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J. J. CHADOCK, Editor and Publisher

THE PRESS—THE PEOPLE'S DUTY.—If you wish to have an honest press you must honestly support it.—Archbishop MacHale.

NOTES AND COMMENTS.

Mr. H. Souciisse left on Tuesday last for Regina.

The Rev. Arthur P. Arnot, formerly incumbent of St. James, Episcopal Chapel, Edinburgh, has been received into the Catholic Church.

From present appearances Mr. Thomas Gelly will be returned for his county by an overwhelming majority. His candidature is meeting with every favor.

We have received several letters regarding the dispute in St. Mary's choir, but we do not see the utility of bringing before the public a controversy the interest of which is purely personal, therefore we do not publish them.

In our last number we made an error in stating that the Rev. Father Drummond would visit Minnedosa during the week just passed. The Rev. Gentleman announces that he will preach a mission at that place beginning on the 23rd inst.

The promptitude of Mr. Norquay and his Government in holding good to their promises to aid substantially the construction of the Hudson Bay Railway will do much to raise them in the estimation of the public. The news had no sooner arrived that the construction of the road was to be begun than a Cabinet meeting was held, and substantial aid given. Thus another plank of the Reform platform disappears.

SIR JOHN AND THE TITHE SYSTEM.

A vigorous onslaught has been made by several journals throughout the country on the system of tithes paying in the Province of Quebec, and much has been said and done to deceive the people as to the true inwardness of the system and its effects upon that province. It has not been sufficient for these papers to be told that the people of Quebec who certainly must be credited with knowing their own case best, are satisfied with its workings and are just as prosperous as those under different institutions. No, they have represented to the public that the people of Quebec are groaning under a tremendous burden, the inevitable result of which will be to bankrupt the inhabitants. Now it is a known fact that fully 80 per cent of the farming people of Ontario are at the mercy of mortgages, who may hurl them from their holdings at any moment. The boasted prosperity of the Western Province is a myth. Its irrational and false progressiveness has led it into an enextricable abyss, whereas in Quebec we have a healthy financial status among the peasantry. But perhaps as good an answer as can be given to the wild ravings of these journals are the words of Sir John McDonald himself delivered at London the other day. He said—

"It is convenient in the Province of Quebec and the people like it, especially in the agricultural districts, where they have more crops than cash) for them to pay their tithes in the produce of their crops rather than to subscribe and pay in cash. And what is the consequence? If the Lower Canada farmer has a large crop, why the person is lucky—Providence has helped the person as it has helped the farmer. And if the crops fail why Providence has deserted the farmer and has deserted the person too. That is their system, they like it, and it is a system of which Protestants cannot complain, for they have nothing to do with it. And if these people do not complain of it why should we in another province with different institutions, try to force our opinions upon them and get up an agitation upon a point of that kind? I disapprove of it altogether."

And we would ask that unpeepable

journal, the Huntington Gleaner, which aspires to the proud position of tail-piece to the Toronto Mail on this question, to contrast, with the fair tribute of Sir John to the equitable working of the system in Catholic Quebec, with the following case of inhumanity on the part of the Anglican Clergy of Wales, who have in and out of season, exacted from the famishing farmers their tithes by legal process. The extract quoted we take from an English exchange just to hand—

"The Anglican clergy in Wales have by their want of human sympathy inflicted on the Establishment an amount of damage, for which the tithes exacted from the farmers by severe legal process must be a poor compensation. Had they as a body, acted with leniency towards the struggling land cultivators, we should not now hear a cry resounding throughout the Principality for the abolition of tithes, and the disestablishment of the Church. Notwithstanding the depression from which the farming interest is suffering, they have insisted on receiving their tithes in full measure, and have given ground for the accusation that they are 'the most unfeeling class in the country.' The Anglican clergymen occupy in Wales a position which demands much thoughtfulness and delicacy of feeling on their part, and ordinary prudence should have induced them to keep steadily in view the danger of sowing the wind."

The Gleaner will also find in the above a precedent for the action of the Quebec House in allowing tithes to be collected by legal process, which it insists is not compatible with constitutional Government."

THE SCOTTISH PROTESTANT ALLIANCE.

A week or so ago the "Review" commented somewhat severely on the unwarranted action of the above association who were so blinded by bigotry as to demand the dismissal of Mr. Matthews, the Home Secretary for England, on the ground that he was a Catholic. When we first referred to this matter we had not the full text of the insolent letter of these gentlemen, and based our remarks on a cable despatch which was by no means comprehensive. But this week we have had forwarded to this office from a correspondent at Minnedosa a copy of the letter as it appeared in the London Standard of the 15th ult. This extract makes it clear that the Protestant Alliance founded their protest on the same grounds as those which exclude Catholics from the throne and the office of Lord High Chancellor. But admitting for argument sake that the ban is applicable to the very position held by Mr. Matthews it is possible that our correspondent, who is apparently a man of large culture, coincides with the action of these gentlemen who dare associate the name of the Divine with an act of injustice. Apart from the satire such a law must be upon the 'boasted civil and religious freedom of the British Empire, does he agree with these antediluvian exponents of Evangelical intolerance who, on this the hope illumined verge of the nineteenth century, with peaceable intentions on their hypocritical lips, revive musty laws which can possibly have no other effect but that of seriously affecting the general well being of the commonwealth.

