all happen for think that marriage the sweet memories Henry Alston all v very handsome, wa member the day he you? How fascinat day he left for the all that afternoon? And when the new wounded and later "I haven't dared years but the dyin counts, even of the remember that it v ed me back to life fever that set in. growing so very d perhaps you had b Lieutenant's minia head he had! W does one see them his black hair dra side—his gentle mo

Miss Mary's utter a while, and the n ed square seemed mission into the mansion and the ment. In a little w but with something

"When I am gone take the Lieuten Clarke and the G him and I don't w unfriendly hands. the family relies t Perhaps now you to have some of Newport as I fear ing I shall be fa thy one cannot expect but it is hard summer and eve