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SATURDAY MORNING SEPT. 15, 1883.

WELSH SETTLEMENT IN THE NORTHWEST.

We have heard a good deal about Irish settlements in the Northwest, and some too, but not quite so much about settlements there of English and Scotch. Our Welsh kindred have not been heard before in connection with this, but now they are coming to the front too, and propose to take a hand in. Recently, says the Liverpool Courier, Mr. Williams, secretary to the North Wales quarrymen's union, and the Rev. Mr. Owen have departed in search of suitable lands whereupon to plant a Welsh colony, and it is understood that they contemplate devoting special attention to the region near the spur of the great range of the Rocky Mountains. The unionists are not making a "leap in the dark." Friends of position have been making earnest inquiries from the colonial and other authorities, and the quarrymen are thus in a position to understand the characters and capabilities of these great territories. One aim of the undertaking is to provide plenty of room for the growth of the colony and the development of its material resources. There is a very anxious desire not to repeat in the Canadian dominion the disastrous experiment of Chupat, for it will be recollected "the Welsh colony in Patagonia" used to be continually sending home distressful accounts of its situation. The Cambrian people are very tenacious of their language and customs; they are what is popularly called "clannish," and they never feel so much at home as when in the society of compatriots. What the quarrymen's union proposes is to lend members who desire to emigrate money sufficient to enable them to make a fair start in the colony. This loan, for this is what it is really, will be secured on the free grants of land which the emigrants will receive. It is to be repaid by easy instalments, and the money refunded will again be devoted to the assistance of other Welsh quarrymen who wish to join the colony. Thus the unionists hope to establish a permanent system of relief to the Welsh labor market, and they are not without hope that successful pioneers in the movement will be able to send money over to assist friends to join them, besides paying the instalments of the loan. Much dependence is placed on the special character of the quarrymen, who are expected to prove specially fortunate. To them hard work will not be a novelty, while the circumstance that they are working for their own independence—establishing their own freedom—will be an incentive. The region selected for the enterprise is that of the Bow river, but very far east of the Rocky Mountains.

We think it fortunate that the Welshmen have been advised to try their fortunes thus far west. If recent reports are to be confirmed, and if gold mining or any other kind of mining is to be done in Canadian territory, near the great back-bone of this continent, then they are just the men to do it. Not that we should wish to see agriculture neglected, but because the impetus that a measure of successful mining would give to permament settlement would be enormous. It is given out, by the way, that there may be some connection between this Welsh movement and Earl Carnarvon's present visit to Canada.

THE PRONUNCIAMENTO.

A *precis* of the recent papal pronouncement on history has reached us. The reigning pontiff is a man of no ordinary power, given to investigation, learning, research, speculation; one who sees that no institution, no church can stand that does not appeal to the conscience and intelligence of man; and is as fond of pronouncements as was his predecessor of dogma. Single-minded and acute, his work thus far seems bent on harmonizing the church with philosophy and history, or, if you prefer, harmonizing history and philosophy with the church.

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In his present pronunciamento the pope takes his stand boldly on history, invokes it as the church's justification, and says, in effect, that she must be judged by her record, the tree known by its fruits. The appeal to history may seem new to many of our readers, but what can be fairer? To the Italian the record has a two-fold meaning: one, earthly sovereignty, the other, spiritual power. To us and to the world beyond Italy, the church is important mainly in its spiritual aspect, and the question raised by the pronunciamento is: Do the church's words and deeds justify her spiritual claims?

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There is as yet no history of the papacy that can be termed classical. Ranke were the man for the work had he not been cribbed, cabined, confined. Some may remember reading with what perseverance he strove for access to original documents among the archives of the vatican, and, denied these, with what diligence he collected memorials from the princely houses of Italy for his History of the Popes. He did well with his materials, and would have hailed the pronunciamento with joy. An appeal to history, the materials for which are mainly in our own possession, naturally involves what our friends, the lawyers, call discovery, that is, full disclosure of the facts. This is provided for in the mandate. If satisfactory information cannot, through any hitch, be obtained under the present direction, we shall no doubt some day hereafter get an order for "further and better particulars."

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'Tis strange, when you think of it, how fogeyism men, nations and institutions give information about themselves. Our Yankee cousins are the only open-handed people we know. It is but the other day that the British government disclosed its early records, and you may say, and say truly, that before Green, Stubbs and Freeman there was no history of England, if indeed there be one to-day. But if we have no classical history of England as yet, we are in a better position for making one than at any former time. The materials are accessible, in great measure masticated, in part digested. What time must elapse ere the same may be said of the popedom? How long before another Ranke arises?