THE DELEGATES ONCE MORE.

The following despatch, from a late number of the Montreal Star bears out conclusively what this journal said last week in reference to these gentlemen. The despatch was dated for Kingston and stated that:

"A lively meeting was held to-night in connection with the appearance of Rev. Dr. Kane and Mr. G. H. Smith, delegates of the Irish Loyal Union. The hall was crowded and each of the delegates made a speech of one hour's duration. Both speakers were emphatic in their language, and strongly against the Home Rule measure of Mr. Gladstone. To the Parnellites were attributed all the terror, outrage and murder in Ireland. A resolution was presented sympathizing with the minority in Ireland, in the struggles against the mischievous violence of Parnellites and other disloyal factions. Mr. W. Robinson, ex-M. P. P., presented a resolution recommending that the British Parliament grant to Ireland the same extent of self-government as Canada enjoyed. A scene followed. Cheers hissed and loud talking followed. Dr. Kane and Mr. Smith were called firebrands, and cheers for Parnell were heard in the hall. Mr. Robinson told Dr. Kane that he was mistaken if he thought he could change the views of Canadian members of Parliament by his speeches.

Just so. The Canadian people thoroughly understand the orange cohorts and are not to be won over to sympathy with their hellish and diabolical pursuits. The most striking feature of the affair was that Mr. Robinson is said to be, or was at one time, a member of that secret cabal

which now defiantly oppose law and order in Ireland.

THE IRISH LADIES AND MR. GLADSTONE.

The Orange Dames who a short time ago presented a petition signed by 500 of them, to the British Government, praying that Home Rule be not granted and picturing the disastrous results that would follow if Mr. Gladstone's measure should become law, have certainly done more to popularize the Home Rule movement and its noble champion than they looked for. Their petition has been met by a counter one signed by half a million of the representative ladies of Ireland, as witness the following from yesterday's despatches—

London, Oct. 5.—The deputation of Irish ladies, headed by Mrs. Sullivan, wife of the Lord Mayor of Dublin, was received by Mr. and Mrs. Gladstone yesterday, the occasion being the presentation of the petition of half a million of Irish women in favor of Home Rule. There was an immense crowd present. Accompanying the deputation were deputations representing the municipals councils of Cork, Limerick, Waterford and Clonmel. Mr. and Mrs. Gladstone and family met the petitioners as they entered the grounds, and accompanied them into the library, where Mrs. Sullivan read the address of the Irish women. The mayors of Cork, Limerick, Waterford and Clonmel then presented Mr. Gladstone with the freedom of their respective cities, and thanked him for his chivalrous and splendid efforts to restore Ireland's parliament, and expressing the hope that he would soon visit Ireland to receive from the Irish people at their homes the thanks they all felt towards him.

Mr. Gladstone replied, saying that the Irish people would always share his interest and affection. He alluded to the difference in the Irish question a century ago and now, and said it was necessary that the late government's Irish proposals should have been put forward in accord with the desires of the Irish nation, and also to make it clear that the proposals stood within the limits of imperial honor, safety and welfare. These aims were completely attained and they have been sustained with singular mildness and temperance of expression, which have so far characterized the conduct of Irishmen at every stage of the agitation till now. The cause represented by these honorable deputations is the cause of order, peace and legality. It is in the hope of conducting to a settlement of this great question in political affairs he was quite prepared to withdraw from the public life if he could believe it were better for Ireland, but he was unwilling to arrive at this conclusion. England's interest is as much involved as Ireland's. On the lowest grounds of civil and military economy, it is England's interest to change in some way the present civil government in Ireland, which costs British taxpayers yearly sixteen shillings per head of population, while the civil government in England and Scotland costs yearly but eighteen shillings. On far higher grounds, England ought to concede Ireland's request. England's character is concerned. There is a stain upon England in respect to her relations toward Ireland. He denied that the term separation which their opponents unscrupulously use to describe the meaning of the late government's proposals, is correctly applied in this case. The promoters of the bill never thought of separation. The present Government encourages the Irish land occupants to believe that judicial rents will be reduced. This is embodied in the appointment of the present land commission, and also in Salisbury's speech at the commencement of the parliamentary session in what he said concerning the judicial rents. He did not accept his statement to any great extent regarding legislation, which his Government proposed for the next session and reserved judgement also on the wonderful encyclopaedia delivered on Saturday by Lord Churchill, whose performances are less known than his promises. Full justice to Ireland requires careful investigation of her financial history before we reach the conclusion as to what should be accorded her. He hoped Ireland's triumph would come with promptitude, with cheerfulness and with joy, and that there would be no intervening period of gloom.

CORRESPONDENCE.

ENGLISH ARISTOCRACY.

To the Editor of the Northwest Review

Sir—While thanking you for your kindness in giving space to my letter of the 14th September, I am afraid I must object to the editorial note appended. The case can be put in a very few words. You accept General Badaeu's account of certain English families on the ground of his eminent literary ability. Now I will ask is any author however eminent, an authority on all subjects and is it not probable that he may—especially when a foreigner like the General—err on a subject so little understood as genealogy? Most of your readers if suffering from any disease would prefer the advice of one specially trained for the purpose rather than that of the General, and I will then ask whether the opinion of a man who has devoted the best part of his life to the study of genealogy is not entitled to like respect until proved wrong? For nearly twenty years previous to my settlement in this province I made it my special and with the exception of law and history (its sister sciences) my only study. So far from being one likely to be misled by any work however old I am rather an adherent of the mod-

ern school of genealogists of whom the chief leaders are Pym Yeatman author of the greatest genealogical work of the age—The History of the House of Arundel—published in 1882, and General Harrison whose History of Yorkshire—the most complete county history ever attempted—is now being issued volume by volume as ready. The new school accepts nothing without investigation. Mr. Yeatman in a Prospectus of a work on which he is now engaged viz. "the Genealogical History of England from Canute to William the Conqueror" writes "In working out this part of his book, and in the hope of utilizing records which apparently have no meaning for English historians, he necessarily compared the results of his own researches with some of the published Histories of England of the present day, and he was confirmed more strongly in the views he perhaps rashly expressed some years since in the pages of his 'Introduction to the study of Early English History,' especially with regard to the utter untrustworthiness of these books. His book was written at a time when the writer was debarred temporarily from the active duties of his profession. Coming fresh from the practice of his profession, he was perhaps amused to find how shockingly ignorant of the truth of English History, are its so-called professors, and he raised up an army of opponents by blurring out the truth, but his views were true, and in this task perhaps no merit was earned, for it is a far easier thing to be a critic, an iconoclast, than to be a constructor; but in his 'History of the House of Arundel' the Author has, he submits, given proof of his power in the latter capacity and he now proposes to apply himself to the important task of illustrating the portion of our history extending from Canute to William the Conqueror. There are doubtless many men far more capable than himself who might undertake this task but they choose to leave it to writers who however confidently and dogmatically they may write are yet singularly unfitted for the task for several reasons; the chief being their determination to keep to foregone conclusions, and to resist the natural inferences to be drawn from their premises, and the apparent inability to weigh conscientiously the facts within their grasp or even to comprehend their meaning. The true historians of the age are men like the late Robert Eyton who are not afraid of the labor of working through miles of records and of fairly estimating their worth. They prefer to gather their facts from the Chronicles, which for the most part are mere copies from each other, and few of them possess any real value. The so-called Saxon Charters are chiefly forgeries or if genuine are colorless and worthless etc."

I do not desire anyone to imagine that because I have defended certain families from false charges brought against them by General Badaeu that I am attempting to defend the House of Lords as a whole. Many of the general statements as to the mode in which modern peerages have been obtained are undoubtedly true. Three quarters of the existing peers are men who whatever else they may possess certainly have no lineage to boast of. The majority of the peerages conferred since the accession of William of Orange have only tended to degrade the House of Lords and this degradation is slowly but surely tending to the destruction of the Lords as a Legislative Assembly. They have for ages ceased to be what they originally were viz the chief tenants of the Crown or the great land owners of the Kingdom, and only remain in their present position because that particular kind of Upper Chamber has commended itself to the nation. The bulk of the aristocracy is outside the House of Lords and the peers of ancient descent regard the modern Brumagen Lords much in the same light as the descendants of the peers of Saint Louis do the myriads of barons, viscounts and dukes the offspring of the French Empires. Certainly we English Catholics have cause to be grateful to the Catholic nobles and gentry of England who kept alive the Faith among us during long periods of persecution and suppression when the Mass of the nation had apostatised. At the present day on the Sussex estates of the Duke of Norfolk the traveller might imagine himself in a Catholic country rather than in Protestant England. Every village almost has its church and from every point can be seen the hill of Arundel crowned by its proud castle and the Cathedral-like church of Saint Philip Neri. Arundel is I believe the only place in England where the Corpus Christi procession in all its splendor can pass in safety through the public streets, Apologizing for the inordinate length to which this communication has extended itself.