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The pronunciamento provides that histories be written on the materials furnished. When they come to hand we hope to find them histories, not forensic pleadings, but confess to a little misgiving in the matter. There are many who in the catalogue go by the name, but an historian indeed is not got to order, is not made out of every material, does not come every day; one in a century among eleven hundred millions seems an overtask for humanity. There is some difference between a history, an ecclesiastical history even, and a "religious" article.

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"Nothing is falser than facts, except figures," says Canning; "a lie that is half a truth is even the blackest of lies," says the laureate. How, by giving prominence to a series of facts carefully selected, by suppressing another series, or using it as a foil to the former, you can produce a history at once true and false; false wherein it is true, no frequenters of law courts, no "constant" readers of Globe and Mail need be told. But, presuming the best of intentions, how hardly can an ecclesiastical history be correctly written! For what does man, as we find him, lie most willingly, strenuously and consistently. For himself? We are not advocates of the selfish theory of morals, and esteem him but a poor wretch who sees nothing in this world more admirable than himself. Napoleons are not many amongst us. For his country? We feel drawn to a man who plays the *role* of ambassador for the good of his country, whether he lies at home or abroad. "It is a failing that leans to virtue's side," but a few sensible men we wot of are chargeable with it. Personal bias is a strong perverter of testimony, stronger is the bias patriotic, but who can resist the influence of his church or his no church? It courses through the veins and tinctures the whole being of a man. It is matter of common observation that in matters ecclesiastical, or anti-ecclesiastical where, in the interest of all, bias should be least, it is, in fact, greatest. Time must be called in to soften our feelings, and the world may be well content if, after much conflict of pros and cons, it can get at the main facts of the history of the church.

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To appreciate aright the present step of the catholic church you should read the pope's letter in connection with his encyclical to schools and colleges dealing with philosophy. We may have an opportunity to refer to it on another occasion.

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We notice with pleasure that his holiness does some measure of justice to protestant writers who have touched upon the private lives of former pontiffs. Whether these lives were good or bad is not a burning question in protestant countries. If good, we rejoice in the fact; if not, we would willingly let them die and be forgotten. Our own problems are sufficient for us, and the problem of the present pronunciamento seems to us this: Does the church's record show her to be infallible? Does the action of the popes, *ex cathedra*, exhibit them infallible also? Protestants can await the verdict of history calmly.

IMPORT FIGURES.

The month of August, 1883, shows an import of cotton goods into Canada to the amount of only $231,375, as against $340,144 for the same month in 1882. Woollens show $440,775, against $612,372. Of course one month does not tell the story, but it does seem as if importers were holding up. It may be conjectured, too, that home production is beginning to tell; and that from various causes over-importation is being considerably checked. It is for the good of the country that this should be so. No business man can be found who will candidly say that we are in danger of importing too little; while—as to the danger of importing too much we have had many harsh reminders.

But, it may be said, if we reduce our imports we are not as good customers to the mother country as we ought to be. The reply is, better buy only what we can pay for, and no more, rather than go beyond our means. The more cautiously we buy, the better our credit will be, and the less occasion will there will be for old country creditors being dissatisfied with our paying up. The most important point at present is the substantial indication afforded that the importation craze has received a decided check.

UNMANLY "SPORT."

"Why," I asked a well known sporteman, "have you given up pigeon shooting and not cover shooting?" "Because," he said, "if a man were to wound pheasants, instead of killing them outright, he would be looked upon as a muff. Everyone at cover shooting does his best to kill; but if a man can kill pigeons at twenty yards he is handicapped, and put back ten yards, in order to reduce him to the level of those who are without his skill. This I regard as deliberate cruelty. What shocked me in pigeon shooting, and led me to give it up, was seeing a number of birds sitting, wounded, on house tops and other elevated places in the neighborhood of the shooting. They could not be got at and killed, and they were left to die. Such a thing could never happen at cover shooting."—*London (Eng.) Truth.*

Why make a so-called "sport" of shooting pigeons in any case? It is not sport at all, but indolent cruelty. Nimrod hunting the stag or wild boar cuts a figure, but shooting pigeons let fly from a box he is contemptible. Public opinion will surely before long compel the abolition of this unmanly "sport."

Our free trade gymnasts of the logical mind are going into contortions over the extraordinary phenomenon of over-production in Canada, under protection. History does indeed record that there has been over-production in England, under free trade, but perhaps this is too small a matter for them to notice. Even the fine irony of circumstances by which we are hearing of over-production and short hours in England in the cotton trade, too, of all others, and at this very time may escape them. After a few more perplexing turns and twists they may perhaps fall back on the common sense conclusion that the over taking of consumption by production is a natural incident in the record of any progressive country. No better proof of a country's progress need be asked, than the fact of its own producing capacity having expanded up to its own home demand. This is progress; if it is not will the free traders kindly say what progress consists in? Are they prepared to argue that enlarged capacity of production in an important manufacture is a sign of a country's going backward.

In Montreal the Gazette and Herald have been getting into a dispute as to the true quotations for butter in that market. Now, in the particular controversy between our contemporaries we have no desire to meddle; we prefer to take it for granted that they can fight it out between themselves, without our assistance. But we do not want to make certain facts about the price of butter known here. The Herald quotes the outside price for best Western butter there at 14 cents, while the Gazette affirms that sales of that quality are made at 16 cents. We take the highest figure and ask whether Toronto people generally are aware of the fact that the best Toronto butter is not quoted in Montreal at over 16 cents by wholesale? It should be made known in Toronto that butter is cheap in Montreal

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An advocate of cedar-block pavement had not much to say to a gentleman of opposite views who, after the rain on Thursday afternoon pointed out that there were as many puddles of water in Adelaide street in the neighborhood of the post office as there were in macadamized Toronto street. The cedar blocks have only been a year on Adelaide street, and already as you drive over it in a buggy you enjoy a series of minor concussions of the spinal marrow. Cedar blocks are merely the forerunners of granite blocks which can be brought up in schooners from quarries in the Thousand Islands.

Housekeepers will not be pleased to learn that vegetables promise to be scarce and consequently dear this fall and winter. From every section of the province the report comes that frost has greatly damaged potatoes, turnips, corn, beans and tomatoes, the result being that these crops will not come to maturity. "It still continues to be a hard winter for the poor" is a saying that we are afraid will be painfully exemplified this year.

CHRISTIANITY V. SECULARISM.

To the Editor of The World.

SIR: Mr. Thos. Stephenson's first proposition is good, but in his second he departed from the subject. My worship of God does not depend on what kind of a book others consider the bible to be, nor even in in the existence of that book. Will Mr. Watts or the above named gentleman choose a committee of three or more secularists to meet a similar number of United Christian temperance friends in the presence of any number of witness at 427½ Queen street west or at The World office, on Wednesday, Sept. 19, at 7 o'clock p. m., to arrange the time and place?

First proposition: Did God or did he not lay "a trap for humanity" with deception or ruinous intention before, at or since the time of the fall of Adam?

Second: Is christianity as deducible from the bible or is it not "a mockery, a delusion and a snare."

One meeting for each subject, two 50-minute speeches, no cross questioning nor arguing discussion. After both addresses have been given, a collection will be made and each lecturer will be allowed five minutes' explanation. The audience will then decide yes or know by the show of hands and if there be any proceeds beyond the expenses it shall be given to any institution in the city that the assembly may direct.

VICTOR B. HALL.

Toronto, Sept. 14, 1883.

CHRISTIAN DISAVOWEL OF QUACK CHAMPIONSHIP.

To the Editor of The World.

SIR: I have read with pain and disgust the letters signed a Christian, and "Victor Hall," in your able and impartial paper. The former brings charges against the moral character of members of the Toronto secular society, which being personally acquainted with most of them, I know to be untrue, charges, which if true, would furnish no argument against their opinions. With their opinions I do not agree, except in claiming unlimited toleration for thought and its expression. "Christian" shows little of the spirit of Him. Who, when the persecuting apostles would have called down fire to consume the heretics, samaritans rebuked them with the words "ye know not what manner of spirit ye are," if, allow me to say, that I altogether dissent from both J. W. Stephenson's propensities, as false on the contrary; 1, that christianity as deducible by rational methods from the bible, is a solace, a standard and a guide.

2. That the bible is, in no true sense of the word, an immoral book. Allow me to say also that I sympathize much with Desire Savoir, and if he will write to me in care of the editor of The World, I should be glad to confer with him. I protest against the herbalist Hall being supposed to represent anybody but himself. The gentlemen who represent the negative side of the religious questions should pause before they lower the dignity of science by admitting to a discussion which would be a free advertisement to his motives, an impudent quack who but a few months ago pretended to raise a dead body by "vital heat." No denomination of christians, except perhaps the prophet in Bond street, who is certainly a kindred spirit, would own this crank as a champion. Sir, it is but decent that quacks should stand aside when earnest men discuss serious questions.

LIBERAL CHRISTIAN.

Toronto, Sept. 13, 1883.

LOYALTY AND PATRIOTISM.