I remain your obedient servant.
Wm. John Manbey.
Manbey Grove, Minnedosa, Michaelmas Day, 1886.

[The question being discussed in this column is admittedly one in which very little interest is taken, especially on this continent, and when we published General Badaeu's resume we did not wish to be understood as giving an unconditional 'credo' to all his statements. Mr. Manbey is at fault when he says that we accept the General's statements unreservedly. We merely contended that the General's account was entitled to a certain amount of credence on the strength of his literary reputation and the study he is known to give the subject, just as our correspondent himself is entitled to every consideration owing to his vast knowledge of genealogy, and Mr. Manby would appear to stand on the same ground as ourselves when he admits that "three

fourths of the Peers of England have no lineage to boast of." That is about as far as we were ready to go with the General. We published Mr. Manbey's letter fully admitting the very likelihood of error in Mr. Badaeu's account and so as to be fair all round. We are pleased to know that Mr. Manbey who is apparently a man great in intelligence, is a follower of Pym Yeatman, who is the most reliable authority we know of. And we need only say that any future communication from him on this or any other subject will be welcomed and published.

—Ed. N. W. REVIEW

IRELAND AND ROME

It seems a singular thing, when one comes to think of it, that with all its wealth and variety of churches, Rome should not contain one bearing the name of the Apostle of Ireland for its Patron Saint. There is scarcely one of the other nations of Europe whose patron saint is not commemorated in the Eternal city by a temple dedicated to his name and honor. Ireland, with her glorious St. Patrick, is almost the solitary exception. When the 17th of March comes round in each year the Irish in Rome have to seek the friendly shelter of the Church of St. Agatha or the Church of St. Isidor for the celebration of the Feast of their National Saint. It is not easy to conceive how this should have continued so long, but nevertheless there is the solid fact staring us in the face, and to this hour St. Patrick has no shrine in Rome, and assuredly this could not have been from any lack of sympathy between Rome and Ireland, nor from the absence of holy old traditions to bind them together in affectionate union. Since the golden link of love between them was first blessed by Celestine in the person of Patrick, it has never been sullied or sheltered, and no power of man has ever availed to break it. Her unbroken line of Prelates has always testified for Ireland her loyalty to the Roman Pontiff and her readiness to do service on their behalf. And Rome has in turn been always true to Ireland, and the most illustrious of its Popes have been the truest and most constant friends to this old Catholic land of ours. It is not, therefore, any want of mutual sympathy that has caused the strange fact of which we are writing. Nor is it that Rome has no traditions of Ireland abiding in her sacred places. The noblest of the Irish exiles sleep their long sleeps on the slopes of the Janiculum, and close to the spot where the martyrdom of St. Peter is reverently commemorated. The heart of Ireland's beloved Liberator rests in one of its most ancient and venerable churches, and the great Luke Wadding is only one of a host of Irish ecclesiastics and scholars whose remains are interred in Roman soil.

But yet, in Rome, that has so many memories of Ireland, Ireland's national Saint is without a special temple to his glory. But at last a change is likely to take place. Father Glynn, the energetic and patriotic Prior of the Community of the Augustinians in Rome, has thought the happy thought of erecting there the church whose absence is certainly so striking and so singular. He has already made a giant stride in the direction of success. He communicated the idea to the Sovereign Pontiff, Leo XIII., and His Holiness at once sanctioned the project and gave it his blessing. From out his slender resources he has contributed the magnificent sum of four thousand francs, and thus he has set a practical example which is sure to be followed. The venerated Superior of the Irish college, the Most Rev. Archbishop Kirby, has, as might be expected from his brave, generous Irish heart, entered enthusiastically into the project and given it his blessing and his gift. Father Glynn will soon be in Ireland to solicit assistance for his undertaking, and we can promise him that he will not have long to wait before receiving sufficient sum from Irish Catholics at home and abroad for the erection in Rome of a temple worthy of Ireland's National Saint and of the scattered children of his love and protection.—Dublin Freeman's Journal.

THE RELIGIOUS ORDERS IN PRUSSIA

That an understanding will soon become to between Rome and Berlin for the return of the religious Orders to Prussia is the informed opinion of the Westphalian Mercury. The report that Count Lefebvre de Behains, Ambassador from France to the Holy See, will replace M. de Conroel in the Embassy of Berlin, is devoid of foundation. The rector of the parish of San Gaetano at Florence, a church of royal patronage, having ceded his apartment for the use of the Jesuits, the Minister of Justice has ordered its evacuation within three days. It is believed that the expulsion will be accomplished without the need of the intervention of force. This in the ministerial reply to the Pope's Brief of Father Anderledy; it is a symptom of the present Italian policy, and it is an indication of the efforts that certain Ministers are making to exasperate the religious sentiment in Italy.