To the Editor of The World.

SIR: A writer signing himself P. Q., discusses in the Mail the caroons of Grip on Mr. Mackenzie's speech in Scotland and Lord Coleridge's snub to Canada. I do not desire to defend Grip or the "section of the Canadian press," which he attacks, but I would like to refer to some portions of his letter.

He bewails a lack of patriotism among Canadians, and as a proof of it says that "to the mass of Canadians it matters in no degree what flag waves over them, provided wages are good and the price of wheat is high." Is not that patriotism? Is it not patriotism to desire to see one's country prosperous? And should not Canadians adopt the flag under which they would be the most prosperous, whether it be the union jack or the beaver and maple leaf? I am pleased to learn, if indeed it is really true that the mass of Canadians are so patriotic that they are prepared to place the welfare and prosperity of the country above everything else.

He states, with tears in his eyes, that a large part of the population of Canada is no longer in favor of imperial connection. Is not this another proof of Canadian patriotism? This large portion of the population believe that the governmental expenses of Canada would be lessened, and the interests of the country better served without imperial connection, and they therefore desire a separation. Many of them have as much respect for the mother country as P. Q. has, but their love for Canada is stronger than their loyalty to the British throne. It is not that they love Britain less, but that they love Canada more.

I once heard an English gentleman remark that "the Canadians were excessively loyal, but sadly lacked patriotism." This was the case once, and with a portion of the population is so yet. P. Q. evidently belongs to that class. He, while writing as a Canadian, boasts of British citizenship, and weeps over the lack of patriotism in Canadians because they do not prize that privilege as much as he does, and he dreads the separation of Canada from Britain, not because it would injure Canada, but because it would effect the empire. It is such persons as he evidently is, who retard the growth of patriotism in Canada. They preach loyalty to the throne of England and love for Great Britain so incessantly that many are led to believe that such loyalty and patriotism are one, and anything in which they think they see a tendency to remove Canada from among Britain's possessions, no matter how beneficial it might be to this country, they at once oppose with all their strength. That is the kind of "patriotism" which P. Q. believes in, but it is not true patriotism; nor is it, I am glad to say, the patriotism which is steadily growing in Canada.

The question is, what would be the best for Canada? If it would be more beneficial for Canada to remain a British colony, by all means let it remain so; but if Canada would be benefitted by a separation, let steps be taken to have a divorce amicably arranged. Let the question be earnestly considered and candidly discussed without sentimental vaporings about loyalty or dismemberment of the British empire.

DANTE BRITI.

Peterborough, Sept. 13, 1883.

Himalaya (the abode of snow from the Sanscrit "hima," snow, and "alaya," abode) is the most elevated and stupendous system on the globe. The tea plant can be cultivated along the entire southern face of the Himalaya to an elevation of 5000 feet, but the best is produced at from 2000 to 3000 feet above the sea, and the best only is sold by the Li-Quor Tea company at 39 cents per lb.

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MALTESE CROSS BRAND STEAM FIRE ENGINE HOSE.

This extra quality of Hose is made expressly for Steam Fire Engines, and will stand a pressure of 500 pounds to the square inch. It is now in use in all the principal cities and towns on the Continent. (We sold in 1882, 175,500 feet of this brand.) There is no Company in the World can show such a record for one particular Brand of Hose. COTTON AND LINEN HOSE—A cheap and durable Hose for Mill and Factory purposes.

INDIA RUBBER CLOTHING AND GOSSAMER CIRCULARS AT $1.50 EACH. LADIES ENGLISH MANTLES, ALL PRICES.

GENTS' RUBBER TWEED-LINED CLOTHING. RUBBER BOOTS & SHOES.

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Rubber Swimming Collars, the greatest invention of the age. Rubber Blankets and Robes. The Largest and only Complete Stock of INDIA RUBBER GOODS in Canada.

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AT 13 CENTS PER FOOT, OF OUR OWN MANUFACTURE, AND FULLY WARRANTED.

CAUTION---*This Company stamps its name on all its Goods. Do not purchase Hose that is unstamped. It is a common thing for makers to turn out slip-shod cheap wares and disguise the source from whence they came by sending out the stuff unstamped. It will pay you to call and see our immense stock*

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TERMS: 25 cash, balance payable as may be desired. You cannot invest $25 better.

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Having a long experience is a guarantee that all goods purchased from him are A No. 1. You will do well to examine his fine stock of Boots and Shoes as his stock is complete and prices very low.

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New Mattrasses, Feather Beds and Pillows for Sale.
Cash paid for all kinds of Feathers.

1883. EXHIBITION. 1883.

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